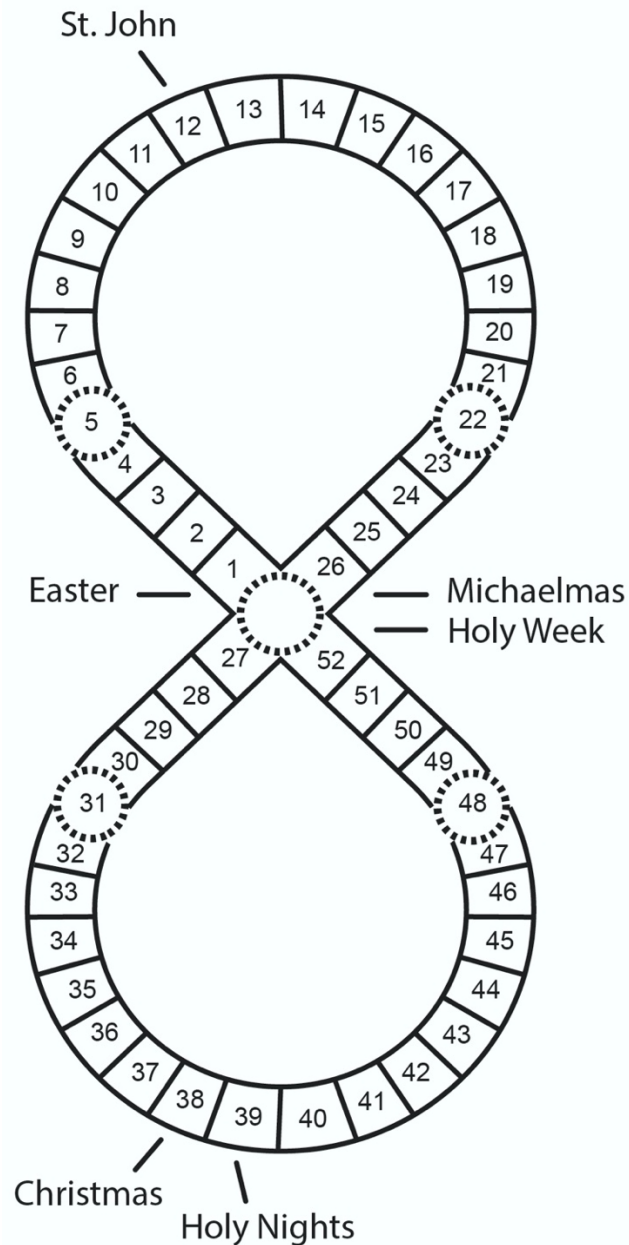


Appendix 7

LIGHT AND DARKNESS IN THE CROSSES 1 TO 5

The verses of cross 5 have been called "light-verses" for the obvious reason that each one of them starts with either "The light" or "Within [in] the light." But there is more than that. Each of them is either the beginning or the culmination of a movement of the outer and/or inner light.



We will look at a succession of five verses on either side of Easter and Michaelmas, the segments at the intersection of the lemniscate. Verses 22 to 26 and 27 to 31 relate to the waning of the external light and the rising of the light of Self and thinking: the time of Self-consciousness. Verses 48 to 52 and 1 to 5 refer to the rising of the external light together with the sphere of cosmic life, both of which usher in the time of nature consciousness. We will turn to the verses in this order.

Verses 22 to 26

- 22: light from world-wide spaces is transformed to light of soul
- 23: the light's revealing radiance is dulled by hazy veils of mist: summer has given itself to me
- 24: cosmic spirit in self-cognition; self-engendered will from the darkness of the soul
- 25: spreading inner light into the dark of space and time: carry sun's glowing
- 26: sense of Self

The Self is first intuited in 21 as something new and different, a "strange power," It is illumined by intuition. This new power becomes a light of soul shining into [dark] spirit depths in 22, the light verse. As the light of world-wide spaces fades, so does the light all around us in verse 23: "the light's revealing radiance is dulled by hazy veils of mist." That "summer has given itself to me" indicates that the Self has the power to animate the light from within. In fact in the next verse the soul becomes aware of the Self and self-cognition is the light, which from the darkness of the soul creates the fruit of self-engendered will. The light generated from the darkness within now confronts the darkness without. This isn't just the external, physical darkness. It's also the darkness of the riddle of existence that the human being faces at the personal abyss in verse 25, the "dark of space and time." The infinite expanses of space, the endless flow of time will not unlock the mystery of our existence; only the little light that starts to shine in the darkness will do so. This is encapsulated in the willingness of the human being to carry the "sun's glowing into the winter's icy flowing." We are now the source of that light and sun from and for our Self. The light that looms on the inner horizon is that of the future Spirit Self fathomed with steely resolve on verse 26 of Michaelmas.

This progression highlights the Self becoming the light of the soul. This is the light that rises from the abyss, the light that the human being generates within and spreads in the outer darkness.

Verses 27 to 31

- 27: Self contemplating as gift of summer sun
- 28: radiance of my thought coming from soul's sun power
- 29: read life's inner meaning, . . . summer heritage
- 30: fruits of thinking . . . within the sunlight of my soul
- 31: the light from spirit depths, sun imbued. . . shines into the senses' dullness

Verse 27 echoes 21 but now it is no longer a "strange power," but the Self, that expectant yearning/intuition contemplates. It is a seed that encapsulates the light of the summer sun. The light that oriented us inwardly—intuition—now yields to the "radiance of my thought coming from soul's sun power." (28) This light is what allows us to "read life's inner meaning." (29) The theme is continued in the next two verses. The ripened fruits of thinking thrive in the sunlight of the soul in verse 30. In verse 31 (the light verse) this inner light "from spirit depths, sun imbued . . . shines into the senses dullness as forceful will of life."

From verses 27 to 31 the Self entrusts itself to the light of thinking, imbued with will. It is the light that pours our being and sheds itself into the outer world.

Verses 48 to 52

- 48: light out of world-wide heights . . . certainty of cosmic thinking. . . focusing its mighty rays
- 49: clarity of thought . . . approach of cosmic day
- 50: mighty revelation
- 51: cosmic spirit reflected in the human eye
- 52: beauty wells from wide expanses

In the light verse 48, the soul anticipates the coming light from world-wide heights and its possible strengthening through cosmic thinking. In verse 49 cosmic thinking ushers in cosmic day, fruit of the spirit birth of initiation (verses 44–45). Clarity of thought in the human being, which has become cosmic thinking, allows the joy of growth to shine as the light of revelation to the human ego (50). The revelation present in sense impressions reaches the human eye that is willing to seek for the spirit, rather than just superficial sense impressions (51). To conclude, the light present in the world of the senses presents itself as beauty from wide expanses before slightly fading from sight and receding in front of cosmic life (52).

In this progression, thinking permeates the senses with the light of the spirit.

Verses 1 to 5

- 1: gladness . . . becomes in seeing one with light
- 2: sense world's glory
- 3: [the light] of the world-all [Eden]
- 4: sun-illuminated world, floods of light
- 5: light from spirit depths

The sun of the macrocosm speaks to the human mind, and the gladness of human feeling sees with the light (1). When light is no longer mentioned, it just remains in the sense world's glory, though the human being is not united with it consciously (2). Verse 3 marks a polarity with verse 25, the one that indicates the present state of humanity at the abyss of existence. The darkness of the abyss (25) is contrasted with the light of the primeval state of innocence ("self-forgetfulness" and "mindfulness of primal state") of the World-All before the Fall. Before the Fall there was only light; the human being knew no darkness. Now the light is felt once more in 4: "perceptive feeling . . . in the sun-illuminated world . . . merges with the floods of light." In 5 it returns from depths of spirit to illumine all of creation. What was remembered in verse 3 is joyfully experienced in verse 5.

The light of the spirit-filled world recedes. In its stead comes a light from the primeval past, the light of our original innocence that merges us with the being of the world. We enter fully into the time of nature consciousness.