

Rudolf Steiner's Calendar of the Soul Verse 15: Second verse of Summer

Verse 15, the Etheric, relates to Condition 2, "Feel ourselves to be a part of life."

The glorious beauty spread out now in nature I know as Spirit activity—"Spirit weaving", and I feel its enchanting sway. In a resulting sort of dimness of my senses, I feel in this enchantment an enfoldment of my being, and because of this protective enfoldment I am receptive to and feel secure in the new strength coming from Spirit heights. Because the spiritual beings and their forces are for me not seen, the expression is that our senses are dull or dark.

But my inner soul cognition recognizes that this new strength comes to me from Spirit heights as gift, for my "I" is as of now limited in power to attain such strength on its own. We have been "enchanted in worldly glory" so that we could gradually grow in independence and create greater strength of Self. The German word, "Gerhüllt"—a boxlike enwrapping, is like a protective sheath for us—giving us time to grow.

Ich fühle wie verzaubert
Im Weltenschein des Geistes Weben:
Es hat in Sinnesdumpfheit
Gehüllt mein Eigenwesen,
Zu schenken mir die Kraft:
Die, ohnmächtig sich selbst zu geben,
Mein Ich in seinen Schranken ist.

original German by Rudolf Steiner.



I feel as if enchanted
In worldly glory, Spirit's weaving:
It has, in senses' darkness
Enfolded my own being,
So it might grant me strength:
Which, powerless to give myself
My "I" is in its narrow bounds..

tr. by Daisy Aldan



I feel as if entranced
By the cosmic glory of the
spirit's weaving.
It sheathes my separate being.
Muffling my senses,
But giving me the strength
That, in its narrowness, my "I"
Is powerless to give itself.

tr. by Christopher Bamford.



In the last line, My "I" is in its narrow bounds", the German word, "Schranken," referring to a chest, or a box, points to the narrowness or limitedness of our I. Imagine a small child, protected by the slats of its crib, playing happily. Confidence is felt by it, and we, too, as adults, when feeling protected in a place of security, can play, work and develop healthily.

The heavens also carry this image of protective sides in the twin stars of Castor and Pollux in the constellation of Gemini. Consider that sidereally the Sun enters midway between these stars about July 13 to July 15 every year. In Greek myth, Pollux, the immortal and Castor, the mortal twin, symbolized higher and lower rank. But with Christ, as seen in the 'washing of the feet', the spiritual and the physical, the higher and lower, come together in brotherhood.

As the twins have also represented Lucifer and Ahriman, the mid-July Sun between them carries a further spiritual gift—the Christ Sun putting Himself between Lucifer and Ahriman giving our "I" the power to be in balance—the power to know ourselves as an "I" between Lucifer and Ahriman. These two beings of course have a role in giving us independence, a free ego, and love of the earth,—but we know, not a love of other men.



Sidereally (constellations as they really are in the sky as contrasted to the astrological charts reflecting the time of Christ) we are in Gemini.

Astrologically, we are in Cancer—conveying the idea that what must come will have the experience of the old, but the way and the substance will be new. —We are to find what will be needed for our time.

Thus both Gemini and Cancer fit the ideals of this 'new day' —brotherhood.

Correspondences with the Gospel of Luke. Verse 15 has a correspondence with Luke 1: 45-55. **“and blessed is she that believed: for there shall be performance of those things which were told her from the Lord.”** In Verse 15, I feel the spirit's weaving—all the beauties and color of the earth enchanting me—as if enfolding me in a protective sheath. And from this protective connection to the spirit's weaving, I feel strength given to me. In Mary's case, because she felt this connection and “believed”, there could be a performance of things “which were told her from the Lord.” Similarly, what we receive now consciously as strengthening gift will serve to develop in us what we need for autumn's tasks to come.

I feel the Spirit's weaving
As if enchanted by the world's
phenomena;

And my true self has now been wrapped
In the dimness of the senses,
Giving to me at last the strength
Which I myself, confined and bound,
Lack power to achieve alone.

tr. by John Thomson



Anne Stockton

I feel as if enchanted
in the glory of the weaving Spirit.
It has nested my own being
inside the dullness of my senses---
to grant me the power
that I cannot give myself---
for my Ego lives
within its limitations.

tr. by Tom Mellett

Etheric powers are in growth and form development. So it is an aspect of this etheric verse that just as plants in their etheric growth gain support and nourishment from their soil-ensheathed roots, we, from the power given us, and protected in our spiritual sheath, can grow and be nourished from a place where we draw support and confidence to launch our activities



Is it mysterious to say that the gift of strength of the “I” could not happen without the powers that limit us? Eleanor Merry writes, “Were it always unveiled, were there no dimness of self-consciousness imposed by sense-appearance, were there no bonds of narrow personality, there would be no ground upon which the true Spirit of the “I” could rest, no point from which it could rise in transcendence.

She offered also that just as many plants, especially the grasses now, are full of seeds, like a brooding awareness of their own need for renewal, we too, must have in current dimness of Self in “Spirit's weaving” a place of received strength where Autumn resurrection of the Soul is to be bestowed.

From Rudolf Steiner's At the Gates of Spiritual Science, Lecture 2, pp 18-19 are the following thoughts pertaining exactly to our theme this week.

“The fruits of the higher worlds bring us two things we must have if we are to lay hold of life in the right way—strength and security—and both are given in the highest measure. Strength comes from the impulses of the higher worlds; security comes when we are consciously aware that we have been created from out of the invisible worlds. Moreover, nobody has true knowledge of the visible world unless he knows something also of two other worlds.

The three worlds are:

1. The physical world, the scene of human life.
2. The astral world or the world of soul.
3. The Devachanic world or world of spirit.

These three worlds are not spatially separate. We are surrounded by the things of the physical world which we perceive with our ordinary senses: but the astral world is in this same space; we live in the other two worlds, the astral and Devachanic worlds, at the same time as we live in the physical world. The three worlds are wherever we ourselves are, only we do not yet see the two higher worlds—just as a blind man does not see the physical world. But when the "senses of the soul" are opened, the new world, with its new characteristics and new beings, emerges. In proportion as a man acquires new senses, so are new phenomena revealed to him."

I seem to be entranced
In the world play of Spirit's weaving.
In sense's stupefying spells it has
Enwrapped my own life being
In order to endow me with the strength
Which, hedged within its narrow bounds,
Mine I alone could not achieve.

tr. By Isabel Grieve

The polar opposite verse from Verse 15 is Verse 38, corresponding to the week of Christmas
Here is the original German of Verse 38 and a translation by Tom Mellett. You can see how in Verse 38 in the Christmas mood, there is a reflection of the mood of Verse 15.

Ich fuehle wie entzaubert
Das Geisteskind im Seelenschoss;
Es hat in Herzenshelligkeit
Gezeugt das heilige Weltenwort
Der Hoffnung Himmelsfrucht,
Die jubelnd waechst in Weltenfernen
Aus meines Wesens Gottesgrund.

I feel as if the Spirit Child
in the womb of my own soul
has awakened from an enchantment.
In the radiance of my heart
the Holy Cosmic Word
has given birth to
the heavenly fruit of hope,
which grows, rejoicing,
into the vast universe,
growing out of God's ground
within my being.

The Eight-Fold Path. You may remember that we can also divide the four quarters of the year again to get eight parts—and these correspond to the steps in the Buddhist Eight-Fold Path. Verses 14 through 20 relate to the third step, "Right Speech, Right Word." We can think about the connection of 'thinking' with "Word" and see that "Cosmic Thinking" is like the forecourt to Cosmic Word. For the "Cosmic Word" is the divine expression of "Cosmic Thinking" and has potential for action. Now we see how cosmic thinking is creative thinking. But also when one person speaks out of cosmic thinking, other people can grasp the meaning clearly. -Thus we find it to be vital to the modern ideal of real community building!

I feel how enchanted I am in the world. The glorious beauty spread out now in nature I know as the Spirit's activity--Spirit weaving, and I feel its enchantment. In senses dimness—even a kind of numbness, I feel an enfoldment of my being, in order that I might receive strength from Spirit. For most of us spiritual beings are unseen, our senses are dim to them—the darkness of the senses we might say. But the soul here recognizes that enwrapped within the world's glory a strength does come to it that on its own, from its own limitations, it could not provide itself. We have been "enchanted in worldly glory" so that we could gradually grow in independence and create our own "I". (or our own I of strength. This, "*Gerhullt*"—a boxlike enwrapping of our self, is like a protective sheath for the soul—giving us time to grow.

Verse 15 continues the second quarter of the Calendar containing verses 14 to 26, which quarter relates to the Second Principle of the human being, the etheric, with its forces of form and growth and memory. Relation in these 13 summer weeks is thus also to the Intellectual, or Mind Soul, which the ego with the help of higher beings developed from the human etheric principle.