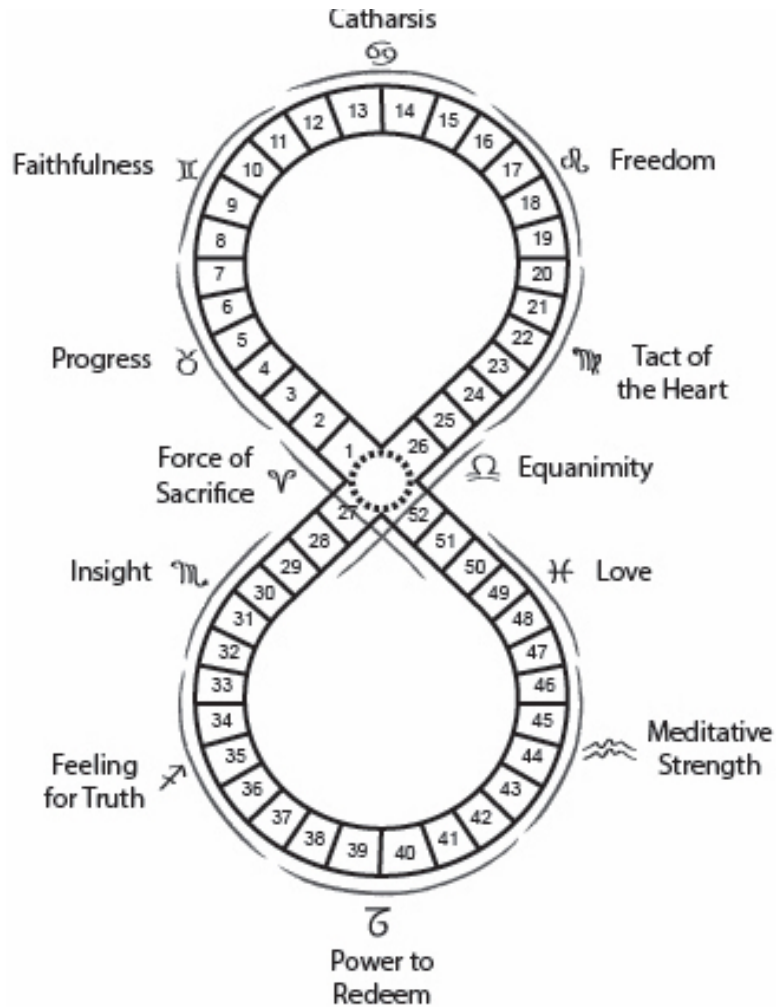


CALENDAR OF THE SOUL, MONTHS AND VIRTUES



SPRING

The following explores the Soul Calendar in relation to the virtues of the month, as they have been given in very short form by Steiner, and further elaborated in the work of Herbert Witzeman.

April: Verses 51 to 2 (March 21 to April 21)

Devotion becomes force of sacrifice (Against lack of concern, spring fever)

Key words and expressions in the Calendar for this month are spirit source (51); beauty, strength of life (52); the sun speaks, gladness (1); and finding fruit of soul within ourselves (2).

As the power of the senses threatens to overwhelm us, we receive the gift of strength of life uniting the spirit's being with human life (52) and binding the human being to the spirit's life (1) just as the power of thinking loses self-confines (2). We develop the ability to find the fruit of soul (2) without losing ourselves in the wide spirit world.

Verses 51 and 2 have a warning quality for the development of an extra effort in realizing the illusion of the senses (51) and the need to exert inner capacity (2). Devotion is this capacity to turn inward, welcoming beauty and developing gladness, and finding the fruit of soul within, supported by the strength of life streaming out of heaven's distances and the spirit's life bound up with our being.

Devotion to beauty and cosmic life, and openness to the cosmos (and cosmic life through the Christ) offer opportunity for rebirth, but only if the soul opens up in a cultivation of devotion. This allows it to recognize the deed of Christ and to unite with His impulse.

May: Verses 3 to 6-7 (April 21 to May 21)

Inner Balance becomes progress (against being taken up in externals and busyness)

There are a number of polarities that appear in these verses:

- Human I between self-forgetfulness and primal state (3)
- fetters of selfhood/narrow limits and true being/revelation of all worlds (3, 5, 6)
- perceptive feeling and thinking's clarity (4, 7)
- human and world (4)
- archetype divine/own likeness (6)

The integration of the polarities proceeds with a certain expansiveness from 3 to 5; it overshoots itself in verse 6, calling for a warning and compensation

in verse 7, when intuition is called to establish balance and lead us into the next month beyond the Luciferic allure of losing ourselves in a movement toward ecstasy. Here we see the need for progress.

After the readjustment of the slightly warning quality of verse 2 and the risk of losing balance of verse 6, the soul finds itself all of a sudden in a great movement of expansion and change, and needs to find a balance initially through feeling, which leads later to the rooting of intuition/boding.

June: Verses 7 to 11 (May 21 to June 21)

Endurance (perseverance) becomes faithfulness (against loss of grip/giving up)

The tendency to lose oneself in the senses and a macrocosmic bliss is countered by intuition/boding. What comes through the senses is a gift only if we can integrate it through inner activity. Intuition is announced in 7; in 8 we are told that we are entering a state of dream (dreamlike dullness and quiet dream life). This means that we are receiving from the cosmos: godly being desires union with my soul in 8; cosmic warmth fills all my soul and spirit in 9; the sun takes my human feeling into wide realms of space in 10. But to this must answer human activity. We are asked to lay human thinking content in quiet dream life in 8; to lose ourselves in light to find ourselves in 9; to awaken to the presentiment of a divine presence in 10; to struggle to understand the words of wisdom of 11. Faithfulness manifests itself in continuous inner activity and in refusing to let the externals take over or losing sight of the goal. To listen to the voice of intuition requires trust and willingness to pass through unknowing with faithfulness.

SUMMER

July: Verses 12 to 15 (June 21 to July 21)

Selflessness leads to catharsis (against self-absorption and willfulness)

Witzeman calls this the time of "initiation into the path of destiny" and "transformation of the dangers which threaten the human creative center." The verses denote a continuous dedication to something larger than ourselves: "trustingly to seek myself in cosmic light and cosmic warmth" (12);

“live in senses’ heights” (13); “[losing] the drive of my own being” (14). To this responds an agent capable of bringing about purification: cosmic light and cosmic warmth in 12; the gods’ own word of truth in 13; the approaching of cosmic thinking in 14; the enchanted weaving of spirit within outer glory in 15. Purification is thus a continuous active entrusting of the human being to larger, cosmic forces. This is crowned and confirmed in 15 in which we are told that the enchanted weaving can bestow the strength that the I in its narrow bounds is incapable to give itself. The above are the antidotes against self-absorption and willfulness.

In verse 15 the human being can accept true selflessness in letting cosmic thinking “think us through”: in accepting a call of destiny that can render us larger than our earthly ego; in letting our inner being reemerge anew through the help of the spiritual world.

Verses 13 to 14 show the step of powerlessness. I seek in spirit grounds; cosmic thinking approaches me in sense appearance. This is the step from letting go to letting the cosmic Word purify us through our willingness.

August: Verses 16 to 19 (July 21 to August 21)
Compassion leads to Freedom (against heartlessness, lack of sensitivity)

Witzeman reminds us that in compassion we reach a form of cognition in which we don’t exercise, nor succumb to power. It liberates those whom it embraces, offering freedom.

Verses 16 to 19 show us a dialogue between Self and cosmic Word. Verse 16 starts with the injunction “to bear in inward keeping spirit bounty”; verse 19 to “encompass now with memory.” The 4 verses stir the soul to energetic inner response: to bear in inward keeping (16); imbue my spirit depths with the cosmic Word wide world-horizons (17); find the strength to fashion worthily my soul (18); to encompass now with memory (19). The object of these efforts is to unite with cosmic Word (18) and ask the selfhood forces to give us to ourselves (19). This is how inner freedom finds expression.

In these verses I want to show myself worthy of what I have received. The receiving of cosmic Word is followed by its treasuring (16); thus cosmic Word can speak (17) and the I can strive to become worthy (18) and lastly hold everything in memory (19).

When cosmic Word has found room in our soul, we need to accept the new tasks set up for us by cosmic thinking. The purification and cleansing of the soul gives us freedom from our lower self.

**September: Verses 20 to 24 (August 21 to September 21)
Courtesy becomes Tactfulness of the Heart (against lack of
consideration, carelessness)**

Witzeman speaks about experiencing the higher nature of the other person within ourselves; of continuously transforming the imperfect. Tact of the heart asks nothing of itself; it wants to assist other people in fulfilling their social-artistic tasks.

The verses start with the change of relation of knowing our life's reality in relation to the world's existence. The heart sensing is developed through: light-filled expectation working around selfhood power (21); the macrocosmic light becoming light of soul working into spirit depths (22); the spent summer giving itself to me (23); self-cognition and self-engendered will (24).

What these verses are speaking about is the culmination of the faculty of intuition (heart sensing) that educates our will toward truly living (self-engendered will) and ability to shed light into spirit depths. This is the culmination of the cycle of the summer, just before Michaelmas. The light without decreases, the light within increases. This becomes an impetus for wakefulness, self-cognition, and effort of the will.

Intuition works at establishing balance between self and world (20) and what comes from the future. The ultimate desire of intuition is to respond to what comes from the future, and this means sensing what needs to happen. In this instance the highest achievement of intuition is to listen to the voice within that tells us that the self needs to emerge and that another force will promote it. Intuition does this in verses 21 and 27, enthusiastically accompanying the new force of thinking. Tactfulness of the heart is about making room for what needs to happen.

Spring and summer develop in us virtues for receiving the world within us. These are virtues that give us to the world of nature and the presence of the spirit. We hollow ourselves out to become containers. This requires willingness to sacrifice, to purify ourselves and to make room for what the future calls into being.

FALL

October: Verses 25 to 28 (September 21 to October 21) Contentment leads to equanimity (against dissatisfaction and complaining)

Witzeman contrast desperate need with vision; this gives birth to for overcoming the "fear and horror in the face of events which press in from the future." And we know that this is exactly what Michael calls us to face.

Contentment is expressed in the next verses: I can belong now to myself and spread my inner light into the dark (25), steel my spirit striving to hold me in myself (26), find myself self-contemplating (27), radiance of my thought granting fulfilment to wishes lamed by hope (28). The depth of the will generated by tactfulness of the heart has let emerge a self that can now be supported by the radiance of thought.

The verse of Michaelmas is all life and will. The self emerges in 26, and in 27 it becomes a germinating force of soul. In 28 appears the first mention of the radiance of thought, which is the force that assures equanimity. This is the very Michaelic quality needed in entering the yearly time of darkness and the external darkness of civilization.

These are verses of awakening of hope and willed thinking. Equanimity awakens from strong external contrasts, from the soul acquiring the capacity to bear cold and darkness and what tends to put her to sleep.

Equanimity lives in holding the balance between darkness and light, sleep and wakefulness (verse 25); seeing nature dying around us and nurture what grows inside (gift of summer sun). Equanimity holds that by necessity what dies without gives birth to new forces within. It gives equal stress to what is dying and what is coming to life. This is triumphantly asserted in verse 28: "I can, in newly quickened inner life, sense wide horizons in myself. The force and radiance of my thought. . . ." Thus the human being can recognize with confidence the seed growing, even in the middle of cold and darkness.

November: Verses 29 to 32 (October 21 to November 21) Patience becomes insight (against hurry and loss of temper)

This is the month of Libra; the uniting of wisdom with strength, of knowledge fulfilling itself in activity. Acting out of spiritual cognition requires patience. In

patience arises insight. In Witzeman's words: "Above the pillars of strength and wisdom of the apocalypse shines insight."

Verse 29 balances the strong inner faculty of thinking with the ability to "read life's inner meaning out of the cosmic spirit's fount of strength." Thinking and the flow of feeling support each other in verse 30, another sign of balance, leading to spirit waking. In 31 light and forceful will of life allow creative powers to ripen into human deeds. Verse 32 brings together strength to give me to the world with insight toward the weaving of life's destiny; it echoes what 29 set forth to accomplish. Insights generate understanding of the forces of destiny and desire for deeds, the balance between wisdom and strength (verses 29 and 32).

Verse 29 is projected toward the future; it cherishes winter hope. Verse 31 looks forward to creative powers to ripen into human deeds. And 32 is affirmatively and fully in the present with knowledge of what is to happen.

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.

**December: Verses 33 to 37 (November 21 to December 21)
Control of Speech becomes feeling for truth (against talkativeness,
gossip)**

Control of speech is what allows us to rise from mere subjective opinions to perceiving the essence of things. Control of the tongue leads to feeling for the truth. And this is expressed in the interchange between man and world. Self-knowledge leads to knowledge of the world; knowledge of the world leads to self-knowledge.

Warning verse 33 calls for the communion of my soul with the world's reality. Verse 34 deepens my sense of self in order to pour cosmic forces into my deeds and find "true existence." To know myself I want to make my self at home within the cosmic Self (35). The cosmic Word unites my labor's aims with its bright spirit light and calls for my sacrifice (36). It is my task to awaken cognition ("carry spirit light into world-winter-night," and let "Word Divine . . .

transfigure life"). And true knowledge, rather than opinion, becomes a creative force for world transformation.

The cosmic Word gives us a feeling for truth through its revelation and gives the human being alignment in his deeds. The spirit light that the cosmic Word offers in 36 becomes what I offer to the world through the heart in verse 37.

Truth awakens in the mind, but the feeling for truth has to be rooted in the heart. It is carried by the sense of Self (34). Truth is allied with the desire for full development of self. This striving is responded to by cosmic Word and alights the heart that wants truth to give rise to a new experience of being. Truth is only such if we are willing to be changed by it. The striving for cosmic Word in us is a striving for truth because it is a yearning to become more fully ourselves: "mould me into true existence" in 34; "can I know life's reality" in 35, and "sacrifice yourself through [cosmic Word]" in 36.

WINTER

January: Verses 38 to 42 (December 21 to January 21) Courage becomes the power to redeem (against timidity and anxiety)

Witzeman comments that in the stream of the past we carry the urge to bring karmic compensation to where we have strayed from our path; in the capacities we have developed we meet the stream of the future. From the two comes acceptance of destiny, which frees courage and gives us consciousness of immortality and ability to redeem.

In 38 the cosmic Word has engendered the heavenly fruit of hope in my soul core at Christmas. From thinking emerges the sense of Self, which deepens my courage (39). The cosmic Word takes root in my heart and frees me of delusions of self (40). It is in my heart (cor/cardium) that I develop courage. The heart's own core is mentioned again in 41 and with it the soul shaping itself in loving and working. It is warmth of heart in 42 that allows me to manifest my innate strength at the time of deepest darkness, and live with foreknowledge of the sense-world's revelation (42).

Verse 38 reminds us of the spirit-birth of the cosmic Word. In 39 it becomes spirit revelation apprehended by the power of thought that strengthens sense of Self. This generates in 40 the cosmic warmth in the heart, freeing love and courage to understand and overcome "the vain delusion of the self." The

courage unleashed in the heart kindles and enflames us for loving and working in 41. In verse 42 we see the contrast between outer darkness and inner light and warmth, and how this impels from the soul the strength to go into the darkness with courage and anticipatory hope, contributing to the sense-world's revelation.

**February: Verses 43 to 46 (January 21 to February 21)
Reticence becomes meditative strength (against comment and criticism)**

Discretion (reticence) leads to the reversal of the way of thinking (metanoia), the opposite of the surrender to the senses. Through it the soul takes hold of itself as a citizen of the spiritual world. Discretion becomes meditative force.

Verse 43 indicates that true spirit life gives the world of appearance the power to be. The creative will of my own thinking prevents me from losing myself in new sense enticements (44). The verse restates both the light of thinking and the spirit-birth, and adds to it soul abundance's yearning. This leads to union with the world's becoming, the hallmark of meditative strength, which summons memory from spirit depths and strength of will for spirit sight when the world threatens to stun the forces of the soul (46).

Forces of the heart (43) work with the creative will of my own thinking (44). Heart and head work together so that soul abundance can seek union with the world's becoming. Inner force is created that can withstand the onslaught of the world on the forces of the soul.

The verses of the month speak of inner strengthening and union with the world's becoming. They emphasize how the world's evolving depends on the human being's inner strengthening. Meditative force enables us to strengthen ourselves and the world. Thinking, so concentrated as in the affirmation of the spirit-birth, is a world-changing power, yet it is all exerted from within. Verse 43 affirms this; true spirit life "gives to world appearance, through forces of the heart, the power to be." (43) And memory, willed from within gives us the power to withstand the world "threatening to stun the inborn forces of my soul" (46).

March: Verses 47 to 50 (February 21 to March 21)
Magnanimity becomes love (against pettiness and narrow mindedness)

What is true of the personal (meditative strength) now extends to the world around me (love). Magnanimity, which is full of interest and respect, creates a space in itself for all manifestation of being. It allies itself in freedom with each individual who strives, and becomes love.

Verse 47 challenges us to look at the approach of cosmic life and how the forces of the soul can disperse in the World-All and in the enticing light. Love manifests in desire for union with the world's becoming through strength of thought. Cosmic thinking approaches us now in full consciousness (contrary to the summer). The self fully sees the soul—of self and others—and love is awakened (48). Union with the world's becoming (and with other souls) turns into ability to feel the force of cosmic life and enkindle hope (49). The world now pours revelation into the human ego. Participation takes on a further step. This is knowing in the biblical sense of union ("and Joseph knew Mary").

Verses 47 and 50 indicate the polarity of life; verses 48 and 49 that of light. Light moves more and more into life; it becomes the avenue for participation with the forces of life and for life to express itself in the human being. It is love in the human being that ultimately allows nature to speak to the individual in revelation and attain its true being (50). Cosmic life and cosmic thinking unfold in revelation and awaken love. Magnanimity lies in the soul, having made room for the world and for other human beings in itself, for having widened its confines. The world of nature becomes one with us in our soul. We are fully reaching to co-creation before the primeval realm of cosmic life speaks to us again through Christ.

Fall and Winter are times for developing virtues with which to meet the world and add ourselves to the work of creation. The tone is set by the Michaelic equanimity, which meets the world challenges with assurance and strength. The rising power of thinking manifests itself in insight, feeling for truth and meditative strength. Courage allied with the light of thinking becomes love at the turning point of the calendar. This is love for the world and for the Christ impulse that gives it full meaning. The capacity to sacrifice ourselves consciously through cosmic Word (36) sets the tone through spiritualized thinking for the achievement of love.

At the two ends of the year two completely different gestures are called into being. In spring and summer we recognize selfhood's fetters and the narrow limits of self. This opening of self to the world is aptly called forth in April when devotion becomes force for sacrifice. There is no opening of the ego to the cosmos without this inner attitude. The end result of the soul's progress through spring and summer is the virtue of tactfulness of the heart. Boding has developed inwardly as the capacity to enter in dialogue with self and world and to decipher the forces of destiny; to be able to sense what comes to us from the future; a higher sensing of the heart.

In fall and winter the soul opens to the renewed capacity of thinking. For this purpose nothing is more apt than to begin with the development of equanimity (September); the soul's ability to receive without judgment everything that approaches it from without. Thinking has to accept everything with equal value before it can reorder and discriminate. When thinking is brought to its ultimate destination, when it is spiritualized, it brings the human being to a new place in the world. Meditative strength opens the door to true freedom and love.