



Verse 52 is filled with beauty and new life pouring in from the Christ! In the beauty of these pre-Easter days, the soul may contemplate its completion of another spiral of initiation through the year with nature and the Christ. May we humans feel this great Love,

Rudolf Steiner's Calendar of the Soul Verse 52: Christ Streams Life Force

Eloise Krivosheia

Verse 52 relates to the seventh member of the human being, Spirit Man, or Spirit Human Being, and to Condition 7, "Unite all conditions in living." Pages 3-6 below describe how the lines of the verse also relate to the transformation by Christ of the days of the week from their bondage to the old mysteries to living in the creation of the new Christ mysteries.

This life-filled verse has a mood not at all of suffering and sadness, often prevalent in Passiontide, but rather with the three aspects of a joyous seeking of the soul for the Spirit, an offering in beauty and life force by the Spirit, and an unspoken conscious reception by the human being of the Spirit's gift.

Right away, the phrase, "from the depth of soul" lets us know that the spirit pupil is committed to truly understanding the mission of Christ; it is not a matter of ecstatically waving palm branches as the Bible describes people greeting the Christ that Sunday before the first Easter, nor of their self-centered, narrow-mindedness. It is with a certain spiritual morality that now we are to look onto the "life of worlds."

Wenn aus den Seelentiefen
Der Geist sich wendet zu dem
Weltensein

Und Schönheit quillt aus Raumesweiten
Dann zieht aus Himmelsfernen
Des Lebens Kraft in Menschenleiber
Und einet, machtvoll wirkend,
Des Geistes Wesen mit dem
Menschensein

original German by Rudolf Steiner



By David Newbatt

When from the depths of soul
The Spirit turns toward world
existence

And beauty swells from space expanses,
Then streams from farthest heavens
The life force into human bodies;
Unites with mighty action
The Spirit essence to the life of
Man

tr. by Daisy Aldan

Important in Line 2 is a word which leads us to know that the deep soul activities in this verse point toward a step in initiation for the spirit pupil. The word is "turn," always worth contemplating when found in a mantric verse. "Der Geist sich wendet" may indicate that the spirit pupil needs now to find him or herself in this world differently than before. Does a new way of thinking or doing need to be considered?

With felt reverence, the human spirit "turns" to experience "world existence" in its new vibrancy of Spring, and the Cosmic Spirit responds with etheric life-giving force. There "streams from space expanses", a welling of beauty and strength into the hearts and bodies of human beings.



When from the depths of soul
The spirit turns to the life of worlds
And beauty wells from wide expanses,
Then out of heaven's distances
Streams life-strength into human
bodies,
Uniting by its mighty energy
The spirit's being with our human life.

tr. by Ruth and Hans Pusch



For the soul this flow of beauty is an experience of spiritual reality in earthly form. The importance of beauty to the human soul is real. As Rudolf Steiner wrote in his *1918 Notebook*, "Our connection with the spirit is broken if not sustained through the medium of beauty. Beauty connects the I to the body." The Verse's last lines refer to the etheric Life Forces of Christ uniting mightily into human body and soul during this "Turning Point of Time." Because Christ completely entered and renewed the life of human beings, the birth of the higher I in all of us is made possible. The human "I" can awake to a *higher consciousness* because Christ brought His "I" to Earth, lovingly, to penetrate the human being.

In uniting his Being with the spirit in us, the etheric Christ offers "everlasting life". Meditating the verse, we can actually feel Spirit Being newly united with our own. Our higher consciousness of the Being of Spirit is not a Moon consciousness as long ago, but a Sun consciousness. Related to future evolution; it is essential that it be so. Many impulses for us in this regard may also be found in reviewing Verse 51.

In concert with the Sun whose etheric forces flow into us, building our bodily life, we human beings participate in building these forces when we receive consciously and in gratitude the beauties of the world. Even with the simple offering of giving thanks for our food and in taking it in reverently as nourishment, we are in harmony with the forces of the Sun—restoring and re-enlivening our body.

When from the deeps of soul
The spirit turns toward world
existence
And beauty wells from space expands,
Then out of farthest heavens
The force of Life streams into human
bodies
And joins in mighty action
The Spirit's being with the life of Man
tr. by Giselher Weber



David Newbatt

When from the depths of soul
The Spirit turns towards the life of
worlds
And Beauty wells from spaces far and wide,
Then out of heaven's vast expanse
The force of life streams into human
bodies
And, working mightily, unites
The Spirit's essence with the life of man.
tr. by Brigitte Knaack

In the world of the etheric, death does not exist. With Christ's action on Holy Saturday new etheric forces of life mightily entered our planet, joining Heaven and Earth in a new harmony. The human being, too, was given new etheric forces, and this new harmony, new cosmic rhythm between heaven and human, invites our free deed in return. In that we are receivers, bearers, and carriers of the divine on Earth, Patsy Scala in her *Weekly Meditations* expresses her intention for the week which may be an inspiring impulse for us also: "I will contemplate the vital role that I play in the evolution of the world, and as I do so, I will joyously receive the gifts poured through me from the vastness of the world's awakening."

Corresponding Calendar of the Soul Verses 1 and 52

In Verse 1 the soul's power of thought is dimmed down to a dream state; yet as we are beings born of light, we in dreaming gladness can send thoughts to the Being of Light. In joy from its very beginning verse we are asked to raise our sense of consciousness, engaging both supersensible and sense world.

Wenn aus den Weltenweiten
Die Sonne spricht zum Menschensinn
Und Freude aus den Seelentiefen
Dem Licht sich eint im Schauen,
Dann ziehen aus der Selbstheit Hülle
Gedanken in die Raumesfernen
Und binden dumpf
Des Menschen Wesen an des Geistes Sein
Original German by Rudolf Steiner

When out of farthest worlds
The Sun communes with sense of Man
And gladness from the depth of soul
In vision joins with light,
Then from the sheath of selfhood, thoughts
File forth toward distances of space
And dimly join
Human essence to the Spirit's being.
tr. by Daisy Aldan

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

Rudolf Steiner's The Calendar of the Soul - Verse 52 Notes

Parables and well-known phrases from *The Holy Bible* (King James version), are added to indications from Emil Bock's *The Three Years, Chapter 10*, and *astrosophical indications from Roberta van Schilfgaarde*.

Each line of Verse 52 pictures the impulse Christ brought to remake each day of the week:

Sun	Sunday	When from the depths of soul Can we understand the profound loving mission of Christ--It's not "waving palm branches."
Moon	Monday	The Spirit turns toward world existence A step in initiation--We must properly find ourselves in this world.
Mars	Tuesday	And beauty swells from space expanses Feel the etheric flowing, a spiritual current --healing the bruises of the day.
Mercury	Wednesday	Then streams from farthest heavens A great peace, a harmony, is brought through to the evening of this day.
Jupiter	Thursday	The life force into human bodies, Not just the soul, but the whole body will be transformed. The future Jupiter is being prepared.
Venus	Friday	Unites with mighty action Christ's blood is given to revitalize the earth in love for the sake of mankind.
Saturn	Saturday	The Spirit essence to the life of man. New capacities of development are given to the human I.

Verse Translation by Daisy Aldan

Thus, Christ united with our life. The Life Force from the heavens united Spirit to human beings so that we may take the Christ into our inner self. No mood of Death is here—for in the world of the etheric, death does not exist. Christ has completely entered the human being. On Earth the birth of the fully developed I, the I of Christ, took place over 2 years, 3½ months, the same time as for the birth of the I in a child. The human I can *awake to higher consciousness* because Christ brought His Cosmic I into us.

In order better to understand how Christ "remade" each day of Holy Week, one can work with Emil Bock's *The Three Years, Chapter 10* and with astrosophy. Bock's illuminating descriptions make clear how the week is like a concentration of Christ's life on Earth of teaching and healing. Here follows briefly the week's events in the context of remaking the days and in correspondence to the lines of Verse 52.

The first day: (Palm) Sunday.

"When from the depths of soul"

As Christ rode from Bethany into Jerusalem, the people were swirling palm branches about their heads in superficial enthusiasm, recalling the old Luciferic or Dionysian mysteries. But Christ was not superficial. The Verse indicates clearly "from the depths of the human soul" and Christ operated out of the depths of His soul. His coming was needed to turn the old mysteries into new, "Christian" mysteries. The people had to play their part in His death. As foretold, one week later they would cry, "Crucify Him!"

But this Sunday the people waved palm branches and cried "Hosanna to the son of David; Blessed is he that cometh in the name of the Lord". Matthew 21: 2-9. But, as prophesied, Jesus rides into Jerusalem publicly on "a donkey's foal," sitting "meek," (an ancient term meaning the EGO, the rider, is in control, or "great power under control"), the opposite of fanaticism. Mark 11: 2 and Luke 19: 35. Jesus is put on a colt "whereon yet never man sat," thus indicating something totally new would be brought into the world.

The second day: Monday - (The old Moon gesture was to turn inward, not outward to the world.)

"The spirit turns toward world existence"

"Sitting under the fig tree" was an indication of the old initiation. It was reported that Christ cursed the fig (bodi) tree, in that it represented the old form of initiation, which had to come to an end. The need now is not to withdraw from life as in the old initiations, which were "moon" mysteries, connected with that which goes "around the earth". Christ turned to "World" existence, the Sun Being. Thus, we

must take responsibility for our own development **and** care for our brothers and sisters. We must turn to seeing **world** existence. (As with certain other trees, the fig tree also indicated association with a particular planet—not the world. Your "tree" indicated your path.)

In Jerusalem people were getting ready for Passover, and there was money changing in the temple. When Christ observed this, the people saw him and in their hearts felt the force of His soul. "Ye have made my house a den of thieves." (Matt. 21: 12-16; Mark 11: 13-17; Luke 19: 45-48). They jumped up in self alarm, turning over the tables of buying and selling. The strong words of Christ were felt by the people as *though* they had been whiplashed. That day his teaching, healing and answers to the chief priests addressed the need to remake, or redirect, the Moon forces of the ancient world.

The third day: Tuesday. Mars is remade.

"And beauty swells from space expanses"

Christ again goes to Jerusalem in the morning, passing by the fig tree now withered. He enters the city and teaches in the temple. All day long the Sadducees try to trap Him, for they saw Him as a threat to their influence. Christ taught, "All you ask in prayer, *believing*, you shall receive."

The chief priests ask by what authority He teaches. He replies with a question, "Did the Baptism by John come from heaven or from men?" He teaches through telling a large number of parables.

Parable of two sons: The one who sins, but repents, and then does the Father's will, will go to heaven before the one who says he will obey but does not.

Parable of the wicked husbandmen: A vineyard was rented out to a husbandman (farmer). But the wicked husbandman kills the master's servants and master's son. Further circumstances described clearly taught that the Kingdom of God would be taken away from the chief priests.irate at his words, they wanted to take Jesus of Nazareth right then, but feared the people's belief that He was a prophet from God.

Parable of a marriage feast: (Mathew 22:1-14) A king prepared a marriage for his son, but two times the invited ones would not come; the second time they killed his messengers. Do we ask why the king's invitation was refused? Finally, anyone to be found was invited, and they came. But one came who was not properly "dressed" and the King threw him out, saying, "Many are called, but few are chosen."

Pharisees: Is it lawful to give tribute to Caesar? Jesus replies: "Why are you tempting me?" "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Sadducees, who did not believe in resurrection, challenged Him if under Moses' law, a man marries the wife of his brother who has died, and it happens 7 times, with 7 brothers, whose wife is she in the resurrection? He said, "In the resurrection, there is no marriage, and all are angels of God. But God is God of the living, not of the dead." In heaven all are alive.

Pharisee lawyer: Which is the great commandment? Christ answered, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind' is the first, and the second is 'Thou shalt love thy neighbor as thyself'. Christ asked them "Who is Christ?" They said, "He is the son of David." Christ replies, "If he is his son, why does David call him Lord?" (Matthew/ Mark only.)

Next come warnings against the example of the scribes and Pharisees: Woes against them. Lamentation over Jerusalem. In Matthew he speaks of the future of man and gives eight woes: "Woe unto you, ye scribes and Pharisees, hypocrites!" ____etc. He speaks of terrible days and wars, but of a beautiful future for what it would bring to his disciples. For those who belong to him, "Beauty will well up to them." And so he brings healing and turns the old life around. This is a future with the new mysteries—the Sun mysteries. (Rudolf Steiner also speaks of this. See Lec. 4 *Destinies of Individuals and of Nations*)

A widow's offering to the temple treasury is described. (Mark and Luke only.) Her tiny gift is greater than the rich man's large gift. Some Greeks desire to see Jesus but disbelief is among the Jews. (Jn 12: 20-21)

Parables of the ten virgins and the five talents. (Matthew only) Shows how we must prepare for next steps. All day long the traps go on. It is the old Mars divisive spirit but which Christ bent to His new purpose. The rulers conspire to seize Jesus secretly and put him to death.

Jesus leaves the temple. On the Mt. of Olives His talk, "The Little Apocalypse," foretells destruction of the temple and overthrow of the Jewish state. He speaks of the signs of His coming and final judgment. It brings an etheric soothing to the day of bruises.

The fourth day: Wednesday. Mercury, but esoteric Venus. Healing takes place in the sphere of Venus. This day of healing begins after 6:00 pm on Tuesday.

"Then streams from farthest heavens"

Christ and disciples are at a quiet supper in Bethany at the house of Simon the Leper. A woman, possibly Mary but not identified in either Matthew or Mark, comes with a box of precious spikenard and uses this ointment to anoint Jesus' head. We may liken this to the love of Christ which streams to us, a "Beauteous harmony flowing from heaven". At the disciple Judas' objection that the ointment could have been sold and the money given to the poor, Jesus said, "The poor you will always have with you on earth, but the Son of Man you will not."

(John 12:2-3 describes a meal in Bethany on Palm Sunday evening at the house of Lazarus when Mary anointed the feet of Christ with Spikenard ointment and dried them with her hair. {Spikenard can be a strengthener, a blood purifier and an aid in birth —perhaps symbolic of the new to come? Feet, connected to Pisces, age of the future consciousness soul, is symbolic of our age.} Mary, who had been a "restless soul," had been healed in soul by Christ to be calm, peaceful; and with equanimity, able at last to truly love.)

Mercury of old was the god of thieves and merchants. It being Wednesday may explain why Judas left the group that day and went to the chief priests to arrange his betrayal. (Judas is connected to the constellation Scorpio, associated with the mysteries of death —death that is necessary for rebirth and that we are to understand more deeply—its relation to consciousness, for example.)

Old Mercury is transformed, healed, by the "integrated thinking" of the Christ-Sun. Formerly, people acted out of instinct. They were "restless" souls. Christ turned each day around to the new half of earth evolution. (The Mercury influence of this day is actually the esoteric, or "occult" Venus, for the action takes place in the sphere of Venus. It is "Venus" action. Since Golgotha, Venus undoes Mars' analyzing, tearing apart activity, but Judas' act came before Golgotha, and Venus could not undo all the Mars influence. Even in Sleeping Beauty—the last fairy could not undo what the wicked fairy had done. She could only lighten it.)

In the expression, Christ "loved" Lazarus, we understand initiation by Christ. Lazarus was raised from the "dead" or actually to a higher state through the sleep of initiation. — In like manner, Christ raised the "restless" soul of Mary Magdalene to be capable of harmonious devotion.

The fifth day: Thursday. Jupiter.

"The life force into human bodies"

Christ Jesus sends two disciples to Jerusalem to make preparations for the Passover meal. In the afternoon, He goes from Bethany to Jerusalem to celebrate the Passover supper with the twelve. The disciples contend who shall be the greatest. Christ washes His disciples' feet, giving the great teaching of Gratitude, and a new commandment to love each other "as I have loved you". (John 13:4-11, 34)

He foretells the fall of Peter and the dispersion of the twelve. He institutes the Lord's Supper. (Matt. 26: 26-29; Mark 14: 22-25; Luke 22:19-20; and Paul: 1 Cor.11: 23-28.) He gives His final address to His disciples and His loving intercessory prayer for all of us. (John: 17)

In giving the sacrament, He foretells that He would descend into the 'fluids' of the earth—that "the force of My Cosmic Life I will be giving you". (We may be aware that only because of Christ's life forces entering into us every day that all the pollutants we take in from the environment do not kill us!)

Jupiter "holds the place" and maintains what was given us on "Old Sun"—the etheric life forces and the thoughts of the Kyriotetes, Spirits of Wisdom.

Thursday night –already Friday—was His "agony" in Gethsemane, meaning He was in a stage of dying. *He is betrayed by Judas and made prisoner. He is brought before the high priest in the night. Peter thrice denies him.*

The sixth day: Friday. Venus, --but in the action sphere of esoteric fast moving Mercury.
"Unites with mighty action"

In the morning, He is brought before the council. Declares himself to be the Christ; is condemned and mocked. Chief priests and rulers take Him before Pilate to obtain His crucifixion.

Pilate pronounces Jesus innocent, but sends him to Herod, and Herod sends him back to Pilate.

Pilate seeks to release him, but finally delivers him up to be crucified. Jesus is whipped and mocked.

Judas, horrified by what he has done, perhaps having hoped to force Jesus to assert himself over the political situation and establish an earthy kingdom, hangs himself. (Matthew 27:3-10; Acts 1:18-19)

Jesus is led away to be crucified. The crucifixion on Calvary. Christ Jesus dies on the cross. Supernatural signs which accompanied His death are described, the earthquakes and ripping of the temple curtain, and the testimony of the Roman centurion. Taking down the body from the cross. Burial in Joseph of Arimathea's tomb. (Matthew 27:34-60; Mark 15:22-47; Luke 23:33-56; John 19: 17-42).

On Friday, on the cross, there is the divine, **"mighty action" of Christ uniting his Ego totally with the human body**. This is why he could say, "I thirst." He had totally penetrated all members of the human body. The Macrocosmic I hovering over the dying Christ Jesus, having to die as a human being, to experience death as a human being. This day saw a free deed of Love, greater than all other possible deeds of love. His Sun principle transforming the ancient goddess Venus principle.

The seventh day: Saturday. Christ joins all human beings to cosmic life.

"The Spirit essence to the life of man."

Having totally penetrated the human body, Christ could also penetrate and heal all Earth. Rapidly He descends into Earth interior to conquer Ahriman there and to revitalize Earth itself etherically, and spiritually before his return Easter morning. He restored the phantom; created the Resurrection Body.

He penetrated also to the human dead to give them 'new life'.

Death had come to mean darkness for man, but now after Golgotha people are no longer helpless. We have been given the capacity to develop a warmth and light in ourselves, even a light that in future can gradually illumine the etheric figure of Christ. The many new capacities given to humanity by the sacrifice of Christ are gifts whereby we may continue to develop throughout human evolution.

For extensive description of what Christ achieved during that Saturday for human beings and for the nine hierarchies in the interior of the Earth, see the incomparable *Mystery of the Resurrection in the Light of Anthroposophy* by Sergei O Prokofieff.

Recommended to read is Emil Bock's *The Three Years*, Chapter Ten, as well as the Gospel accounts for a fuller contemplation of how, during Holy Week, Christ remade each day, bringing each from the "pre-Mystery of Golgotha" world view to the New Christ mysteries, making it possible for each of us to remake these days in our lives also. We may ask ourselves some hard questions--how much in our daily living are we doing to turn these days around? What have I done in this year that is worthy to bring to this year?

Emil Bock on page 203 gives us the reminder that if we live rightly through the 12 Christmas Holy Nights, we are given strength for the whole year. When the seven days of Easter Holy Week are lived rightly, we remake our whole destiny.