

# Rudolf Steiner's Calendar of the Soul Verse 20: Nurture Cosmic Light Within

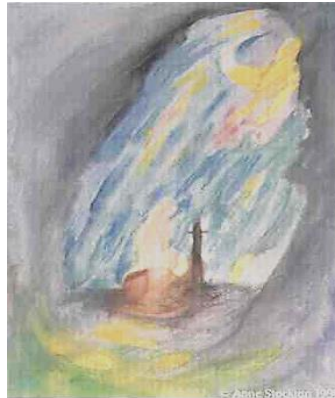
Eloise Krivosheia

Verse 20 ends the third series of 7 verses and also starts the fourth series. Thus it relates both to the seventh member of the human being, Spirit Human, with Condition 7, "Unite all previous six conditions in your living," and to the first member of the human being, the Physical, thus to Condition 1, "Strive to lead a healthy life, physically and spiritually." Here also begins the fourth step in the "Christianized" Eightfold Path, which is Right Action.

Verse 20, bearing a Luciferic challenge, is also a "window" or "corner verse," relating to Lion, the second of the four corner signs of the Zodiac. (See chart on p. 3) The four corner verses 7, 20, 33, and 46, each bear the gravest of warnings regarding soul death. Forming a cross, also a perfect square in the zodiac, their theme is totally different from that of the rest of the Calendar. They are the only ones in which "death" and "extinguish" appear. We may ask why such warnings are given?

So fühl ich erst mein Sein,  
Das fern vom Welten-Dasein  
In sich, sich selbst erlöschen  
Und bauend nur auf eigenem Grunde  
In sich, sich selbst ertöten müsste.

*original German by Rudolf Steiner*



Anne Stockton

But now I feel my being  
That far from cosmic Being  
In Self, must self extinguish  
And building on its own foundation  
In Self, bring death upon itself.

*tr. by Daisy Aldan*

"It may indeed strike us as a drastic thought even to contemplate that we could bring death on our own future development toward spiritual freedom, but the verse does not mince words. This future is still in an embryological state and could be stillborn. It is up to us to nurture it wisely." (RVanS)

In Verse 20, feeling far from its high cosmic connection at the summer solstice, the soul has a strange feeling that before it can move on to growth and greater consciousness, it must pass a kind of test; it must not lose the Light it has gained when it now again passes inward. Unfolding itself too strongly in soul depths out of only its own powers would destroy that which was called forth by the light.

Conscious of earth's bloom of growth changing into autumn's breath of dying —drier landscapes and harvested fields now appearing—the expanded soul, having reached out to the cosmos and having received the "Word of Worlds," having taken in a "newly conceived germ of consciousness", seems to feel, "I must now give up my lower self for if I leave my higher self and build on my lower self entirely, it will result in death to my true self." But there must not be an unconscious (Luciferic) sacrifice of the lower self!



Anxiety Dennis Kloczek

I feel at last my life's reality  
Which, severed from the world's  
existence,  
Would in itself obliterate itself,  
And building only on its own  
foundation,  
Would in itself bring death upon itself.

*tr. by Ruth and Hans Pusch*



Often Rudolf Steiner brings to our awareness that spiritual life arises from and depends upon the destruction of physical life. Death is necessary for the new to arise. Tearing down and rebuilding provides new energy, as happens in digestion, for change and growth. At night we build up with the higher hierarchies what we tear down in us during the day. Thinking itself destroys bodily forces, which must be built up every night in sleep so that new consciousness can be achieved the next day.

Aware of the fields harvested and waiting to be newly seeded, the soul in the verse feels strongly that its lower, self-centered being must be surrendered in order to rise to a new higher state. It must pass through death in order to awaken a new existence, a new feeling of higher self within itself. This verse offers a kind of probation period. Do we need to examine, judge, and get through this time until the path to light begins again? We sense the value in examining our ordinary daily life.

Verse 20 can in this sense be called "The Verse of Freedom." It is when we can willingly sacrifice something that is holding us back that we can experience a sense of being freed and can rise to a new sense of self and purpose.

Thus only do I feel my being,  
Which far from world existence,  
Would in itself extinguish itself  
And building on its own ground  
only  
Would in itself bring death upon  
itself.

*tr. by Brigitte Knaack*



And now I feel that my  
existence,  
Remote from the world's reality,  
Alone might cease to be,  
For if it only built on its own base  
Alone it would bring death upon  
itself.

*tr. by John Thompson .*

We have a strong feeling now to integrate our actions harmoniously into our thinking, into how we see life; and to act harmoniously with others in our surroundings. We as human beings are now more responsible than ever for our actions—and our thoughts. We need to weigh their effects. Our new thinking is, "I can no longer be just what I once was—my lower self—my nature self." Some death is necessary if the world is to progress and new consciousness arise. Here we meet the Buddhist step of Right Action.

### Calendar of the Soul Verse 33

The **polar opposite** verse from Verse 20 is Verse 33, corresponding to four weeks before Christmas. *In this translation by Ruth and Hans Pusch, we can feel in Verse 33 a reflection of the mood of Verse 20.*

"It is the human being who must reach a stage of compensation, of balance between opposites, enhancing the polarities to forces of inner growth and maturity. It is a most invigorating development when it is practiced year after year in faithful succession. By combining the two corresponding verses in the mind, we gain a new insight into the workings of that which is *outside* and that which lives *within*." Hans Pusch

So fühl ich erst die Welt,  
Die ausser meiner Seele Miterleben  
An sich nur frostig leeres Leben  
Und ohne Macht sich offenbarend,  
In Seelen sich von neuem schaffend,  
In sich den Tod nur finden könnte.

I feel at last the world's reality  
Which, lacking the communion of my soul,  
Would by itself be frosty, empty life,  
Revealing it is powerless  
To recreate itself in souls,  
Would in itself find only death.

Through meditating the Calendar, the goal is to reach a level of higher consciousness each year.

## A Note on the Dates and Numbers in the Calendar

By Karl König

"When Rudolf Steiner introduced the *Calendar of the Soul* in 1912, he emphasized that one must always begin with the first mantram on Easter Sunday. Since Easter falls on the first Sunday after the first full moon of spring, the dates for the fifty-two weeks differ from year to year. (The 1912 dates often given in translations of the *Calendar*, can therefore only be approximations of the current year's dates.)

"Mirroring the passage of the sun between the equinoxes, from Easter to Michaelmas (verse 1-26) and back from Michaelmas to Easter (verse 27-52), the *Calendar of the Soul* is composed of 2 x 26 corresponding verses, revealing the polarity of the earth's rhythm of breathing out (reaching its greatest height at the time of the summer solstice) and breathing in (reaching its greatest depth at the time of the winter solstice).

"If one contemplates each verse together with its corresponding verse (e.g. 1/52, 7/46, 13/40, etc.), one can experience a heightened awareness of this polarity during the course of the year. If one also includes the two seasonal opposites of the two corresponding verses (e.g. 1/52 & 27/26, 7/46 & 33/20, 13/40 & 39/14, etc.), one will experience these as a rectangle of interrelated seasonal moods within the cycle of the year.

"A single verse, contemplated in isolation, is unlikely to reveal its mystery, but if one contemplates it in the context of its progression and transformation during the course of the year, which is most beautifully reflected in this intimate fourfold interrelation, the veil may be lifted."

The following diagram gives an illustration of this basic structure of the *Calendar*. Verses 7, 20, 33 and 46 can be seen here forming a square, also a cross, in the zodiac. Often, Verses 7 and 20 are seen as revealing Luciferic temptations; whereas 33 and 46 show more worldly Ahrimanic challenges. These four positions are also associated with the Gospel writers and their zodiacal connections: Mark, Bull or Taurus; Luke, Lion or Leo; John, the Eagle or as fallen, the Scorpion; and Matthew, Waterman or Aquarius."

Note that these "corner" verses occupy the central position in each of the groups of 13 verses.

