



Hello Everyone!

Several years ago this enormous Giant Blue Heron suddenly appeared in my back yard just as I was contemplating this week's verse. Overwhelmed with awe and gratitude for its visit, I feel it brought a deep significance. Diving down to stand nearly 5 feet tall, its neck stretched straight and high, it stood and surveyed my garden— its slate-blue body huge with six foot wings folded. Then majestically it opened those mighty wings, lifted, and was gone in the sky above. So easily, so

trustingly, this imposing being, soaring into cosmic light and cosmic warmth, must know well our Verse 12!

Rudolf Steiner's Calendar of the Soul Verse 12 Summer Solstice St. John's Tide

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"Life Spirit" Verse 12 relates to Condition 6, "Feel gratitude for everything that falls to your lot." Calendar Verses 5-20 have a correlation with the events in Luke 1:28-79. In Luke 1:38, we find "And Mary said, 'Behold the handmaid of the Lord; be it unto me according to thy word.'"

Here we see Mary is immediately willing to do God's work. She can release her "godly gifts", (Götterkräfte, Line 3) the will forces of her astral and ego, to cosmic union—even as in Verse 12, the I in the consciousness soul feels its desire to do the same. The Self trusts that "I can seek myself in cosmic light and warmth," in the Son and the Father, and know that I will find my physical self waiting my safe return below—for Christ has since Golgotha been united with Earth. The I continues:

Gazing into the Earth's beauty releases will forces in me that enable me to feel a part of the cosmos, part of its beauty and harmonious order. (Greek meaning of Kosmos is order and harmony.) I long to breathe in, to absorb this beauty. And I feel I'm not alone—I'm part of this beauty.

My gratitude for the Earth's blossoming beauty and its high, golden blue sunlit skies fills my soul and I want to lose all that is small in me and soar into the beauty of the cosmos. I feel it as a holy experience. I feel the world's light and warmth in my own soul, and filled with love I tell myself that God who created all this beauty and life, created me, too, and is within me as my true I.

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.

original German by Rudolf Steiner.



Angels of the North – John Anderson on St. John's Day

The beauteous lustre of the world
Compels me from the depth of soul
That I release to cosmic flight
The godly force of my own life:
To leave myself below,
And trusting, seek myself
In cosmic light and cosmic warmth.

tr. by Daisy Aldan.



The splendor of Nature's beauty
Lures me out of my soul depths
To liberate for cosmic flight
The divine forces of my own
existence.
To abandon myself, yet trusting
And seeking myself alone
In cosmic light, and cosmic warmth.

tr. by Tom Mellett.



The 'godly' forces in me, the spirit, is what sees the beauty of the world for what it is in truth; and this spirit in me *consciously* connects me to the gods. I shall trustingly seek myself in cosmic light, —in the Christ forces of light, life, love and wisdom; in the Father will forces of cosmic warmth.

This verse highlights our wish to do *consciously* what at night and in the season of summer our astral body and ego mostly do unconsciously. Gradually we can become more conscious in this nightly visit into higher realms as we realize we are truly a being of the universe.

With our sensings, feelings and thoughts we experience the earth's beautiful out breathing, now at its fullest. We notice and may wish to practice how the lines of the verse are like our breathing—as they weave the soul's feelings in and out. Balance is established for us as our spirit breathes in the beauty of the world, then out, then in again connecting us with the gods. Balance makes offering and trust possible. Feelings of gratitude for all that we are and all that comes to us enable us to love all our many gifts —even those that may at first seem more like problems than gifts.

We notice, too, a similarity we have with the plant world, for just as plants reach toward the Sun's light, its etheric forces, we strive to reach up toward the Love-bearing Beings of light and warmth—the First and Second Hierarchies—who shine toward us out of golden light. They draw us up into their sphere. In our morality, in our human virtues, we join them in the heights. As Rudolf Steiner describes in his St. John's lecture, 10/12/23 GA 229, we may feel, and as his chalk drawing colors express, our inner will virtues streaming upward to weave rose-red in the gold of cosmic intelligence.

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 my self,
And trustingly to seek myself
In cosmic light and cosmic warmth
tr. by Ruth & Hans Pusch



The world's fair shining glory
Compels me to release
From depths of soul to cosmic flight
My own life's God-inspired forces;
To leave myself behind
And trustingly to seek myself
In cosmic light and cosmic warmth.
tr. by Brigitte Knaack.

Going out beyond our ordinary self into cosmic expanses can feel like a New Birth that we are striving toward. This awareness is brought about even more now in Verse 12 since sensing in Verse 10, our being 'touched by a Godly Being'. This is a time to 'change our thinking' as John the Baptist strongly preached. Can we, as with St. John's baptizing with water and Christ's baptizing with fire and the Spirit, experience this season's awakening like a 'personal baptism'?

Even as long ago at midsummer, people felt their spiritual life was intimately bound up with relating to the spiritual beings of the heavens and to the nature beings of the Earth Soul, it's possible for us to try to reach out beyond ourselves especially now during St. John's Tide.

Of all the solstice and equinox festivals, each like a "gateway" into the spiritual world, the summer solstice, with Earth's great out breathing, was always seen as a *uniting of the Earth Soul with its Spirit in the sphere of the great Sun*. It was a time of "enlightenment" for the ancients. In union with cosmic heights they felt they could "receive the Light," could encounter their higher I.

Increasingly this union today of the human I, filled by the impulse of Christ, has potential to awaken us to a new sense of self and purpose. We are no longer determined by mere external factors, but out of ourselves inwardly. And as we find union with spirit beings in these heights of summer, it will be for us to absorb a new sense of brotherhood, a moral impulse ever more into ourselves.

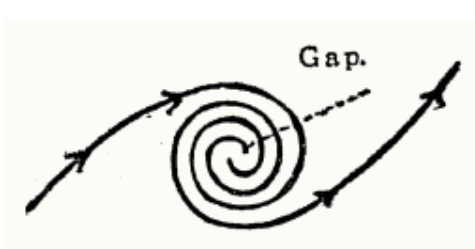
Our True I, as we experience it within the being of Christ, is universal —we can find It in each other. In recognition of this truth and following St. John's admonition to us to "re-think", we can truly change our thinking, we can set ourselves free—free to develop new social forms that may, with the guardianship of the higher hierarchies, mature "in cosmic light and cosmic warmth".

To recognize a holiness within everything we experience may it be our desire this St. John's Tide.



Matthew 3: 1-2 KJV. John the Baptist came preaching in the wilderness of Judea, saying, "Repent ye, for the kingdom of heaven is at hand."

("repent" meaning to change your thinking, or in Greek, *metanoia*—sometimes thought of as turning toward the light).



Within the spirals of the zodiacal sign for Cancer at this St. John's tide, there is a gap—or "leap" as Rudolf Steiner called it in Ch. 11 of his *The Gospel of St. Matthew*. Carl Kovacs notes that there Rudolf Steiner also pointed out a law which rules all evolutionary processes, a law which makes it necessary that there is a gap, a nothing between the impulse that is coming to an end and the new impulse that is beginning. Over this gap the

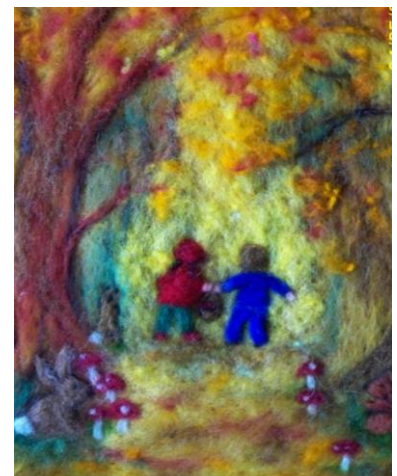
soul must 'leap' to live with the new impulse."

Rudolf Steiner says we see this law exemplified when the physical sun passes through the constellation of Cancer, reaches its zenith, hesitates, as in *solstice* meaning sun stands, before it then begins to descend. It is similar "when the aspirant for Initiation first makes the ascent into the spiritual world and then having acquired knowledge of its forces, hesitates a bit before bringing these forces down to be turned to the service of humanity."

Midsummer is a time when, under the gaze of the Archangel Uriel, the spiritual world looks with special closeness at our human actions and motivations. For us too, it is an especially good time for us to look closely at what we humans are doing in the world —mindful of the wisdom of "rethinking" and of meditating the reason for the "gap".

Brotherhood in all aspects of our lives, at this season may it awaken, may it increase.

In that John the Baptist is usually celebrated at this time of year, June 24, and in response to several requests, here follow a few words about him.



A good place to begin one's research regarding the very important figure of John the Baptist, might be with seeing what the Gospels have to say about him.

All four have accounts of him. We might start with a look at Luke 1: 11-25, 41, 57-63 and 76-80; and Luke 3: 1-1. But the *John Gospel Prologue, KJV*, actually tells: "There was a man sent from God, whose name was John." Describing further, it says that this John was to bear witness to the coming of the One who was the "Light". John 1: 6-37 and 3: 23-36. Then at 3:30 you read the great announcement, "He must increase, but I must decrease." And this we understand to mean that the culture of the past, living only by laws, must decrease and love in Christ and for others must increase. As the physical sun after the solstice begins to lower in the sky, so shall the love in our hearts radiate out more and more and more in the months to come.

It is vital, also, to know that the previous incarnation of John the Baptist was Elijah, the greatest of the Hebrew prophets. Before that he goes all the way back to Adam. This connection is why what happened when Mary, newly pregnant with the Nathan Jesus soul (who had been Adam Kadmon, the "brother" soul of Adam long before in the primeval spiritual world) visited her cousin Elizabeth.

Elizabeth was carrying the baby to become John the Baptist, which already 6 months in the womb had not moved. But when Mary approached, carrying in her womb the "brother soul," the baby in Elizabeth's womb was able to "quicken" and moved at last. It is Rudolf Steiner who explains the background to this scene in the Bible. GA 114 9'20'09

John came as the "forerunner," the announcer or preparer for the Christ. You already know that he was given the epithet of Baptist because he 'baptized' people—supporting them under water in the river Jordan until they could have an out of body experience of the spiritual world. This spiritual experience allowed them to awaken to John's words that it was time to change their old way of thinking, (to "re-pent," i.e., re-think), in order to be prepared for the imminent coming of the Messiah, the Savior so long foretold by Hebrew prophets. The original Greek word *metanoia*, usually translated "Repent," actually means change your thinking, your perspective on what you thought you knew, or were told to believe.

So each year now at St. John's Tide, we are reminded of the need to "move our thinking" out of prejudices and harmful traditions, also out of what we've been told by anyone who may have an "agenda" that serves only their own interests, not humanity's.

The unique baptism of Jesus is usually celebrated on January 6, and as prophesized by the great Isaiah, John would baptize Jesus so that the I AM of Christ could incarnate into him. Some people thought they heard thunder but it was the words of the Father, saying. "This is my beloved Son in whom Myself is manifested as Self." This is Steiner's correction of the typical Bible words... "This is my beloved Son in whom I am well pleased." What a difference! Only this explains how Christ Jesus could say later to his disciples: "I and the Father are One", and through Me is access to the Father.

Just 6 months after the Jesus baptism, John the Baptist was beheaded by King Herod at the wicked behest of his Queen. From then on, spiritual John "over shown" or "illuminated" John, the initiated Lazarus, and writer of both the John Gospel and Book of Revelations. Rudolf Steiner has written about a hidden meaning in the Baptist's beheading: the idea of the need to "let go of the past so that the new can become". This is embodied also in the sign of Cancer that shows an incoming and outgoing spiral with a "gap" or "leap" in between.

The next incarnations of this great individuality, great servant of humanity, are Raphael, artist of the most beautiful Madonnas and child, and later in the 1790's in Germany, he was known as Novalis, great mystical poet, novelist, and philosopher.