

Appendix 20

Surrender in the Calendar of the Soul

During the spring/summertime of the year Karl König presents us with the theme of “ahnung,” which translates in many terms in English in the various translations of the Calendar of the Soul, primarily as boding, intuition (not the Intuition of higher knowledge mind you), and/or sensing/divining of the heart, intimations, dawning vision, presentiment, among other ones. It is all of these in fact. The old form of “boding” hardly used colloquially at present—other than in “ill foreboding” or “it bodes well”—corresponds closely with the colloquial “intuition,” used in the Pusch translation. Sensing of the heart expresses the dimension of connection between the inner and outer environments which is mediated by the heart, that we will encounter below. The heart’s divining points to another complementary aspect of sensing, not only between inner and outer, but also between past and future time streams. We could say that the heart helps us sense the future coming into being—sense what the future wants of us in addition to what comes from the past.

We will refer to “ahnung” as intuition from now on, keeping in mind that it is an aggregate of all meanings outlined above. ‘Ahnung’ is the term that König uses for spring and summer in contrast to thinking during the colder time of the year.¹ In correlation to this polarity we find that of surrender in the spring, going into the heights of summer, and sacrifice in the winter.

The two parts of the year present very different challenges and thus some individuals may find it easier to relate to one half of the year than the other. I have experienced this contrast and challenge myself. As I started talking about it or doing small workshops or presentations on the Calendar some individuals have volunteered clearly which of the two times of the year presents difficulties for them. This confirms that the Calendar is a path of differentiation—in the way in which we live very different challenges during the two halves of the year—and integration—how we resolve this polarity within ourselves.

¹ See Karl König, *The Calendar of the Soul: A Commentary*, Edited by Richard Steel; Translated by Simon Blaxland de Lange.

In what follows we will lay the emphasis on the preparation and progression of the theme of surrender in the verses 1 to 18, highlighting the nature of the specific challenges it meets. We will refer primarily to the Hans and Ruth Pusch translation of the Calendar.

The Prerequisites of Surrender

Verse 1: the sacrifice of thinking

When out of world-wide spaces
The sun speaks to the human mind,
And gladness from the depths of soul
Becomes, in seeing, one with light,
Then rising from the sheath of self,
Thoughts soar to distances of space
And dimly bind
The human being to the spirit's life.

The prelude to the growth of the faculty of intuition is brought forth progressively after thinking has reached its apex at the time of Easter. Thinking has brought us to a fuller understanding of the nature of the cosmic formative forces. Understanding may be an understatement since the goal of the wintertime of the year, as stated in warning verse 46, is that of experiencing the human potential of being a co-creator. In cosmic thinking (verse 48) we become able to partake of the forces of growth of the early spring, not just understand them. This movement of expansion then reaches a reversal at the most important time of the year, a month later.

The full consciousness of Self offered through thinking, passes through the capacity of the human being to connect with the life forces and the realm of cosmic life from which she has estranged herself from the time of the Fall. This reconnection is rendered possible through the sacrifice of thinking. Without a thinking faculty deeply connected to the Christ impulse we would not be able to fully rise with Nature at the time of Easter. However, paradoxically, now that we have fully risen, the thinking that has made this possible wanes. In exchange we move from a consciousness of Self (fall and winter) to a participatory, Nature consciousness, similar to humanity's "original consciousness," but one in which we don't lose connection with our I. We recapitulate humanity's infancy at a higher stage as it were. We go from giving of our soul substance for the progress of the world, only possible through sacrifice, to receiving enlivening impulses—provided we take two important steps: willingness to curb our lower I and ability to surrender to the spheres of cosmic life, cosmic light, cosmic warmth, cosmic thinking, cosmic I and cosmic Word.

Verse 2: forgetfulness and cosmic memory

Out in the sense-world's glory
The power of thought gives up
its separate being,
And spirit worlds discover
Again their human offspring,
Who germinates in them
But in itself must find
The fruit of soul.

We are warned to find the “fruit of soul within oneself,” not just in the natural movement of expansion of the season. The reason for this expansion—and for the need to surrender—is stated clearly in “if I can free myself from fetters of my selfhood.” The theme is announced of the soul wanting to purify and overcome its lower nature, knowing that this has to be done in conjunction with a gesture of “I must decrease and He must increase”—Saint John’s the Baptist’s expression which encapsulates the notion of surrender. This is the movement and mood that in fact leads us to the Saint John festival.

Verse 3: reclaiming innocence (through memory) as a strength for the way

Thus to the World-All speaks,
In self-forgetfulness
And mindful of its primal state,
The growing human I:
In you, if I can free myself
From fetters of my selfhood,
I fathom my essential being.

Here the power of memory comes to our help. We are entering the time of Nature Consciousness which echoes the primal times of human evolution on Earth, the time when we were united in the bosom of the Gods. We may have this feeling faintly arising in memory, but we can no longer abandon ourselves to full participation and union. Cosmic memory reminds us of our “primal state” but our awareness tells us that we must “free [ourselves] from fetters of [our] selfhood.” Verse 50, the complementary of 3, offers us a perfect illustration of a complete reversal. While just before the spring (verse 50) the world of the elementals and nature spirits find their deliverance and full beingness through the active coworking of the human being, now the situation is reversed and the spiritual world receives the human being who, however, must separate himself from a state of complete identification.

Verse 4: expanding into cosmic light

I sense a kindred nature to my own:
Thus speaks perceptive feeling
As in the sun-illuminated world
It merges with the floods of light;
To thinking's clarity
My feeling would give warmth
And firmly bind as one
The human being and the world.

As memory has come to our help in the transition to a new state of awareness for the time of spring and summer, so now does feeling, which helps us to merge with the sphere of cosmic light. The movement of expansion continues.

Verse 5: following the deeds of cosmic light

Within the light that out of spirit depths
Weaves germinating power into space
And manifests the gods' creative work:
Within its shine, the soul's true being
Is widened into worldwide life
And resurrected
From narrow selfhood's inner power.

The realm of life originates from light. Life is transformed light. In following the deeds of the light through Nature's growth we find access to the reality of the creative work of the Gods, and we continue to transform, even "resurrect from narrow selfhood's inner power."

Verse 6: the interconnectedness of microcosm and macrocosm

There has arisen from its narrow limits
My self and finds itself
As revelation of all worlds
Within the sway of time and space;
The world, as archetype divine,
Displays to me at every turn
The truth of my own likeness.

In what appears as another realization and remembrance, the feeling of resurrection of verse 5 shows us/brings to our memory that we are

integrally connected to everything outside of us through our Self. Although this points to our future evolution throughout the course of the year, it is something of a fleeting nature. It is a glimpse, not something that can continue to evolve organically, at least not in the immediately following verses. In effect the feeling of Self is only regained, or further elaborated, in verse 21, the complementary of 6, in which it is still "felt," however, as a "strange power" (or "unknown force", "power not my own", "foreign power" in other translations).

Throughout the movement of soul expansion in verses 1 to 6 surrender has not been called into play explicitly. This changes from verse 7 onward.

The Progression of the Theme of Surrender

Verse 7: the Luciferic Temptation

My self is threatening to fly forth,
Lured strongly by the world's enticing light.
Come forth, prophetic feeling,
Take up with strength your rightful task:
Replace in me the power of thought
Which in the senses' glory
Would gladly lose itself.

That verse 6 marks in a sense an overreach is made more explicit in verse 7. The perception of the Self seems to be a gift of Luciferic understanding, therefore something that cannot be fully continued. The sense of resurrection of verse 5 is followed by the recognition of the Self in the sphere of life and light. Now it becomes clear that the soul cannot lose itself in the light unless a new capacity can be called upon, in order not to "fly forth" or be "lured strongly by the world's enticing light," which spell the Luciferic temptation of expanding further but leave the concerns of Earth behind.

Here intuition is explicitly called upon to be that force upon which we can find support in continuing everything that we just attempted in verses 4 to 6, but in a new way. Through intuition we will from now on be able to sense what is coming to us and how we need to respond; to reflect on what just happened and anticipate what is about to come. Verse 7 does something more. It confirms what has been stated in verses 1 and 2, that the power of thinking is receding; and it prepares us to the right attitude of soul for individualizing the Christ impulse at the time of Whitsun.

Verse 8: announcing the archetypal gesture of surrendering

The senses' might grows strong
United with the gods' creative work;
It presses down my power of thinking
Into a dreamlike dullness.
When godly being
Desires union with my soul,
Must human thinking
In quiet dream-life rest content.

What has been announced in verse 7 is now restated, but in addition we are offered the connection with the gesture of surrender. In effect thinking "must in quiet dreamlife rest content" because of something else that is now present. What was announced in verse 5—"the gods' creative work"—is now strengthened. Not only does the divine express itself in creation. Now "godly being desires union with my soul." The soul cannot meet this opportunity/challenge in a vacuum—the receding of the power of thinking. It can only go forward because now intuition offers us guidance through the overwhelming power of the senses. It is intuition that speaks in this Whitsun verse and moves our gaze from the outer to the inner world, allowing us not to be overpowered. With this new strength we can surrender without losing ourselves, the danger announced in verse 7. In fact we will be asked to lose ourselves but in order to find ourselves.

Verse 9: losing ourselves to find ourselves

When I forget the narrow will of self,
The cosmic warmth that heralds summer's glory
Fills all my soul and spirit;
To lose myself in light
Is the command of spirit vision
And intuition tells me strongly:
O lose yourself to find yourself.

Through the above expression surrender is made even more explicit in this verse. We can now resume our expansion because we can resort to the power of intuition. In effect the verse says: "and intuition tells me strongly 'O lose yourself to find yourself.'" What we previously had to refrain from doing (verse 7) we are now paradoxically invited to do in verse 9. How is this complete reversal possible? It seems we now are in control of a soul power through which we are not going to lose ourselves if we can sense

what it is that we are surrendering to and what it is that we must keep hold of.

Verse 10: godly being perceiving us

To summer's radiant heights
The sun in shining majesty ascends;
It takes my human feeling
Into its own wide realms of space.
Within my inner being stirs
Presentiment which heralds dimly,
You shall in future know:
A godly being now has touched you.

What we are surrendering to is announced in verse 10 through the voice of intuition: "You shall in future know there has perceived you now a godly being." Intuition, which directed us toward our environment (cosmic light in 9), is now directed inwardly. Notice here that verse 36—at the opposite time of the year (December 8-14)—has called us to sacrifice ourselves through the power of the cosmic Word rendered conscious in the soul. Here the contrast between surrender and sacrifice at the two opposite times of the year appears clearly in the two verses.

Verse 11: losing ourselves and finding ourselves through surrender

In this the sun's high hour it rests
With you to understand these words of wisdom:
Surrender to the beauty of the world,
Be stirred with new-enlivened feeling;
The human I can lose itself
And find itself within the cosmic I.

Surrender is mentioned explicitly, and it is articulated/restated in the theme of losing ourselves and finding ourselves. This time the invitation mediated by intuition comes from without. We are asked to trust losing ourselves in order to find something higher. In effect something flows in return from this act of surrender. The cosmic I, the cosmic Christ, can resonate in us. This will be echoed and brought forward in verse 14, where cosmic thinking appears.

Verse 12: trust in cosmic light and cosmic warmth

The radiant beauty of the world
Compels my inmost soul to free
God-given powers of my nature
That they may soar into the cosmos,
To take wing from myself
And trustingly to seek myself
In cosmic light and cosmic warmth.

The pairing of cosmic light and cosmic warmth echoes here its first apparition in verse 9. The theme of trust—so intrinsically connected to that of surrender—helps us expand more fully into the cosmos at St. John’s Tide. And something new returns to us as well. The realm of cosmic life is now perceived more fully as “radiant beauty of the world.” After “losing ourselves” we actually feel more connected, more at home.

Verse 13: the gods’ own word of truth

And when I live in senses' heights,
There flames up deep within my soul
Out of the spirit's fiery worlds
The gods' own word of truth:
In spirit sources seek expectantly
To find your spirit kinship.

Cosmic warmth becomes a flame within our soul. We are called to find the meaning of the gesture of trusting expansion: seeking our spirit kinship within the realm of that being/reality which already envelops us, the cosmic Word. Surrendering brings us very close to recognition of this being which is accompanying us, the being that we need to “seek in spirit grounds.” This will become explicit in verse 17.

Verse 14: a retrospect and assessment

Surrendering to senses' revelation
I lost the drive of my own being,
And dreamlike thinking seemed
To daze and rob me of myself.
Yet quickening there draws near
In sense appearance cosmic thinking.

The soul looks back and can sense that its trust paid off even when it felt somehow lost and would doubt its own wisdom. In trusting we fear losing the direction of the Self: this is what is most difficult for many a soul. By

definition trust and surrender require that we give ourselves to something higher than ourselves because we feel we lack the capacity to accomplish this step through our forces alone. In this process doubt is part and parcel of the journey, indeed what many a soul will ardently resist. Now cosmic thinking approaches us from outside, not as an acquired inner capacity—as it will be in the winter (verse 48)—but as another spiritual reality that can inspire us toward new directions.

Verse 15: seeking strength in surrender

I feel enchanted weaving
Of spirit within outer glory.
In dullness of the senses
It has enwrap my being
In order to bestow the strength
Which in its narrow bounds my I
Is powerless to give itself.

The act of recognition and affirmation arrives just in time before another big step of surrender and acceptance of our personal limitations. The verse expresses magnificently what surrender announced in 14 looks like. “Enchanted weaving ... has enwrap my Self.” And the goal is what was first perceived in verse 2 (“free myself from fetters of my selfhood”) now expressed more fully in “bestow the strength which in its narrow bounds my I is powerless to give itself.” Surrender will bring us something more: true strength. And this renders possible a reply in verse 18. The movement of surrender is in effect completed with the celebration of its outcome in verses 16 to 18.

Verse 16: sensing fruits of selfhood

To bear in inward keeping spirit bounty
Is stern command of my prophetic feeling,
That ripened gifts divine
Maturing in the depths of soul
To selfhood bring their fruit.

Through surrender a treasure (“spirit bounty”) has been entreated to us, something from which will grow “fruits of selfhood” out of the earlier “narrow bounds of Self.”

Verse 17: cosmic Word speaking in us

Surrendering to senses' revelation
I lost the drive of my own being,
And dreamlike thinking seemed
To daze and rob me of myself.
Yet quickening there draws near
In sense appearance cosmic thinking.

What is expressed above can be completed in verse 17 where speaks "the cosmic word" intuited in verse 10, "which I by grace through senses portals have led into my inmost soul." That the cosmic Word can resonate in our soul is due to the inner activity of the I in the act of surrender. The movement is completed.

Verse 18: strength to transform

Thus speaks the cosmic Word
That I by grace through senses' portals
Have led into my innermost soul:
Imbue your spirit depths
With my wide world horizons
To find in future time myself in you.

The strength that we asked for in verse 15 is now available to us if we can find the inner resources to use it. The resolve to leave behind the "narrow bounds of Self" seems to find confirmation and resolution at this point. After this turning point the soul will look backward at everything it has acquired during the course of the spring and summer (19), then it will confirm its resolution to continue its inner development while building it upon a solid connection with the forces of the macrocosm (20). It is significant that after this verse *ahnung*/intuition will only resurface in verses 21 and 27, but simply to give us confirmation. In both verses this is the affirmation of the growth of "selfhood's power." Verse 27 is the sunset verse of intuition, verse 28 the sunrise of the power of thinking.

In summing up we can say that our resolve to surrender has given us connection with forces streaming toward us from the cosmos—cosmic life, cosmic light, cosmic warmth, cosmic I, cosmic thinking and cosmic Word. It has deepened our ability to sense and listen, to offer our trust in the ever-present help of the spiritual world, to reclaim the wonder and beauty of the world, to assert our confidence in ourselves and our inner strength.