

## Rudolf Steiner's Calendar of the Soul Verse 9: To Find Yourself, First Lose Yourself

Eloise Krivosheia

"Astral" Verse 9 relates to Condition 3, "Thoughts and feelings are as important for the world as are actions." It's possible to find a connection between the Calendar verses and the first Chapter in the Gospel According to Luke. In Chapter 1:34, we read that when Mary was told by the Angel that she would bear a Son of the Highest, and she asked, "How shall this be seeing I know not a man? Her question was a wanting to know, not a rejecting. Our questions may thus be similar in these days.

Here in the world's warm glory, perhaps we feel a belonging to all we see with less of a longing to go our own private way. Do we feel the "universal will" and love in cosmic warmth, and find that there "All's right with the world?" Perhaps we remember that behind this cosmic warmth that we feel today is the sacrifice of the Thrones—also of the Christ. We remember the burning bush and lightning seen by Moses and that there he heard the Christ I Am. We feel the truth that warmth is the expression of the I in each of us—and it lives, too, in our own warm blood.

Vergessend meine Willenseigenheit  
Erfüllet Weltenwärme  
sommerkündend  
Mir Geist und Seelenwesen;  
Im Licht mich zu verlieren  
Gebietet mir das Geistesschauen,  
Und kraftvoll kündigt Ahnung mir:  
Verliere dich, um dich zu finden.

*original German by Rudolf Steiner.*



Forgetting now my personal self-will,  
The cosmic warmth, the harbinger  
of summer,  
Fills full my soul and spirit:  
To lose myself in light  
Entreats my spirit-vision now,  
And forcefully foreboding tells me:  
To find yourself, first lose yourself.

*tr. by Daisy Aldan.*

Now, especially in this astral week, in its "cosmic warmth," its generosity, the "I" feels expansive, permeated with a sense of well-being. It wants to be a part of Earth's glorious beauty that is all around—to lose itself in this glory. "But I will not lose my higher self, my clear thinking, in all this physical light. Rather, it will be in the *inner* light of the Sun, in its spiritual light, that I expand and find my higher self."



Forgotten is my own self-will  
As cosmic warmth, foretelling  
summer,  
Fills my being, soul and spirit;  
To lose myself within the light  
Is spirit vision's bidding,  
And strongly heart's divining tells me:  
Lose yourself, to find your Self.

*tr. by John F. Gardner.*



I feel even that my spirit vision, a spiritual understanding, is entreating, even strongly, that to find my higher self, I must first let go my wholly self-willing lower self, my "earthly self". Now Verse 7's asked for role of Ahnung is strongly felt within, perhaps as a wise heart communication from higher beings.

A new meaning of self, of who or what I am, lights up within me. Assuredly, this new understanding is my free choice to take up. And I take it up myself, not just gather together teachings I've heard about.

It is as an imperishable "light", an understanding, that flashes up in my soul. And I realize it is possible, even necessary, to lose my lower, selfish concerns, so that a loving of the true and good may enter! With gratitude, my I takes this light up and encloses it within the peace of my new higher spiritual self.

Even at this moment of fullness, I awaken to a change of feeling, dimly beginning. . . so that now I may ask, What is the spiritual world's will for me?

I understand to lose my old self—so as to be able to take on a new self—I must not cover up, or hang on to what I was last year, or before. We may think of a jewel with tarnish that is waiting to be polished clean to reveal the pure beauty underneath. Or we remember the beautiful words of Benedictus in *The Portal of Initiation* when he said, "What flourishes for higher life must bloom from death of lower being." We may think of this in Nature when we see a fading orange blossom but already with tiny fruit arising.

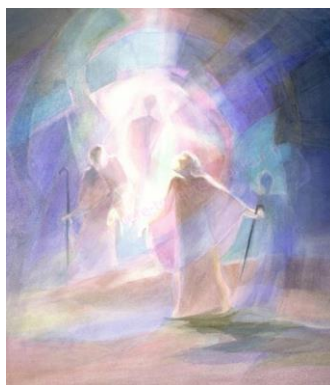
In ordinary life we mostly only know our self-will in the form of prejudices—possibly unacknowledged, or in opinions that can obstruct, even destroy our higher insight. Our higher Self can begin to have awareness that there is often pettiness in our thinking that must be let go, even as soon as it is noticed.

This "I" tries also to see the "jewel", the inner light, in others, too, and to recognize the effort we all try to make—even though we don't always succeed as well as we would like, or even as well as our intentions.

Forgetful of my ego's separate will,  
Warmth of the cosmos, summer-heralding,  
Begins to fill my spirit and my soul;  
To lose myself in light  
Is the behest of spirit vision,  
And strongly speaks to me my dawning  
vision:

O lose yourself, so you may find yourself.

tr. by Brigitte Knaack.



Liane Collot d'Herbois

Forgetting all my separateness of will,  
The warmth of worlds, the summer's  
harbinger,  
I feel it flood my spirit and my soul.  
To lose myself in light  
The gaze of spirit now demands,  
And powerfully prophetic boding cries:  
'Lose, lose yourself, yourself to find.'

tr. by A.C. Harwood

But what about the strong temptations from Lucifer and Ahriman? The intellect wants to know for its own sake, yet the verse bids us to forget our personal self-will. We gratefully remember that Christ has expanded throughout the cosmos and even the whole Earth. He it is who holds us so that we are not swept aside by Lucifer and Ahriman.

We know, too, that without freedom, we cannot fully love—our actions may be somewhat forced out of a sense of duty or how we would like others to see us. Instead, we want the impulses for our actions to come out of the true depths of our own inner being—not from egoistic Luciferic beckonings. When our actions come in freedom from pure love and not from duty, tradition or rules, we give thanks to the Highest Sun Being and we actually redeem Lucifer—Lucifer through whose sacrifice we obtained freedom.



Still we may ask just where does 'forgetting our personal self-will to find our higher self' lead? Why are we given this strong command?

Penetrating each of the disciples as Leszek Forczek shows, the dove of the Holy Spirit brings new understandings, and Rudolf Steiner conveys that through the Christ Impulse a much higher Spirit than a folk spirit comes, One for all humanity. With this Spirit's helping power, we as individuals can raise ourselves ever more above all that differentiates and separates us from others.

The prophetic caution, 'First lose yourself to find yourself,' thus conveys that when by putting aside our personal egotism, our subjective self, for a higher self attuned to all humanity, then shall a loving bond be felt between each and every soul with the Holy Spirit as universal group soul speaking out of each person. Rudolf Steiner offers a beautiful imagination when "hearts stream towards wisdom as plants stream towards the sunlight," then humanity gives a dwelling-place for this group soul so we may be united in universal brotherhood. [from lecture June 7, 1908, Hamburg)

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