Verse 51 welcomes with gratitude a beautiful Spring week showing us the treasures of nature with promises of much to come!

Contemplating Spring flowers, and reflecting our love of truth and beauty to the Cosmic Spirit, and perhaps as Thornton Wilder expressed, "We can only be said to be alive in those moments when our hearts are conscious of our treasures," then we are in the mood of Verse 51!!

Rudolf Steiner's Calendar of the Soul Verse 51: The Eye Reflects in Gratitude

Eloise Krivosheia

Verse 51 relates to the sixth member of the human being, the Life Spirit, and to Condition 6, "Feel gratitude for everything that falls to your lot." Certainly we are grateful for nature's beauties of this week—perhaps you've seen orange trees sporting hundreds of pure white and gold blossoms, bees happily buzzing round, beds of lavender mingling with nearby purple wisteria and spiky red/pink powderpuffs

This week's verse tells us that the human eye through which nature reveals such treasures and secrets is the means whereby the Cosmic Spirit finds Its creation reflected. Shining in our eyes we also mirror to the world our own riches —not only the reflected riches of nature, but our soul's own inner being shines forth. If through our sense experiences we find truth, then what our eyes reflect will be a manifestation of the Divine, it will be of the Christ. And Line 3 can say, "the Cosmic Spirit finds itself reflected in the human eye."

Luke 11:34 KJV teaches that 'truth' is single—not two-faced: "The light of the body is the eye: therefore, when thine eye is single, thy whole body is full of light, but when thine eye is evil, thy body also is full of darkness. Take heed, therefore, that the light which is in thee be not darkness." And we pause to think, 'How do we look at the world?' With what attitude, what gaze? Do our eyes reflect the Christ? His love?

Ins Innre des Menschenwesens
Ergiesst der Sinne Reichtum sich,
Es findet sich der Weltengeist
Im Spiegelbild des Menschenauges,
Das seine Kraft aus ihm
Sich neu erschaffen muss.

original German by Rudolf Steiner

Vincent Van Gogh

Into man's inner being
The riches of the senses pour.
The Cosmic Spirit finds itself
Reflected in the human eye,
Which must ever renew its strength
From out that spirit source.

tr. by Ruth and Hans Pusch

It is our freedom that we can live a life with Christ, or not. But our inner strength comes from Christ and as doers in the physical world, the verse tells us clearly, we must ever again seek His spirit source if we are to renew our inner strength.

The experiences in life live in us as soul; to reach 'ideal man', we must take in *Spirit Light*. In *Christianity as Mystical Fact*, p. 31, Rudolf Steiner defines that in order to find the Cosmic Spirit, the Christ within us, we need His power to awaken that knowledge in ourselves. Inner knowledge of the Cosmic Christ Being must be alive in us so that we may spiritually change *ourselves* through our thoughts, feelings and deeds.

As we observe springtime's riches, we are aware that such will always arise out of winter's grave. Out of our own lives, too, we are assured there can always be a resurrection into new life.

Physical eyes have been created by light as Rudolf Steiner tells us in many places, but the course of evolution has darkened mankind's spiritual perception of Cosmic Light. Thankfully, we can take up the redeeming task of filling our senses with moral images—thereby awakening within our souls, inner understandings of the mysteries of the world. Within our eyes' reflection of these nature mysteries, Cosmic Forces may then find reflection of their creation. Beautifully in Calendar comments, Eleanor Merry foresees "The sense-organs will become transmitters of Spiritual Light from Earth to Heaven."

Iris Sullivan

Into the inner self of Man
The senses' riches pour themselves;
The cosmic Spirit finds itself
Reflected in the human eye,
Which must create anew
From It, its inner strength.

tr. by Daisy Aldan

Attainment of morality is a true responsibility of modern man, even enabling the Spirit of the World to find Itself in our sense-perceptions. In delicately sensed gratitude, Lines 6-7 affirm that we can and must create anew our inner strength from cosmic Spirit. Gentle realization is there, too, that Earth evolution requires that a harmonious balance shall develop between man and cosmic world.

Pursuing why sense impressions, true knowledge of nature, is so essential for both Earth and human evolution, we may consider how all things of spirit are mirrored in the manifest and all that is physical has its origin and its destiny in spirit. We then may feel truly how the Divine lives in our souls; and is but waiting for us to awaken to it.

In *Christianity as Mystical Fact*, (See p.4 below), Rudolf Steiner so beautifully tells that "if the soul is fructified by nature" it is in the soul that we are able to conceive the Divine. From this conception our soul gives birth not to the Divine Father Himself, but to His manifestation. "The life of God is in us" and thus, the Son may be born in us. "This is an actual event in cosmic process—the birth of the Divine in us. It is an event as real as any natural event, only enacted upon a higher plane."

Into the inner realm of man
The riches of the senses pour;
The cosmic Spirit finds Himself
In mirrored image of the human eye,
Which must create anew
Its power out of Him.

tr.by Giselher Weber

A Waldorf painting

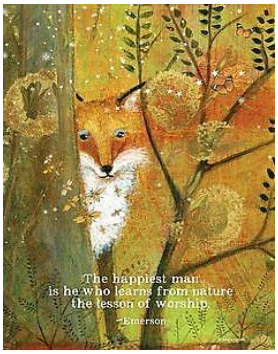
Into the inner life of man
The senses pour their treasure.
The Cosmic Spirit finds itself
Reflected in the human eye,
Whose strength from it again
Must ever be renewed.

tr. by John F. Gardner

Ever so subtly we may hear Verse 51 conveying the theme from Rudolf Steiner's April 2, 1920 lecture, *The Event at Damascus and the New Knowledge of the Spirit*, "if man would again have vision of the spiritual, he must exert himself inwardly and draw it forth from the depths of his own soul.

"In ancient times people could just naturally out of the world of the senses behold the divine and spiritual, but mankind gradually lost this living communion with the divine and spiritual. A time had to come when man must lift himself up to the divine and spiritual by an active strengthening of his own inner life. He had to learn to understand the words: 'My kingdom is not of this world.' He was not to be allowed to go on receiving a divine and spiritual reality that came forth to meet him from all sense-phenomena. He had to find the way to a divine and spiritual kingdom that could be reached only by inward struggle and inward development."

Karl König remarks that "the name of Christ is not mentioned in a single verse; yet it is He whose being pervades every line, His way and His truth which permeate them. It is His life which man follows, His way which the soul seeks, His truth which is found in the word of worlds. The verses of the Calendar are saturated with all this." K. König, *Rudolf Steiner's Calendar of the Soul-A Commentary* p. 43.



A great American, Ralph Waldo Emerson, also understood the message of this verse when he wrote:

"The happiest man is he who learns from nature the lesson of worship."

Verse 51 also finds a joyful expression in Michael Hedley Burton's *In the Light of the Child*, a calendar of the soul for children. His lines here see the child feeling gladness in Nature, and expressing that finding beauty in other people's eyes, while offering love in living, is a gift to give to God.

The beauty of all things, radiant and fair,
How it pours through my heart; how it fills me with gladness
In the people I meet this same beauty is there;
It reflects in their eyes, both in joy and in sadness.

And when our eyes sparkle or twinkle or shine,
When warm love is flowing in the way that we live,
Then the water of life in ourselves becomes wine,
And to God this can be the great gift that we give.

Corresponding Calendar of the Soul Verses 2 and 51

In Verse 2 the soul's power of thought is directed so strongly to the fields of sense that it loses its separate life and travels out to worlds of spirit. Spiritual beings are happy to receive again their child whose seed is found in them. Later in autumn and winter they know this human will be in search of the fruits of newly gained self-consciousness. Then, at the end of the year in Verse 51, this human seeker will stand as mirrored image of the Spirit of the World.

Ins Äussere des Sinnesalls
Verliert Gedankenmacht ihr Eigensein;
Es finden Geisteswelten
Den Menschensprossen wieder,
Der seinen Keim in ihnen,
Doch seine Seelenfrucht
In sich muss finden.

Original German by Rudolf Steiner

Turned toward the outer universe
The power of thought
Surrenders its self-centeredness;
The worlds of spirit find again
Their human offspring,
While man himself must find once more
In them his first life seed,
But in himself the soul's ripe fruit.

tr. by Isabel Grieve.

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

Christianity as Mystical Fact by Rudolf Steiner. Chapter 1, the final paragraphs.
(bolding is by EK)

This God was also the God of the Mysteries. He could be called "a hidden God," for nowhere, so it was thought, is He to be found by the purely material man. Direct your gaze outward toward objects; you find no divinity. Exert your intelligence; you may understand the laws by which things come into existence and decay, but your intellect shows you nothing divine. Saturate your fantasy with religious feeling; you can create pictures of beings which you may take to be gods, but your intellect dissects them for you, for it proves to you that you yourself created them, and borrowed the material for their creation from the material world. Insofar as you, as intellectual man, consider the things about you, you must deny the gods. For God is not there for your senses or intellect, which explains material perceptions.

God is magically concealed in the world. **And you need His own force in order to find Him**. This force you must awaken within yourself. These are the teachings which a neophyte of ancient times received. Then began for him the great cosmic drama in which he was engulfed alive. This drama consisted of nothing less than the release of the spellbound God. Where is God? This was the question the mystic put before his soul. God is not, but nature is. He must be found in nature. In nature He has found an enchanted tomb.

The words, "God is Love," are grasped by the mystic in a higher sense. For God has carried this Love to its uttermost. He has given Himself in infinite Love; He has diffused Himself; He has divided Himself into the manifold variety of natural things; they live, and He does not live in them. He rests in them. He lives in man. And man can experience the life of God in himself. If he is to let Him come to cognition, he must release this cognition creatively in himself.

Man now gazes into himself. As yet unincarnated and as **a hidden creative force**, **divinity works in his soul**. In this soul is a place where the spellbound divinity can come to life again. The soul is the mother who by nature can conceive the divinity. If the soul is fructified by nature it will give birth to a divinity.

Out of the marriage of the soul with nature a divinity will be born. This is no longer a "hidden" divinity; it is revealed. It has life, perceptible life, and walks among men. It is the released spirit in man, the *offspring* of the spellbound divinity. It is not the great God, who was, is and will be, but it can be taken as His revelation in a certain sense.

The Father rests in concealment, the Son is born to man out of his own soul. Thus mystic cognition is a real event in the cosmic process.

It is the birth of an offspring of God. It is an event as real as any other natural event, only on a higher level. This is the great secret of the mystic, that he himself creatively releases his divine offspring, but he also prepares himself beforehand to acknowledge this divine offspring created by himself.

The non-mystic lacks the experience of the father of this offspring. For this father slumbers under a spell. The offspring appears to be virginally born. The soul appears to have borne him without fructification. All its other offspring are conceived by the material world. In their case the father can be seen and touched. He has material life. The divine offspring alone is conceived of the eternal, hidden Father — God Himself.