

Rudolf Steiner's Calendar of the Soul Verse 23:

Verse 23 relates to the fourth member of the human being, the EGO, or I, and to Condition 4, "Balance the truths you stand for in your soul with an open heart for the needs of the outer world." We are in balance when we feel a Christ connection within and our outer activities are a manifestation or a reflection of our inner beliefs.

Uniquely, this verse imposes a real pause to the consciousness soul's otherwise ongoing consideration of its outer and inner life events. Now between summer experiences and autumn's change of focus, the soul pauses, appears engrossed in the changing face of nature, here described so simply, so beautifully. It reminds us perhaps of another significant pause, a "solstice," when each year the lofty sun waits several days at St John's tide before beginning its descending path. Such a pause brings opportunity between major experiences for the ego to contemplate what has happened —and what is to happen in the next stage of development -of each of us, of course, but also of the *world*.*

We recognize in the first few lines of Verse 23 a truth that we ourselves are now less enticed by nature's charms -which in fact are much subdued now. The light, too, has changed—less brilliant and oftentimes there is even fog or mist layers in early mornings. "Dämpfet" connotes dim or damp.(Pusch)

Es dämpfet herbstlich sich
Der Sinne Reizesstreben;

In Lichtesoffenbarung mischen
Der Nebel dumpfe Schleier sich.

Ich selber schau in Raumesweiten

Des Herbstes Winterschlaf*

Der Sommer hat an mich

Sich selber hingegeben.

original German by Rudolf Steiner



Autumnally is dimmed
The sense -drive to enticements;

In light-unfoldings mingle
The misty veilings of the fogs.

I can behold in space expanses

The winter sleep of Fall.

The Summer has surrendered

Its very self to me.

tr. by Daisy Aldan

Then something very subtle happens in Line 5. (Like every step 5 in development, something must actually take place if evolution is to go forward properly. The ego prepares for it, as in this "ego" verse, and the new step is foreshadowed in Line 5.) The subtlety is contained in the translation of the German word *schau* as "behold", which conveys a deeper implication than if just the word "see" were used. Behold allows the "holding in contemplation", or "heart envisioning", of something to come, something that lies ahead very possibly with special significance.

And indeed, as the soul wakes further into the autumn season, the polar verse with Verse 23, which is Verse 30, will carry a joyous burst of awakened consciousness and new activity. (Page 2).



Benedizioni Pasquali painter

Nature's charms that thrill the sense

Are all subdued in autumn now;

The radiance of the light appears

Through veils of darkening mist.

I gaze into the widths of space

And see there autumn's winter-sleep.

The summer has surrendered

Itself to me.

tr. by John Thomson



In this verse we can have a new understanding of what we received in the summer. And this week we have time to ponder the "gifts of the summer". Are we prepared or preparing to make use of them? We ponder also autumn's "light unfoldings" perhaps as something symbolic or prophetic? And as we gaze at the new autumn world, our senses are not slumbering- like the slumbering of nature, but are awake—even acute.

We sense that although the world may have fallen into an autumn sleep, as ego being we are awake to what is "Spring" for the soul. We are more concerned now with what is within us to take up what lies ahead; and can look with gratitude on our experiences of the summer. In summer's "surrender" there is the utilitarian concept of digestion. By digesting our experiences, that is, making them our own, we make them useful to us.

There dims in damp autumnal air
 The senses' luring magic;
 The light's revealing radiance
 Is dulled by hazy veils of mist.
 In distances around me I can see
 The autumn's winter sleep;
 The summer's life has yielded
 Itself into my keeping.

tr. by Ruth and Hans Pusch



Into autumnal dimness
 The stirring of the senses dies away.
 Dim veils of mist now mingle
 With revelations of the light;
 And I behold in widths of space
 The Autumn's winter-sleep.
 The Summer has itself
 Now yielded up to me.

tr. by Ernst Lehrs .

Rudolf Steiner has mentioned the problem that we too often tend to stare at nature, rather than looking "into" what is there. We get "far sighted" he says. But if we really look, or "behold", then inner nature begins to speak to us. The mists of fall—even in our desert California landscape—reveal that the Earth is really very watery—most of it is ocean. Water is often connected to the idea of etheric. Now we are reminded of the Christ, whose etheric body since Golgotha is within the Earth. And again, we sense there must be a path to recognize the Christ, the living I AM within our selves. —Our Michaelmas guide awaits.

Calendar of the Soul Verse 30

The **polar opposite** verse from Verse 23 is Verse 30 In this translation, by Daisy Aldan, the inner light of Verse 23 becomes our life of *will*, shining into our sense experience in order to raise soul impulses into creative forces that will ripen in *human work*.

Es spriessen mir im Seelensonnenlicht
 Des Denkens reife Früchte,
 In Selbstbewusstseins Sicherheit
 Verwandelt alles Fühlen sich.
 Empfinden kann ich freudevoll
 Des Herbstes Geisterwachen:
 Der Winter wird in mir
 Den Seelensommer wecken.

In sunlight of my soul are sprouting now
 The ripening fruits of thinking;
 To certainty of conscious self
 All feeling now transforms itself.
 Now I can sense in joyful mood
 The autumn spirit waking:
 The winter will in me
 Wake summer of the soul.

Through meditating the Calendar, we reach a level of higher consciousness each year.

*Karl König points out that in Steiner's manuscript of Verse 23 'Des Herbstes **Winterschlaf**' was "Des Herbstes **Weltenschlaf**" ("The autumn's sleep of *worlds*"—rather than "Autumn's *winter sleep*").