

SPRING:

EASTER MOOD:	1 A	1.	5 April: Mean Date (20 March 16 1/2)
	2 B	2.	12
	3 C	3.	19
	4 D	4.	26
	5 E	5.	3 May
	6 F	6.	10
	7 G	7.	17
	8 H	8.	24
	9 I	9.	31
	10 K	10.	7 June
	11 L	11.	14
ST. JOHN MOOD:	12 M	12.	21 (Equinox) SOLSTICES
	13 N	13.	28

SUMMER:

	13 O	14.	5 July
	12 P	15.	12
	11 Q	16.	19
	10 R	17.	26
	9 S	18.	2 August
	8 St	19.	9
	7 T	20.	16
	6 U	21.	23
	5 V	22.	30
	4 W	23.	6 September
	3 X	24.	13 (Solstice) EQUINOX
MICHAELMAS MOOD:	2 Y	25.	20
	1 Z	26.	27

AUTUMN:

	1 A	27.	4 October
	2 B	28.	11
	3 C	29.	18
	4 D	30.	25
	5 E	31.	1 November
	6 F	32.	8
	7 G	33.	15
	8 H	34.	22
	9 I	35.	29
	10 K	36.	6 December
WINTER: (1912 ed.)	11 L	37.	13
CHRISTMAS MOOD:	12 M	38.	20 (Equinox) SOLSTICES
	13 N	39.	27

(WINTER:)

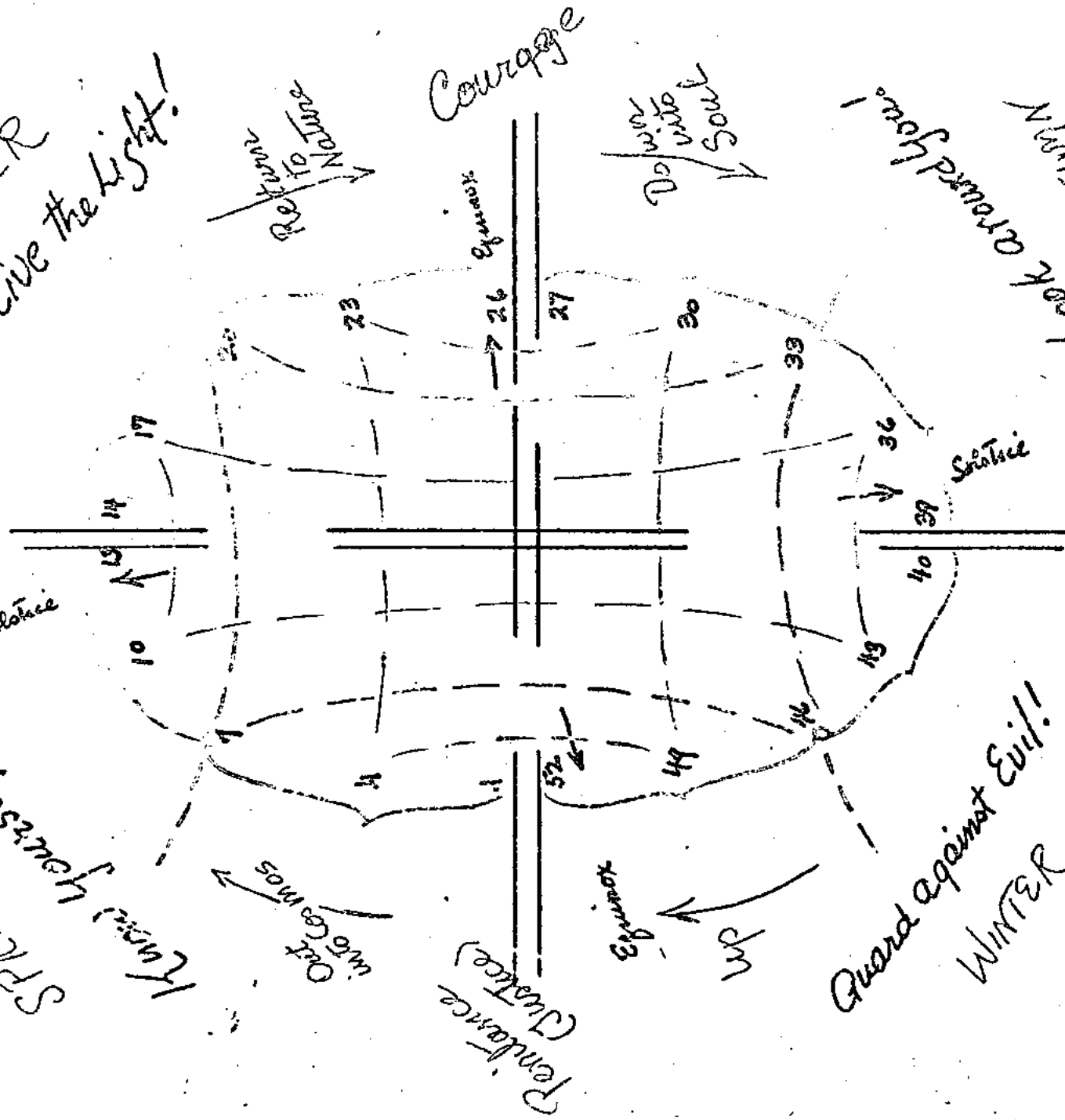
	13 O	40.	3 January
	12 P	41.	10
	11 Q	42.	17
	10 R	43.	24
	9 S	44.	31
	8 St	45.	7 February
	7 T	46.	14
	6 U	47.	21
	5 V	48.	28
	4 W	49.	7 March
	3 X	50.	14
AWAITING SPRING:	2 Y	51.	21 (Equinox) SOLSTICES
	1 Z	52.	28

The Course of the Year

SUMMER
Receive the Light!

Wisdom

SPRING
Trust Yourself!



Calendar of the Soul

December 1948

Easter

When from out World-expanses
The Sun speaks to human-sense
And joy from out Soul-depths
Unites itself to the Light in seeing,
Then, go forth out of Selfhood's sheath
Thoughts, into farnesses of space
And dimly bind
Man's being to Spirit Existence. (Sein

Osterstimmung

Wenn aus dem Weltenweiten
Die Sonne spricht zum Menschensinn,
Und Freude aus der Seelentiefen
Dem Licht sich eint im Schauen.
Dann ziehen aus der Selbstheit Hülle
Gedanken in die Raumesfernen
Und binden dumpf
Des Menschen Wesen an des Geistes Sein.

1 - 26

) (
52 - 27

In the outerness of the sense's realm
Thought-power loses its own-existence
Spirit-worlds find
The human-offspring once again
Who, his seed in them
Yet, his soul-fruit
In himself, must find.

Ins Kussare des Sinnesalls
Verliert Gedankenmacht ihr Eigensein;
Esfinden Geisteswolten
Den Menschensprossen wider,
Der seinen Keim in ihnen,
Doch seine Seelenfrucht
In sich muss finden.

2 — 25
) ()
51 — 28

(Thought forces lose their independence, being drawn out into the sense world. Spirit worlds find man again, after the winter. Man finds the kernel of his being in Spirit, but he must find the soul-fruits, new capacities, of winter's experience, in himself.)

There speaks to the World-All

Itself forgetting

And mindful of its primal-state

The waking I of Man :

In you, freeing myself

From out the fetter of my own-traits,

I fathom my true being.

Es spricht zum Welten-All,
 Sich selbst vergessend
 Und seines Urstands eingedenk,
 Des Menschen wachend Ich:
 In dir, befreiend ich
 Aus meiner Eigenheiten Fessel,
 Begründe ich mein echtes Wesen.

(Eingründe is forgotten
 Selbst
 Fesseln
 Wesen)

"Consciousness of purpose" appears to be the over-all theme
 of the third group of verses: 3C --- 24X

50X --- 29 C

Restatement: ^{Waking} (Forgetting his present self and remembering his
 origin, Man's Ego speaks to the World-All.
 "By freeing myself from my personal traits,
 I discover the inmost nature of my real Being."

Three things seem needed: To grasp your self in spirit :

- To forget yourself
- To remember your origin in spirit
- To free yourself from your idiosyncracies !

I feel the Being of my Being :
So speaks Sentience,
. Which in the Sun-illumined World
With floods of light unites itself;

It would, upon Thinking,
To its Clarity, Warmth bestow,
And Man and World
In Oneness firmly bind.

Ich fühle Wesen meines Wesens:
So spricht Empfindung,
Die in der sonnerhelten Welt
Mit Lichtesfluten sich vereint;

Sie will dem Denken
Zur Klarheit Wärme schenken
Und Mensch und Welt
In Einheit fest verbinden.

"What my soul experiences"
is the theme of the fourth
group of Verses:

4 D

23 W

49 W

30 D

Sentience which here speaks is experienced by the sentient So I.

It senses or feels the higher Being "in the light".

Sentient soul life adds Warmth to the clarity of thinking
which arises through the consciousness soul.

The Warmth in cognition bridges over Man's isolation
and brings him into union again with the World.

In the Light, that out of spirit-depths
Fruitfully weaving in space.

Reveals the workings of the Gods:

In This appears the Soul's Being
Expanded to World-existence

And resurrected

From narrow selfhood's inward-power.

Im Lichte, das aus Geistes-tiefen
Im Raume fruchtbar webend
Der Götter Schaffen offenbart:
In Ihm erscheint der Seele Wesen
Geweitet zu dem Weltensein
Und auferstanden
Aus enger Selbstheit Inneumacht.

The fifth group of verses all deal with various aspects of light: this one with light out of spirit depths that is, insight, intuition. This thinking's light weaves in space, and reveals what god-like beings are producing. This light also reveals the being of the soul, now in a cosmic form. Presumably not the Ego, but the soul "entity" enters and resurrected out of the winter-state. The butterfly and chrysalis to come to mind.

Self

There has arisen out of its separateness

My Self, and finds itself

As Worlds' manifestation

In time- and space's-forces;

World

The World, it shows me everywhere

As godly prototype

One's own reflection's truth.

Es ist erstanden aus der Eigenheit

Mein Selbst und findet sich

Als Weltenoffenbarung

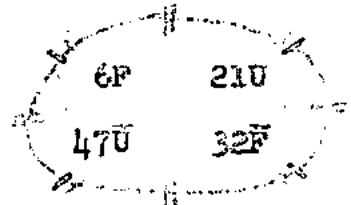
In Zeit- und Raumeskräften;

Die Welt, sie zeigt mir überall

Als göttlich Urbild

Des eignen Abbilds Wahrheit.

Emergence of transformed life
expresses the theme of the 6th group:



The duality Self and World here, intensifies the experience of last week when the Soul Being appeared in the Light from out spirit-depths.

The polarity of Urbild and Abbild offers difficulties: prototype & reflection, archetype & likeness, original & replica is the analogy. The world as macrocosm is experience as the cosmic pattern on which my bodily nature is formed. One might say 'My Self' arisen from its chrysalis shows its cosmic nature. It is the truth which stands back of my outer nature and its archetype is the world.

Eigenheit is a stickler: 'own-hood' = separateness, the cocoon image of the winter-state of the soul.

Weltenoffenbarung = worlds' manifestation gives food for thought. Is the plural significant? The Self as manifestation of planetary forces in time and space, is one interpretation: an astral being.

The middle of May is evidently the time when the soul experiences of itself as cosmic being is particularly strong. One is reminded of Kundry in Parsival, that magnificent being in her star dress.

Now that the Soul has emerged, she will be faced with dangers. This will be the theme of next week's verse: dangers of cosmic-light.

Being

Function

My Self, it threatens to escape
By World-Light mightily attracted -
Stand forth now you, my Intimation
Forcefully in your own rights !

Replace for me the thinking's power
That in the senses' show
Wants to lose itself.

Self

Lucifer

Angel

Intimation rescues

Sense life overwhelms

Intellect lost

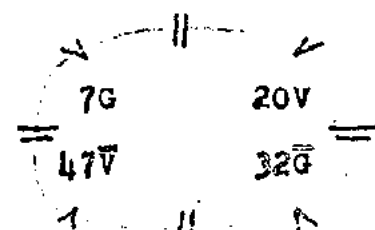
Mein Selbst, es drohet zu entfliehen,
Vom Weltenlichte mächtig angezogen.
Nun trete du mein Ahnen
In deine Rechte kräftig ein,
Ersetze mir des Denkens Macht,
Das in der Sinne Schein
Sich selbst verlieren will.

"Loss or Death and the Redeeming forces" is a
formulation for the theme of the 7th group:

The 7th Verse in each quarter is the crisis in the season's organism. We may speak of them as thresholds between human and cosmic experiences. At these four spots during the cycle of the year, the soul encounters dangers. And can call upon redeeming forces to come to its assistance.

The danger now faced by the newly released Soul is World-Light. Like the candle for the moth it is irresistible. Concretely, what is it? As inner experience: while out of one's self in meditation, Capesius' adventures in Play Two depict such dangers. He goes off with Lucifer loses his Ego, becomes alienated from earth life and friends. As outer experience: this depersonalizing vagueness typical of May is experienced as unbalance between inner and outer life. Heightened beyond the normal it becomes a serious danger to one's work.

Since M^{rch}, brilliance of intellect, thinking-power, has diminished as the life of the senses intensifies. We 'look' more and 'see' less. Another force must be summoned. Something from within that works through one's picturing of thoughts. -- If World-light = Weltenlicht, heightens inner experience, depersonalizes and alienates, it can be opposed by "du mein Ahnen", something very personal, intimate and individual: a being "you my Intimation"! Ahnen has a curious double connotation: besides being the verbal form of Ahnung = intuitive-perception, divining, intimating-foresight, it also refers to divine-beings, predecessors, ancestors. In this sense it may be taken concretely for the individual Angel and his activity with the astral body. -- Imaginatively seen: we have here a picture of the Angel protecting the Self from Lucifer at that time when the weapon of earth-thinking loses its sharpness. This Ahnen carries through now for many weeks. It stands polar to the Heart-forces which accompanied man through the Winter Verses.



There grows the senses' power
In union with the gods' creating
It subdues the thinking's force
To dream's dimness for me.
If god-like being
Would with my soul unite
Then must human think!
With dream-existence quietly content itself.

Es wächst der Sinne Macht
Im Bunde mit der Götter Schaffen;
Sie drückt des Denkens Kraft
Zur Traumes Dumpfheit mir herab.
Wenn göttlich Wesen
Sich meiner Seele einen will,
Muss menschlich Denken
In Traumesein sich still bescheiden.

The change over to new powers is a theme
which permeates the eighth group of verses:

8H 19St

45 St 34 H

This eighth week after Easter bears the Whitsun impress: the descent of the spirit, the opening of soul to inspiration. Earth thinking gives way to higher thinking. The possibility of freedom, of spirit-activity is experienced.

The subduing of the thinking-force here, is polar to its consolidation in February (verse 45) in league with the spirit-birth at Christmas time. The conception of this birth of ego-forces took place in August (verse 19) and stirred to life in November (verse 34).

A sacrifice dramatized in the verse this week which will permit a fertilization by the spirit. This is the actual meaning of know thou thyself, the overall motto of Spring.

The powers working in the senses' life has enhanced steadily since late Winter, crowning out personal life in thinking. Creative powers in living nature climax in May-June calling forth higher faculties in man. The soul journey now takes its way into cosmic experience.

Three Voices

Warmth

Vision

Angel

Forgetting my Will's-own-entity
 Announcing summer. World-Warmth fills
 For me, Spirit and Soul-being;
 In the Light, to lose myself
 Spirit-Vision commands me (now),
 And forcefully Intimation announces to me:
 Lose yourself, that you may find yourself.

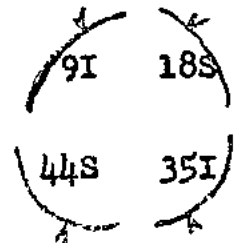
Lower self

lost in light

Spirit-self
The Quest

Vergessend meine Willenseigenheit,
 Erfüllet Weltenwärme sommerkündend
 Mir Geist und Seelenwesen;
 Im Licht mich zu verlieren
 Gebietet mir das Geistes schauen,
 Und kraftvoll kündet Ahnung mir:
 Verliere dich, um dich zu finden.

Insight and Cognition: Experience of Self ...
 this motif unites the ninth group of verses:



Each season has two distinct halves. In the verses, these break with the seventh verse. Man and Cosmos is their polarity. An enhancement of cosmic experience is felt building up now from seven to ten. Verse 9 has reached the level of consciousness. "I hear" three voices: World-warmth, Spirit-vision and our friend Intimation addressing me.

A polarity exists between Soul-Clarity in verse 44 which filled the bewildering sensuous world-becoming with my thinking's creative-will and this universal World-Warmth, which anticipates summer and fills me spiritually, and which also enables Spirit-vision to safely bid me "lose my lower self in the light. Vision and Clarity both have the character of the consciousness-soul which is the vehicle of the warmth of will. World-warmth may well be considered as its universal counter-part.

My Angelic-guide speaking within the soul-body as Ahnung or Intimation sounds the motif of losing one's self in order to find one's higher self. This is the call to selflessness, the characteristic of the spirit-self.

Verses 18 and 35 express the realization of this discovery of Self.

To summery heights

Sun

Arises the sun's luminant being

It takes my human feeling

feeling

With it, into its space-expanses.

Intimately, in the inner-life there stirs

Sentience

Sentience, dimly making known to me:

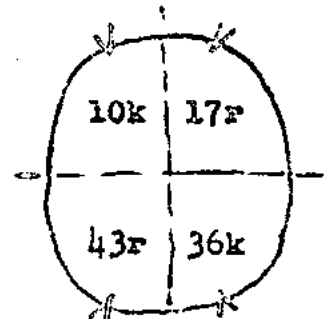
Eventually you will know -

Godbeing

A god-being did feel you now.

Zu sommerlichen Höhen
Erhebt der Sonne leuchtend Wesen sich;
Es nimmt mein menschlich Fühlen
In seine Raumesweiten mit.
Erahndend regt im Innern sich
Empfindung, dumpf mir kündend:
Erkennen wirst du einst:
Dich fühlte jetzt ein Gotteswesen.

The Cosmic Word: Outer and Inner --
a theme which interprets the 10th group:
the central point of the outer half
of each season.



Sentience, the intuitive principle of the soul, the Philia, responds to the rising spiritual being of the Sun, which has enhanced our feeling life after Whitsun. It would remind us that some day, the experience at this time, will be understood. At present, it is implied, we cannot realize what is meant by being touched by a god-being.

If we take the experiences of the other three verses into account, - for the Cosmic-Word speaks openly in 17, secretly in 36, and through the heart in 43 as Spirit's-true-being (Sein)- we recognize that here in verse 10 we have but a caressing touch, so light it must even be called to our attention.

We may realize if we have followed the previous verses in feeling that here a certain culmination is reached. Verse 11 repeats now the self-loss-and-discovery motif of verse 9 again, but with the air of revelation. Verse 10 speaks to Ego as manifesting as Sentient Soul, the following one to Spirit-self.

It is, in this Sun's hour
For you to understand the wise message -
Given over to Worlds' Beauty
To experience in you, while feeling yourself :
The Human-I can lose
And find itself in the World-I .

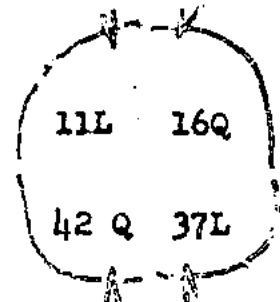
Admonition

Condition

Message

Es is in dieser Sonnenstunde
An dir, die weise Kunde zu erkennen,
An Weltenschönheit hingegeben,
In dir dich fühlend zu durchleben:
Verlieren kann das Menschen-Ich
Und finden sich im Welten-Ich.

"Consciousness of Higher Guidance" ..
a motif of the themes of the 11th group:



As the solstice hour of the Sun approaches, the soul is admonished to heed and take cognizance of a wise message; you are to do this while surrendered to beauty of worlds and you are to live through and experience this in your self, while, at the same time feeling yourself; the message reads: the ego of man is able to lose itself and can find itself again in the world ego.

In this and the next verse we meet the experience of beauty of the planetary worlds = Weltenschönheit. The Soul gives itself up to cosmic appearances, the radiance of the 2nd hierarchy, and through it is enabled to fulfill its summer's task.

In the 10th group we encounter aspects of the World-Word, the living aspect of the Logos, here and throughout the 11th group we encounter aspects of the World-Ego, the spirit aspect of the Logos. (The Hamb Cycle of the St John's Gospel goes into this at length.)

Herein Verse 11 the theme of verse 9: Lose yourself to find yourself: becomes Find yourself in the World-I. In 16, spirit-gifts are discovered, in 37 radiant soul seeds of spirit light, and in 42 it is the manifestation of one's own-force in thinking.

In succeeding verses through mid-summer heights, the soul is lead further into pure cosmic experience during which forces are implant without which it would not be able to maintain itself during the darkness of the winter earth cycle. Finding one's self in the cosmic spirit is the soul-equivalent of the midnight hour of the spirit in initiation.

St John's Day

The World's Beauty-gleam
Coerces me from out Soul-depths
My own-life's gods'-forces
For World-flight, to set free;
To abandon my self,
Trusting only in search of me
In World-light and World-warmth.

Beauty out of
Soul-depths

Elemental Forces

Their flight

Trust in my Search

Johanni-Stimmung

Der Welten Schönheitsglanz
Er zwinget mich aus Seelentiefen,
Des Eigenlebens Götterkräfte
Zum Weltenfluge zu entbinden;
Mich selber zu verlassen,
Vertrauend nur mich suchend
In Weltenlicht und Weltenwärme.

12 17
+
41 33

Search and Discovery of Self -- the motif of the 12th Group.

This is the week of the summer solstice - the longest day. Summer months are half gone! The days from now on grow shorter. Yet we are still two weeks from that verse which begins the summer series (Verse #14) because of the mysterious two-week shift. (See edition 1912. In later editions changes appear.)

Restatement: Beauty coerces me to release divine elemental forces for world flight -- and coerces me to abandon myself, trusting solely in self-search in cosmic light and warmth.

Some difficulties arise here in understanding this aright:
The coercive-force of beauty? Why does it work out of soul depths?
How picture world-flight? Which is which in these two selves?
What has cosmic light and warmth to do with the other self?
Trusting solely in search? How interpret?

Beauty Works

I Search

St John's Day

The World's Beauty-gleam
Coerces me from out Soul-depths
My own-life's gods'-forces
For World-flight, to set free;
To abandon my self,
Trusting only in search of me
In World-light and World-warmth.

Beauty out of
Soul's soul

Elemental forces

Their flight

Trust is my Search

Beauty Works

I seek

Johanni-Stimmung

Der Welten Schönheitaglanz
Er zwinget mich aus Seelentiefen,
Des Eigenlebens Gütterkräfte
Zum Weltenfluge zu entbinden;
Mich selber zu verlassen,
Vertrauend nur mich suchend
In Weltenlicht und Weltenwärme.

12 17
+
41 35

Search and Discovery of Self -- the motif of the 12th Group.

This is the week of the summer solstice - the longest day. Summer months are half gone! The days from now on grow shorter. Yet we are still two weeks from that verse which begins the summer series (Verse #14) because of the mysterious two-week shift. (See edition 1912. In later editions changes appear.)

Restatement: Beauty coerces me to release divine elemental forces for world flight -- and coerces me to abandon myself, trusting solely in self-search in cosmic light and warmth.

Some difficulties arise here in understanding this aright:
The coercive-force of beauty? Why does it work out of soul depths?
How picture world-flight? Which is which in these two selves?
What has cosmic light and warmth to do with the other self?
Trusting solely in search? How interpret?

From this World there arises the pleasure of the soul in
releasing itself from the material and materializing itself
floating in the light and warmth. This is the soul's
golden time goes through similar experiences.

The two selves are evidently the personality and the
individuality. The latter must have its home being, or being
in the light and warmth etheric; whereas our personal self
lives in the darkness of substance and of the bodies.

Could world-flight be a picture of the old student's experience
of inspiration? Thoughts certainly were more reality of
this time. We are more open, more receptive, more
active. This has its dangers of course and calls for
more inner control and self mastery. But in world-flight
we become receptive and our goal we note as the experience
of the higher self.

The experience of the beauty of the senses in this is a
curious magic. It is coercive if we are not already
solidified spiritually. It does vibrate elemental forces
from deep within. We are apt to do strange things under
their influence.

The Götterkräfte des Eigenlebens, forces of gods in one's
own life, what are these, actually? This question must
point to the living and soul bodies, and the powers, or
the powers put there by the gods. Elemental-beings are
indicated. Beauty therefore compels us to ask these powers
loose for experience beyond our own confines.

Sensuous beauty strikes into the sensitive soul, and
and from there other things have their start. These
elemental forces in the bodily nature of man are the ones
which transformed, lead us to higher powers of cognition
and perception. Summer is the time when an essentially the
present day soul of man is carried by these beings as if
were into the realms of spiritual light and warmth. They
in a way become his vehicles for self-discovery.

The challenge is trust and confidence in that which we see.

G. O. O'Neil
June 1941

And if I be in the Senses'- heights
 So flames in my Soul - depths
 Out of Spirit's Fire-Worlds
 The Gods' Truth-Word:
 In Spirit-grounds seek diviningly
 To find yourself akin to Spirit.

Five perception-
 Sensitive Soul!
 Intuition
 Consciousness Soul
 Spirit Self

Und bin ich in den Sinneshöhen,
 So flammt in meinen Seelentiefen
 Aus Geistes Feuerwelten
 Der Götter Wahrheitwort:
 In Geistesgründen suche ahnend
 Dich geistverwandt zu finden.

13	14
-	-
40	39

CULMINATIONS == FREEDOM AND LOVE : the theme encompassing the thirteenth set of verses.

In this set we experience the turning points of high summer and deep winter : the change-over of the seasons. Gods' Truth-Word (13) is answered by the fiery voice of the Cosmic-Word (40) ; Cosmic-Thinking (14) becomes in (39) Cosmic-beings Light.

By no means easily grasped conceptions, but then these heights and depths of the year are profound challenges to the soul. Normally such experiences are slept through. We must remember that the equinox-seasons are our human-time, whereas the solstice-seasons take us beyond ourselves, into the mysteries of cosmos outside and within our own soul.

With Verse 13 we reach the end of Spring. (Solstice plus two weeks.) We find ourselves in the 'Senses'-heights'. This is polar to the Spirit-depths in 40. The Soul can now be given over to cosmic mysteries as they manifest through spiritual forces of the bodily senses. It was these which played so dominant a role among ancient peoples of the north in Druid times.

And were we to strengthen our awareness and not sleep, we should experience the flaming of the living Word in our Soul-depths. And also feel the admonition: to stand before our true-being in its full spirit essence.

Some interesting questions! - A heightened state of sensitive experience is presumed in the opening line. It is conditional however, IF this state is maintained SO THEN the Truth-Word flames. How can this special state be achieved? Pure-perceptions, *Reine Wahrnehmung*, the Goethe-eye seems indicated. Would not exercises such as those with crystal, plant and animal from Chapter Two, Knowledge of Higher Worlds, perhaps serve us here?

And the next: do I know where in my soul to expect to hear this flaming Word? Geographically, where are the Soul-depths? - If we realize that in our Sensitive-soul there lie potentially the highest powers, that is, when transformed, it can become the Intuition-soul, reaching to highest pure-spirit realms, up to the fiery sphere of the resounding Spirit-Word, then perhaps it has meaning for us to say: Soul-depths are that part of our being closest to the gateway of the spiritual forces of the senses. This would be, from what we read in the book *Theosophy*, the Sensitive-soul.

This flaming of the Truth-Word out of highest Spirit World down into Soul-depths, is certainly a purest image of Intuition. The question is only: How can I discipline these depths that they transmit such intuitions faithfully? Selflessness is essentially soul-transparency. Much has been said on ways of purifying the soul-life of all that is strictly personal. An arduous and lengthy process. '*Das Leben im reinen Denken*', the life in pure thought, is considered the most effective modern catharsis.

If then this intuitive-truth can be experienced in Sensitive-soul-depths, what then do we make of the message it brings?

We are to find the Self-akin-to-Spirit, in a ground underlying Spirit, in our own being. '*In Geistesgründen*'. This is no simple assignment. Hearing the message is task enough; fulfilling it quite another.

The human Spirit is contained within the Soul, as is the Soul contained within the bodily organization. The highest part of this bodily nature provides the grounds for the Soul, and the highest portion of the Soul-organization provides the grounds for man's Spirit. From this image we may be allowed to speak here of Spirit-grounds as the Consciousness-Soul. The self experienced as spirit, manifests to the awakened consciousness-soul. This ego-experience comes about through a strengthened thinking or that is, through spiritual activity.

And thus we may conclude that the possibility of spiritual-freedom is the message of the Gods, delivered to the soul who can awaken at the height of Summer. It is but for us to harken and achieve.

To safeguard spirit-gift in inner-life,
Sternly commands my guiding-genius,
That maturing, divine-endowments,
In soul-foundations bearing fruit, (soul-grounds
To selfhood may bring harvest.

Zu bergen Geistgeschenk im Innern,
Gebietet strenge mir mein Ahnen,
Dass reifend Gottesgaben,
In Seelenrunden fruchtend,
Der Selbstheit Früchte bringen.

Eleventh Theme: CONSCIOUSNESS OF HIGHER GUIDANCE.

11 | 16
— | —
42 | 37

There speaks the Cosmic-Word
That I through senso-gates
Into soul-grounds might^s lead:
Fill your spirit-depths
With my cosmic-breadths^s,
To find eventually me in you.

* Was permitted

* Welt-Expanses

Es spricht das Weltenwort,
Das ich durch Sinnestore
In Seelengründe durfte^s führen:
Erfülle deine Geistes-tiefen
Mit meinen Weltenweiten,
Zu finden einstens mich in dir.

10 | 17

Tenth Theme: THE COSMIC WORD - INNER AND OUTER.

43 | 36

(There subdues itself, autumn-like
(The senses' striving-for-stimuli;
(In lights'-manifestation there mingle
(Themselves dim veils of mist.
(I myself perceive in spaces-expanses
(The autumn's winter-sleep;
(The summer has to me
(Surrendered up its self.

Es dämpfet herbstlich sich
Der Sinne Refesstreben;
In Lichtesoffenbarung mischen
Der Nebel dumpfe Schleier sich.
Ich selber schau in Raumesweiten
Des Herbstes Winterschlaf;
Der Sommer hat an mich
Sich selber hingegeben.

Fourth Theme: I EXPERIENCE.

4 | 23
— | —
49 | 30

I may now to myself belong

And radiantly spread inward-light

Into the darkness of space and time

All natural being presses toward sleep;

The depths of soul shall waken

And waking carry glow of sun

Into cold tides of winter.

> Light

> Warmth

Ich darf nun mir gehören
Und leuchtend breiten Innenlicht
In Raumes- und in Zeitenfinsternis.
Zum Schläfe drängt natürlich Wesen;
Der Seele Tiefen sollen wachen
Und wachend tragen Sonnengluten
In kalte Winterfluten.

Since spring and autumn are thresholds to cross
"Setting Forth and Returning" is a theme which
relates the four verses of this 2nd series:

> 2B | 25Y
51Y | 28B

By way of orientation: the 25th is the verse of the Autumn Equinox, a prelude to "The Michael Mood" coming next and ending the summer series. Then follows the first verse of autumn #27 as specified in the 1912 Edition and subsequently changed. We are here still two weeks from the beginning the autumn of the soul.

The theme of these 7 lines incorporates the polarity: cognitive-inward-light vs sun's-glow or moral warmth. - The central motif in line 4 reflects the truth that in winter natural-being sleeps while soul-being wakes, the opposite being the case in summer. An idea developed at length in many lectures. - The 3 lines of the first half are intimate, individual: Belonging now to myself I can pour cognitive-inward-light upon the dark riddles of time and space. A thought worthy of some reflection: is space and time really dark? - In the last 3 lines we find the universal and moral aspect: The soul depths 'shall' means 'ought to' waken, a challenge; the warm sun-glow is to become the human fire of enthusiasm with which to meet the cold tide of earth experience now to come.

'Soul depths' raises a point. What part of the soul is now to waken? Evidently that portion which is bearer of self-consciousness (see corresponding verse #28) and bearer of warmth, courage, and will-initiative: soul-depths = consciousness-soul?

The contrast with verses 2 and 51 is beautifully evident: spring experiences of the flood of the sense-life, the loss of thought-power, the discovery of self in spirit are so diametric to the inward experiences of autumn when thought forces consolidate about the feeling of self.

Michaelmas Mood

Nature, your motherly essence (Sein)

I 40r - will

I carry within the being of my will (Wesen)

And my will's fiery-power

It tempers my spirit efforts

That they bring forth feeling-of-self

To carry myself in me.

Natur, dein mütterliches Sein,
Ich trage es in meinem Willenswesen;
Und meines Willens Feuermacht,
Sie stählet meine Geistestriebe,
Dass sie gebären Selbstgefühl
Zu tragen mich in mir.

This 13th and last week of summer is entitled the Michaelmas-Mood in the edition of 1912. The following verse bears the title Autumn. The significance of the two-week shift escaped subsequent editions.

-- "Wesen and Sein - Individual and Universal Being" is a theme which unites the 4 corresponding verses:

1A 26Z
52Z 27A

We have here 6 lines constituting a single sentence, but breaking in pairs, making 3 thoughts - an enhancement thru form, life and consciousness.

In this final verse a resolution is reached. The fruit of summer is born. Man returns to himself after his excursion into cosmic experience. His renewed strength of will today reflects the Sein, or spirit substance of nature. - 'Motherly' is an interesting note. The heirarchy of nature, the highest three, were known as the awe-inspiring Mothers, their essence is will. - It is the fiery seraphic forces of the will that harden our thinking (spirit) efforts. These impulses in turn actually produce in us the autumnal self-feeling which can grow into consciousness of the ego carried within ones self.

The autumn verse #27 gives the subjective experience (as Wesen) which is here seen objectively in #26 (as Sein). In the diametric verses #52 and #1 the opposite process appears: an expansion from the narrow human confines into spirit Wesen and Sein. These dynamics are to be felt it goes without saying rather than explained. Hence the necessity of daily readings.

Substance

Process

Awareness

AUTUMN

Searching in my being's depths
Stirs an expectant Longing,
Which, observing myself, I find,
As gift of summer sun, that as seed
In autumn's mood lives warmingly
As my soul's Striving-forces.

HERBST

In meines WesensTiefen dringen
Erregt ein ahnungsvolles Sehnen,
Das ich mich selbstbetrachtend finde,
Als Sommersonnengabe, die als Keim
In Herbstesstimmung wärmend lebt
Als meiner Seele Kräftetrieb.

1 | 26

52 | 27

First Theme: Wesen und Sein: Individual and Universal Being.

Inner

I can newly revived in inner-life
Feel out the reaches of own being
And strength replenished, shed thought-rays

(Out of soul-sun-power

Outer

Upon life's-riddles, solving them
Granting fulfillment to many a wish
Whose wings Hope has already lamed.

Ich kann im Innern neu belebt
Erfühlen eignen Wesens Weiten
Und krafterfüllt Gedankenstrahlen
Aus Seelensonnenmacht
Den Lebensrätsein lösend spenden,
Erfüllung manchem Wunsche leihen,
Dem Hoffnung schon die Schwingen lähmte.

The inner-light experienced at the Equinox (Verse 25) now becomes active. The heritage of the summer sun is within us and manifests as increasing thought-force.

Greater consciousness of one's own purposes and intentions, forgotten or latent, begins to dawn, and many problems or wishes heretofore suffering frustration seem resolvable.

The poignant line on the laming effect of Hope touches on the impotency of feeling alone, without clear thought to bring realization to intentions.

The two-fold nature of the seven lines should be experienced. Beginning with inner reflection, the verse reaches a high point in the image of Sun-powers of soul and goes over into the active fulfillment in outer deed.

"Im Innern" has been rendered 'Inner life' inasmuch as the life organism is no doubt implied. And 'krafterfüllt' is taken as referring to 'I can' rather than to thought-rays. 'Strength-replenished' seems justifiable though 'filled with strength' is literal.

Itself, the luminosity of thinking
To kindle (itself) forcefully in inner-life,
Interpreting the experienced meaningfully
From out World-Spirit's well-spring of forces,
Is now for me, Summer's-heritage
Is Autumn's calm and also Winter's-Hope.

Sich selbst des Denkens Leuchten
Im Innern kraftvoll zu entfachen,
Erlebtes sinnvoll deutend
Aus Weltengeistes Kräftequell,
Ist mir nun Sommererbe,
Ist Herbstesruhe und auch Winterhoffnung.

In this third week of autumn we experience intensified feeling of initiative. This consciousness of purpose pervades all verses of this third group. This then leads on to the soul experience of certainty of self-awareness in the verse to follow.

Paraphrase: "What we've derived from the summer, is now our ability to interpret experience meaningfully, by having our thinking kindle itself forcefully within."

1. Thinking being an independent self-subsistent essence, it seems clear that we only need create the condition wherein it can enkindle its own light, of itself. The first line correspondence with verse #24 calls for the awkward, opening 'itself', which also offers difficulties to the reader in German. A second 'itself' has been added in line 2 in English similar to the repetition in verse #24, to help clarify the sense.

2. Our active thinking receives its thoughts, whereby it throws light on experience, from a cosmic sea of thoughts. This is the World-spirit's "Kräftequell" or well-spring-of-forces. Here thought-beings live as etheric-forces in an other world.

3. During the summer we've experienced this cosmic spirit world of thoughts, albeit unconsciously. The heritage of this becomes our inner quiet and calm in Autumn and the promise of creativity in the Winter to come.

3 C

24 X

50 X

29 E

Kindling
itself
Interprets
Experience
Significance
for me

Will → World
↑
Being
↓
Destiny

I feel my own force coming to fruition
Strengthening itself, lending me to the world,
My own-being, I feel gaining strength
To turn itself towards Clarity
In Life's destiny-weaving.

Ich fühle fruchtend eigne Kraft
Sich stärkend mich der Welt verleihn,
Mein Eigenwesen fühle ich kraftend
Zur Klarheit sich zu wenden
Im Lebensschicksalweben

It stirs

Secretly, the Old-Preserved
With newly arisen proper-being (own-being-ness)
To feel, enlivening itself within:

It works

It shall, awakening World-forces
Pour into my life's outer-work
And coming to be, imprint me upon existence.

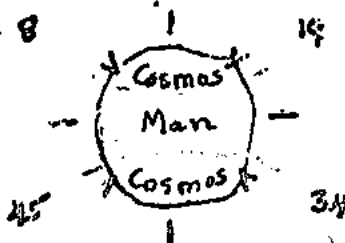
Geheimnisvoll das Alt-Bewahrte
Mit neu erstandnem Eigensein
Im Innern sich belebend fühlen:
Es soll erweckend Weltenkräfte
In meines Lebens Aussenwerk ergiessen
Und werdend mich ins Dasein prägen.

Paraphrase: Now I feel mysteriously stirring within something of old arising with new independence - something which works in my practical life, bringing in cosmic forces that impress me upon the world.

The Old-preserved is polar to the New-conceived enveloped in memory in Verse 19, a cryptic expression for the driving force that carries me out into action in the world. It now achieves new strength, new Eigensein or own-personal-existence. (All these terms: Eigensein, Eigenwesen, Eigenheit, eigne Kraft seem to refer indirectly to a subordinate aspect of the personality: one's own Proper-Entity. Not the Self so much as that composite: the natural self.)

And what does secretly (Geheimnisvoll) imply? In verses 45 and 8 Thought-power and Senses-powers both increase in conscious intensity. These events in 19 and 34 take place in concealment, perhaps up from out of the subconscious, where the personality has its roots.

How are we to conceive of World-forces pouring into my life's outer work and placing me firmly in existence? One might judge them to be called forth by this luciferic-principle in the soul, the Old-preserved from out the realm of the II Hierarchy. They manifest in feelings.



Question:
Cognition

Answer:
Self-knowledge

Can I pure-being know
That it may find itself again
In the Soul's-creative-urge ?

I feel, that power is lent to me
This own-self into the world-self
To live as member humbly.

Kann ich das Sein erkennen,
Dass es sich wiederfindet
Im Seelenschaffensdrange ?

Ich fühle, dass mir Macht verliehen
Das eigne Selbst dem Weltenselbst
Als Glied bescheiden einzuleben.

Insight, Cognition and experience of Self seems a theme which unites this verse with the others of this group.

This and its polar verse #18 are the only two in which questions appear. A questions is an expression of the soul's opening itself to higher experience, to cognitive forces.

The Soul's creative urge which in these weeks has been taking form now calls for spiritual content that it may not simply stand empty. Das Sein, the spiritual substance of reality must be "known", drawn into the soul life. -- The answer that is given calls now for submersion of this Own-self or lower entity that has grown strong this month, into a higher aspect of the Self: the World-self. One may interpret this to mean the higher self. Next week this motif is further clarified.

9 | 18

44 | 35

Cosmic Word
The Manifest Secret

Its Spirit Light
Transforms

Within my being's depths there speaks
To manifestation pressing
Secretly the World-Word :
Fill your goals of work
With my spirit-light
To sacrifice yourself through me.

In meines Wesens Tiefen spricht
Zur Offenbarung drängend
Geheimnisvoll das Weltenwort:
Erfülle deiner Arbeit Ziele
Mit meinem Geisteslichte
Zu opfern dich durch mich.

We approach now the Christmas event: the yearly rebirth of the individuality of man in the human soul. The preparation for this requires the transformation of the self-forces, which during this last month have come to the fore. It is an ever recurring question to humans: How do I transform my natural self that my true self may become active? Without higher help, without the archetype of man - the ideal as a living force, speaking nowadays from within - this re-shaping of the self is not possible. This is the greatest of revealed-secrets, hidden only to the in-active. -- And this Ideal calls upon us to be active in spirit, telling us ever and again that spirit-light, knowledge of spirit realities, itself, is the transforming agent. Simply put: If I study diligently what I know is of divine origin, the sacrifice of my self, which has grown strong and vigorous during the Autumn, will be accomplished. I shall be able to provide that self-less-ness of soul in which the ego-child may safely come to birth.

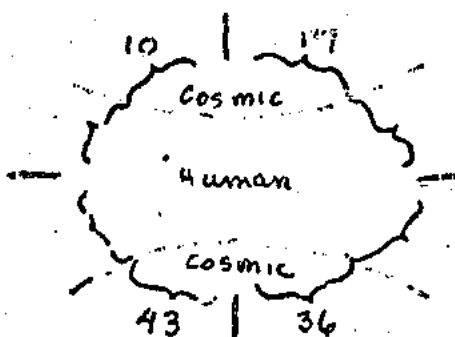
In Verse 17 at the end of July, this same World-Word spoke, calling upon us to carry World-experience through gates of senses into spirit depths. This was the seed which placed in the soul now ripens. Experience now awakens inner-light, which if we cultivate it earnestly can carry us through winter darkness of soul.

Spring

Summer

Winter

Autumn



The Cosmic Word - Outer and Inner - Theme of the 10th. 1944

Heart Strives

Truth grows

Light shines

(To carry Spirit-light into World-winter-night
 Strives blissfully my heart's impulse
 That, luminously, Soul-seeds
 In World fundamentals, take root
 And God's Word, in Senses' dark
 Resounds, glorifying, through all Being.

Zu tragen Geisteslicht in Weltenwinternacht
 Erstrebet selig meines Herzens Trieb,
 Dass leuchtend Seelenkeime
 In weltengründen wurzeln,
 Und Gotteswort im Sinnesdunkel
 Verklärend alles Sein durchtönt.

The Spirit-light, knowledge of things spiritual, with which we have filled our goals of work, that we might sacrifice ourselves through the World-Word, now becomes our heart's impulse. This we do that these thought-seeds-of-truth may take root in spirit and flowering, cast light in the dark realm of sense perception.

Through the study of science of spirit we are able to perform this transformation of our proper-being or natural self, but only with the living forces of the spirit of humanity, which as we approach Christmas begin to stir in the heart sphere. The heart-motif takes on increasing importance in the next two months. It is the counterpart, in late spring and Summer of what is spoken of as Ahnung, Ahnung-Intimation, higher guidance of angelic forces. (Verse 16)

Inner-light and outer-darkness are strong themes in this eleventh group which as a whole emphasize Consciousness of Higher Guidance. Winter-night of the world points to the dark half of the year; darkness-of-senses, to the heightening activity of sense perception which devoid of spiritual significance, to us is unilluminated.

Weltengründen here, as opposed to Seelengründe in #16 (grounds, soil foundations of Soul and World) would depict where seeds may be planted and take root. In Summer we plant spirit-gifts in the soul itself, in Winter we plant thoughts in spirit-soil: in livingrealms of spirit.

The last line poses two riddles: Verklärend and Sein = transfiguring and Being. Sein has the sense of all is-ness, in spirit or on earth: universal being. (see #35) The self-luminous connotation of Verklärend suggests glorification, the note of resounding tone, added.

36
 35 → 37
 34 → 38 XMAS
 33 32

11 | 16

 42 | 37

Christmas Mood

I feel as freed from spell
The spirit-child within soul-womb;
In heart's brightness
The holy World-Word has engendered
The heaven's-fruit of hope,
Which rejoicing grows into World-farcesses
From out my being's divine-ground.

Ich fühle wie entzaubert
Das Geisteskind im Seelenschoss;
Es hat in Herzenshelligkeit
Gezeugt das heilige Weltenwort
Der Hoffnung Himmelsfrucht,
Die jubelnd wächst in Weltenformen
Aus meines Wesens Gottesgrund.

12 15

41 38

The spirit-child (the self of man) now at the winter equinox, can be experienced as freed from the spell cast in mid-July (verse 15) by spirit-weavings of world-illusion.

We sleep spiritually in summer. Winter after winter, in the inner brightness of the heart, the soul hearth, this human ego-child is ever and again engendered through the mystery of the living-word.

Man's spirit-being can be said to be the hope of the hierarchical beings and the fruit of their work.

As fields for its grow, the farthest reaches of the solar cosmos are its potential. Its center and point of origin: my own being's given spirit-structure, its Gottesgrund or god-like ground.

This birth of the higher self in the soul of man each year is brought about, as depicted in preceding verses by our studious devotion to spiritual truths. They are the light from on high, bearing the forces which set men free. The culmination of this yearly emancipation is expressed in the following verse #39 which brings us to the end of the Autumn series. In living thought, purified of all sensuous experience, man finds his true being.

The twelve holy nights begin with this verse. It is during these nights that man is especially open for creative intuitions which may come to fruition for him during the year to follow.

A theme which unites this 12th group of verses is the search for, and the discovery of self.

The Self-Released

Its Potential Growth

(To spirit-revelation given over
I win World-being's light,
Thought-force, it grows
Clarifying itself, to give myself to me,
And, awakening, itself sets free for me
Out of thinker's-power, the feeling-of-self.

Study
Insight

Willed - Thinking

Ego-Experience

An Geistesoffenbarung hin-gegeben
Gewinne ich des Weltenwesens Licht,
Gedankenkraft, sie wachet
Sich klärend mir mich selbst zu geben,
Und weckend löst sich mir
Aus Denkermacht das Selbstgefühl.

And if I be in Spirit-depths
There fills itself, in my Soul-foundations
From out Heart's Worlds-of-Love,
The empty illusion of personality
With the Fire-force of the World-word.

Und bin ich in den Geistestiefen,
Erfüllt in meinen Seelengründen
Aus Herzen's Liebewelten
Der Eigenheiten leerer Wahn
Sich mit des Wortenwortes Feuerkraft.

God-forces
fired

Soul shapes
itself

The Soul's productive-power
It strives out of heart's-foundation,
Forces of Gods, in the life of man
To enflame to right working,
By itself to shape itself
In love of man and in the work of man.

(stress iambic!)

Der Seele Schaffensmacht
Sie strebet aus dem Herzensgrunde,
Im Menschenleben Götterkräfte
Zu rechten Wirken zu entflammen,
Sich selber zu gestalten
In Menschenliebe und im Menschenwerke.

12	15
41 | 38

The Soul can work upon itself, give itself shape, through experiences of love for other men, and through its deeds.

But, in order to do so, it must first rouse to flame intensity, the forces of Gods, of hierarchical beings, to proper working within itself. (In one's three soul forces there work higher beings, cosmic-forces, and cosmic-thoughts.)

And one's creative or productive-powers are there for this purpose. These abilities stream forth from what is here spoken of as the heart's foundations or ground.

The heart, we must remember is the motif of winter. It is the inner source, the inner way to our higher being. It stands polar to the experience in summer of Ahnung, intimation, the intuitive feelings.

In the comparative verse in June #12 these forces-of-gods are released for world flight, that free of myself I may seek myself.

Here in depths of Winter, I am to shape myself, and so find myself in another way: in my deeds of love toward other men.

Own Force / Manifestation
Senses Force / Anticipation
Guidance

It is, in this winter-gloom			
The manifestation of its-own force	11	1	16
The soul's strong urge,			
In darkenesses to guide it,	42	1	37
And intuitively to fore-feel			
Through heart's-warmth, senses'-manifestation.			

Es ist in diesem Winterdunkel
Die Offenbarung eigener Kraft
Der Seele starker Trieb,
In Finsternisse sie zu lenken
Und ahnend vorzufühlen,
Durch Herzenswärme, Sinnesoffenbarung.

(Not sich!
see 1912 Edition.

In Winter the Ego participates more actively in the physical organism, specifically though the senses.

Winter-gloom here refers to the fact of the soul being cut off from inner-light experienced in Summer. It works now in darkness by its own thinking's-light.

Assertion of one's own will seems characteristic at this time. A certain aggressiveness among people can be noted.

This "own-force" of the soul manifests, that is becomes evident in forming opinions, making judgments. Also in carrying them out on its own, so to speak, without higher help: i.e., in darknesses.

In this isolation, mistakes are possible, but also through them we are free to learn.

The last lines point to the awakening of the life in the sense-organs several weeks hence: Verse #44.

We, at this time, can fore-feel through warmth of heart what shortly shall be quite apparent. Our thinking-force must prepare itself for the struggle with what is to manifest through human senses.

Offenbarung can be taken as manifestation or as revelation. The latter has a religious flavor which appeals to some translators. The former is more in keeping with the Goethsan use of "evident-to-the-senses". Also the first is active and the second implies passive reception. Trieb is too unconscious for impulse, hence urge. Fore-feel is in Webster's.

Spirit warms
World becomes real
Heart forces mediate
Soul-fire strengthens

In Wintery depths
There warms the Spirit's true Being
It gives to World-appearance.
Through heart-forces, existance-powers
World-cold defiant, there grows strong
The Soul-fire, in inner-life-of-man.

In Winterlichen Tiefen
Erwarmt des Geistes wahres Sein;
Es gibt dem Weltenscheine
Durch Herzenskräfte Daseinsmächte;
Der Weltenkälte trotz erstarkend
Das Seelenfeuer im Menscheninnern.

10K | 17R

43R | 36K

The essential-being of the Spirit (its life about us) grows warm in depths of winter. Through heart-forces, now being felt, this warming gives substancial existence to the sense appearances (the world seems more and more real). Soul-fire in us begins to grow strong, defying outer (soul) coldness.

Warming-spirit in man can be related to enthusiasm for ideas.
Soul-fire can express itself in moral enthusiasm for deeds.
Heart-forces mediate between. Our experiences take on reality.

We have here a play between Sein and Schein and Dasein.
Real-being, Appearance to the Soul, and Outer Existence.
These are three conditions of manifestation: Spirit, Soul, and Body.
These concepts are worthy of meditation. They have been the essence of Mystery Wisdom since earliest times. They are a key to the Egyptian initiation scene in the Mystery Drama IV.

Albeit subtle and difficult of grasp, we should be able to experience their meaning today as consciousness soul beings, if world-happenings are to be brought into harmony with soul-life. Events, Illusion and Spirit-reality must be distinguished.

Daseinsmächte, existence-powers is a crucial thought here. The heart mediates them. The heart is more than it seems. Through it hierarchical beings work, man participating. We are responsible for our environment, for living nature.

Consciousness Soul
Fills Nature-Processes
With Willed-Thinking

Apprehending new sense-impressions
Soul-Clarity now fills,
Mindful of the Spirit-birth accomplished,
The bewildering, sprouting, World-becoming
With my thinking's creator-will.

Ergreifend neue Sinnesreize
Erfüllet Seelenklarheit
Eingedenk vollzogener Geistgeburt
Verwirrend sprossend Weltenwerden
Mit meines Denkens Schöpferwillen.

6 18
44 35

.. Soul-Clarity fills World-becoming with my thinking's creator-will, while a) apprehending new sense-impressions and b) remembering its Christmas experience of Spirit-birth.

Questions: Soul-Clarity? World-becoming? Thinking's creator-will? Spirit-birth? New sense-impressions?

Winter is the quarter when physical forces are at their height. The life of the senses begin to stir. We notice this as a sensitivity to new stimuli (Sinnesreize). These should be apprehended consciously.

Intimately bound up with the physical forces is the Consciousness Soul. Just as the Rational-feeling Soul with the aetheric and the Sentient Soul with the soul-body. Winter is the Time for Soul-Clarity: consciousness.

Spirit-being working in the processes of nature, producing its growth, are now in their most spiritual condition: potential rather than actual. To the soul, they are experienced as "bewildering, as confusing, sprouting, shooting". This is Weltenwerden: World-becoming: the aetheric life of our environment. (In German 'the becoming' is a popular expression. Goethe enjoyed think about things in process rather than in static state. This usage is not so frequent in English. We have to make an effort to speak of things in becoming.)

In order to face this bewildering etheric world, strong ego-forces are needed to hold one's self-awareness. We must be mindful of the ego-birth re-accomplished each year at Christmas.

To enter consciously into this living-world of process, the ego's will-permeated thinking-force must be called upon. We become creators, co-participators in world-creation, when our will becomes active in thinking purified of sense-data, it becomes alive.

Ego enters Thinking

Thought permeates perception

There consolidates itself Thought-power
In union with the Spirit-birth,
It lightens up the Senses' dull impressions
into full clarity.

When Soul-fullness
Would join itself with World-Becoming
Must Senses' revelation
Receive the thinking's light.

Es festig sich Gedankenmacht
Im Bunde mit der Geistgeburt
Sie hellt der Sinne dumpfe Reize
Zur vollen Klarheit auf.
Wenn Seelenfülle
Sich mit dem Weltenwerden einen will,
Muss Sinnesoffenbarung
Des Denkens Licht empfangen.

8. | 19

45 | 34

Thought-power grows firm, as the Ego forces become active.
Experience through the senses takes on meaning.
If richness of soul-life would partake in the awakening nature-life
man's thinking must permeate his perceptions.

This polarity between thinking and perceiving is also found
in Verse 8, where thinking must subside as spiritual beings become
active in Senses'-power. The life-forces in the senses themselves
is most mysterious. We can be passive yet these forces provide us
with our experiences of the outer world, and with the opportunity
to feel ourselves a personality, an Ego. But unless we participate
in what the eye and ear do for us, nothing enriches our soul.
Our participation is expressed in our longing to know, to understand
the meanings of things. Thinking is spirit-light. But we must make
it shine.

It is an interesting fact that so much of what we experience we do not
retain in memory. Our soul-fullness is not enhanced. To be sure the
sentient-soul lives in the sense impressions, but it is the rational-
feeling-soul which wraps experience with thought, like a silk-worm
making a cocoon. These are the lasting memories.

In that we are active in thinking-perceiving this time of year, our
experiences are heightened by taking part in the elemental life
of nature, the World-Becoming, which strengthens from now on.

Each of the 8th group of verses represents a change over to new
powers and capacities.

Thinking benumbed

Memory rescues

Will supports Seeing

The World threatens to stun

(stunify)

The Soul's inborn force

Stand forth now you, Memory

Out of Spirit-depths, radiantly

And strengthen for me Envisioning

(active seeing)

Which only through will-forces

Can maintain itself.

Die Welt sie drohet zu betäuben
Der Seele eingeborne Kraft;
Nun trete du, Erinnerung,
Aus Geistes-tiefen leuchtend auf
Und stärke mir das Schauen
Das nur durch Willenskräfte
Sich selbst erhalten kann.

70

20T

46T

33G

We reach here, the turning point in Winter, the midway Verse. The motif of each of these winter points of the seasons is Death. There are four kinds. The Soul's inborn force is threatened now: the native power of thinking. Life processes in the organism, the world-in-man, begin to assert themselves. They would stupify the consciousness. These must be countered by strong forces of Memory if the active-life of envisioning (Schauen) is not to suffer. (Schauen has the quality of beholding, an active seeing with the mind.)

Our individual challenge then in mid-winter is to hold and safeguard the capacity for clear thought which has been achieved during the last months. This is the inborn-force of soul which we've brought with us from pre-birth. It includes both the formation of thoughts on the basis of experience through the senses and the forming of pure-thoughts independent of sense-experience, such as we have in mathematics and in philosophy. This gift is now endangered.

In the depths of Winter thinking comes easily. From now on an effort must be made. A memory-activity can support it. Exercises such as reviewing things backward, a play, a story, a lecture, for instance, could be practiced. This brings will into memory which can then help us keep the clarity in our thought life we have thus far achieved.

The kind of memory required we note, comes 'out of Spirit-depths'. This is evidently not the ordinary associative, reflex kind dependent on the body. Spirit-depths must point to some portion of our higher being. Spirit-Self is the depths in one sense, it is also the fountain head of imaginations. A higher or new, seeing-memory seems implied.

Sense-life
rouses
Armed-Thinking
opposes

There wills to arise from out the world-womb
The sense-glamor quickening, Lust-for-becoming.
May it find my thinking's force
Armed through god-like-forces
That forcefully live for me in inner-life.

Es will erstehen aus dem Weltenschosse,
Den Sinnenschein erquickend, Werdolust.
Sie finde meines Denkens Kraft
Gerüstet durch die Gotteskräfte,
Die kräftig mir im Innern leben.

6. 21
47. 33

(Life-forces now arise in the elemental, aetheric earth which enliven the sense appearances, increase their glamor or 'shine'. It is imperative that man be armed to meet them with intensified thinking, ego-force strengthened by forces of higher beings cultivated in one's own life organism..)

During these seven weeks before Easter there is a struggle in the making between the thinking-ego and the sensuous life of the body. Winter is the time our individuality comes into its own through the instrumentality of the senses. It wakes as an I in the physical. And it must master that world which is also the rightful sphere of certain elemental forces.

What was earlier (44) was called Weltenwerden, that bewildering World-becoming, and last week threatened to stun the inborn soul-force, now comes into closer focus as Werdolust, as sensuousness. The wilful lustiness for experience: lust-for-becoming. Not to be taken euphemistically or lightly, it is something potentially dangerous to consciousness. It nevertheless holds great possibilities. Transformed these Werdolust forces are the break-through forces of the the new clairvoyance. They are disciplined by the exercises in 'Knowledge of Higher Worlds'.

Weltenschosse = Worldwomb: how else in poetic form could one speak of the aetheric earth sphere, the realm of beings bringing forth life forms in Nature. -- Sinnenschein = to sense-appearance. Mere Schein again offers a problem. What is 'shine' to the senses? It has been rendered 'glory'; 'glamor' also derives from ancient days: Merlin the magician cast glamors or illusions. It was a form of druid warfare. (like advertising today?) 'Mere appearance' is of course the prosaic meaning. -- Im Innern = in the inner-life: more than just 'within'. Throughout the Verse this seems to denote in the etheric-body. It is there that the new thinking is cultivated, in gestures and motions, an inner Chrythmy. -- Gotteskräfte = god-like-forces: which strengthen thinking are the cosmic thoughts, forces & beings we awaken in the soul by active meditative life.

Intuitive
Light
↓
Insight
Truth
↓
Love

In the Light that from the World-heights
To the Soul, powerfully would flow
May there appear, soul-riddles solving,
World-Thinking's Certainty,
Assembling its radiant power,
Awakening Love in the human-heart.

Im lichte, das aus Weltenhöhen
Der Seele machvoll fließen will
Erscheine, lösend Seelenrätsel,
Das Weltendenkens Sicherheit,
Versammelnd seiner Strahlen Macht,
Im Menschenherzen Liebe weckend.

50	622
48	31

Light is a most mysterious element. It not only is the manifestation of beings but is qualitatively as different as the beings whose forces manifest in it. In the four corresponding Verses we note the specific directions from which the four kind of lights originate and can sense their hierarchical sources in the way in which they work in man.

The character of this fourth Light shining during the 5th week before Easter is cognitional. It flows from 'on high' to the Soul. And if received, if worked with, it illuminates the dark-riddles for the mind, brings concepts to percepts. Cosmic-Thoughts or World-Thinking plays a great role in evolving freedom of the human spirit. The Truth that shall make man free, the mystery of the blood that flowed on Golgatha, the Grail mystery and the Michael Impulse all have been expressions of this role which living-Thought-Beings play in the destiny of man. The mission of the earth evolution we know to be the objective realization of Love in the world just as the implanting of Wisdom in nature was the goal of past evolutions. Here we experience the threefold metamorphosis: Wisdom's light becoming inner certainty, Truth for the soul, and in turn awakening Love. Light becomes Warmth. Such is the path of freedom in small for everyman.

We know from that knowledge of man's being described for instance in the book Theosophy, that it is the conscious-soul which is open to the spirit, to intuition. Certainty as such is never possible to the human mind, the rational-feeling soul. Doubt, questioning, riddles - are the elements we live in when we think. The higher thinking which becomes a seeing, Anschauendes-Denken, this alone is open to the cosmic thoughts. Hence spiritual-activity (freedom) is such a riddle itself, particularly for those who do not summon up the strength to intensify their thinking-forces. New thinking, World-thinking, is in essence meditative, and it presumes exercise to be reached. And Love in its highest potency, spiritual love, implies intuition, the grasp of thought realities, of Ideas which live.

I feel the force of World-Being
So speaks Thought-Clarity,
Mindful of its spirit growth
In darkness of world-nights,
And inclines, to approaching world-day
The hope-rays of the inner-life.

Ich fühle Kraft des Weltenseins
So spricht Gedankenklarheit,
Gedenkend eignen Geistes Wachsen
In finstern Weltennächten,
Und neigt demn nahen Weltentage
Des Innern Hoffungsstrahlen.

Our consciousness-soul now speaks. It has grown in spirit-strength during the winter. And has become aware of the change over from earth-existence of the dark half of the year to the state of world-being in the light half, in spring and summer. It feels the return of the Persephone-soul to the upper gods. Hope is experienced as radiance.

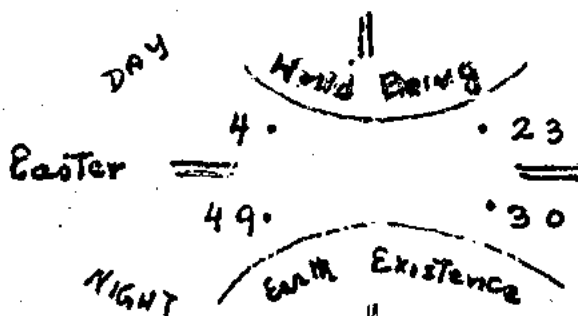
Force of World-Being (Weltensein) = cosmic-existence in contrast to the cut-off world-existence of winter. We can observe how forces of higher beings now become manifest in us as we approach the state of being (sein) of spring.

Thought-Clarity = that which now speaks, we can take as the consciousness-soul if we compare the four corresponding verses. Each reflects a different soul-force. "What my soul experiences" is the motif of all four.

Spirit-growth = Since Christmas Clarity of thought has grown awakened by the increased life of the senses.

Dark world-nights = winter; Nearing world-day = spring or Easter.

Hope-rays = a picture of the will-element of the consciousness-soul. It is more specific than the longing of the sentient-soul and more active than the anticipation of the intellectual-soul.



There speaks to the human I
Manifesting itself with power
And releasing its being's forces,
The World-existence's Lust-for-becoming:
Carrying over my life into you
From out its enchanted spell,
I accomplish my true aim.

Es spricht zum Menschen-Ich
Sich machtvoll offenbarend
Und seines Wesens Kräfte lösend,
Des Weltendaseins Wordelust:
In dich mein Leben tragend
Aus seinem Zauberbanne,
Erreiche ich mein wahres Ziel.

World-existence = elemental nature.

Lust-for-becoming = life-forces of earth (see #47)

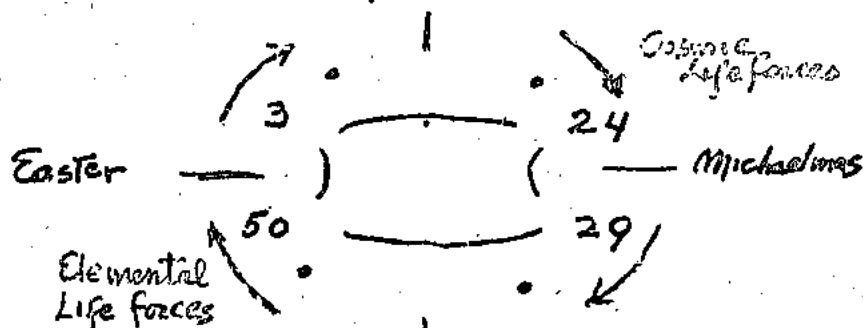
Enchanted-spell = condition of the nature beings before their
spiritualization by human cognition.

My true aim = to become man's thought-forces and thereby seeds
for new worlds.

"Consciousness of Purpose: Earth and Man" is the theme of the
3rd Group of verses.

Now for the last time Wordelust speaks. We have experienced
this life-of-the-world-becoming in various forms during the
preceding seven weeks, since Verse 44. It now reveals its secret.

Through man's waking conscious spiritual activity the elemental
host can be redeemed, can be disenchanting and set free. Our
cognitive efforts incorporate the life forces of elemental beings.
It is their goal to become the thought forces in man.



Expectation of Spring

Into the inner-life of the human being
There pours itself the sense's wealth.
World-Spirit now finds itself
In the mirror-image of the human-eye,
Which, its force, from out of him
Must recreate itself anew.

Frühlings Erwartung

Ins Innere des Menschenwesens
Ergießt der Sinne Reichtum sich.
Es findet sich der Weltgeist
Im Spiegelbild des Menschenauges,
Das seine Kraft aus ihm
Sich neu erschaffen muss.

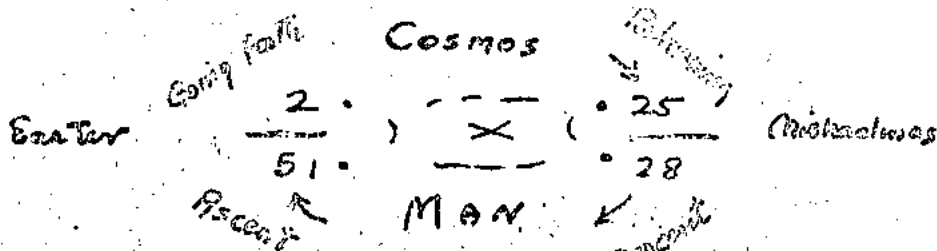
A wealth of sense-experience now pours into man's life-organism.
World-spirit is active in the sense-organs at the end of winter.
Our physical forces renew themselves in spring out of the
formative-spirit.

Expectation of Spring is the title of this verse in the 1912 edition.
Coming two weeks before Easter it corresponds to verses at Johann
and Christmas which both fall two weeks before the new season.
All three stand at the equinox & solstice turning point. In autumn
Michaelmas comes a week after the equinox. This two-week-shift
in the verses poses an interesting psychological problem.

"The eye created by the light" applies to all senses.
Creative-light is a representative image of World-spirit: that host
of beings formatively active in the life of man and the world.

At this time the shaping life forces become active in the sense-
organs and can best be cultivated. Spring is the Goethe-time of years.
The unfolding of forms in the plant world pictures the activity
of world-spirit.

The theme of the four corresponding verses deals with the setting
forth and returning from the two great adventures: experience of
the cosmos and experience of man.

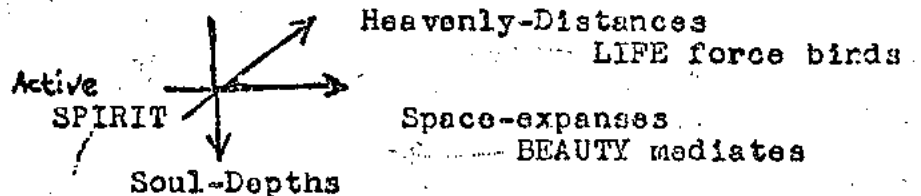


When from the Depths-of-Soul
The Spirit turns to World-essence (cosmic reality)
And Beauty pours out of Space-expanses,
Then, draws forth out of Heaven's-distances
Life Force into human bodies
And unites, powerfully working
Spirit-beings with Human-essence (human reality).

Wenn aus den Seelentiefen
Der Geist sich wendet zu dem Weltengein,
Und Schoenheit quillt aus Raumesweiten,
Dann zieht aus Himmelsfernen
Des Lebens Kraft in Menschenleiber
Und einet, machvoll wirkend,
Des Geistes Wesen mit dem Menschensein.

Paraphrase: If today, your Spirit, out of your Soul-depths
turns to the cosmic reality, then: Beauty pours forth
and mediates, so that Life Forces can unite Spirit Beings
with your human state of being.

Note the three directions:



"Wesen and Sein" are, according to R.St., untranslatable into English!
Wesen = Individualized Being - i.e., Beings, entities.
Sein = Universal Being, or pure-being, i.e., Essence, singular.
(a general state of existence, or 'reality'.)

The Theme of Verses: 52 & 1 ; 26 & 27 (Easter and Michaelmas) :
"Wesen and Sein : Individual and Universal Being"

Intuitive
Light



Insight
Truth



Love

In the Light that from the World-heights
To the Soul, powerfully would flow
May there appear, soul-riddles solving,
World-Thinking's Certainty,
Assembling its radiant power,
Awakening Love in the human-heart.

Im lichte, das aus Weltenhöhen
Der Seele machvoll fließen will
Erscheine, lösend Seelenrätsel,
Das Weltendenken Sicherheit,
Versammelnd seiner Strahlen Macht,
Im Menschenherzen Liebe weckend.

5	6.22
48	31

Light is a most mysterious element. It not only is the manifestation of beings but is qualitatively as different as the beings whose forces manifest in it. In the four corresponding Verses we note the specific directions from which the four kind of lights originate and can sense their hierarchical sources in the way in which they work in man.

The character of this fourth Light shining during the 5th week before Easter is cognitional. It flows from 'on high' to the Soul. And if received, if worked with, it illuminates the dark-riddles for the mind, brings concepts to percepts. Cosmic-Thoughts or World-Thinking plays a great role in evolving freedom of the human spirit. The Truth that shall make man free, the mystery of the blood that flowed on Golgotha, the Grail mystery and the Michael Impulse all have been expressions of this role which living-Thought-Beings play in the destiny of man. The mission of the earth evolution we know to be the objective realization of Love in the world just as the implanting of Wisdom in nature was the goal of past evolutions. Here we experience the threefold metamorphosis: Wisdom's light becoming inner certainty, Truth for the soul, and in turn awakening Love. Light becomes Warmth. Such is the path of freedom in small for everyman.

We know from that knowledge of man's being described for instance in the book Theosophy, that it is the conscious-soul which is open to the spirit, to intuition. Certainty as such is never possible to the human mind, the rational-feeling soul. Doubt, questioning, riddles - are the elements we live in when we think. The higher thinking which becomes a seeing, Anschauendes-Denken, this alone is open to the cosmic thoughts. Hence spiritual-activity (freedom) is such a riddle itself, particularly for those who do not summon up the strength to intensify their thinking-forces. Now thinking, World-thinking, is in essence meditative, and it presumes exercise to be reached. And Love in its highest potency, spiritual love, implies intuition, the grasp of thought realities, of Ideas which live.