In this week of Verse 50, how the elemental beings are beginning to enjoy themselves! You've seen them flying round, then disappearing as you look! Nature is making new connections everywhere as Bambi and Thumper show us. And so can we all !

Rich blessings and joy!

Rudolf Steiner' s Calendar of the Soul Verse 50: Nature's Joy in Us!

Eloise Krivosheia

Verse 50 relates to the fifth member of the human being, the Spirit Self, and to Condition 5, "Steadfastness in carrying out a resolution once it is taken." From Winter's bondage, Nature, burgeoning with joy now in its grandeur of new growth, offers its beauty to all.

The physical world is part of us. In that it lives in us as mineral, we through our life, astral and I consciousness, raise these mineral aspects to their highest form—the form of the human being. This is the form designed by the Gods to receive the I, the thinking Being. (See GA 235, P. 25-27 here on P.3.)

Verse 50 is a jubilation. As Goethe wrote, "When the healthy nature of man functions as a whole, when he feels himself in the world as in a great, beautiful, dignified and worthy whole, when harmonious good feeling gives him delight, pure and free, then the universe, if it could experience itself, would rejoice as having reached its goal, and would admire the pinnacle of its own becoming and being." (GA 1: Ch. 18)

Es spricht zum Menschen-Ich,
Sich machtvoll offenbarend
Und seines Wesens Kräfte lösend,
Des Weltendaseins Werdelust:
In dich mein Leben tragend
Aus seinem Zauberbanne,
Erreiche ich mein wahres Ziel.

original German by Rudolf Steiner

Anne Stockton

Unto the human I there speaks,
With might now manifesting
And setting free its very forces
The joy-in-growth of world existence:
Transporting into you my life
From its enchanted bonds
I reach my truest goal.

tr. by Giselher Weber

Such grandeur is the idea underlying this Verse 50! Looking out from a new perspective at the rich blossoming of Nature, we may suddenly intuit that its Life Being is putting forth a powerful act of self revealing! The forces of its Being, set loose and manifest, appear even to be enjoying their chance to show off after Winter's hunkering down. They like their new suit of clothes and want us to notice!

When the heart listens, we may hear this jubilant Nature Being singing a song of gratitude. By taking up Nature into our bodies and its beauty through all our senses, we provide the means whereby this Life Being with its "joy in growth" can realize the highest form it can take—that is to live in thinking beings!

To hear such a song, we feel honored, loved and connected to Universal Life in a new way. No wonder then that Nature, responding to our new feelings, will be no longer "encased in enchanted bondage" from

To "I" of Man there speaks,
In grandeur manifesting,
Releasing forces of its being,
The joy-in-growth of world existence:
My life to you transporting,
Released from its enchantment,
I now may reach my rightful aim.

tr. by Daisy Aldan

"The richness I achieve comes from nature, the source of my inspiration" Claude Monet

lack of recognition, and we have the makings for a harmonious theme, which after Easter is beautifully expressed in Spring Verse 4. "So speaks perceptive feeling. . . It would add warmth to thinking's clarity and Man and World in oneness firmly weld." Now, here again, is the inspiring message to us of Verse 50.

Last week it was our own thinking that out of new-born clarity, reminded us of Spirit's strength. Now, taking up clear thinking as "resolution befitting a Spirit Self week", we listen to what this Spirit Being has to say. And in this new "inner conversation" we discover that *we* are needed, totally, by Cosmic Life.

A comparison —a mighty realization, may now strike us. In order to come into their mature form, plants need to be rooted into Earth. Similarly, in order that they may advance in their evolution all the Hierarchies of Being above us as they work in us, need the greater Self-Consciousness we gradually attain. A most humbling thought that we would be worthy for those above us, to be their "earth!"

As Spirit, the Universe *realizes* its own being *in us!* Verse 51, will follow this idea more intimately.

Unto the human I there speaks,
Revealing self with might
And setting free its native forces,
The joy-in-growth of world existence:
Transferring into you my life
Out of its deep enchantment
I reach my own true aim.

tr.by Brigitte Knaack

There speaks unto the human I,
Mightily itself revealing
And setting free its very powers,
The joy-in-growth of World-existence:
Into thee my life transferring
Out of the spell of its enchantment,
I reach my own true aim.

tr. by Ernst Lehrs

Many of you know *In the Light of the Child*. For children in both hemispheres, this joyful translation of the Calendar of the Soul is by Australian, Michael Hedley Burton. Verse 50 places the child sweetly in "conversation," hearing the Beings of Nature.

Spirits of water, spirits of air,
Weave in the world full of nurture and care.
Sons of bright fire and gnomes of quick gait —
All of them speak to me whilst they create:

"Oh, we work within the world for purest joyfulness alone,
But remember please the deeds we do — they must not pass unknown,
For you free us from enchantment
When you make our life your own."

Corresponding Calendar of the Soul Verses 3 and 50

In Verse 3, just as in Verse 50, there is a mysterious conversation. This time, in this third week after Easter, the growing human "I" speaks to its Cosmic origin. It "wakes" to the recognition that only in connecting to its spiritual origin can it let go of its earthly bindings and so find its true self, the "higher I". Waking from the "sleep" of Spring, is a theme in all the Spring verses after Easter.

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

Unto the cosmic All there speaks,
Itself forgetting
And mindful of its origin,
The growing human "I":
In you, in setting free myself
From fetters of my self-bound nature,
I find the ground of my true being.
tr. by Giselher Weber

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

Reference: Rudolf Steiner. *Karmic Relationships*, Vol 1, P. 25-27.

P. 25-26. "People imagine that one cannot understand what is revealed out of the spiritual world. One can indeed, but one must extend one's logic. It is, indeed, also necessary, if we wish to comprehend a musical or any other work of art, that we bear in ourselves the conditions which meet the matter halfway. If we do not possess these conditions, then we pass it by without appreciation—as mere noise. Or we may see in some work of art nothing but an incomprehensible shape. In similar manner for communications from the spiritual world: we must meet them with a thinking adequate to the spiritual world. And this can already be found in pure logical thinking. Seek out the possible varieties of causes, and you can actually come to understand repeated earthly lives, even in logical consequence.

Now there remains the important question, which begins there where we observe the corpse. It has become lifeless. Lifeless nature exists outside in its crystal forms, in its varied shapes. Here the great question arises: How is lifeless nature related to the corpse of the human being?

Perhaps you will see, my dear friends, that something is being contributed to a meaning which lies in the direction of the answer to this question. If you take hold of the matter in its second step, if you say: When I behold the plant world surrounding me, then I realize that it carries in itself the forces coming from the reaches of the ether cosmos to which my ether body returns. There outside in the ether reaches, there above are the causative sources of the plants. To that realm goes my ether body when it has served its purpose during my life. I go there where plant life gushes forth from the ether reaches. I go there, which is to say, that I am related to it.

Indeed, I can say: Something exists there above me; my ether body ascends to it; and the verduring, sprouting, up-springing plant world comes from it. But there is a difference. I give up my ether body at death; but plants receive the ether in order to grow. They receive the ether in order to live. I yield up the ether body after death. I yield it up as something remaining over. The plants, however, receive this ether body as something that gives them life. They have their beginning in that region which I reach at my end. The plant beginning unites with the human ether body's ending.

May it perhaps be that in relation to the mineral, to the crystals of the most manifold forms, I can ask the following question: Is that which I leave behind as physical corpse, as an end of myself, perhaps also a beginning of the mineral? Do beginning and end perhaps meet?"

P. 27. ". . .Man, which is the name for our hierarchy, after all, belongs to the whole universe, and in a far wider sense than we are used to think. We are a member of the universe, and without it we are really nothing. I have often used the comparison with a member of the human body, say a finger. It is a finger as long as it is on the human body; the moment it is cut off from the body, it is no longer a finger. Outwardly, physically, it is still the same; and yet, it is no longer a finger when it is cut off from the human body.

Likewise, 'man' is no longer man if he is lifted out of the universal world-existence. For to this world-existence we belong, and without it we can neither be looked upon nor understood as man at all."