

Appendix 11

INTEGRATION OF THE SOUL FORCES IN THE TWO HALVES OF THE YEAR

At opposite times of the year the soul faculties are integrated in order to accomplish the tasks of nature consciousness and self-consciousness. How this happens in the fall has been the object of exploration in Appendix 8. It appears most succinctly from a look at verses 28 to 38, which revolve around the threshold verse 33, as it has been explored above. In the spring and summer time of the year the same can be observed from verses 2 to 12 that frame verse 7. From verse 28, thinking turns us to "far horizons of its own." From verse 2 the soul turns to the wider horizons; it "germinates in spirit worlds." The translation used below are those of Ruth and Hans Pusch.

Integration of Thinking, Feeling, and Willing in the Fall

We will now look at how the expressions of the will and of thinking change in relation to the verses in which feeling expresses itself most forcefully (28 to 38).

Verses 24 to 26 build up a quality of steely resolve in the will. Self-engendered will emerges from the darkness of the soul in 24. Verse 25 calls us to contrast the sleep of nature with the desire to "carry wakefully sun's glowing into the winter's icy flowing." And verse 26 indicates that all that nature has offered us in the warm arc of the year has now been taken in by the "will's fiery energy" to strengthen our resolve and spirit striving. The Self that emerges like a seed is the result of the summer's gifts and of the new inner resolve.

When thinking first emerges with confidence in verse 28, it is accompanied with the first appearance of feeling. The sun-imbued quality of thinking creates an inner landscape imbued with power and light. With these the individual can feel with confidence the strength of her own being. The new orientation of thinking changes our focus from the inner emergence of the Self to the human being's impact on the outer world. Strength and inner confidence are also the qualities of verse 29. In its lines we can picture the two pillars of Jachin and Boaz, the one of strength, the other of wisdom.

The quality of inner resolve continues in verse 30. Though the will is not mentioned, its effects are present throughout. While thinking affirms itself with strength once more, feeling echoes it: "To conscious self-assurance / The flow of feeling is transformed." In verse 31 it is light and will that combine their efforts to "bring to birth the powers whereby creative powers, soul-impelled, shall ripen into human deeds." In this and in the following verse the

soul turns itself to the world. Human strength gains "strength to give [one] to the world." Human wisdom sheds light on "the weaving of life's destiny."

The build up naturally leads to the threshold verse 33 in which resounds the call to co-creation. The world wants to connect to our soul; it needs to be re-created in our soul for the future of Earth evolution. The soul's energetic turn toward the external world in the previous verses shows it wonderfully ready for the challenge. It is once more through feeling that the soul relates to the "world's reality."

There is a dramatic change of orientation in verses 34 to 38, though not a reversal of the goal. It is a metamorphosis and enhancement. The soul dips into new resources. It strengthens the Self and nourishes itself from cosmic sources. Verses 34 and 35 call us to a new quality of being, a new quality of presence in the world: "true life" in 34 and "true existence" in 35. For this purpose the Self forges a connection with the cosmic Self and emerges as Spirit Self ("sense of Self"). Feeling is present both in 34 and 35. In the first, it signals its assurance to approach the cosmic Self; in the second, it supports the certainty of the emergence of the Spirit Self.

Something completely new enters in verses 36 and 37. The cosmic Word takes root in and speaks from "my being's depths" (36) and acts in the will through the power of sacrifice. In verse 37 human "spirit-light" is supported by the heart in rendering cosmic Word a force for the good in "grounds of worlds." The human being who is willing to sacrifice himself can pour cosmic forces into the flow of Earth evolution, the stated goal of threshold verse 33.

Verse 38 of Christmas shows in essence a glorious integration of feeling and willing. It is feeling and heart-high gladness that recognize the spirit child. From this recognition stems the desire to act into the world from the strength of cosmic Word within.

In summing up, the steely inner resolve (24 to 27) becomes resolute presence in the world (28 to 32). After the warning verse 33, this becomes the human/cosmic presence of true existence. Through the cosmic Word, strength of will later becomes warmth of heart, inner fire, loving presence, and action leading to the conscious spirit birth.

In essence feeling is first directed to the growing strength of the human being. At the turning point the soul feels the reality of the world, and after verse 33 it makes room for the cosmic Self and cosmic Word. Feeling thus forms a wonderful complement and support to the will and to thinking. Before we express ourselves as the tenth hierarchy, we truly need to integrate and harmonize these soul forces.

Integration of Intuition, Feeling. and Memory in the Spring

What is clearly expressed by the word *feeling* (*föhle*) in verses 28 to 38 appears in a polar expression in verses 1 to 13. We will first seek for the key expressions of this interval before returning to the polarity under which feeling manifests in relation to the time of fall at the end of our exploration.

Although the word *feeling* is expressed intermittently, it is nevertheless present in words that are particular expressions of it in the interval from 1 to 13.

Verses 1 to 6

In verse 1 the soul responds to the Sun of Christ approaching at Easter with "gladness from the depths of soul." The movement of expansion into spirit worlds (verse 2) is accompanied by self-forgetfulness, the recovery of the memory of the human innocence that preceded the Fall. In verse 4 perceptive feeling (or sentience) wants to bridge the distance between feeling and thinking. This is something like a far horizon, the one that is attained in fact during the time of autumn. The soul finds itself widened and resurrected in verse 5 before the Self approaches it as a cosmic thought, an intimation of a future destination.

Verse 7 is the watershed that brings to the fore a new soul faculty, that of boding/intuition.

Verses 8 to 13

On the other side of verse 7, feeling acquires new connotations. The first feeling state is that of dreaminess (verse 8); the soul emerges from it through the power of intuition (verses 7 and 9), then enters a state of surrender to the larger forces of the cosmos. It forgets the narrow will of self (9, 11); our human feeling is "[taken] into the wide realms of space" (9) and becomes "new-enlivened feeling" in verse 11, which confirms the transformation of feeling throughout the spring interval. To surrender is added trust in verse 12 and expectation in verse 13. We could say that from verses 1 to 13 feeling is so purified as to make space for the new in a state of wonder, innocence, and openness.

Two forces accompany this movement on either side of verse 7. We can notice them in relation to the rising of memory (46) and the ebbing of thinking (2). It is through memory that we evoke the state of primeval innocence of paradise, most clearly discerned in verse 3 though through its negative: self-forgetfulness. The birth of the new self during the year requires that we do not hold to the mature Self we have achieved during the winter months of the year. On the other side of warning verse 7, forgetting the narrow will of self

is the avenue for the expansion of the soul in the realms of cosmic light, cosmic warmth, and cosmic Word.

The movement of thinking is more subtle. In order to recognize it, we must make room for its metamorphoses. Thinking has become human/cosmic thinking through conscious initiation in verses 43 to 49. Then it starts to wane, while at the same time uniting us to the realm of cosmic life. When thinking loses its boundaries around the time of Easter (verse 2), we could say that it unites itself with and dissolves in the realm of cosmic thoughts. Through memory we can access these cosmic thoughts, from which we realize we have our origin in the world of spirit. This is what happens in verses 1 to 7. Under this light we can understand that the Self dawns on us as a cosmic idea, as "revelation of all worlds" which indicates that the human being has been created in the image of the divine. This is not yet something that can take root in the soul. From verses 7 onward, thinking is newly metamorphosed, or rather apprehended. Cosmic thoughts can be recognized in the soul through the faculty of intuition.

Recapitulating the whole, we can recognize that achieved human/cosmic thinking makes room for the soul to receive the living thoughts of the cosmos and strengthen the faculty of intuition, through which the soul can dialogue with the cosmos. This has been made possible through the receptive soul state, through the "new-enlivened feeling" (verse 11).

Whereas the fall time of Self-consciousness renders possible the integration of Self-engendered willing, thinking and feeling, in the springtime of nature-consciousness the soul can integrate memory, intuition, and feeling.

Expression of the Self and Turning Points of the Year

We can now observe a number of developments, which are a continuation of what has emerged both here and in the book. The contrast thinking/intuition can now be further refined. Roughly speaking, from verses 28 to 32 thinking is turned to matters of earth; it sheds light on our earth existence. From verses 44 to 1 the thinking of initiation is in fact what can be called "human/cosmic thinking." After this, and before verse 7, human thinking recedes to make room for cosmic thoughts that enliven the soul. The individual is in effect rising to the spheres of the cosmos. From verse 8 and up to 27, intuition guides us to receive the cosmic thoughts while the soul journeys through the realms of cosmic life, cosmic light, and cosmic warmth and is touched by cosmic Word.

The above is mirrored in the expression of the Self. From warning verse 20 the Self becomes a force active in the soul before being apprehended as such just before Michaelmas. It leads us to the spirit birth at the time of Christmas

and its conscious expression in the realm of thinking in verses 44 and 45. This is the birth of the Spirit Self and the time when the soul undergoes initiation.

The rising of cosmic life in spring is like a new wave, a new opportunity. What is achieved through hard effort is already old; we must make space for the new that comes most forcefully in nature and the human being around the time of Easter. We must now forget what has become the narrow will of Self. The intimation of the macrocosmic Self is like a flash of lightning, an isolated foretaste of future things (verse 6). When we can finish recollecting our journey through spring and summer (verse 19), the Self can start to emerge, at first as a power, then as a being clearly recognized in the weeks that precede Michaelmas.

In essence from the Self, which is on the rise in autumn, emerges Sense of Self (Spirit Self). From the latter we have an intimation of the universal Self, while we curb the narrow limits of our lower Self in order to be regenerated by the universal cosmic Self and come out with a strengthened Self that can resume its journey.

At one time of the year, verse 33 marks the boundary between the willful striving of Michaelmas and the soul's consecration at the time of Advent and Christmas. At the opposite time of the year, verse 7 marks the boundary between the naïve and buoyant feeling of Ascension (verse 6) and the time of inner responsibility and recognition that comes with Whitsun (verse 8).

We can thus return to the question that we posited earlier on in this exploration: What is the polarity in the expression of feeling in the two halves of the year? In the fall it seems that feeling has the quality of recognition; it forms a bridge to the inner and outer realities. It affirms our presence in the world. In spring feeling has more of a sensing quality. It offers the openness of a vessel for what is to come. From an active, outer-directed quality in the fall, feeling moves to an inner, receptive tone in spring.