

## Rudolf Steiner's Calendar of the Soul Verse 3: The Soul Frees and Finds Itself

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**Verse 3** relates to the Astral member of the human being and to Condition 3 from *Knowledge of Higher Worlds*, "Know thoughts and feelings to be as important for the world as actions."

The 52 verses of the year may be seen in rhythmic sets of 7; the verses of each set relating to a member of the human being in the order: physical, etheric, astral, I, Spirit Self, Life Spirit, and Spirit Human. In this week's verse of astral quality, the awakening I can feel that it has a new view of itself through a higher perceiving of where it belongs in the universe, where it has come from, and who are its creators.

Every year in this seasonal resurrection, the "I" can begin to "forget its personal self", freeing it from the lower astral passions, desires, and subjective feelings that weigh down or act as hindrances to living in the higher self. Thus released, the I is free to be able to fathom its true being in Cosmic Being.

Es spricht zum Weltenall,  
Sich selbst vergessend  
Und seines Urstands eingedenk,  
Des Menschen wachsend Ich:  
In dir, befreiend mich  
Aus meiner Eigenheiten Fessel,  
Ergründe ich mein echtes Wesen.

*original German by Rudolf Steiner.*



*Liane Collot d'Herbois: artist*

To cosmic All there speaks,  
Forgetting self  
And mindful of its primal state,  
The waxing "I" of Man:  
In you, in liberating  
Myself from my subjective fetters,  
I fathom essence of my being.

*tr. by Daisy Aldan.*

During Springtime with the world coming alive, we try to grasp in thought and feeling the essence of our being, and we ask that our thoughts and feelings be true! We try to be mindful (*eingedenk*) of our primal state—our original state with the Cosmic All—but mindful at this stage is more feeling than intellect.

*Ergründe* (to fathom) also at this stage is closer to a powerful feeling rather than a knowing, for we don't yet have clear knowledge of our essence—of our "I", of who we are. We are still much surrounded by our subjective fetters (*Fessel*), by our upbringing and our environment.

Awakening of the "I" has begun, as we experienced in Verse 1 with the Sun speaking to the human senses and understanding, and in Verse 2 Spirit Worlds find us as their offspring and we recognize our seed of origin in them. The awakening continues in Verse 3. The "I" continues communication between human being, Sun, and the Worlds of Spirit. *Es Spricht, There Speaks!* is a mighty beginning to the verse.

To the universe there speaks  
the evolving human ego—  
forgetting itself—  
aware of its original state:  
"As I liberate myself from the chains  
of my own subjectivity,  
I fathom my true being in you."

*tr. by Tom Mellett*



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 sound the depths of my true being.

*tr. by Ruth and Hans Pusch*

In addressing the World-All, the human I expresses its desire to be free of the chains of its lower nature so as to be able to meet its higher nature. In this desire we hear a longing of the I to overcome its *self-centeredness in realization of the importance of thoughts and feelings for the world as a whole* in which it now feels itself. Becoming free of subjectivity so that we can ground ourselves in our true being is the task of Spring and early Summer. Our "I" speaks to the World-All with consciousness of this.

Still, we recognize that although the "God in the human being", our higher self, is beginning to stir to wakefulness, the words, "In You I fathom my true being," do not yet take on the character of an accomplished and finished state. Made in freedom, they are but the dawn of a new self-assertion.

True spiritual discernment will come when we learn to penetrate into nature, and growing through her reach spiritual worlds, from there to penetrate into our own inner being where we meet the spiritual world within us. (Ch. 2, Knowledge of Higher Worlds describes the blooming/dying meditation for this training.)

Here, in Verse 3, we embark on the inner path of the soul—the path of the consciousness soul through the year with nature and the Christ. The verse helps the impulse to rise up into the domain of consciousness and to form from it a longing for a higher state.

The "I" wants its thoughts to be grounded in its higher self—not to be imprisoned in trite thoughts.

In the last line, Ergründe, to ground, can mean also to investigate, to probe, to explore thoroughly, to discover, to fathom, or strike root. The last line, "I ground myself in my true being," points not so much to the soul's current attainment but to the goal for which the soul must now prepare itself.

It takes courage to look thus into one's being! But the "I" can encourage itself to live creatively, lovingly. Then we can reach freedom. -For example, if one is troubled in a group, the "I" can look into what it is doing or saying that might be bringing unwanted things back to it.

Further encouragement is noted by Patsy Scala in her *Weekly Meditations*. "Knowing that our idiosyncratic personality traits are not who we really are, that we are part of the essence of the sacred that permeates the world and all that is in it, we can turn to the world, aware that we can and do make a difference. We can speak to the universe, knowing not only that we will be heard, but also that we are speaking to another part of our Self, our greater essence. We can become the universe that we truly are."

In this painting by Leszek Forczek we see how music can heal and help the soul to feel its powerful spiritual helpers: first, one's own guardian angel with protective lance and shield, standing to the child's right, then the great archangel Micha-el offering more protective, inspiring, guiding, strengthening and heart bestowing Sun forces, and Raphael (above) streaming healing Mercury forces.



## The Eightfold Path

Inasmuch as Steiner's verses are also connected to the eight-fold path of Buddha, we may remember through observing these teachings in our daily life, that the eight form a path to ennoble, to purify the astral body. Each set of 7 Calendar verses is especially related to one of the eight teachings. The first seven verses relate to the first teaching, which may be summarized as —

Observe how our ideas and conceptions are acquired. Our ideas must be a true mirror of the outer world, not clouded by our subjectivity.

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