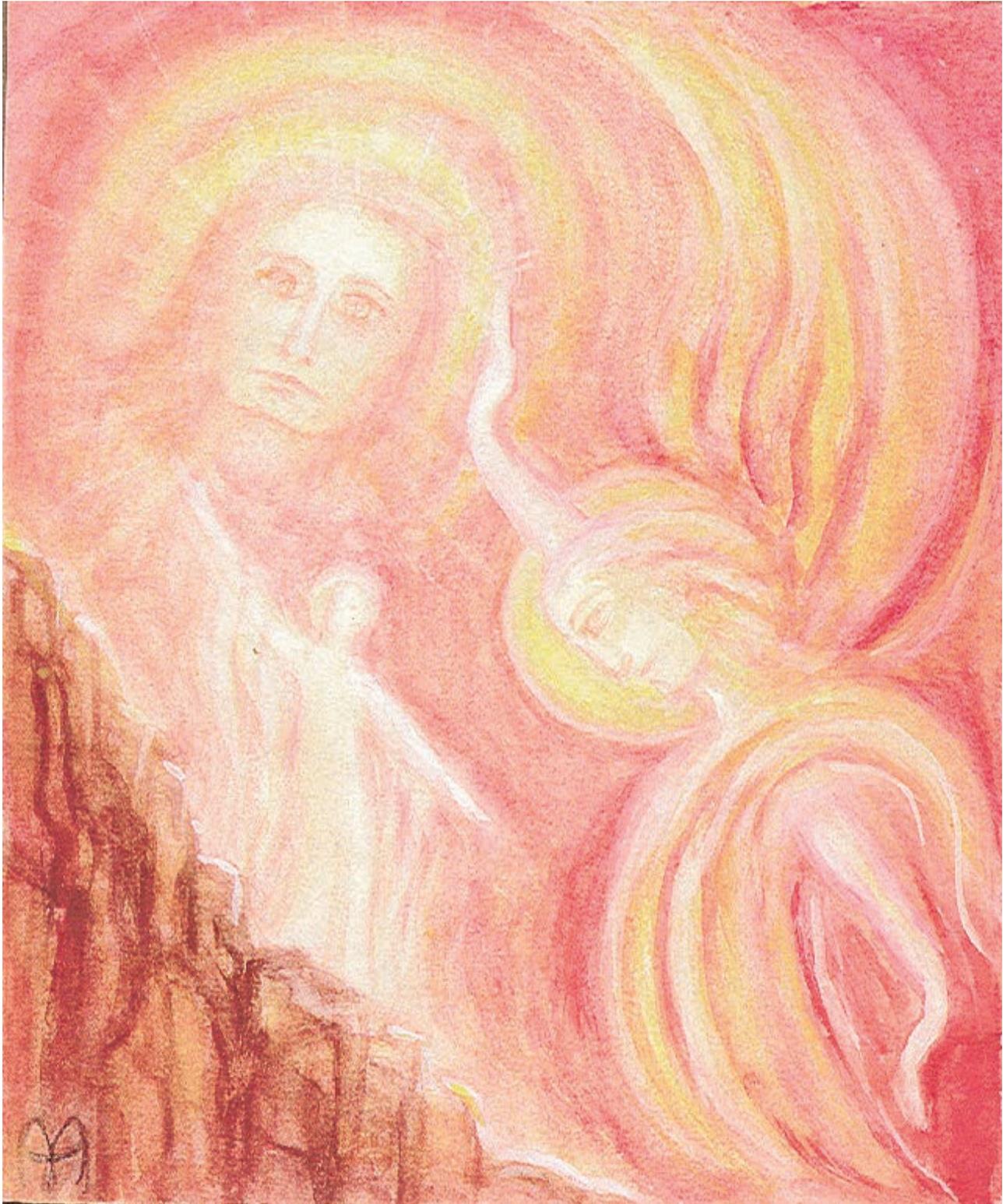




ATHENA

Association for Therapeutic Eurythmy in North America

APRIL 2009



LETTER FROM THE PRESIDENT

Dear ATHENA Members,
Spring has come even to the most Northern of our climes at last, bringing sunshine and renewed energy. ATHENA wishes all members creative and productive work.

We are anticipating an exciting and informative conference this April with Rachel Ross. To encourage as many members as possible to attend, the conference will be held on both the East and West Coasts. Rachel has such a wealth of experience and knowledge to offer and ATHENA is grateful that she is willing to hold this important conference twice.

I hope members have benefited from the grants from Glenmede through the Waldorf Education Foundation. We have applied again despite being informed that, like so many foundations, grant funding will necessarily be reduced this coming year. ATHENA has also received support from the Mid-States Gifting Fund.

As ATHENA members did not refer to our web-forum for exchanging information, thus it has closed because of lack of use. That does not mean we cannot support and advise one another. Several members have begun to send out emails to each other for advice on specific conditions. All members are encouraged to use email, letters, and phone calls for advice and support. We also have our international colleagues, IKAM, who are happy to offer assistance. So many of us are so far spread, but we can keep in touch. I know we are always joyful to hear from one another. We are members of AAMTA and are included on their website, anthroposophicmedicine.net

Our Annual General Meeting will be held during the ATHENA conference in Kimberton on Wednesday, April 15, at 7:00 PM. All eurythmists are invited to attend. If you cannot attend, please send any comments or concerns to an ATHENA Board member.

Wishing you well,
Mary Ruud

Front Cover: painting by Ymelda Hamann-Mentelberg,
Mercury Age of Earth and the Archangel Raphael
Cards available through H-M L. Frey, 3828 Kramer St.,
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ATHENA NEWSLETTER

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Although welcomed,
the viewpoints expressed in the
ATHENA Newsletter are not necessarily
those of the publisher.

ANNUAL GENERAL MEETING OF ATHENA

WEDNESDAY, APRIL 15, 2009

7:00 PM

KIMBERTON, PENNSYLVANIA

THE ATHENA BOARD MEMBERS

Mary Ruud, President
Gillian Schoemaker, Vice President
Jeanne Simon-MacDonald, Treasurer
Barbara Bresette-Mills, Recording Secretary

ATHENA CONFERENCE 2009

WITH RACHEL ROSS

“UNDERSTANDING THE RELATIONSHIP OF THERAPEUTIC EURYTHMY AND THE EXTRA LESSON.”

The goal of this conference is to help eurythmy therapists fill in the missing pieces in relationship to human development and movement and to help build confidence in our work and ensure that eurythmy therapy takes its rightful place as an integral component in serving the needs of children and adults, both in and outside the Waldorf School.

ATHENA is offering two opportunities to attend this conference.

East coast:

April 13 – 16, 2009, Conference begins Monday evening and continues through Thursday noon in Kimberton, PA.

Contact: Holly Kofsky – 610-469-0023;

hkofsky@comcast.net

West coast:

April 17 – 19, 2009, beginning Friday morning and held at Rudolf Steiner College, Fair Oaks, CA.

Contact: Cynthia Hoven – 916 -925-0389;

choven@steinercollege.edu

ATHENA members \$200, nonmembers \$225.

Registration fee of \$25, balance due upon arrival.

Registration forms will be available
through the contacts above.

Rachel C. Ross specializes in treating children with developmental disorders and learning disabilities. She has been involved as a developmental specialist designing and implementing programs, training staff, teaching, and consulting at Waldorf and public schools. Rachel is a faculty member and co-director of the Waldorf Resource/Remedial Teacher Training Programs in Spain, Brazil, Ireland, and Toronto. These training initiatives are in partnership with the Association for Healing Education. She maintains an active practice in therapeutic eurythmy and remedial movement therapy and is a traveling consultant to many Waldorf and private schools nationwide.

She holds a diploma in Artistic and Pedagogical eurythmy from the London School of Eurythmy; a diploma in Therapeutic Eurythmy from the Medical Section of the Goetheanum in Dornach, Switzerland; and a Masters of Science in Education from Sunbridge College in New York.

SUBSTANCE, TRANSFORMATION AND PROCESS: IMPRESSIONS OF THE FIRST WORLD CONFERENCE FOR EURYTHMY THERAPY

*Reprinted with permission from the Annual Report 2008 from
the Medical Section of the Goetheanum*

780 eurythmy therapists and physicians from 33 countries celebrated a festival of international encounter and engagement with specific issues relating to eurythmy therapy. In over 80 working groups participants discussed professional issues and learned from one another. Decisions were made to implement international, cross-border exchange, including intensification of collaboration in individual fields of practice as quality development impulse.

The presentations and reports by respective national representatives from 28 interlinked countries were impressive. Increasingly these representatives are becoming the organ of communication between the center and periphery. The strengthening of each individual through overall cohesion and exchange was a tangible experience, awakening courage and hope for eurythmy therapy's further development. In terms of content it became clear that, on the one hand, the professional profile of eurythmy therapy as a therapy of anthroposophic medicine must be further developed in collaboration with doctors in all health systems. On the other, it was also clear that basic work on the speech sounds and their differentiated effect on specific illnesses requires further research. Many issues arose from this for further work in each country. Alongside concentrated content-related study and work, the following were described in feedback sessions as special highlights: the Foundation Stone verse performed in eurythmy in six different languages – brought as “gift” for the whole professional community; the performance of the Twelve Moods and Satires at the beginning and end of the conference staged by Ursula Zimmermann and Michael Leber; and the eurythmy performance with a stage-set in plant-colors, devised by Thomas Sutter with the collaboration of various Dornach ensembles.

There were meetings of colleagues from the very first eurythmy therapy training courses in Vienna, Dornach, and England, and first encounters of colleagues from various countries at the World Conference in Dornach.

The conference was blessed with a cheerful, warm, open mood of work, creating an awareness of the content and profile of eurythmy therapy throughout the world. Participants would like to hold the next world conference in five to seven years.

*Angelika Jaschke
International Coordination*

**EURYTHMY THERAPY COORDINATION
FORUM / NETWORK**

The First World Eurythmy Therapy Conference in Dornach at the beginning of May 2008 was attended by almost 800 colleagues from 33 countries. The focus of study and shared practice and discussion on each of the seven days was one lecture from the *Curative Eurythmy Course*. The professional community also occupied itself with the following questions:

How can the course of therapy in eurythmy therapy be properly and appropriately documented?

How can eurythmy therapy research be usefully developed?

How can quality development become a common impetus?

How do we find the balance between inner work on the sources and external presentation of our capacities and what we do?

How can we bring eurythmy therapy into interdisciplinary dialogue with physicians and other therapy professional groups?

Our official international profession designation (due to the English translation) is 'Eurythmy Therapy'.

How will this designation accord in future with our view of what we do?

The 'celebratory volume' reporting on the conference conveys an idea and sense of this special week, and can be obtained via the Medical Section [through Jeanne. See offer.]

Alongside preparation for this event which dominated everything else, the conference itself and review of it subsequently in different countries, other work processes continued. At the international trainers conference, common learning objectives and key qualifications of the framework curriculum were developed further. Work is currently proceeding on questions of mutual recognition through partnerships, peer evaluation, and trainer and auditor training courses.

In September 2008, the first professor for eurythmy therapy was appointed at Alanus College, and the first masters degrees given. In November the first eurythmy therapy research symposium took place. In collaboration with anthroposophic art therapists, an international professional profile has been agreed by the professional associations. At national levels state recognition is being pursued in almost all European countries. The international ethics guideline on eurythmy therapy is being developed further. Responsibility for further specialist training courses in each country is increasingly being taken by practice-field representatives. The next step is cross-border dialogue between these representatives. Work is underway on a mentors network.

Angelika Jaschke

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BOOK REVIEW**SUBSTANCE TRANSFORMATION PROCESS**

The Medical Section at the Goetheanum has published a documentation of the first World Conference for Eurythmy Therapy, 2008, in a volume titled *Substance, Transformation Process – Taking hold of the body – meeting the cosmic word*. This publication is for sale, but its content is a gift to the Eurythmy Therapy work throughout the world.

The first half of this nearly three hundred page book is summaries of lectures and presentations, the second half summaries of the working groups. The clarity and detail of each synopsis allows the reader to not only imagine the general feeling of celebration that prevailed at the conference, but above all, to feel the content shining through with a living light in thought, graspable, inspiring, significant to the evolution of the profession. A commentary on one feedback slip was quoted in the beginning: "We are a strong, international professional movement." This atmosphere came through page after page of this volume.

The opening lecture by Michaela Glöckler, MD, and the six lectures by physicians on Rudolf Steiner's course for Eurythmy Therapy are working guides to eurythmists. Dr. Glöckler described anthroposophical medicine as interwoven with, on the one hand, anthroposophy's task of healing, and on the other, with the fact that Rudolf Steiner was given the opportunity to infuse initiation principles into cultural principles. This principle of initiation was allowed to stand at the beginning of the conference, and resound throughout the week. She quoted Ita Wegman's question to Rudolf Steiner, "I would like to have a medicine as it existed at the time of the Ancient Mysteries – but now in a Christian form." These themes, as well as the fundamental theme of metamorphosis came through many presentations.

The lectures by physicians were obviously the fruits of decades of devoted, loving, caring work with thousands of patients. These doctors love eurythmy – and they speak to us about their insights with the same love and care. Themes were taken up through penetrating anthroposophical insights on such wide ranging topics as the thyroid; the metamorphosis to spirit self; vowels; the difference between the physician's substance and the eurythmist's process; substance transformed to blood and individualized human substance, then returning from etheric substance to the physical again; polarities of thought and will in relation to soul gestures; and the inner word.

Dr. Sheila Grande described in her presentation on Lecture 4, “eurythmy and anthroposophic medicine enable the human being to develop and to transform matter...They help him to *emancipate his spiritual forces from matter and to perceive the spiritual in matter*. That is the path of the new Mysteries, the path of self-knowledge, of human self-development, which will reach its culmination in the creation of the tenth hierarchy.” This ideal was placed before the nearly 800 eurythmists attending the conference, half the eurythmy therapists living on earth today.

Dr. Wilburg Keller Roth turned to the question of evil, and of the place within us where “moral impulses stream into the human being,” where he can come to experience a “specific spiritual influence, which can act as the seed for future worlds.” This hope for the future concluded the conference with a clarion call to eurythmists to return home with courage for the development of eurythmy therapy. I would like to express my deepest gratitude to all who contributed to this conference and compiled this documentation, to all who care enough about this precious work to carry it into the future.

*Beth Usher,
Austin, Texas*

Dear Colleagues,

I am excited to let you know that the publication ‘FESTSCHRIFT’ of lectures and workshop descriptions from the World Therapeutic Eurythmy Conference last spring in Dornach is ready – and printed in English for us! Imagine reading something about all of those workshops you wanted to go to and couldn’t. The descriptions will be short, but still a wonderful resource for us. ATHENA will be ordering copies so we can share costs for postage and the transatlantic money transfer.

They are asking 15 Euros/24 Swiss Francs in Europe. We think \$30/person will cover the costs from this country. If you are interested: Please send a check for \$30 per publication to Maria Walker Ebersole, 46 Center Street, East Aurora, New York 14052, as soon as possible, with a clear address of where you would like to have your copy or copies sent.

Jeanne Simon-MacDonald for ATHENA

The inundation of the Spring
Submerges every soul,
It sweeps the tenement away
But leaves the water whole.
In which the Soul, at first alarmed,
Seeks furtive for its shore,
But acclimated, gropes no more
For that Peninsular.

Emily Dickinson

**MARGARETE KIRCHNER-BOCKHOLT, PHYSICIAN
AND EURYTHMY THERAPIST
A BIOGRAPHICAL SKETCH BY ANGELIKA JASCHKE**

Born on August 10, 1894
in Dülmen, Westphalia, Germany
† September 4, 1973 Arlesheim, Switzerland

The childhood that Margarete Bockholt experienced in the circle of her family was a happy and joyous one; what stood out for her were the conversations with her father. He was deeply involved with Goethe’s Faust and strove against the notion that the spirit was not an independent entity. In his conversations with his daughter, he bequeathed to her the task of pursuing this question further.

After attending the Girls’ Gymnasium in Cologne, from which she graduated with the Abitur in 1913, she moved on to medical studies at the universities of Freiburg, Münster, Munich, Berlin, and Rostock. In 1919 she completed her studies, passing the Staatsexamen. A fellow student at the university (writing after her death) recalled Grete Bockholt as a person of great intelligence, purposefulness, and unusually keen judgment of human situations — a trend-setter who was known to many students beyond the confines of her own department.

While working as an intern at Rostock University Psychiatric Clinic in 1921 (just one day after her doctoral exam), she was asked by her director to attend a lecture by Eugen Kolisko on Anthroposophy and to report on it. She did not understand very much of the lecture, but in it she recognized something that she had been seeking for a long time. The discovery that in Dornach there existed a “School for Spiritual Science,” dedicated to renewal in all areas of scientific inquiry, immediately sparked her interest; she determined to travel to Stuttgart and hear Dr. Rudolf Steiner speak there. As it happened, she was allowed to sit in on preparations for a eurythmy performance and, filled with enthusiasm for this new art of movement, she entered into eurythmy training with Alice Fels. When Marie Steiner saw her, she exclaimed: “Look at this young doctor – she is cosmic in all of her movements.” Grete Bockholt was overjoyed at her invitation to come to Dornach and continue her artistic training there.

At that time it was all still very small and personal. She could experience the spiritual and artistic atmosphere at the Goetheanum, Marie Steiner's conscientiousness and the meetings with Rudolf Steiner, who would greet her with a firm, "Guten Morgen, Frau Doktor." This always struck her as a wake-up call, reminding her that alongside of eurythmy she had a medical task in life.

In 1922, Dr. Ita Wegman asked her to substitute for her for four weeks. Now she was an intern in the Clinic alongside of Dr. Hilma Walter. Rudolf Steiner had also given her the assignment to have Dr. Julia Bort show her the eurythmy therapy exercises. This was the beginning of her particular task, that of combining eurythmy and medicine together as eurythmy therapy.

From the start her attention fell not on the substances (as with Hilma Walter), but entirely on eurythmy therapy. Under Rudolf Steiner's and Ita Wegman's guidance, a completely new way of learning now began, the numerous patient consultations in the Clinic being particularly crucial to it. "It was a way of learning through inner questioning activity that developed into a process of knowledge." (M. Kirchner-Bockholt, "Wir erlebten Rudolf Steiner," Stuttgart 1956).

In the years that followed, she was able to take in the rich spiritual life that unfolded around Rudolf Steiner from 1922-24: the lectures, the artistic activities, the practical indications. She experienced the burning of the first Goetheanum, the Christmas Conference, and the abundant offerings of the year 1924 (the karma lectures, course for young doctors, pastoral medicine course, and curative education course), which opened up a new world for her.

To experience Rudolf Steiner and Ita Wegman at work on their book, *Grundlegendes für eine Erweiterung der Heilkunst* (GA 27) made a deep impression on Margarete Bockholt and Hilma Walter. Ita Wegman was intensively absorbed by the work, and the young co-workers had to assume greater responsibility in the Clinic.

One day in 1924, she happened to observe Rudolf Steiner putting Ita Wegman's coat straight as the two were leaving the house. To her, it was a glimpse into the karmic connections between Rudolf Steiner and Ita

Wegman: teacher setting pupil straight (unpublished autobiographical sketch).

In the difficult years after Rudolf Steiner's death, she remained steadfastly at Ita Wegman's side, working together towards a common goal, tirelessly striving for the growth of the medical and curative education movement. Ita Wegman requested her collaboration at many conferences, saying "Bockholt has got to be there too; she adds some sparkle to our cause."

In 1931, given the foreboding political conditions, Ita Wegman sought to bolster the anthroposophical medical work by creating medical centers in Berlin and London. Margarete Bockholt went to Berlin, opening a practice there, holding lectures, offering eurythmy therapy, and establishing training courses for eurythmy therapy.

After the Nazis took power in 1933, she returned to Switzerland. During the tragic rift in the Anthroposophical Society of 1935 (cf. E. Zeylmans, *Wer war Ita Wegman*, vol. 2, and other authors), Margarete Bockholt remained an unshakeable and highly effective advocate for Ita Wegman's medical mission. In 1939, because of the Nazi danger she accompanied Ita Wegman to Tessin and assumed medical directorship of the curative home "La Motta" in Brissago. Their outward collaboration ended with Ita Wegman's death in March 1943. In her address at the interment of the urn on Michaelmas 1943, Grete Bockholt speaks of her memories of Ita Wegman: "All of us intend to cherish these memories, but not so as to cling to the past, but because these memories can be transformed into seed for future goals – goals which lie in the spiritual stream which was represented on earth by Rudolf Steiner and with which Ita Wegman is most intimately connected." (Unpublished.) With these words she describes her own relationship to the impulses of Rudolf Steiner and Ita Wegman.

In 1949, after the war, she returned to Arlesheim and married Erich Kirchner, the commercial director of the Clinic. Training courses in eurythmy therapy resumed. Finally she was able to collaborate intensively in the medical and anthroposophical areas with the friends from whom she had been temporarily separated by the war. A moment of particular significance for her was a

long conversation that she had with Marie Steiner in the solitude of Beatenberg, where they were able to talk over many things freely.

In 1955 she was called by Albert Steffen to join Madeleine van Deventer, Hans Bleiker, and Gerhard Schmidt on the leadership Council of the Medical Section at the Goetheanum. This step required a great deal of courage on her part; to many of her friends it was unexpected, and to some it was incomprehensible given the internal struggles in the Society around Ita Wegman. She risked this venture because she knew her deep connection to that which was essential, which would continue to work on, and she felt committed to it.

Under her leadership the Section developed a lively activity: the annual medical conference in Stuttgart was founded; the pastoral medical work, a heartfelt concern of hers, was revitalized. In anthroposophical nursing, she worked to raise consciousness about the tasks of an anthroposophical sisterhood. In the Clinic she lived with the question, what is spiritually necessary at this moment – what wishes to enter in out of the spiritual world?

In this period she also gathered and prepared Rudolf Steiner's various indications on eurythmy therapy, combining them with the long experience of her own practice and teaching, and so giving rise to the present work, *Foundations of Curative Eurythmy*. This work, together with the eurythmy therapy course, provides a foundation in eurythmy movement therapy – both for the eurythmy therapist and for the physician who wishes to become acquainted with this form of therapy.

The reports from those who knew her paint a picture of Margarete Kirchner-Bockholt as a very independent and self-reliant individual — a person who radiated light, sparkle, effervescent enthusiasm. At the same time she was a person who cultivated listening and openness to everything spiritual. The sounds of eurythmy therapy seemed to live naturally round about her. Right into the final years of her life she retained the gift of slipping into the being of the sounds with youthful flexibility and making them a visible experience for her students. Her vivid descriptions of the zodiac and planetary realms have left a lasting memory in them.

Gudrun Wolff-Hoffmann describes her as a cosmically

oriented Arthurian knight. Indeed, she had received the karmic task from Rudolf Steiner: from Arthur to the Grail. Ingrid Küstermann recalls not only her sociability and the breadth of her mind, but also the conscious rigor she maintained in service of the cause that always took precedence for her over the personal. One experienced the greatness of a significant personality. Spirit-Certainty radiated from her individuality.

On Easter 1963, Margarete Kirchner-Bockholt was called by Albert Steffen to join the Vorstand at the Goetheanum. After her death, Friedrich Hiebel reported on the words she spoke at her acceptance to the Vorstand: She spoke of the growth of relationships, of spiritual acknowledgment, of spiritual collaboration, and how these can grow out of “listening for” the spiritual intentions of Rudolf Steiner. She closed with the sentence: “To work together with you on the tasks of intensifying the School of Spiritual Science, of bringing the School to realization on earth – and so too the Christmas Conference – this I will do with joy.”

“The importance of her collaboration with the other members of the Vorstand at the Goetheanum lay in the intensification of the esoteric work. In this she persevered with a constancy of Michaelic iron.” (F. Hiebel. in *Nachrichtenblatt* 1973, Nr. 21).

She maintained particularly friendly connections with the people surrounding Ita Wegman: G. Adams, D. van Bemmelen, M. van Deventer, P. de Haan, H. Hahn, I. Knauer, E. Kolisko, E. Lehrs, B. Lievegoed, M. Röschl-Lehrs, L. Polzer-Hoditz, R. Querido, W. J. Stein, E. Vreede, and W. Zeylmans van Emmichoven.

And now the question remains with us: what legacy does she leave for future generations?

Published Works

M. Kirchner-Bockholt. *Fundamental Principles of Curative Eurythmy*. London, Temple Lodge Press; 1977; also published as *Foundations of Curative Eurythmy*, Floris Books 2004.

M. Kirchner-Bockholt. Lecture on Christian Rosenkreuz, *Nachrichtenblatt* 1963, Nr. 48/49.

M. Kirchner-Bockholt. "For Rudolf Steiner's Death Day," Lecture held on March 30, 1964, in Nachrichtenblatt 1997, Nr. 1/2.

M. and E. Kirchner-Bockholt. *Die Menschheitsaufgabe Rudolf Steiners und Ita Wegman* (1976). 2nd Edition, Dornach 1981. Translated as *Rudolf Steiner's Mission and Ita Wegman*, privately printed by Rudolf Steiner Press, 1977, for members of the Anthroposophical Society.

This biographical sketch is based on written reports and personal communications from contemporary witnesses: G. Wolff-Hoffmann, I. Küstermann, A. Gerretsen, E. Damm, F. Hiebel, W. Holzapfel, and M. van Deventer.

Literature:

Anthroposophische Ärzte, Peter Selg ed., Dornach 2000.

M. P. van Deventer and Margarete Kirchner-Bockholt: *Aus der Entwicklung der Heileurythmie*, Stuttgart 1983.

G. Wolff-Hoffmann, Anthroposophie im 20. Jahrhundert: *Ein Kulturimpuls in Biographischen Porträts*, Bodo von Plato, editor, Dornach 2003.

*Reprinted with permission from the author,
Angelika Jaschke, January 2009*

*International Coordination for Eurythmy Therapy,
Medical Section at the Goetheanum
Translated by Peter Luborsky*

Angelika Jaschke, the author of this article on Dr. Magarethe Kirchner-Bockholt, is our direct link to the Medical Section in Dornach. She works closely together with Dr. Michaela Gloeckler on all issues concerning Eurythmy Therapy internationally. She visited the USA last year for the TETNA graduation. Angelika organized getting the lecture transcripts and workshop descriptions from the Dornach conference for the Festschrift publication – and then got the booklet translated into English for us!

Jeanne Simon-MacDonald is our representative to the international work and is in close contact with Angelika. Please direct questions, concerns, or requests for Angelika through Jeanne.

Thank you to the International Coordination of Anthroposophic Medicine/IKAM for allowing us to share reports on activities 2008 and plans for 2009.

INTRODUCTORY PRESENTATION TO LECTURE TWO OF THE EURYTHMY THERAPY COURSE

BY DR. GUDRUN MERKER GIVEN ON MAY 2, 2008

Reprinted with permission from the Medical Section

The Vowel Principle in Eurythmy

In the second lecture on eurythmy therapy, Rudolf Steiner elaborates on the vowel principle in eurythmy. The vowels reveal what lives within us as feelings and emotions. The prime focus here is to learn to sense what flows into movement when we utter a vowel: the most important thing is to feel its gesture and movement.

At the outset I would like to quote to you the words Rudolf Steiner gave 101 years ago at the Munich conference in relation to the deep-purple column of the fourth seal:

"Condense your feeling into light,
and you reveal the formative powers.
Concretize your will to being,
and you create in world existence."

Now let us examine the therapeutic effect of the different vowels as performed in eurythmy.

The I (ee) and its therapeutic effect

In the I (ee) we stretch both arms and should take up as many such I (ee) positions as possible. If we feel the I (ee) positions and condense the feeling into light, we form the many I's (ee's) which radiate out from the heart into a luminous sun. Rudolf Steiner speaks of these many arm positions already expressing the whole individual person.

- What does 'person' mean?

In Latin 'persona' means a mask, derived from the verb 'personare' meaning to sound through. The individual, with his unique human qualities, sounds through in the person.

- Can light quality sound through?

In the prologue to Faust, Goethe puts these words into the mouth of the archangel Raphael:

"The sun in age-old way resounds
In brotherly spheres of rival song
And its predestined course it runs
Fulfilling with the thunder's gong.

To see it, strengthens angels' might
For fully fathom it can none;
The incomprehensible majesty of light
Is glorious as the first day it was born."

- How does this come into play in the meeting between two people?
- Does something resound through from the individual into the sphere of brotherliness?

As an example of the therapeutic effect of the I (ee) let us take someone who is unable to “properly articulate himself” as a person, whose “stride” is too restricted, and who walks in an awkward way, so that blood circulation suffers from this and has grown sluggish: Now let us get him to perform the I (ee) exercise in such a way that, after the many I (ee) positions he also turns his arms in the plane — quick, quicker, still quicker. This enhances the I (ee) exercise. The “turning in the plane” leads into the etheric sphere, while the rapidity of the exercise leads into the spiritual. In other words, the spiritual quality of the ego can grow active right into the etheric.

The individual in his human uniqueness allows the human sun to resonate through. From the heart he reveals himself as person in the rival song of the brotherly spheres.

The U (oo) and its therapeutic effect

Let us now look at the U (oo). The blue dress of the eurythmy figure shows us that the movement requires very little activity. We need composure for the U (oo) exercise. Sensing the parallels draws the peripheral light into the figure — in the yellow veil. In “withdrawal” and “holding in”, fear is expressed. Fear arises when the power in us which condenses our bones to parallelism and solidity, departs from its appointed place and flickers out.

When we have executed and sensed the parallelism of the U in different positions, starting from above, we should move the arms down through all positions without transition, then up again, doing so with increasing rapidity until the movement has become fairly swift. With this movement too, rapidity reaches through into the spirit and grasps it.

The lines of the arms of the eurythmy figure give a picture that looks like a section through a vortex: a “whirlpool” moves downwards, sucks in something. It sucks in what we need when we are afraid, in order to counter this fear. With Goethe we can say:

“Cowardly thinking
Fearful uncertainty
Anxious complaining
Tremulous hesitancy
Averts no misery
Won’t make you free.

Against opposition
Yourself strongly preserving,
Never bending or bowing
But strength always showing
Calls down the arms
Of the good gods to you.”

These downward-moving arms invoke something: they call down to you the courage to reveal yourself as a human being, to stand firm, not to grow weary but to develop endurance and persistence. The fear which we have as spiritual beings on the earth is transformed by the U (oo) into the strength which forms the human figure.

The O and its therapeutic effect

Now let us turn to the O. In the O gesture we close our arms to form a circle and feel the roundness of the arms, first making the O’s separately and then forming the O in a downward gliding movement of the arms. Here the circle must always remain closed, and the up and down movement also now grows ever swifter.

Rudolf Steiner says that we would have the “most glorious application” of the exercise if a really plump person, someone “unnaturally plump” did it.

- What would “naturally plump” mean?

When a woman becomes pregnant she naturally grows ever rounder. We know what happens inwardly when a living soul embarks on grasping hold of an earthly body, taking up matter so as later to be able to reveal itself within it as soul. The soul has an inward nature which we cannot see. But when the soul’s inwardness is filled with substance, this unnatural plumpness arises. The O counteracts the tendency to corpulence. It helps in the sense meant by Rudolf Steiner’s verse:

“The least human being on earth, a son of eternity, conquers old death in each new life.”

When the substance which we appropriate to reveal our soul does not correspond to the soul’s living quality then our eternal soul being is burdened by the dead earth substance, becomes less mobile and more heavy, is at risk of falling under the sway of matter. The eurythmy therapy practice of the O sound strengthens the etheric periphery and the sustaining, formative force. Love for substance is transformed into love for soul, and thus acts as counterpoise to the dynamic and tendencies of the plump person.

The E (eh) and its therapeutic effect

For the E (eh) movement we place the right hand over the left arm. To strengthen the effect we make the crossing point ever closer to the body “until the sleeve-seams split behind”. After the separate E (eh) movements, we should bring the E (eh) downwards. This works inwards: the E (eh) fixes the ego in the etheric body. It is no longer preoccupied with external perceptions. Nor does it have to activate any self-assertion, but instead returns to its own being and nature.

“Man, become essential
For when the world dissolves
Chance will fall away
While essence alone remains.”

This is how Angelus Silesius describes this moment of self-recollection. The light-imbued nature of the ego or I becomes sensible experience by crossing the arms.

Light becomes visible when it meets an object. With light-endowed qualities we are already in the etheric realm. Light makes visible!

- What is it we should feel which appears in this crossing gesture?

We should condense feeling into light. Since the point itself does not exist, we must manifest the path whereby it arises: the wide-encompassing and then crossing movement.

Rudolf Steiner characterizes light in the following words:
“Des Lichtes webend Wesen, es füllet die Welt mit Sein.”
(The weaving essence of light, it fills the world with being.)

Light has a weaving nature which encompasses us from the cosmos and into which we reach, weaving it into the point. The following eurythmy figure does the same:

By tracing these external lines you obtain two intersection points — here one and there another. The connection between these two intersection points, including the arm movement with the veil, gives rise to a straight line. *[Please see the E figure with the intersecting lines on the back cover. GA K26]*

In lecture three Steiner says:
“Becoming aware of oneself arises through the E (eh) and is summed up and embodied in a vertical.”

Our nervous system continually does the same, bringing all perceptions to a single point. All perception (touching, seeing, hearing, etc.) — is light perception says Rudolf Steiner. We can also overburden our nervous system by continually

creating awareness. Then catabolic (break-down) processes predominate in our organism, and we grow ever thinner. Thin people are weak as far as their etheric forces are concerned. Through excessive consciousness they continually break down what their etheric body seeks to build up.

The E (eh) helps us and relieves us of work: through the E (eh), conscious awareness is created, so that our own etheric body can say:

“Now I have been focused, and now I can let go again and extend into the far breadths.”

In his famous poem Goethe speaks of the sun which resounds in the universe. It resonates into the fraternal spheres, from ego to ego.

“The sun in age-old way resounds
In brotherly spheres of rival song.”

When we have to protect ourselves because the other ego sounds too loudly, we can preserve ourselves in the face of the world, in our own weakness, with the help of the E (eh). Or, faced with a strong light-force, we also increase in strength:

“To see it, strengthens angels’ might...”

The presence of this luminous sun being in the world gives rise to all growth, sucking it forth from the earth. Every true ego is an affirmer, a light-creator. In the encounter with a strong, radiant ego, I can gather his light in my etheric organism through my own activity, gain in strength and thereby better maintain and preserve my own uprightness as counterbalance to the world.

The A (ah) and its therapeutic effect

And now we come to the last sound, the A (ah).

- In performing the I (ee) we are told to do it by turning fast, faster, and still faster in the plane.
- With the U (00), however fast it becomes, it starts off fairly slowly and takes a while until we finally do it “relatively swiftly”.
- From the downward gliding of the arms in the O
- and the approach to our own upright axis in the E (eh),
- we arrive after many A (ah) positions at very slow descending and backwards walking.

The A (ah) involves an entirely different mood.

Rudolf Steiner says that the A (ah), in human nature works against animal nature. But of what does animal nature consist?

Animal nature is exposed to everything it encounters. It is bound to the senses. A dog that smells something good to eat has to pursue the impressions of its senses, cannot help itself. Animal nature is also distinguished by an extreme openness and alertness of the senses. If you meet a deer in the forest and tread on a branch, it hears it immediately and takes flight. It is wholly in thrall to its reflexes and also to everything it encounters in nature.

And now something is to occur by means of which the human being counters the animal nature, in which he shares. Here all inner experiencing and feeling which he has in common with the animal is raised to another level. How?

In former times, craftsmen traveled through the world in order to learn from experience. They intentionally extended their scope, 'broke new ground' and acquired experience. [Translator's note: In German the word used here for experience is 'er-fahren', which contains the verb 'fahren' to drive, and thus to travel. By traveling, the craftsmen broadened their range of experience.] Being open and exposed to the world gains a different nuance through the desire to gather experience: I intentionally and actively bring something new into my range of experience.

In the A (ah) the angle formation which we try to sense and feel, a force is active which emanates from the point which we previously created with the E (eh), and which enables us to reach outwards into the world. Where are we reaching?

Elsewhere, Rudolf Steiner characterizes the A (ah) as follows: "Now you grasp from what you come."

When the human being is pervaded by the A (ah) he experiences human nature as derived from the cosmos. He reaches in to the divine cosmos which he can draw into his existence through the A (ah). The A (ah) is also a minor-key sound which draws forces inwards and connects us to the sphere from which the gods allow their forces to flow together into us.

We have animal nature because we are earthly beings and stand on the earth as Adam. But we must go beyond this. With the A (ah), with wonderment, philosophy begins. As I elevate myself out of my animal nature, I open myself to from what I come.

There is also another very different but important aspect of the A (ah) sound: its future aspect in which all humanity's evolution will end. We, who descend from Adam, must overcome our old nature with the aim of reuniting in the new Adam. What will lead us there?

The power of being astonished

We are led by the power which takes effect when we can be astonished by what exists in the world — when we draw it right in to our inmost being, absorb it in order to understand it. This power, which we invoke with every movement of astonished wonder, is perceived in the sphere in which a high, or the highest spiritual being united Himself with humanity and the earth at the Mystery of Golgotha. On the earth something must now be created that corresponds to our bodily sheaths. This highest of beings needs a soul, an astral body. He does not form it Himself, but rather the astonishment, the wonderment, that comes toward Him from humanity, is what works to create the astral body of Christ and builds His soul being, His astral body.

Rudolf Steiner describes this as follows: to have knowledge is already very fine, but to be able to be astonished and to wonder, to find this openness for the wonders of our world, is much, much more valuable than any knowledge.

So I would like to encourage us eurythmists to make nothing but wondering Ah's: to perform this work of future cosmic existence by creating a soul garment for Christ.

PREVIEW OF THE INTERNATIONAL CONGRESS ANNUAL CONFERENCE 2009

Oncology in anthroposophic medicine
Spiritual, artistic/psychological and
medicinal paths in the diagnosis and treatment of cancer
September 17 –20, 2009 Medical Section at the
Goetheanum, Dornach, Switzerland

The aim of the conference is to characterize the current state of anthroposophic oncology and to discuss further questions relating to practice. We will discuss the various mistletoe preparations, their constituents and forms of application; also supporting therapies in the form of eurythmy therapy, artistic therapy, anthroposophic psychotherapy, and biography work, including pastoral medical aspects and the development of patient competency.

Our considerations will also focus on prevention, salutogenesis, and a spiritual understanding of the nature of cancer. The results of mistletoe research will be discussed in forums and poster presentations; the manufacturers of mistletoe preparations are invited to exhibit and discuss their product ranges.

A particularly important aspect of this theme, in our view, is interdisciplinary collaboration amongst the different profession groups involved with cancer. All who are interested in anthroposophic oncology are invited.

