



ATHENA

Association for Therapeutic Eurythmy in North America

AUTUMN 2016

THE SECOND WORLD EURYTHMY THERAPY CONFERENCE



ATHENA

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2016-2017

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Front Cover: Dr. Hans Broder von Laue; photo by
Gillian Schoemaker

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ATHENA NEWSLETTER

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Although welcomed,
the viewpoints expressed in the
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www.therapeuticeurythmy.org

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LETTER FROM THE PRESIDENT

“When the human being enters the spiritual world through imaginative, inspirative and intuitive cognition, he meets the master craftsman, the being who creates and builds, who works on us even before our consciousness dawns, who builds up the human body where we are as yet incapable of working on ourselves consciously, because this work proceeds in our subtle organization and in the subtle elaboration of our body. This is where the I that comes out of the spiritual world is at work, on the subtle formation not only of the brain but of the whole body.”

The above quote by Rudolf Steiner, from *Menchengeschichte im Lichte der Geistesforschung*, GA 61: 28.3.1912 (not published in English), appears in the middle of the little booklet compiled by Elke Neukirch called *Paths to a Science of the Living* with the subtitle: *Texts and Meditations for Deepening the Work in Eurythmy Therapy*. This booklet, newly translated into English with the help of donations from English-speaking countries from around the world, including several generous donations from ATHENA members, became available just in time for the Second World Eurythmy Therapy (WET) Conference in Dornach. If interested, you can write to Doris Witter at the Medical Section at <http://sekretariat@medsektion-goetheanum.ch>.

Seventeen ATHENA members traveled to Dornach in May to the WET Conference to meet colleagues, to be inspired, enthused and nourished and to bring back their experiences to the rest of us in the many reports offered in the present issue of the Newsletter. This experience, along with the meditative gems that are contained in the little booklet of Elke mentioned above, will continue to inspire and nourish our work for many years to come. We are very grateful to the generous grants received from the Rudolf Steiner Foundation, the Waldorf Education Foundation and the Rudolf Steiner Charitable Trust that made it possible to offer travel support to 15 of our members who attended the conference.

Shortly before the WET conference we held our second Pre-IPMT Workshop in California at Rudolf Steiner College. The theme was Allergies and Asthma and we had a very stimulating collaboration with Dr. David Gershan as our keynote speaker. On April 22, 2017 we will hold our third Pre-IPMT workshop, again at RSC. We will be exploring with Dr. Siegwand Elsas, head of the Neurology Department at the Arlesheim Klinik, how therapeutic eurythmy can work with neurological conditions. Dr. Siegwand Elsas works with patients having conditions such as Parkinson, MS, epilepsy, dementia and autism, and has a long standing relation to therapeutic eurythmy and to America. Look for details in our Association email notices.

At the beginning of August we were given a great opportunity to bring therapeutic eurythmy to the physicians and other attendees of the AAMTA conference in Petaluma, California. The theme was Nutrition and Digestion and we

took a deeper look at these processes as they take place in the limb-metabolic, rhythmic and nerve-sense systems of the human being. An hour of was given to one of these systems each morning for all the conference participants to experience how therapeutic eurythmy nourishes and addresses ‘digestive’ difficulties in these three realms.

For 2016 the ATHENA Annual General Meeting (AGM) was held at the AAMTA meeting in Petaluma. We ended up not having the time we wanted to enter into any substantial discussion, but we got the usual reports and necessary ‘business’ taken care of. In 2017 it looks like there will be some great opportunities for TE conferences coming up in different parts of the country. There are Tone Eurythmy Therapy Courses offered here in the States by Jan Ranck. Also, Michael Leber is holding a course in Seattle on the Zodiac toward the beginning of August. In light of these other professional development opportunities the ATHENA Board has decided not to hold its own annual summer conference. An additional conference on top of what is being offered would likely be too much for most of us. So for 2017 we will also be trying for the first time an on-line AGM where you can join in from where ever you are. Please send us topics you are interested in discussing and look for the up-coming AGM announcement.

I first met Jan Ranck shortly after she finished her eurythmy training, when she dropped by my house on a visit to a relative who lived down the block! Jan has specialized in therapeutic Tone Eurythmy as developed by Lea van der Pals and Dr. Margarete Kirchner-Bockholt and as taught for many years by Annemarie Baeschlin. Jan is now offering Tone Eurythmy Therapy courses around the world. By the time of your reading this newsletter her first ten day course in America will have been completed in Chicago. For those of us who were not able to attend she is offering another course this summer from July 20 through July 29, 2017, in Beaver Run, Pennsylvania and perhaps another on the West Coast (to be announced). The ATHENA board would like to encourage all members who are interested to attend, to meet and catch up as colleagues and to get ‘toned up’. We have again received Professional Development funds from the Waldorf Education Foundation this year for which we are very grateful. Limited funds for travel and/or tuition are available for those in need of financial assistance to the Tone Eurythmy Therapy Courses as well as the Pre-IPMT Workshop mentioned above.

Music of the Spheres as it appears in tone or vowel, in rhythm and form, along with the formative sculpting forces of the consonants issuing out of the fixed star constellations – these are the tools given us as the foundation of our training as therapeutic eurythmists. And every time we come together at conferences or stand alone in front of a patient we have an opportunity to work with these tools and fine tune these forces. What a deep and holy task! In the above quote by Rudolf Steiner we see how every human being has been involved with these same forces and processes –as master

craftsperson, unconsciously, with the help of the hierarchies, in the process of incarnating. However difficult it may be for us in our time to make a living as professional therapists we should not forget that we nevertheless receive the gifts of the spiritual world in our work. This is the deeper support that helps us carry on. And with this we will go strongly into the future, in order to bring healing to those who healing need.

Warmly,
Dale Robinson

LETTER FROM THE SECRETARY

Dear ATHENA Members,

At the AGM in Petaluma, CA, the ATHENA Board voted in a new Corresponding Secretary. Mary Brian will be taking over from Andrea Preiss, who has done a wonderful job for the past few years.

Thank you, Andrea, for all your faithful, constant, behind-the-scenes work for ATHENA! We send you a lovely eurythmy “G” to create some well deserved “time”! Andrea will still be the contact person for IKAM. And I look forward to keeping up with all the ATHENA emails!

Mary Brian
Corresponding Secretary

LETTER FROM THE EDITOR

Dear ATHENA Members,

Reports from the World Eurythmy Therapy Conference at the Goetheanum are published in this issue of the newsletter. The theme of the conference seems all embracing.

The Art of Healing Based on the Science of Life

Diversity – Connecting – Deepening

The many varied reports offer a richness in experience and highlight the level of work in our field. Concerns are raised, as well, and are being addressed as practically as possible by the ATHENA Board Members.

Please look to the website of the Medical Section (link below) as a source for ongoing resources and materials for follow-up work from the conference. It is possible to download PDF files in English about the following themes: Contributions by therapists and doctors on scientific interpretation systems and approaches; The Planetary Seals; Truth-Wrought-Words; The Foundation Stone Rhythms.

http://heileurythmie-medsektion.net/en/world-eurythmy-therapy-conference_2016

For future events, look for ATHENA correspondence email messages or contact our new Corresponding Secretary, Mary Brian, at athenacorrespondence@gmail.com

Blessings on our work,
Maria Ver Eecke

Coordination Team in the Department of Eurythmy Therapy of the Medical Section

September 2016

Dear Eurythmy Therapists throughout the world!

We would like to inform you, that Ellen Schneider, my successor as IKAM-Coordinator, will not take her new post, due to personal reasons. Before the Annual Conference, the existing team and I have developed an interim solution, which will be tried in the upcoming year.

There will be a Coordination Team responsible for the work in the Department of Eurythmy Therapy in the Medical Section. This team will work in close communication together. The team was able to summon Aglaja Graf into the group, who thankfully agreed to join.

Leonie Ramelow (Office) will be the main contact and receive all questions or queries.

> sekretariat@heileurythmie-medsektion.net <

Maya Küsgen will be coordinator, responsible for working with all Professional Associations.

> berufsverbaende@heileurythmie-medsektion.net <

Heiða Olafsdottir will be responsible for coordinating Country Representatives and Delegates.

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Mareike Kaiser is responsible for coordinating the Fields of Practice.

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Kristian Schneider coordinates aspects pertaining to Training and Research.

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Aglaja Graf agreed to represent Eurythmy Therapy in IKAM, in coordination with the team.

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The responsible Coordination Team for the Department of Eurythmy Therapy will make its decisions as a team and work closely together in the day-to-day practice. In the adjustment phase, I will be available to the team for consultation.

We wish the team a great start and strong support from the whole international community.

Kind regards worldwide,
Angelika Jaschke and
Michaela Glöckler

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"MEETING THE CHALLENGE OF DEVELOPMENT ISSUES WITH THERAPEUTIC EURYTHMY"

DALE ROBINSON

This course was given at the Second World Eurythmy Therapy Conference in Dornach in four 1½-hour sessions over a period of four days, presenting the results of years of research done in collaboration with Dr. Susan Johnson, a behavior and developmental pediatrician. Here in this report are some of the aspects that were presented on the first day.

When I first accepted the invitation to give a course for this conference, I looked at the recommended study material, Lecture 7 in the *Therapeutic Eurythmy* course, and I was immediately struck by Steiner's introductory words. In the very first sentence spoken to the doctors Rudolf Steiner gives them a challenge and assumes they will apply their further knowledge of physiology when dealing with particular aspects of things. Rudolf Steiner saw eurythmy as a spiritual-corporeal process (working through the spiritual ultimately into the physical and not the other way around). He says "we may do no less than to indicate the deeper spiritual-physical connections". So with respect to issues of development our task is to first understand what the spiritual-corporeal process is which takes place with the incarnation of an individual and then how Therapeutic Eurythmy can foster this development and work therapeutically to help the individual complete it.

The goal of the course was to present my research into the spiritual scientific background of the incarnation process, specifically focusing on the four lower senses and how Therapeutic Eurythmy works with them. The four lower senses and their physiological expressions are key to understanding what is happening developmentally. These senses (balance, self-movement, well-being and touch) as described by Rudolf Steiner are also called 'body senses' because they make us aware of certain aspects of our physical body. From the point of view of developmental medicine, as it is being extended by Dr. Susan Johnson, I was able to touch on how the lower senses are intimately connected to our bodily and soul development and give us the basis for all higher functioning, as well.

To understand more of the spiritual-corporeal process I asked the question: From which of the hierarchies and which member of our being is each body sense a manifestation? To answer this question I turned to Occult Science by Rudolf Steiner. The following condensed and sweeping view of the planetary phases of development serve as a basis for a more thorough and intuitive understanding of the various correspondences that we will be looking at later.

Spiritual-Corporeal Development

We know in spiritual science that the earthly physical body is interpenetrated by the etheric body, astral body and Ego. This

comprises the present day human being's corporeal nature. The Ego is the newest member of our being. We, together with the hierarchies, are in the process of developing the Ego and incorporating or integrating it into the other members of our being. The other members of our being have been extensively developed during previous stages of evolution. We know that our astral body is especially closely connected to the Ego and through what we call the Fall of Mankind, through the act of rebellion of the archangel Lucifer, an egocentric element was introduced into the astral body prematurely. This creates for our ego an especially difficult schooling, but one which will eventually afford the element of freedom.

'Ancient Saturn'

If we go back to the very beginning of our evolution we come to what in Spiritual Science is called Ancient Saturn. The environment on Ancient Saturn consisted entirely of warmth, finely differentiated warmth. None of the other elements that we know, air, water or earth, existed as yet. There the Spirits of Will, the Thrones, members of the First Hierarchy, sacrificed a part of their own substance to create the physical body. And this physical 'will' body was further developed with the help of all the other spiritual beings, but in a certain sense it was of a lifeless mineral nature.

'Ancient Sun'

In the second phase of our evolution, called Ancient Sun, a densification into an airy-like substance occurred so that there were two elements: warmth and air. There was likewise a rarification on the other hand into what Spiritual Science calls Light Ether. Within this densified airy-like substance a recapitulation of the physical body was brought about. Then the Spirits of Wisdom, the Kyriotetes, of the Second Hierarchy, sacrificed a part of their own being to start the creation of the 'etheric body' which was subsequently integrated into the denser physical body. So the physical 'will body' was imbued with wisdom from the etheric 'wisdom body'. Thus there was brought about a plant-like existence.

'Ancient Moon'

The third phase of evolution is called Ancient Moon. There a further densification and rarification of the environment occurred, into a watery-like substance on the one hand and what spiritual science calls tone or chemical ether on the other. The recapitulation of the physical and etheric bodies occurred now within the elements of water and air, respectively. Then the Spirits of Motion, the Dynamis, sacrificed part of their being to create the astral body, a body of motion and emotion, which was then integrated into the denser etheric and physical bodies. Now we see the physical 'will' body given wisdom and movement, and an animal-like existence came about.

‘Earth Configuration’

We are now in the fourth evolutionary phase which we call earth. The recapitulation of the physical, etheric and astral bodies has occurred, now in the denser elements of earth, water and air, respectively, and the Spirits of Form, the Exusiai, have sacrificed part of their being to create the Ego which is closely associated with the element of warmth. The Ego is being integrated into the three other members of our being and is in the process of its further development. It has the ability to recognize and create form: Adam could name all the creatures on earth. We are creating or ‘forming’ our own unique being through developing our own karma. And the sense of balance plays an integral role in this process.

The astral body of motion, our movement body, with its airy nature is also to be brought into form by the Ego through our deeds and karma. The very leader of the Exusiai, the Christ, incarnated into the fallen human condition and redeemed it. He gave us the possibility to find an inner balance between the opposing forces of evil, Lucifer and Ahriman, so we now have the possibility of redeeming the fallen astral body and progressing further in a positive way with our development to become free spiritual beings.

The etheric body of wisdom, imbued with movement (the astral), is given the task of bringing substance into and forming and shaping (with the help of the Ego) the physical body.

The physical body of will is the foundation wherein all this can take place. It is ‘movement and wisdom imbued will’ which will in time, with the continued help of the hierarchies, be given its own unique spiritual form by our individual ego.

Correspondences

So we see how the hierarchies have imbued their very substance into the members of our being. And as each higher member has been thoroughly integrated into the lower members right down and into the physical body through the great cosmic evolutionary process just described, a corresponding body sense came about. [Slide #1]

The Four Members of the Human Being Connected to the Body Senses and Hierarchies		
<u>Member</u>	<u>Hierarchy</u>	<u>Body sense</u>
Ego	Spirits of Form	Balance
Astral body	Spirits of Motion	Self-movement
Etheric body	Spirits of Wisdom	Life/Well Being
Physical body	Spirits of Will	Touch

Just as the sense of sight has the eye or the sense of smell has the nose to give it expression in the physical body, each of the lower senses has corresponding sensory organs or a neurological system in the body which allows it to come to expression. The next slide shows the further correspondences to the nerve-sense system in the physical body that allow the lower senses to manifest themselves. [Slide#2]

Correspondences			
<u>Member</u>	<u>Element</u>	<u>Body Sense</u>	<u>Physical System</u>
Ego	Fire	Balance	Vestibular
Astral	Air	Self-movement	Sensory-Motor
Etheric	Water	Life (well-being)	Autonomic NS
Physical	Earth	Touch	Tactile System

Dale Robinson BS., ET Second World Eurythmy Therapy Conference 2016 - Dornach

Sense of Balance

After this extensive introduction, the rest of the first day focused on one of the lower senses, the Sense of Balance, with its various correspondences: the Ego, Spirits of Form (Exusiai), fire or warmth and the vestibular system. We looked deeper into the three other senses and their correspondences on the following days.

Rudolf Steiner expressed the fact that the Ego starts to work its way right into the physical body from the get-go with the following quote from a group of lectures given to the first Waldorf teachers on Sept. 22, 1920:

“After the seventh year the ego settles itself into the etheric body, whereas previously, while the human being was an imitator – indeed, due precisely to this imitative activity – it worked itself into the physical body, and later, after puberty, it establishes itself in the astral body.”

Balance in Teaching, Lecture 4

When we investigate the development of the Vestibular System we find the following Ego aspects or qualities:

It is the first sense to develop (starts at 21 days of gestation); It is pervasive throughout the body; “The vestibular system is unique in that it has no special sensation of its own.”*;

“The vestibular system may be the expert in movement, but it receives its training through movement”* [i.e., through the astral body].

*From *The Well Balanced Child* by Sally Goddard Blythe
When we look at what the vestibular system does we find the following:

It gives us a sense of ‘centeredness’ in space and facilitates gravitational security.* [Ego experience in itself]

It connects early on to brain and later to centers that control posture, body movement, eye movements and sensory integration (including hearing)* [all of which shows its strong connection to the astral body].

It links to the limbic system in the brain which processes basic emotions and instincts* [an etheric connection].

It promotes spatial orientation and integration of the other senses, including sense of touch* [the physical or will body connection].

*From *The Well Balanced Child* by Sally Goddard Blythe

We then looked at what presents itself with a poorly developed vestibular system: delay in achieving head control and other dependent milestones such as sitting, crawling and walking; poorly developed muscle tone; frequent falls; clumsiness; excessive rocking or spinning (attempt to provide stimulation); avoidance/fear of movement; a wide-based stance and/or toe walking; and often associated with retained reflexes.

Indications of an immature vestibular system can often be carried over much later into life as: learning difficulties (e.g. inability mentally to rotate or reverse objects in space; dyslexia); problems of attention; speech impairment (e. g., lisping); emotional problems; and anxiety and panic disorder in the adult.

With the spiritual-corporeal process as our background and with an understanding of the associated vestibular system, and the knowledge of what it is like when it is poorly developed or immature, the importance of having a well developed Sense of Balance becomes especially clear. So we come to the final question: how does Therapeutic Eurythmy work with the Sense of Balance? The answer is perhaps obvious: whenever we emphasize the balancing part of an exercise or gesture we are stimulating and practicing the Sense of Balance and working on the development of the vestibular system which is connecting to all the other senses and parts of the body. This can be when balancing on one foot when we do the therapeutic 'B' gesture or Dexterity E exercise. This can be when balancing on both toes with X-legs or O-legs. There are any number of other Therapeutic Eurythmy gestures and exercises, including the Big Ah and the other Big Vowel exercises, which call for experiencing the Sense of Balance. In fact, through Rudolf Steiner's far sited wisdom, wouldn't you know it, most of the Therapeutic Eurythmy exercises and gestures that we have been given work with the Sense of Balance and the vestibular system. And in this way we are always inviting the Ego to be more involved and present throughout the whole organism!

References:

Dr. Rudolf Steiner, *Curative Eurythmy*, Rudolf Steiner Press, London, 1983

Dr. Susan R. Johnson, Behavioral and Developmental Pediatrician, author, CA, USA (www.youandyourchild.com)

health.org)

Dr. Rudolf Steiner, *Occult Science, an Outline*, Rudolf Steiner Press, London, 1963

Ibid. *Balance in Teaching*, Mercury Press, Spring Valley, NY, 1990

Sally Goddard Blythe, *The Well Balanced Child*, Hawthorne Press, Stroud, England, 2005

"THE PHYSIOLOGY OF INSPIRATION"

BY DR. ARMIN HUSEMANN

MARY RUUD

Dr. Husemann presented the morning lecture [Thursday, May 19, 2016] on the theme of Inspiration as Rudolf Steiner spoke of Inspiration in the Seventh Lecture of the Therapeutic Eurythmy course



Our capacity for Inspiration comes as a musical thinking from our center, through the inner dynamic of our blood circulation and breathing. Dr. Husemann spoke of blood, its circulation, the vessels that carry the blood as well as the movement of the blood itself.

Ninety percent of all animals have blood circulation without a heart, so we can look to other processes to create the movement of blood. On a cellular level, sugars cross the blood cell barriers and are consumed to build proteins. In the watery medium of the cell, a difference in these concentrations of substance creates a kind of breathing process. The activity in the cell's watery medium caused by differences in concentration of substances creates movement. As each cell is breathing and digesting, movement, a streaming movement is created. This life of digesting and breathing in the cell builds the movement of our blood.

The movement of the blood lives not only in the vessels, but infuses and nourishes all organic tissues. All tissue is infused with blood. As tissues form substances, they breathe out water and CO₂ into the veins. The venous stream then returns this blood to the right heart, then into the lungs to dispel CO₂, to receive oxygen, and then flows back to the left heart. We can identify with the blood circulation, to find a way to understand it, if we can become one with it through art. (There was a grand piano on stage and Dr. Husemann intended to play, but ran out of time). If we objectively enter the streaming movement of blood, we experience inner space, resistance, color, acceleration, and direction; chaos to rhythm.

The etheric forces in blood are moving, streaming and forming. The astral forces take hold of the etheric streaming and slightly separates it from the physical body. This allows new inner spaces and the capacity for awareness of an "I experience." Dr. Husemann used the metaphor of a plant, when into the green etheric leaves, the astral becomes active

and we see a blossom. For us, this separation of the etheric streaming taken hold of by the astral forces liberates us from the physical process and allows objective feeling to begin. Then when the acceleration of the blood stops in the heart, conscience wakes up. Conscience wakes up in the blood.

Our soul life is in charge of our venous blood. The arterial blood and the heart blood are “cared for by the Gods”, and carry life to our tissues; the venous blood carries information from the periphery. We are able to affect our venous blood. Any shock can stop its flow. It is also affected by sound and speech.

Dr. Husemann hooked up his friend and colleague, Serge Maintier, to a sonogram that could both listen to the sound of the venous blood flow and also project pictures of the flow onto a large screen. As Serge Maintier spoke a consonant it created a particular sound and picture, another consonant created a different sound and picture. Each consonant sculpted the blood in a different way. Vowels created less congestion, plosive sounds the most congestion and M was smoother, more like a vowel. This sound and picture showed us how much we affect our venous blood circulation through our own speech. Our “I” inscribes itself into the blood through speech.

Dr. Husemann then spoke of the blood vessels. The movement of the blood is quickest in the center of and slows toward the edges and finally stops at the edges where the endothelium is created. Through movement the vessels are created, from movement to rest. The endothelium are the cells that line the vessels and are extremely sensitive to pressure. The endothelium, the inner skin of the blood vessels, is where the consequences of our lifestyle is deposited.

The etheric movement of the blood with the resistance of astral forces creates a sheer force. The cell nucleus perceives movement and the surrounding endothelium responds to pressure or sheer stress. Dr. Husemann compared this to the sheer stress experienced in the ear and likened the endothelium to an inner listening in the darkness of the blood; outer hearing in the world through the ear, inner hearing in the blood through the endothelium. The ear, and the eye are not just organs but also processes. The eye sees in light and tends to inflammation, the ear hears and tends toward hardening or tumor processes. The “I”, which Dr. Husemann reminds us was resurrected through the Mystery of Golgotha, this “I” heals inflammation of the light and brings life to the hardening tumor processes.

Ordinary speech has fallen into hands of Ahriman and Lucifer. The vowel has become subjective and through eurythmy can be released and lifted into the light, letting us take hold of our “I”, our sense of self. We bring the vowel outside into the light. For healing, a vowel gives up its subjectivity and becomes objectified by bringing it out into the light. To bring healing, the consonants need to be brought back to life, to be inwardly ensouled. When we move a consonant and look at ourselves from outside we look with our “I”. This “I” from two directions, vowel and consonant, create a

weaving word formation that can overcome Ahriman and Lucifer. This is possible through the renewed Phantom of the Resurrection Body.

This past week I heard the story of the Olympian Billy Mills, also known as Makata Taka Hela, a boy who lost his mother at nine years old. He heard that Olympians are like Gods and he thought if he became an Olympian he would see his mother. His father died when he was 12. As he grew up on the Pine Ridge Indian Reservation he did his best to run and train against all odds. He ran and won a gold medal at the 1964 Olympics in Tokyo. He described how out of place he felt, and how invisibly he was treated as a Native American. In despair he was about to jump from the hotel window when he heard “Don’t.” “And I didn’t hear it through my ears, I heard it under my skin. Movement. And the movement formed a word, the energy of the movement. I felt I could hear, “Don’t” four times. The fourth time, powerful, gentle, loving. Don’t. To me it was my dad’s voice”. Billy Mills went on to become the only American to win the 10,000-meter race.

This moving story reminded me of the power of the listening blood.

References:

Billy Mills story “On Being” May 20, 2016

Serge Maintier “Speech-Invisible Creation in the Air” YouTube

Speech-Invisible Creation in the Air, Rudolf Steiner Press, 2016

Rudolf Steiner, Lecture 14, Ear and Eye processes, *Spiritual Science and Medicine*. GA 312

“THE FORMATIVE FORCES”

WORKSHOP WITH DR. HANS-BRODER VON LAUE AND ELLEN SCHNEIDER

MARY RUUD

The seventh lecture of the Eurythmy Therapy course begins with a Genesis story, a mighty picture of the formation of the earth and of ourselves through “continuous, radiant cosmic forces” streaming toward the earth. These three developmental forces, formative force (Bildungskrafte), secreting processes (Aussonderungsprozesse), and consolidation or anchoring forces (Befestigen) build the earth and work into our development as well.

Dr. Hans-Broder von Laue guided us through an understanding of this creative process and the importance of understanding these developmental forces for therapeutic eurythmy.

To incarnate from the World



Midnight each of us made an intention to build a body to live on earth and to take up our destiny. Fourteen days before conception we have the intention to build a body that can think, feel, and will. For this we need the three mighty developmental forces, forming, secreting, and anchoring.

Dr. von Laue describes this incarnation process, through the three developmental forces, formation, secretion, and anchoring into embryonic development. At conception we enter the womb and these forces and processes work creatively in building the embryo. With the Zodiac we are built and stage by stage we overcome these forces as seen in the accompanying picture of the embryo. Dr. von Laue described how these forces build the embryo using the example of the formation of the eye through the help of the Zodiac, creating substance and filling form through the secreting process and finding a place in the developing organism through anchoring forces.

The universal of formation begins the process, specific substances are created through the secretion process, and then become anchored in the physical body. A form is built, then out of the wholeness of the blood something is secreted, and this then becomes anchored, like the eye finding its place on the face. Each organ is formed, built and specialized, is filled, moves and is then anchored in its place. We build up the forms and substances of the physical body so we can live and perceive our life on earth. We become conscious. As our consciousness meets the anchoring forces, we experience Imagination, as they meet the secreting processes we experience Inspiration and as we meet the formative forces we are in the realm of Intuition, the inverse process of coming into being. (See drawing in Lecture Seven.)

Dr. von Laue spoke of how these forces live in our soul as thinking, feeling and willing. Thinking meets the formation forces, feeling the secreting processes and willing, the movement into anchoring. As we live into the etheric body these forces become two-fold, forming and dissolving, secreting and absorption, movement and anchoring.

In the Seventh Lecture, Rudolf Steiner tells us that this process is not always perfect. Eurythmy can work to reform and rebuild aberrations. We can see these three processes in the eurythmy figures themselves; thinking, the forming forces, in the dress or movement; feeling, or secreting in the veil; will, or anchoring in the character. As we lift our will into our thinking, we have the capacity for Intuition, in feeling we meet our surroundings and can experience Inspiration, and when our thinking can reach down into the will, we create Imagination. Through the consonants we build Imagination, through the vowels, Inspiration and through the Word, we build Intuition.

In Lecture Seven, Steiner gives examples of too little imaginative forces with deformation of the joints, in deformation of the rhythmic system there is a deficiency of objective inspiration. Dr. von Laue put these ideas in a wider context. The Cosmic Word has died in nature and can be

renewed through consonants built out of nature pictures. It has died in our souls and can be brought back into life through the sounding when moving the vowels in eurythmy. Through working consciously with movement, feeling, and especially character of the eurythmy sounds, we can recreate the Cosmic Word.

Dr. von Laue has worked for many years with these ideas and, with his eurythmist wife, Elke, has written the book, *The Physiology of Eurythmy Therapy*. The book has been updated in German, though not yet in English. As Broder sent English versions of his handouts, he wrote to the English-speaking workshop attendees, saying there is no agreement how to use these words. The important thing is to continue to work to better understand eurythmy for its future.

This is only my brief summary of the workshop. We practiced eurythmy with Ellen Schneider. Mary Brian will describe this to us.

EURYTHMY WITH ELLEN SCHNEIDER IN "THE FORMATIVE FORCES" WORKSHOP

MARY BRIAN

The eurythmy that we did with Ellen Schneider as part of The Formative Forces workshop with Hans-Broder von Laue was very concentrated, intense, precise and care-full. If you were not there, it is difficult to pass on without actually showing the movement, as each small gesture was practiced slowly and repeatedly, in an effort to achieve a quality. Ellen described only the nature image and demonstrated how to form the gesture; she never "named" what she was actually doing in relation to Dr. von Laue's presentation.

I will attempt to describe what I experienced and (only later) understood to be happening, although this may have been perceived differently from person to person. If other eurythmists would care to comment on their observations or experiences, it could be very elucidating!

There were four eurythmy intervals, usually at the end of Dr. von Laue's talk. In the first eurythmy session, Ellen described a branch in such detail that we could almost feel its outer bark.

(a) Very carefully, with little effort in the flow of movement, she extended her right arm, bent at the elbow. The fingers then gently closed around the thumb.

(b) Then Ellen extended her arm (the branch) outward into the light and warmth. Afterward, in an experience of encroaching darkness, the fingertips started to close inward, and the thumb moved inside the bent hand.

(c) Then Ellen stretched both arms and hands forward to the light, with thumbs together. The fingers covered the thumbs, and hands were folded over the thumbs. We ended up with an enclosed bud.

We then formed the "B" gesture, with arms somewhat angular and near to the body, as in the Eurythmy Figure.

My experience: (a) felt very sculptural, as if it were

moulding. It seemed very cool and objective. (b) Moved between two polarities; the imagination of light and then darkness made it more of a soul experience (c) Became more physical.

B gesture: After all the preceding exercises, this felt very enlivened and satisfying. I believe that these movements corresponded to the three developmental forces: formative forces, secreting processes, and anchoring. Dr. von Laue said in his talk that the shaping forces out of the Zodiac appear through little stages...in the body, in plants, and in movement. We therapeutic eurythmists need to learn to differentiate these, so that cosmic forces can come through the sounds to heal. (It is strongly advised to read

Chapter 4: The Three Elements of Eurythmy, in Dr. Broder von Laue and Elke von Laue's book, *The Physiology of Eurythmy Therapy*. There is a beautiful objective description of these three stages here.)

The second eurythmy session was twofold: First Ellen gave a description of a bush with a thin stem and indented leaves. The flower had fallen and summer had passed. (a) We experienced this dying process by pulling in forces within the inward-facing palms of the hands, especially the under part of the hand. The hands then formed a bud. (b) Secondly, we pulled our elbows tightly into our sides, with lower arms opening V-like upward. We felt warmth inside as the seed germinated. Then, "pop!" the arms went upward in a large "Ah"-like gesture. The energy was then pulled out to the circumference and spiralled outwards from the fingertips.

I believe here that the exercise was related to the polarities that live in each etheric beginning process. The "Keim Punkt" is chaos, with opposing forces inside. Shaping is always the tension of growing/dying. This is true in the blood, and in the embryological shaping of our organs. Within the physically visible seed, e.g. walnut, are small contractive forces that hold the invisible picture of the spreading future tree. When we think etherically, we need to move between both polarities.

In the third eurythmy session, (a) Ellen asked up to imagine someone we loved. Then we were to stretch our arms straight out in front ("U"-like), a bit lower than shoulder height. We then stretched our arms open levelly to the sides and from here rounded our arms forward at mid level to encompass this loved being. ("O")

(b) Now, in response to someone's observation we were to say "OH!" in surprise. We then formed a eurythmy "O" gesture. Then we said, "OH" in a deeper fashion, as if to indicate "I understand". Then we again formed an "O" gesture.

I had strong experiences from both these exercises. Beforehand, I had been feeling resistant to standing up and doing the eurythmy because I was still "digesting" a comment that Dr. von Laue had made. Perhaps I was not the only one, as Ellen had us stand up and then sit down again a number of

times before we began! Then we did (a), and I found that my mood changed completely! This would be a wonderful exercise, if done in the right way, with a class of recalcitrant children!

Even more amazing to me was the difference between (a) and (b), as (a) was in the imaginative/picturing realm, while (b) was in the sounding realm. I had a strong experience of how, after sounding the "O" (b), my arms were lifted into the movement; they were much lighter than when doing (a).

For the fourth session, we (a) said a lower "O" and then formed the eurythmy "O" gesture above, in the middle, and then below. We let our middle fingers meet. Ellen asked, "What is the end experience of the gesture?" (In "O" the end experience (character) would be blue, while in "B" it would be red.)

(b) We then did a threefold gesture: first streaming outwards in front, then encompassing, then coming to an end. (This must have been the three colors of robe (yellow), veil (blue), and character (red) in the "B" eurythmy figure.)

I found this method of doing, without explanation, totally riveting! My concentration was totally with each moment of the eurythmy, as I believe, was everyone else's. I am also very grateful to be so powerfully reminded during this workshop, both in thought and in action, of the importance of differentiating the three soul elements of each eurythmy gesture. As Dr. von Laue said, in forming a sound gesture the goal of each therapeutic eurythmist should be: "Now I am moving. Now I am veiling. Now I am doing character." This is an inner schooling of the senses.

HANDOUT FROM DR. HANS BRODER VON LAUE WORLD THERAPY EURYTHMY CONFERENCE 2016

Four steps of development

1. Midnight hour of the world – the pure spiritual world

"I intend to build a future physical body on earth and take up my destiny."

2. Spiritual Soul world

"I shall build a body that will be able to think and feel and will." In order to do so I have to create the three developmental forces (Bildekräfte) "the shaping formative forces", "the secreting forces", and "the anchoring or consolidation forces" inside the etheric world.

3. Etheric world

"I am building my physical body inside the womb." The three **developmental forces (Bildekräfte)** start to work and create the embryo, later they work in building-up processes during night: The "**shaping formative**" forces predominate in the brain as the foundation of thinking; they are realized by mitosis and apoptosis.

The "**the secreting forces**" create and excrete in a rhythmical way substances as foundation of feeling; they are realized by the breaking down (excreting) and building up forces.

The “anchoring or consolidation forces” move the developing organs to the place of future function and anchor them there. Later on they realize themselves in the muscles by active moving and relaxing.

4. Physical world

The eye has been developed during the embryonic phase, after birth it is a tool to see.

*The life-movement to ‘erect’ (GA 137 11.06.1912)
of the embryo between week five and seven
(pictures: E. Blechschmidt, Karger Verlag, Basel 1960)*



The three etheric “Bildekräfte” [developmental forces of formation, secretion, and anchoring] are working in all different developments: Inside the embryo; Soul development; Speech; Eurythmy; Spiritual; Movement; Research.

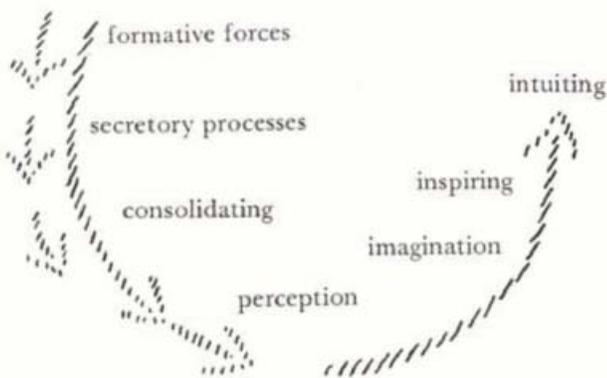
“The shaping formative: A naïve **thinking** becomes **WORD** movement Intuition forces.” “Magic essence of the will.”*

“The secreting forces: A body-bound **feeling** becomes **soul** feeling Inspiration feeling out of the periphery.”

“The anchoring forces: A naïve **will** becomes lightened consolidation forces.” “Cosmic-thought-creating.”*

Consonant character Imagination

*Class lesson 8



*The picture of the Embryo on the Zodiac-circle
may be found on the back cover.
Courtesy of Dr. Hans Broder von Laue.*

REPORT OF DR. MICHAELA GLOCKLER'S WORKSHOP ON THE SEVEN LIFE PROCESSES IN RELATION TO EURYTHMY THERAPY

MARIA HELLAND-HANSEN

Michaela started with telling a story from when she was teaching a twelfth-grade class in biology. They had talked about one celled organisms and what life is contra death. **Rhythm is the carrier of life; life is carried by rhythms, pulsing, nurturing rhythms.** She asked the students the question; how can we further characterize life, what is life? One girl had a genial answer; “All living beings need a sphere from which they live out of, as well as, which they live for, and death is when a being has fallen out of its connection to this living sphere.



The first life process is to be open, opening toward the surrounding sphere and starting to exchange, communicate and breathe with it. The mother cell opens itself for the sperm; the moment we are born we open ourselves to take in air and to breathe.

It is also an opening moment when we receive a new patient. How open are we and how do we meet them, how are we creating a situation that they can be open and not withdraw because we are too loud, or too quiet, too much “in their face” or ourselves too withdrawn? How do we create the right relationship so that an opening for the work can take place or be experienced.

When the first life process is not healthy in a social context, we experience mistrust, lack of honesty and openness, maybe talking behind each others back instead of honest, open, direct communication. Life is in danger if there is a lack of openness.

We need openness as the first stage of attaining new knowledge and also in preparing for meditation, a quiet open consciousness.

The second life process is adjustment. After openness we have to adjust. The patient has to adjust to us and we to them. We introduce a sound or movement, and it is a gradual adjustment process for the patient to work with it, get to know it, live with it and find a relation to it. It is a warming process.

Or, we take food in our mouth. There is an adjustment process taking place and we start producing saliva, a meeting between ourselves and what we take in.

When someone new is hired for a job, there needs to be an adjustment on both sides, for the institution that hired

the person and for the newcomer. It is a little bit a new beginning every time. Every person brings something new that has to be absorbed into the community.

The third life process is nourishment.

But what is nourishment? It comes about when we work and struggle with something, when we are overcoming something, learning a new exercise that maybe to begin with is very difficult for us, but just in the process of overcoming and gradually mastering it, forces are being built or released, which are our actual nourishment. The patient becomes satisfied by struggling through something and mastering something that was a hindrance or an obstacle before.

This is also true for what we take into our organism as food. It has to thoroughly be broken down and the foreign nature of the substance has to be overcome. The actual nourishment are the forces that are being freed or released through this process and built up again with our own "signature". Therefore sugar is in a way poisonous, because we don't have to struggle with it, it goes right into the bloodstream without us needing to break it down. It can weaken the metabolism.

Satisfaction without work is not a healthy life process. Through work we are gradually becoming more ourselves. To apply effort and overcoming something leads to peace. Out of the death process, something new can come about, being built up. Life comes into being through sacrifice.

The fourth life process is about making decisions.

In the digestive system decisions are continuously being made, as in secretion, separation, elimination. It is decided what one needs to get rid of and what needs to be absorbed. One can also not say that one is a little bit pregnant. It is either or.

There is ego presence, yes or no. A healthy metabolism includes the ability for the body to make the right decisions. Before this, the ego activity is of less importance.

In a social context discernment and decisions also have to be made. An example could be that I decide that I cannot support what is going on and have to quit the job for that reason, or I decide that I want to be part of a workplace till I am pensioned. Or an institution decides to set off money for consultation to help out with difficult situations.

The fifth life process is maintenance, to maintain what one has achieved.

Often there can be a crisis or things can go wrong just in this state, one can become stagnant, too satisfied with the conditions just as they are. Everything works and seems harmonious. It can go on forever. Egoism may lure behind this attitude. Life can become everything about feeling good, maintaining

one's own health with less concern for the world around one.

A community or institution can become stagnant if it is not willing to open itself for new impulses, new ways of thinking or doing things. It always worked fine just the way things were done in the past. It can be the death of an institution because it may end up only being a limited group of people with their familiar ways of doing things. There will naturally then also be less interest in taking over. Anything that just rolls along on routine without creativity and inner effort leads to a descending culture.

The sixth life process is growth.

In order not to get stagnant we have to grow, stretch, receive new impulses and take on new tasks, give back after having received.

The first five life processes are concerning myself, ourselves. The next is to create in the periphery. Is there anything in life we have achieved for which we can only thank ourselves? We are part of a complex life context; we are all connected in some ways. When we realize this we can develop gratitude. We grow beyond our boundaries.

An exercise can also become stagnant, habitual, or routine. How can one make an exercise grow, develop? We have to watch what has stopped growing in ourselves or in what we do. When new sides develop it can nourish our periphery, or what is beyond and around us.

The seventh and last life process is reproduction. It is the gift of a new life. One releases a new life, entity, or being from oneself. It is the attitude of selflessness.

How can I help another human being find his or her own potential? This is the goal of every therapy. Through helping someone else we also help ourselves. We give away something that the other can make their own.

Also this life process can be masked by egoism. We may only take seriously what we ourselves have accomplished. My experience is better or more important than that of others. We have to learn to acknowledge the gifts that were given by others.

The seven life processes weaves simultaneously into



life in all its different forms. We explored how one single eurythmy gesture or exercise may contain all seven life processes in subtle ways. We can observe them in the therapeutic process working with a patient. Becoming aware of them may help us to structure and to shape our sessions and one's life better.

[Photo: Gillian Schoemaker]

**REPORT ABOUT WORKSHOP
WITH ELKE NEUKIRCH, TE, AND
TATJANA GARCIA-CUERVA, MD**

ANDREA PREISS

**The Sound lives in me as I live in the Sound – Steps
of Growing Consciousness of the Radiating and
Sounding Healing Power of the Word**

This workshop was closely connected to each morning lecture, therefore I gave a brief summary of each lecture before the workshop report.

[Dr. Busche is an Internist, Gastroenterology Senior physician at the clinic in Arlesheim, Switzerland. <http://kolisko-academy.org/>]



**Morning Lecture, May 17:
The Human Being and Space,
Philipp Busche, MD**

Philip Busche's lecture presented an overview over the incarnating processes, the polarity of plastic, convex, restorative principles perceptible in the young child (sleeping) and the concave, conscious, destructive principle in the old age (awake).

The polarity between the ordering principle of thinking brings order, because it is order in itself and space. Space gives space to the whole and is one of the twelve names of God.

Space is an idea, a spiritual principle. Space is the gift of the Thrones on Old Saturn, where the whole world was one Soul-Warmth Being.

The spirits of Personalities created separation into two, a physical body and the fire spirits, which created the foundation for the sense organs.

Becoming a physical entity is related to the creation and experience of space and the senses / sense –impressions.

From *The Course for Young Physicians*:

Pictures – Imagination – Formative Forces

Music – Inspiration – Astral Forces

Speech – Intuition – Spiritual Forces

.....

**The Sound Lives in Me as I Live in the Sound,
Elke Neukirch and Tatjana Garcia Cuerva, MD**

Cosmic Principle



Inner Experience



Appearance in Time



Form in Space



Objective Intuition



Inspiration



Imagination



Thoughts of the World

The following questions opened the workshop:

What do we do with the theme of space?

How are we able to diagnose out of the steps you see above?

How can we perceive the working of the time (ether) in space?

One takes in the truth with the senses – sense-perception.

In German: wahrnehmen = wahr = true, nehmen = taking.

Taking in the truth with the senses. Taking in the truth the

patients present to us is our task.

In pure thought you find the self

The self that can hold you.

If you transform thought to an image

You experience creative wisdom.

If you condense feeling to light

You reveal forming force.

If you reify will to being

You create in world existence.

Rudolf Steiner

In Threefold Walking, we experience the I-being in space. Adding arm gestures creates a sphere. The human being finds balance in the sphere. The movement of the feet in lifting, carrying, placing also creates a sphere.

We moved on a cross form to Schiller's verse: "Threefold is the measure of space" and experienced the front, the back, the width between right and left, the above, and the below, the depth.

Moving the form of a triangle creates the principle of the thought in space. First, we moved a triangle in space and carried the following questions while moving the form.

a) From where do we come?

b) Experiencing the crossing line of the base. Duration?

c) Where do we go while going backward? Do we meet our origin?

Then we moved the triangle form with the rhythm of the anapest. Rhythm appears when the outer meets the inner, from the spirit to the earth to the spirit.

As a third element, we added a soul component, while moving the form in color (red), and then we moved the form of a triangle with the sounds, which reflect the thought of the world.

Every component we added to the exercise of moving a triangle in space added a different spiritual aspect and lead to a different experience of the same form.

Eurythmy carries the heavenly (spiritual) human being into the earthly human being.

Morning Lecture, May 18:

**The Consonants in the Development of the Human Being,
Dr. Wilburg Keller-Roth, MD.**

How do I develop a thinking that reveals the truth, so my deeds become true?

Can we come to a clear idea, picture at the beginning of a session which carries the goal?

We need to develop a clear sense for anatomy and a feeling for the human being. Furthermore, we need to educate the imagination of space and the working of the formative forces.

Dr. Wilburg Keller-Roth demonstrated this through the development of the eye. We can perceive the working of whole evolutionary sequence in the embryological movement gestures of the eye. Later on, a group of eurythmists moved the evolutionary sequence on stage and the building processes between the inner and the outer forces active in the creation of the eye became visible. The thinking in objects is transformed into thinking in processes and mobile pictures, into imagination.

Dr. Wilburg Keller-Roth continued her lecture with looking at the vowel tinging and the quality of the therapeutic consonant sequence and how it is active in the creation of our whole intestinal tract and works continuously while building up our substance.

The Sound Lives in Me as I Live in the Sound, Elke Neukirch and Tatjana Garcia Cuerva, MD

R. Steiner: “The light has inwardness.” The weaving between the inner and the outer creates a lemniscate. With color, one can be in the world thoughts. The third hierarchy, where color lives is fruitful for the second hierarchy, the spiritual home of speech. The living thought ether is color and color builds the spiritual counterspace of space.

Color in Movement

We started moving colors in space, starting with green. We “lifted” green into a lighter, yellower green and came to yellow. “Yellow is the radiance (gloss) of the spirit.” We looked closer at the quality of the movement yellow. Yellow is the *radiance of the spirit*. It has nothing to do with an egotistic “Here I come” yellow. We come to the radiance of the spirit by feeling into this quality of radiance with our gestures, the outer activity of “self-expression” becomes inner activity of tuning into the quality of becoming yellow.

Then we moved the color red and experienced that this movement comes to a halt. We cannot get further. We added violet, which gave a sheath to the warmth of red. We let the warmth cool down and experienced blue.

We moved on a lemniscate between yellow in the front part and blue in the back part, breathing between outward radiance and being enveloped by the blue sheath.

In standing, we radiated over the left side toward the back-space and while turning expanded into the cosmos (“I am in God”). Out there—in midnight hour—the Gods have to let go, and I will find the blue. We kept turning on the spot toward the front again. At the same time into my right arm came warmth with the red, while the left one held the sheath of blue and we end with a gesture, which is familiar to all of

us. Try it out. (“God is in me.”)

The light is inside surrounded by a blue sheath and held by the warmth of the red. Red has a relationship to yellow and to blue and creates a living boundary between both; otherwise they would fight all the time.

At the end of the sessions, we always shared the experiences with these qualities of movement and color. In this context, Elke mentioned, how the small child is so much closer to these experiences and is living in these sheaths around. Our time tries to rush them into hardening and functioning. If we work mechanically or physically on “overcoming” their reflexes, we disturb the work of the individuality and take away the light processes which are at work in the child.

Morning Lecture, May 19:

The Physiology of Inspiration, Dr. Armin Husemann, MD

The Word moves through the world and the world holds on to the word. The middle of the human being can only be understood through musical laws.

Dr. Husemann talked about the quality and function of blood vessels. In a very lively way, we came to an understanding of the difference between the quality of the venous system and the arteries. The venous system, carbon dioxide-rich, is related to reading and carrying information from the periphery, and can be compared to the “tree of knowledge” and the artery system, out of the cosmos carries oxygen to the “tree of life”. The astral body reins in the venous system, whereas the etheric body dominates in the arteries.

Dr. Husemann demonstrated the different sounds in the arteries and veins while listening with a stethoscope to his colleague’s Dr. Serge Maintier’s veins and arteries.

We heard the rhythm of the heart beat in the artery and a continuous streaming sound in the venous system. The breath regulates the venous system. During the in-breath we hear no streaming, whereas during the out-breath a continuous streaming occurs. We cannot hear a streaming during holding the breath.

When we speak, every sound makes an “imprint” into the venous blood flow and shapes the quality of this flow, which is read by the heart.

The vowel brings the streaming to a halt when we speak it loudly. The sound E creates a jamming up, the sound A does this less. The plosive consonants have more forming qualities, the L and M create a gentle even flow.

In speech the cosmic influence, living in the arteries and the information carried by the venous blood stream culminate. In the heart, we find a moment of stillness, of listening and understanding.

The inner wall of the blood vessels are made of a sheath of very sensitive cells, the endothelium, embryological created out of moving and then agglutinating angioplasts. This endothelium also is part of the ear. The whole vascular system can be regarded as a large ear.

We can see the polarity of outside – light – seeing – skin – calmness / etheric body; and inside – dark – listening/hearing – streaming / astral body.

Both sense-processes come from the time of Old Saturn. The twelve senses can be divided in seven outer senses and five inner senses. Lucifer and Ahriman, creating sickness and death, take hold of both polarities.

Through the Mystery of Golgotha the phantom of the physical body, the “I-structure” is saved. (Rudolf Steiner, Lecture 14 in *Spiritual Science and Medicine*). This higher I heals the inflammation on the side of the light, and on the side of the inner hearing, it heals the building of tumors.

In our regular language, Ahriman and Lucifer got hold of speech. Eurythmy brings the vowel into *light*, the higher I (I-structure?) brings the vowels out of subjectivity and makes us human.

The consonants are given *life* in eurythmy.

Through objective inspiration in inner listening and objective imagination in photographing ourselves in the movement, the sounds are lifted into a healing realm. Eurythmy comes out of the resurrection forces of Christ.

The Sound Lives in Me as I Live in the Sound, Elke Neukirch and Tatjana Garcia Cuerva, MD

What happens in listening? An inner space is required.

The ability to be in awe and wonder. Devotion.

Andächtige Hingabe – Contemplation/meditation

Frömmigkeit / Heartfelt inwardness

Vowels give us our humanness. The Moral world lives in the vowel and follows the laws of the pure soul. It leads to an awakening in the feeling realm. Being in awe and wonder is extended to devotion (lecture in the world of the senses and the world of the spirit).

Quotations by Rudolf Steiner:

“Awake in feeling and you are in the spirit deeds of the world.”

*“If you condense feeling to light
You reveal forming force.”*

“White becomes the Willing Drive of Being.”

[Weiss wird zum wollenden Wesenstrieb.]

Color in Movement

We began with moving the color white. How can we become white? How does white move?

We lifted our hands, sensing into the periphery in a very gentle, neutral way. Then Elke asked us to take a step forward so we entered the plane of the hands. The arms and the whole body were in one plane now in white. White is Infinite.

Afterward, starting out with practicing white, we added a light rose-lilac color (not to be mixed up with the incarnate color) and tried to capture this quality with our movements. How do we experience this? One participant said

it is like the sheath around a new-born baby.

Warm, soothing, living, cosmic....

We explored this quality for some time before adding a sheath of bluish-greenish color from the front and the back. What is the quality here? It has a holding, gently limiting quality, gives boundary and a living firmness. Then we added some red quality in the arm gestures, which drew all sheaths together and added a warm, incarnating quality. **Ah**

Eurythmy is a server to what comes toward me.

Morning Lecture, May 20:

The Therapeutic Word, Dr. Sauer, MD

“Die Seele die in Freiheit und Liebe das Leben gestalten will raumt im Leibe.”

“The soul that wants to create life in freedom and love, takes space in the body.”

Space is built through convex and concave qualities. We heard about objective inspiration and the secretion of the endothelium. The endothelium builds a sheath, which in sum is heavier than the liver, and works in a perceiving secreting way. It is sensible and is robust at the same time.

Pentecost verse:

“Only where sense knowledge ends

Is the portal found

Which reveals life realities

To soul existence...”

On this side of the threshold there is no life for our soul being. And before the portal are the adversary forces. We are to drive away the sleep and become more aware and awake.

In the first line of *The Foundation Stone Meditation* the Spirits of Strength are called upon.

Human Soul!

You live within the limbs

Which bear you through the world of space

Into the spirits’ ocean-being:

Practice spirit-recalling

In depths of soul,

Where in the wielding

World-Creator-Being

Your own I

Comes into being

In the I of God;

And you will truly live

In human world-all being.

For the Father Spirit of the heights holds sway

In depths of worlds begetting life.

Seraphim, Cherubim, Thrones:

Let ring forth from the heights

What in the depths is echoed,

Speaking:

Out of the Godhead we are born.

Rudolf Steiner

Therapy needs a diagnosis. How do we come to a diagnosis leading toward therapy? A Diagnosis is found in the interaction between the patient and the physician/therapist.

Therapist / Physician		Patient
<i>Ideas</i>		<i>Presenting a situation</i>
Thinking	<i>“Seeing through”</i>	Thinking
	<i>Forming a Picture</i>	
Feeling	<i>Compassion*</i>	Feeling
	<i>Suffering*</i>	

**Do you understand yourself? I feel understood.*

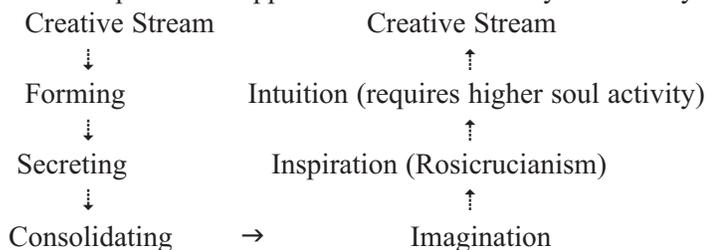
Willing		Willing
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The Will to Heal <meets> Will to become Healthy, Whole

“The patient shall be for the physician like a drop of dew, where no sparkle remains hidden.” Paracelsus

But our intelligence is too weak. There is no way without imagination. R. Steiner: “...with good will achieves to take into one’s understanding clairvoyance.” So, we need to get into a relationship with clairvoyance. I have to put myself into the picture, and learn to read what the patient reveals in front of me. The tree speaks to us; when we gaze into the firmament and take in all stars together, it leads to the capacity of inspiration.

Inspirations happen if we work inwardly in this way.



Then Dr. Sauer described the path of the soul into the spiritual world after death as well as the work of the hierarchies in the process of human pre-earthly development in different planetary stages.

Here on earth, we can perceive the physiognomy of the morality. For example, is a chest brave or cowardly?

What do the feet and hands express? How do they reveal the destiny?

In the sun sphere, we build on each other. “One human being speaks to another one his warm creating word.” “The Word meets the Word.” The human beings are words.

Experience the liberation once the inner being of the human being is touched. The highest foundation of medicine is love. A sick person shall be living as a picture with the physician day and night.

**The Sound Lives in Me as I Live in the Sound,
Elke Neukirch and Tatjana Garcia Cuerva, MD**

When we are on a path of spiritual development, this is connected with sacrifices.

- Imagination – Sacrifice of thought
- Inspiration – Sacrifice of Feeling
- Intuition – Sacrifice of the Will

Through the different cultural epochs, different faculties were achieved and others had to be sacrificed.

Intuition – understanding the divine word in the word. “Ponder about how the point becomes a sphere and still stays itself. If you understand how the sphere is still only a point, then come again, because then the infinite will appear infinite to you.”

The lily is the symbol of a free ego (I). The Annunciation Angel carries a lily.

Eurythmy

“Become upright *and then* experience a pillar from the ball of your feet to the forehead and experience this as I (ee).” (*Eurythmy: Birth and Development* – First indications for I-A-O by R. Steiner.)

What happens in the transition of becoming upright and then experience the pillar slightly in front from the ball of the foot and the forehead? We leave the personal space and enter the free space of Eurythmy. It is a sacrifice, which liberates us of the persona. Entering this space, we are connected with the etheric forces of the Christ and are free to engage in eurythmy. We looked at the spiritual-physical processes and health creating processes, by *listening* to a beautiful poem.

*O Man,
You are in balance
when in you Christ
and all around you is the light of the sun.*

*[O Mensch, Du bist im Gleichgewicht wenn in Dir Christ
und um Dich Licht der Sonne ist.]*

Albert Steffen

We listened to this poem, and then moved it in space to a simple form of a cross and a circle around.

Then, we moved it only with vowels and then only with consonants. This is healing.

Objective Intuition happens through the working together of vowels and consonants. How does this happen?

When the therapist speaks the poem, the will-feeling-character of the patient changes slightly. The etheric body dances in objective forms when we listen. The pathological becomes loosened through the activity of listening, since it is connected with partially falling asleep.

Afterward, moving the health-bearing objective vowels and consonants while silently speaking them inwardly has a restoring quality for the human organism.

We moved the poem once with vowels only and then with consonants only.

To experience the quality of beautiful and true and therefore health-bearing poetry and poetry that does not leave us free in this sense, we compared this poem by Albert Steffen with a poem from Mechthild from Magdeburg. In this poem, she expresses her desire to connect with the highest in nature pictures, but in a sensuous way colored by desire.

We also looked at the different cultural epochs in context with the Curve of Cassini and the development of the soul. In our time, the soul does not live in the air anymore; it lives in the light. Therefore, Hatha Yoga is not the movement of our time anymore, it is eurythmy.

WORLD EURYTHMY THERAPY CONFERENCE 2016

MORNING EURYTHMY GROUPS

GILLIAN SCHOEMAKER

The option of practicing eurythmy, singing or nature observation, in the light of the theme of the conference was offered every morning. Each session was 40 minutes in length. For eurythmy there were eight groups, each following the same format – we were to recreate the dynamic inter-relationships of the pillars of the small and large cupolas of the first Goetheanum.

The first day, we opened with ‘I think Speech’ and ‘IAO’, as foundations for all our work as eurythmists, and embedded in the intrinsic being of the building. Together we created the Zodiac circle, which was found on the stage beneath the small cupola, each sign represented by three people and moved smoothly and rhythmically, without the gestures. We found the innate dynamic of the Zodiac was to expand gradually outward, rather difficult in the smallish room available to us that day!

On the second day, in a larger space, we added the larger circle of the planets, which were represented by the pillars of the auditorium. Then, at the intersection of the two domes, in the place of the speaker’s podium, one person created the ‘I think Speech’ exercise. Now the task was to move around the respective circles, moving on each position of the exercise, and when one came to the podium, one slipped into the other circle – planets transforming into zodiac and vice versa. At all times the zodiac and planets maintained the awareness of their correspondences – each zodiac sign connected to two planets, imagining a line drawn across the inner space to form a complex geometry.

In addition, the group sculpture of the Representative of Mankind between Lucifer and Ahriman, whose place is at the back of the stage, was shown in the consonant sequence SMHM. We became aware there was an axis linking the sculpture of the Representative of Mankind, the place of the Foundation Stone laid in the ground midway between the Libra and Pisces pillars in the small cupola, and the Red West window.

The third day, we moved the Zodiac places *between* the ‘I think speech’ positions, and added the planetary gestures. Now the thrones at the base of the Zodiac columns were represented. They were oriented in horizontal pairs to various points on the axis line, where aspects of the complex geometry of the building intersected.

On the fourth day, the intensification increased, as each throne stepped forward it oriented itself toward the

sculpture and the appropriate words were spoken, and then stepped back again.

On the final day of the conference, all eight groups stood in the great Hall, grouped at the places of the pillars, the Red window, the podium and the Sculpture.

In profound silence the First Goetheanum, which still lives in the realm of the etheric, was recreated and made visible within the sheltering embrace of the second one.

It was a deeply moving event and a mighty deed for our time.



Gillian Schoemaker, Mary Ruud, and Dale Robinson at the WTE Conference held at the Goetheanum, May 16-21, 2016

REPORT ON WORKSHOP: FOUR STAGES OF KNOWLEDGE USING THE EXAMPLE OF THE SEQUENCE LAOUM AND “I THINK SPEECH”

ALLA BIKCHURINA

At the Second World Therapeutic Eurythmy Conference, I chose a group which was led by therapeutic eurythmists and an anthroposophical doctor from St. Petersburg, Russia (Marina Rykina MSc, physician, Saint Petersburg, RU; Olga Rozanova, master’s degree, eurythmist, Saint Petersburg, RU; Margo Denisova MSc, Saint Petersburg, RU). This multinational group included doctors and eurythmists from Japan, Portugal, Slovenia, Georgia, Russia and the United States.

The themes of the seminar were: The four stages of knowledge using the example of the sequence LAOUM and “I think speech”. The experience of the human being in space (“I think speech”) and the therapeutic essence of the eurythmy forms. The experience of the consonants in building the human body (evolution sequence). The evolution of the human soul through the experience of different vowel sequence. The therapeutic word (sequence) L A O U M.

First day: Perception, physical body, earth

The first day was dedicated to the physical body, the perception of the world, physical senses, and thinking based on it with the following exercises:

1. We experience the process of perception when we observe different plants. The observation of different external forms in plants such as straight, convex and concave shapes led to drawing different plant forms.
2. Moving straight and rounded forms.
3. "External win" as a principle of action of external forces from the periphery and "Internal win" as the principle of the forces acting inside.
4. The exercise "I think speech" as an experience of forms and planes in three-dimensional space.

Second day: Imagination, etheric body, water

Creative cosmic forces acting through the ether, descend to us from beyond the planetary spheres of our cosmos to form all that is on earth and in the earth. The forces of the planets modify or alter them. They oppose those forces which in man and in the earth perceive these formative forces and turn them into something solid. These forces can be called curing powers. In man, they are present as the forces which plastically shape the organs. Down into the lower regions, closer to man they densify themselves and "if what is consolidating becomes conscious it becomes Imagination." From Rudolf Steiner's *Anthroposophical Spiritual Science and Medical Therapy*, Chapter 9, GA 313

A lack of imaginative power in man can cause organs to lose their forms, and we can attract and condense them through eurythmy consonants. So, Rudolf Steiner described the case from his practice when consonants were given to a child with an enlarged, misshapen head and severe fatigue. The presence of parasites also indicates a lack of imagination in man.

So these forces operate from the outside to the inside shape of the human form and its organs. These forces, of which a person is not aware, are acting inside of them unconsciously. The awakening of human consciousness in the process leads us to imaginative consciousness, the second stage of cognition. At the conference, the following exercises were suggested for the realization of imagination through eurythmy:

1. Observation of plants and the creation of their internal or artistic image.
2. The exercise "I think speech ..." as an experience of the process in the stream of time.
3. Speaking consonants to experience the action of external, plastic, formative forces. The observation of the eurythmy figure of the sound B and the performance of the sound gesture of the matching colors creating an internal image and observing yourself from the outside when you do this gesture.

Third day: Inspiration, the astral body, air

When we come to inspiration we come to the forces which inspire the human being through breathing and structure him through breathing as much as the human being can transform or digest those forces. (GA 313, Ch. 9.). The awakening of

human consciousness in the process leads us to inspiration.

We did the following exercises:

1. Sounding and hearing. Listening to lyre sounds and experiencing inner space.
2. Performing gestures to the C major scale and experiencing through our bones radiating gestures in exact geometric angles: standing, stepping, jumping.
3. The connection of musical tones and vowels.
Big "A" exercise. Jumping, like shaking and aligning.
4. Exercise "I think speech ..." the experience of radiation from the center.

Fourth day: Intuition, "I", warmth (fire)

When you ascend to intuition, you ascend to the creator, which is followed in your plastic form from the outside world as being substantial. The awakening of consciousness in the process leading to an intuitive level of cognition.

The exercises given on this day:

1. The LAOUM sequence as a word: healing, harmonizing the forces due to the alternation of consonants and vowels. Intuition, as the awareness of the essential, formative forces. Eurythmy makes the streams of ether forces conscious indirectly through the physical conscious movement. Eurythmy is thus a tool for the development of imagination, inspiration and intuition.
2. L-M as breathing outwardly and inwardly, expansion and contraction.
3. AOU as the ancient sounds, on the one hand leads inward to themselves, (the contraction of the aura), and on the other hand, connects with the spirit world.
4. Parabola
L – Etheric formative forces of the cosmos, overcoming the force of gravity.
In front of that: Intuition
A – Secretion and reception (kidneys, lungs)
In front of that: Inspiration.
O – Rounding, consolidating, soul enlivening
U – Spiritualization consolidation process.
In front of that: Imagination.
M – Formation of physical organs (including sensory organs, which are capable of perception).
In front of that: perception of the physical world.

- L – Breathe etheric forces,
Ah – receiving (Venus)
O – Soul enlivening, recognition, wisdom (Jupiter)
U – Introduction to the area of warmth, of the spirit (Saturn)
M – Exhale or inhale the etheric forces in the human – the ideal ether man.

The exercise "I think speech" with the experience of form, and the angel behind these words. Then, in six different languages, as the completion of experiencing the Trinity and Whitsun (Pentecost).

COLOR WORKSHOP LED BY
DR. JOHANNES WEINZIRL AND HANA GITEVA
CAROL ANN WILLIAMSON

Some workshops we take to enhance what we already know. Others we join to explore uncharted territories. My participating in the color workshop was in the latter category. Of course, being a eurythmist, I know about color! Nevertheless, I have never been able to begin to decipher Goethe's Theory of Color. For me, it has spoken a foreign language which I could not fathom. But I wanted desperately to embark on this journey of discovery! In that, I was ably rewarded by the joint efforts of Dr. Johannes Weinzirl and Hana Giteva.

We explored a number of subjects. Some of the topics were:

- Light and Darkness
- Looking Through the Prism
- Dark and Light Spectrums
- Mercury Staff in Colors
- Incarnation Color
- The Four Ethers
- Image and Lustre Colors
- Inner Space, Outer Space
- Nerve Sense, Rhythmic and Metabolic Systems
- Smaller and Greater Thresholds
- Reading the Colors of Our Patients
- Colors and Soul Moods

Some wonderful quotes:

"Color is soul."

"It is only eurythmy when the movements become colors."

"The space becomes filled when the colors appear."

Of special interest was the relation of the threefold human organization to colors.

The Nerve-Sense System is composed of the darker colors, violet and blue, and has self-contained rounded forms. These forms, when unchecked, can lead to sclerosis and tumors.

The Rhythmic System is comprised of the balanced colors of green, located in the solar plexus.

The Metabolic Limb System is expressed through the warmer colors of yellow, orange, and red. These activities are in the blood, the stretching of the limbs, and extend outward. Too much of this activity tends toward inflammation and fever.

For Soul Moods, one can observe a patient. If a soul is too filled with blue, it leads to depression. If a person embodies too much red, there is tendency to mania. Passivity without movement is expressed through green. Hyperactivity shows in too much yellow.

Yellow is the color of joy, orange is courage for the deed, red is completing the deed, blue is longing, and indigo is quiet (Ruhe).

We began our classes by looking through prisms, and

seeing the color spectrums. We heard about color theory. We looked at backgrounds, with white juxtaposed against black. We also looked at black next to white. The results were different. I confess I did not really understand what was happening at the time. But fortunately, this motivated me later to get a prism. I bought some books on color theory. I began to research the colors on my own with a prism. The results were fascinating! There are two kinds of spectrums, one related to the light, and the other to darkness. I also discovered that the "Incarnation Color" was different than I thought. It is more of a ruby-magenta hue. This was very exciting for me to explore!

After these activities, we engaged in eurythmic movement. This was lead with competence and sensitivity by Hana Giteva.

We started first with darkness. Each had a partner. One showed the movement for blue, and the other watched. It was interesting to see how the darkness developed gradually through the rounded gesture.

The next day we moved to green, also with partners. This was less tangible to observe. There was not so much a space that was created, as a rather undefined mood. Hana asked us, "What is the threshold of green?" We gave assorted answers.

Later we explored yellow and the streaming-out movement. From the dynamic outstretching of red from below upward, we tipped our arms backward for the night colors. (I was very glad she explored this gesture, as I have been continually puzzled by it.)

Then we moved to the form of the Mercury Staff. We divided into two groups. The first group stood at one end of the room, in the black gesture. The second group at the other end of the room stood making the perpetual white movement. Then the black group started to move. They moved to the right curve with the violet gesture, to the left with blue, to the right curve with light blue, around the farthest end point with green. Then they moved with green around the outermost curve facing the white group. From there they started to return home with yellow in the curve to their right as they turned. They turned to the left in orange, to the right curve with red. Then ever so gracefully they turned slowly around in the night colors, with their arms moving backward as much as possible.

We talked about the different parts of the Mercury Staff. The first part is a kind of deep trance, the middle is a sleeping consciousness, and the last part is dreaming. The first part relates to Intuition (spiritual-soul in the body), the second is connected to Inspiration, with a listening quality. The third is a picture of the future, relating to Imagination.

One can also relate the Mercury Staff to our planetary evolution. We begin on the first curve with Saturn, the second with Sun, the third with Moon, and around the back with Mars. Then to the right returning home is Mercury. Jupiter and Venus follow, with Venus ending the movement.

We divided into groups, and some were able to watch

the movements through the Mercury Staff. It was wonderful to behold, to see the transformation from darkness into light, and then back into darkness with the night colors.

I am very grateful to the efforts of Johannes Weinzirl and Hana Giteva for stimulating me in my ongoing work into the realm of colors. They covered a lot of material in a short amount of time.

I also want to thank Dr. Weinzirl for all his work in making this conference happen. He was one of the key planners and coordinators for the whole thing. Kudos to him!

ETHERIC RESEARCH ON PLANTS AND WATER

EURYTHMY WITH TANYA BAUMGARTNER

MARY BRIAN

In this afternoon workshop Tanya Baumgartner spoke about her work doing eurythmy gestures on plants and water.

More than ten years ago, Tanya started with making eurythmy sound gestures of the four elements: B, earth; L, water; R, air; and S, fire around “Glyzinien” seeds, which were then planted and further treated with the eurythmy gestures. After two months, the leaves on the plants treated with “B” were wider and their tips turned inward; after a longer germination phase, the “L” plants showed more growth than the other plants; the “R” plants had finely chiselled leaves that soon were taken over by spiders and looked unwell; the “S” plants reacted with a strong unfolding of tendrils. The plant growth definitely mirrored the different qualities of the eurythmy gestures, right into the leaf formation.

Starting in 2004, further experiments were undertaken with “B” and “L” on six different plants. The “B” eurythmy gesture starts from the periphery and concentrates more into its own bounded space, while with the “L” eurythmy gesture, the inner and outer spaces are constantly changing and interpenetrating. In a certain way, these sounds have polar qualities. And so were the results reflected in the plants. In general, the formative forces of the “B” gesture led to thickening, contouring, restriction of upward growth in the plants, while the “L” gesture led to a more linear stretching, finer structures, more transparency and lightness.

Tanya explained in detail a procedure for the Bryophyllum plant. Each plant was treated for 10 minutes per week for one year. In general, the “B” plants gained mass, while the “L” plants spread up more toward the light. The plants were then just watered and tended, but were not given any more eurythmy-sound treatment for the second year (with not much more visible difference) and then for yet a third year, when the difference in growth became very visible. After four years (still no eurythmy treatment), the “L” plants “tilted over”, while the “B” plants were still strong on the bottom and had grown up higher. By the fifth year, the “L” plants tended to have small flowering stems higher up, while the “B” plants were still flourishing.

Tanya described how each plant has its own character. It may be watery, plump, established, or sensitive. Each plant reacts differently. For instance, if she does “B” too strongly around a little plant with a green cap, it bends its head over.

As well as the shape and growth, the tastes and smells of plants can be affected. For instance, with water cress, treatment with “B” leads to the sharpest taste, and the next most effective sound is “L”. When treated with “K” the taste of cress becomes less sharp and it smells more stinky.

There are so many variables: How often? How close should the therapist stand? (It goes in oscillating waves: seven meters away is more effective than two meters.) The place? Different therapists? Men or women?

It is important for the therapist to do the eurythmy sounds very objectively, out of the being of the sound. Tanya works very strongly with the colors as described in the eurythmy figures given by Rudolf Steiner. For instance, for “B”: start from out of the periphery, concentrating on a far point, in a radiating yellow, then absorb and concentrate inward in blue as the hands enclose, and warm with red at the end.

A few years ago, a farmer asked Tanya to come to his orchard and treat his apples so they would become sweeter and crisper. This farmer loved his apples. He would talk for hours about them, like a play in a theatre! The trees were to be treated with eurythmy gestures seven times over a period from blossom to harvest. First Tanya had to form a relationship with the apple trees. She sensed the spring mood, like butterflies. She stood in the soul gesture of “Communication” (Mitteilung), with the upper right hand “giving” in a red-orange colour, and the lower left hand “receiving” in a violet colour, trying to sense what the trees needed.

For increasing sweetness, Tanya used a sound sequence containing the planetary gesture of the Sun, O, U, and P. This sequence of sounds did increase sweetness in the first type of apple (Ariwa). The second type of apple (Rajka) was already very sweet to start with, and the eurythmy sequence decreased the sweetness so it balanced out more harmoniously. For increasing firmness and crispness, Tanya used Mars, E, Moon, and T. The farmer was well pleased with the results, and wanted to install a eurythmist in his orchard!

Tanya and her colleagues have also done research on the effects of eurythmy gestures over water with very interesting results which are written up in the ArteNova’s various publications. I asked Tanya what sounds one could form over tap water to make it more living. She said, “Try “V” or “S” or “W”, something moving.” This will affect not just the taste, but also, “How do I feel inwardly, etherically, after I drink?”

This research is carried on at Institut ArteNova in Basel, Switzerland. There are several publications in German, and one that I know of in English: “EURYTHMY and its Effects on Plants and Substances”. There is more information about this work at: www.institut-artnova.ch

"THE CHILD AT THE RUBICON"

WORKSHOP WITH MARGRIT HTISCH

Margrit Hitsch, a therapeutic eurythmist from Bern, Switzerland, presented the workshop, *The Child at the Rubicon*. The many participants came away with a wealth of exercises and inspiration, some of which are presented here.

Background: The Rubicon River flows near Ravenna, Italy and is reddish in color due to its rich iron content. It was on its banks that Julius Caesar laid down his weapons and prepared himself/ego/ich for three days and nights en route to an illegal battle for Rome. Once over the river, there would be no turning back. (Hence the term "crossing the Rubicon" has come to mean "committing irrevocably to a risky or revolutionary course of action"). Taking place in Israel at about this time was the birth of Jesus and the seed of the real ICH which then streamed out into the world.

Manifestation in Children: During the ages of nine to twelve years, the child faces its own Rubicon, one of the biggest moments in life. It is "like the night before the light can shine in the window". The child may be pale, shy, pulling back, having stomach and head aches, facing fears and doubts about self and family. Girls may appear more outwardly despondent than boys. Sometimes there are strong illnesses via the lungs, the breath which help strengthen the incarnation process (e.g. Novalis, Goethe). Medical issues must be addressed with the awareness of doctor, parents, teachers. A fight ensues between the etheric and astral bodies. It is when the ICH/I is born inwardly and the ICH/I consciousness gets a new Gestalt. It is the time to plant the seed of the real Christ ego. It is when the Atemreife/mature breathing ratio of 4:1 is established as well as the balance between the head and the metabolism. It is first at age nine that the child develops the feeling of reverence and awe and can begin to pray. It is when Ahriman takes over the lead from Lucifer. It is the age Steiner wanted children to begin school. It is when children may first go along to funerals.

The child must cross the Rubicon. Today many children do not go through it fully or correctly. If not, then future problems, such as drug/alcohol addiction, psychiatric issues, anorexia, depression, even criminality, may appear in them as adults. It is never too late for adults to cross the Rubicon.

Supports: It is vital to know the child's half-moon node = roughly, 9 years, 3.5 months, 2-3 days. At this time a window opens to the cosmos, and the Ich shines light into it. It is important to never change the class teacher during the Rubicon year. When, after an absence due to a health or other crisis, the child returns to school, it is very important for the teacher to be responsive and happy to see the child. The child sees the world through the teacher, thus the child waits for the "right word(s)". And therapeutic eurythmy can help the child with this major life transition by strengthening the rhythmical system and the I. The goal is to bring the child to the middle,

to support the inward birth of ICH/I.

In the Classroom: I, A, O (Please note: I, A, O are spoken/gestured as in the German: Ee, Ah, Oh) Margrit described how she would go to the third grade classroom, stepping in after the morning verse. She would stand at the front of the room and lead the teacher and children in doing IAO and TLM.

Week One: Each day all do IAO with the jump 3 times (3x); and do TLM 3x the first day, TTLLMM 3x the second day, and TLM and TTLLMM 3x the third day. (T on toes, L with x legs, M with rocking legs)

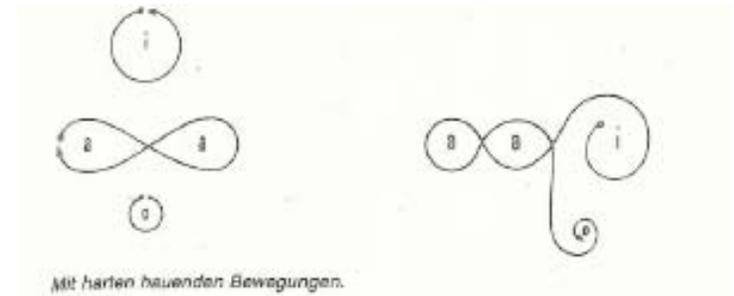
Week Two: Margrit would chose three children to do the Week One exercises in front of the room. She would stand at the side of the children.

Week Three: She would ask for three volunteers.

Week Four: She would ask for one volunteer.

Each week, after each class visit, she would also take four to five children, each alone, for one block.

At the end she would have seen all the children.



In the Therapeutic Eurythmy Room: IAO (with form above)

1. Gestalt IAO 3xs.
2. I in the body, A up on toes, then down to flat feet, O standing, O begins in inner upper arms, 3xs.
3. IAO as a word with A jump, 3xs.
4. IAO from large to small: with whole arm, first begin right, then left, then both; forearms; hands; fingers—A between pinky/ring and rest of fingers; O with thumb and each finger from pointer to pinky; legs; feet.
5. On IAO form from Steiner (See E. Baumann's book, *Aus Der Praxis der Heileurythmie*, p.15—form on right side of page). Practice form 3xs, then do with arms. Always begin in center of lower left spiral, taking I up, A in the middle, O from above down. This form may be done by one or three persons and can be done in canon. [Form on right side above.]
6. IAO "Hauen" (written by Mary Brian)
 - a) In standing, start each sound from above and bring light strongly down, the edge of the hand like a knife. The Ah, bring down and to the back.
 - b) Then do on the form (See Baumann book as noted above, p. 15, form on left side of page). Bring each sound gesture strongly down at the beginning (in standing) and then move the form with the gesture in the lower (will) zone.

I as small circle, laying in front of you, you stand at the mid-bottom. Start at bottom and move to the right and

forward (counterclockwise).

A horizontal lemniscate: Start at far mid-right and then move backward and to the left.

O circle like I, but even smaller. Start mid back and move right/forward, counterclockwise. (Your starting point is always the same point in space, the forms change. Turn the page upside down for the right directions.)

An exercise (written by Mary Brian)

- a) Legs into Ah: first right foot, then left foot
- b) Both arms upward into Ah gesture above
- c) Feel quiet center in heart. Hands on heart. Feet together.
- d) Walk 3 steps forward as open arms into Ah on horizontal, palms up
- e) Walk 3 steps back, arms go down (in Ah) and behind back.
- f) Swing arms 3xs in Ah: arms start from down, and end down. Hands into heart.

Verse by Herbert Hahn:

Den Starken besiegen is wachere Kraft. (a)

Sich selber beherrschen ist höhere Kraft. (b) (c)

Den Schwachen zu helfen ist beste Kräfte. (d, e) (f)

Other exercises:

Pentagram surrounded by harmonious eight with Rudolf Steiner's verse for the pentagram:

The light of the sun brightens all space when dark night is past.

The life of the soul is now awakened from restful sleep.

Oh thou my soul, give thanks to the light.

In it shines forth the power (glory) of God.

Oh thou my soul, be strong for deeds.

Wir suchen uns, wir leben uns, ganz nah (the form, then the sounds E, G, O, one sound for each way. EGO (to help the iron in the body) E: 4xs Dexterity E; G: 2xs with upper arms; G legs: knees together, then push out from upper thighs; O: arms in the middle

Side step/kiebitz with hands at rest.

Dexterity E moving, skipping.

Yes/No—helps child learn to distinguish good and bad, if child lies and does not feel shame. Do in standing, with iambic, short-short-long/yes, short-short-long/no, eventually accelerating.

Verse: *Zur Tat sag ja/Zur Schein sag nein/Lass nie den Trug/Lass nie den Schein/in Herz hinein.*

Sympathy/Antipathy—helps child learn to distinguish moral and immoral.

Love E; Hope U—do not go up on toes at end.

Rod exercises (easier to show than describe)

AH—Ah comes from down upward

HA—H really pull in arms, snap back so shoulders come together; A arms down, legs jump into A the last/fourth time.

Rhythms: hexameter, iambic.

*Written by Susan Walsh,
with contributions by Mary Brian*

Reference Books:

Peter Selg. *I Am Different Than You.*

Mona Ruef. *Rubikon: Eine Sammlung von Werke von Rudolf Steiner* (Persephone Verlag)

Elisabeth Baumann. *Aus der Praxis der Heileurythmie.*

IMPRESSIONS FROM THE CONFERENCE

CYNTHIA GELDER

I am still acutely aware of the depth of the work, the immense planning that went into the conference, the creative ideas that were brought into reality and the beauty of the Goetheanum itself. To begin each morning with the geometry of the first Goetheanum was a rare opportunity to come closer to the wonder of this building. It was mentioned by Sabine Sebastian that the ether body contains endless wisdom related to geometry, with the planets and zodiac represented in movement, something one could only live through in a place swarming with eurythmists, as bees in a hive. This gave me a better appreciation for the concrete columns and their shapes, but I can imagine that the wooden carved shapes would have spoken more eloquently.

Starting the conference with a performance of the Bach Fugue with forms by Rudolf Steiner was very lovely; I can't recall the exact significance, but maybe it was the first performance in the finished Goetheanum? Among the many performances, the Foundation Stone stands out, as well as the seven Planetary Seals moved very expressively by various groups. Margret Tiersch's group moving the imagination of the eye formation in embryology was a visible imagination that one wanted to see again and again.

The lectures were given by doctors with extensive experience working with therapeutic eurythmy. They shared many insights into the working of sound. Here, Dr. Armin Husemann comes to mind with his experiment on stage attempting to measure arterial pulsing and vein effects of various sounds being articulated by the patient. In this way an attempt to picture of the movement through the veins while speaking sounds was achieved. He demonstrated that each spoken sound produces a uniquely configured turbulence in venous blood. Husemann also described the way form happens when movement is stilled. To quote: "Was nicht bewegt, verklebt." [What does not move, gets stuck.] This was in relation to flow of blood through the veins. Dr. Husemann's work is referenced in *Speech – Invisible Creation in the Air: Vortices and the Enigma of Speech Sounds* by Serge Maintier, available as a paperback book from eBay. [Also on YouTube]

One last comment on the humorous performance by Anne Marie Bashlin and Angelika Storch, in which many lively poems from Morgenstern, Steiner, and the famous Anonymous were performed to the delight of all, and recited masterfully in a way reminiscent of older speech artists I had heard long ago. To see these creative, ingenious artists, still so lively in their later years, was a real inspiration!

LETTER FROM TRUUS GERAETS

Let me first express my sincere thanks for making it possible that I could attend this so important event. Having also attended the first International Heileurythmie Konferenz in 2009, my comparison is that this conference was very much future-oriented:

Through the recognition that therapeutic eurythmists can be authentic healers in their own right without depending foremost on the co-operation with the doctors,

By “demanding” that in the next conference the keynote presentations should also be filled by eurythmy therapists, not only by doctors,

By realizing what a most precious gift we have been given, which is still hardly recognized in the world as compared to yoga, body-mind integration, etc.

By realizing that it is up to us to represent eurythmy therapy in such a way that we use a language people can understand as well as being pro-active in our connection to the Anthroposophical Medical world.

My two most important events were Dr. Sabine Sebastian’s Impulse–Presentation about the connection between the geometry of the “Grundriss” forms of the first Goetheanum in relation to learning to observing, recognizing and the healing of Karma.

The other deep impression I received from Dr. Arnim Husemann on the Physiology of Inspiration.

My working groups were # 12 on Chronic Fatigue (1x), # 4 on the Skin (2xs), of the Specialist courses # 35 Michaela Gloeckler (1x), # 36 Mareike Kaiser (Teeth).

I have one regret that I did not offer a workshop on my Letter Images, including drawing these forms, as well as ,moving them and realizing the contribution these could make to the total understanding of eurythmy.

COUNTRY GROUP MEETING, NORTH AMERICA:

UNITED STATES AND CANADA

May 17, 2016

Second World Eurythmy Therapy Conference

Goetheanum, Dornach, Switzerland

Therapeutic eurythmists in attendance from North America:

Brigida Baldszun, Spring Valley, NY

Alla Bikchurina, Chicago, IL

Mary Brian, Vancouver Island, Canada

Susan Eddy, Detroit, MI

Cynthia Gelder, Barry, Ontario, Canada

Truus Geraets, Altadena, CA

Maria Helland-Hansen, San Francisco, CA

Keith Hess, Eugene, OR

Linda Larson, New York, NY

Martha Muller, Vancouver, Canada

Catherine Padley, Seattle, WA

Andrea Preiss, Seattle, WA

Dale Robinson, San Francisco, CA

Roswitha Robinson, San Francisco, CA, Eurythmy supporter

Mary Ruud, Milwaukee, WI

Gillian Shoemaker, Glenmoore, PA

Mary-Lou Taylor, Battle Creek, MI (originally from
Göppingen, Germany)

Susan Walsh, Washington, D.C.

Carol Ann Williamson, Spring Valley, NY

What lives in our country, and in North America?

Mary R.: There are anthroposophical initiatives in her region, biodynamic farms, and different possibilities for eurythmy.

Brigida B.: She experiences schools in her area of New York State as being surrounded by fear about money. In her school the eurythmy budget was cut; her area is penetrated by fear. Green Meadow Waldorf School hired two eurythmists and fundraised for a budget. She is paid for lessons taught rather than attendance at school and she does not want to have to fight for payment.

Linda L.: Some Waldorf schools are taking on more and different approaches for student support. This can affect the funds and spaces available also for eurythmy therapy. And sometimes these approaches can almost replace the existence of Care Groups. Doctors and Care Groups can focus also on roles played by the health and well-being of the children/students, including their soul-beings.

Susan W.: She receives many requests for eurythmy therapy, but cannot honour them all. There is no other eurythmy therapist or anthroposophical doctor in the vicinity. The school has a doctor, who comes once a year for one week to do observations on the children. The good news is that until now she was paid by parents, but as of this year the school pays for eurythmy therapy and refers pupils to her. The school finally recognises eurythmy therapy, also in their budget.

Andrea P.: At Seattle Waldorf School she is employed 75% by the school as their eurythmy therapist. This seems to be an exception in the US. Her position was created after an internship she completed at the school. She works together with two other Lower School experts in the Learning Support Department (LSD). It’s going well with LS team, the three hold LS programs from kindergarten to high school, and they have adopted another smaller school in Seattle. There are no problems and she wishes this to be the case for everyone.

Andrea, part of the ATHENA Board, has lots of ideas.

Susann E.: Works at the Detroit Waldorf School and is the AWSNA Representative on the ATHENA Board. She is working to promote Therapeutic Eurythmy positions through AWSNA, the Association of Waldorf Schools in North America.



[Photo by Gillian Schoemaker]

At the very least, eurythmy needs to be part of a Waldorf school to get accreditation. (*This is currently not a requirement and we would think it should be!*) Susann has been working on a eurythmy therapy issue for an AWSNA journal to make Therapeutic Eurythmy more accessible and would like more material for people to read about eurythmy.

Truus G.: She knows a doctor where she had been working in her former school. Then she moved to another area to be close to, and to work with, an anthroposophical doctor, but no collaboration has taken place; the faculty of the nearby school suggests that she is not qualified enough. This might be due to fear. Parents who want their children to have eurythmy therapy have to come to her place. Presently she is working with 27 children. She explains to parents what she is doing and keeps contact with parents, as well as the teachers of the school.

Keith H.: One doctor is connected to the school, but he has not yet referred any people for eurythmy therapy. It was proposed in school that instead of having a budget for eurythmy therapy, there would be a general therapy budget which can be used for sessions like craniosacral therapy, remedial lessons, etc. He did get some support from the school through that fund, but most support comes from parents of the eight children.

Dale R.: He is in private practice and works with Dr. Susan Johnson, who is in his area and who sees many children with concerns based on their lower senses. He sees the need to help parents and teachers understand that these children have medical conditions. He has the vision to convince doctors to look at these conditions also as medical problems, not just emotional ones. These conditions will only increase in the future. The language that people are using for these conditions are mostly used for physical conditions, however with anthroposophy we can understand the configuration of a child and illuminate their condition from an anthroposophical perspective, using developmental language. He is part of the ATHENA Board.

Maria H.-H.: She is employed 80% at the Waldorf School of San Francisco. The eurythmy therapy for all the children she sees is paid for by the school and all are very open to eurythmy therapy. She regularly tells teachers about her work with the children and the reason for progress or lack thereof. She finds no problems with anthroposophy or anthroposophical terminology. She works with three doctors.

Impulses for the Future

These are contributions, stating individual opinions and suggestions.

Educate teachers and parents about eurythmy therapy. Help schools to take up the suggestion if a doctor gives a referral for eurythmy therapy. Waldorf schools must have an understanding of eurythmy.

Free the therapists from Waldorf schools. 'We are bigger than that!' (To not be dependent on the work in Waldorf

schools, yet it is needed in the schools, too.)

Still continue to also support eurythmy therapy in Waldorf schools where it can be very supportive on many levels and provide many benefits to students.

Help more schools to have school doctors, i.e., identify doctors for the location of schools, and look into how this can be facilitated to happen.

Build a fund to support patients who need eurythmy therapy, but can't afford it.

Strengthen the picture of eurythmy therapy to the outside world.

Learn to feel good about what we're doing.

Offer classes at community colleges and YMCAs.

Target national societies for autism, knowing how effective eurythmy therapy is for this condition. Autism is an epidemic and the country does not know what to do about this. The same is with allergies. We must present eurythmy therapy professionally. Choose one or two issues where eurythmy therapy can make a difference, being confident and not apologetic!

In newsletters write articles about eurythmy therapy that are available to patients.

Give artistic eurythmy classes with therapeutic elements to people who cannot afford eurythmy therapy.

Go to senior exercise community centres, however, they may be hard to break into if they have their movement activity already set up. We need to be very professional up against other modern trends.

Collect case histories and quotes from parents and put together substantial things for people to read in magazines like Lillipoh and Renewal Magazine.

Create funds to help parents pay for eurythmy and extend this support to teachers in schools who are stressed out to let them feel the value of eurythmy, also make it available to parents.

Demo video of eurythmy sessions to show at different places and publish on YouTube.

ATHENA to take on people who could create a report that comes from the association. Not a private initiative, a professional presentation to show how you would treat children, and giving support to one or two teachers.

Eurythmy club for faculty and staff with 20 minutes of therapeutic eurythmy; everyone could come and say what problem they have and then, before spring break, show something of what they have worked on to entice more teachers to join.

Personal initiatives are really good, but we need to do something on a national scale. Pick a subject and find people who can create a presentation of it.

*Respectfully submitted,
Linda Larson and
Andrea Preiss*

PRIVATE PRACTICE MEETING**Second World Eurythmy Therapy Conference**

PRESENT: 11 people total (4 working in Germany, 2 in Austria, 1 in Spain, 1 in Brazil, 3 in USA/Canada)

The meeting had a total of 11 therapeutic eurythmists, from Germany, Austria, Spain, Brazil and North America, all very dedicated and hard working, but with many challenges. There are not enough anthroposophical doctors, or the doctors do not have time, or the doctors are too far away to meet with. Only two of the participants worked in Waldorf Schools. The others needed to provide their own therapy space and pay for private insurance. Only four out of the eleven eurythmists worked full-time, and were able to make a living practising therapeutic eurythmy. Of the total, six had their own studio, six rent elsewhere, two had space in Waldorf schools (numbers overlap).

Are patients reimbursed from insurance? In Austria, only if patient is paying a very high insurance.

Fee: Is it comparable to physiotherapy? (In San Francisco, CA, physiotherapists charge \$160/hr. or \$80/1/2 hour.) For therapeutic eurythmy sessions:

CA: (Dale) charges \$75/ 30-45min. (about 65 Euros).

Austria: (Marieke) charges 45Euros/1/2 hour, 90 Euros/hour (adult). This is more than a physiotherapist earns in Austria.

Germany: 30-40 Euros per 1/2hour; Brazil: less than physiotherapist; Canada: \$40 per 1/2 hour.

Insurance: Most have private insurance (malpractice). No one has ever had to use it. If work in private practice, a therapeutic eurythmist pays own insurance. If one works in a Waldorf school, the school may pay part. USA: TE must pay own social security insurance (pension)

Do you get referrals from a doctor?

Brazil: from teachers, private

Austria: TE sends patient to doctor for diagnosis, so eurythmist can work together with doctor. (This makes the doctor more awake to the benefits of therapeutic eurythmy.)

Dale explained the ATHENA letter to PAAM, approving new guidelines that therapeutic eurythmists could use their own judgement with a patient if no anthroposophical doctor was available. For a physical illness, TE would ask for a referral from the patient's doctor. In North America, we are striving to work together with anthroposophical doctors: IPAM, before physician training, physicians and eurythmists come together for a day.

In Austria, doctors do not have much time or desire to work with therapeutic eurythmists. It is important to have a therapeutic circle, including a doctor and a dentist. Most therapeutic eurythmists work on their own.

Burning Questions

1. Working with anthroposophical doctors. In Germany, there are too few anthroposophical doctors. In Brazil, there are many anthroposophical doctors, but people are far apart geographically. They are trying to organize themselves.

2. Earning a living: Who earns enough to make a living from their practice? Very few.

3. Mareike is trying to develop a newsletter for each country to help new therapeutic eurythmists: "Forum Heileurythmie". She seeks someone to write for the Journal telling of the special situations or problems in each land.

SCHOOL FIELDS OF PRACTICE MEETING

May 18, 2016

Contacts: Marieke Kaiser and Andrea Marquardt-Preiss

Seventeen Eurythmy Therapists present, from countries including Germany, Middle Europe, Netherlands, Sweden, Switzerland, and the United States.

What are the impulses for the future?

Comments and questions:

How to get additional and new forms of support for TE in the schools, for instance from corporate companies, for medical/healthcare system to work together with the pedagogical aspect? Where do we start to identify and establish this support? One example is the charter system, but it has many restrictions.

From the country meeting yesterday it emerged that they think TE should be more a part of Waldorf than it is. To have a weaving of the pedagogical aspect (a quiet healing) and what we bring with TE (a more specific and focused or intensive healing) but which also relates strongly to the pedagogical – how to make this more conscious in the schools.

An TE from Germany will offer TE to the new teachers, also small evening classes for parents and teachers

To talk with teachers after finishing a Block of TE with a child, and to give the teachers the report to read before it is finalized. Then they can notice changes more.

The genius is the curriculum that has everything in it. It is ahead of the human development of the child, and it is not fully penetrated by the by the teachers. The ET needs to be more present. Claudia Schneider said she will write about the Waldorf curriculum.

The curriculum is being changed in some schools, for example, with more importance being put on extra classes, and time spent with children and meetings with teachers related to learning support, sensory motor integration, and approaches focused on academic and head activity, also being done with younger and younger children. How can this be in a balanced relationship to the essence and initial intention of Waldorf?

A suggestion was made to strengthen eurythmy and TE in the Waldorf trainings. Mareike's wish for the next TE Journal, that someone will take up the task to write 1,500 words about their particular school life.

Another question from Mareike: Who wants to form a group working on the task of writing an article or study about the second seven years in life?

Respectfully submitted, Linda Larson



ATHENA

Association for Therapeutic Eurythmy in North America
in connection with the Medical Section, Dornach, Switzerland

Presents:

*Neurological Conditions – Experiencing the
Approach and Potential of Eurythmy Therapy*

A Pre-IPMT Workshop
Saturday April 22, 2017 9:00 A.M. – 4:30 P.M.
Philadelphia Hall at Rudolf Steiner College
Fair Oaks, CA 95628

With Dr. Siegwand Elsas, head of the Neurology Department at the Arlesheim Klinik, Switzerland .

Fee: ATHENA and AAMTA members: \$70 For non-members \$85.

Registration Deadline: April 4, 2017

Questions? Contact Mary Brian at athenacorrespondence@gmail.com or Dale Robinson at (510) 339-2769, dale1022@sbcglobal.net

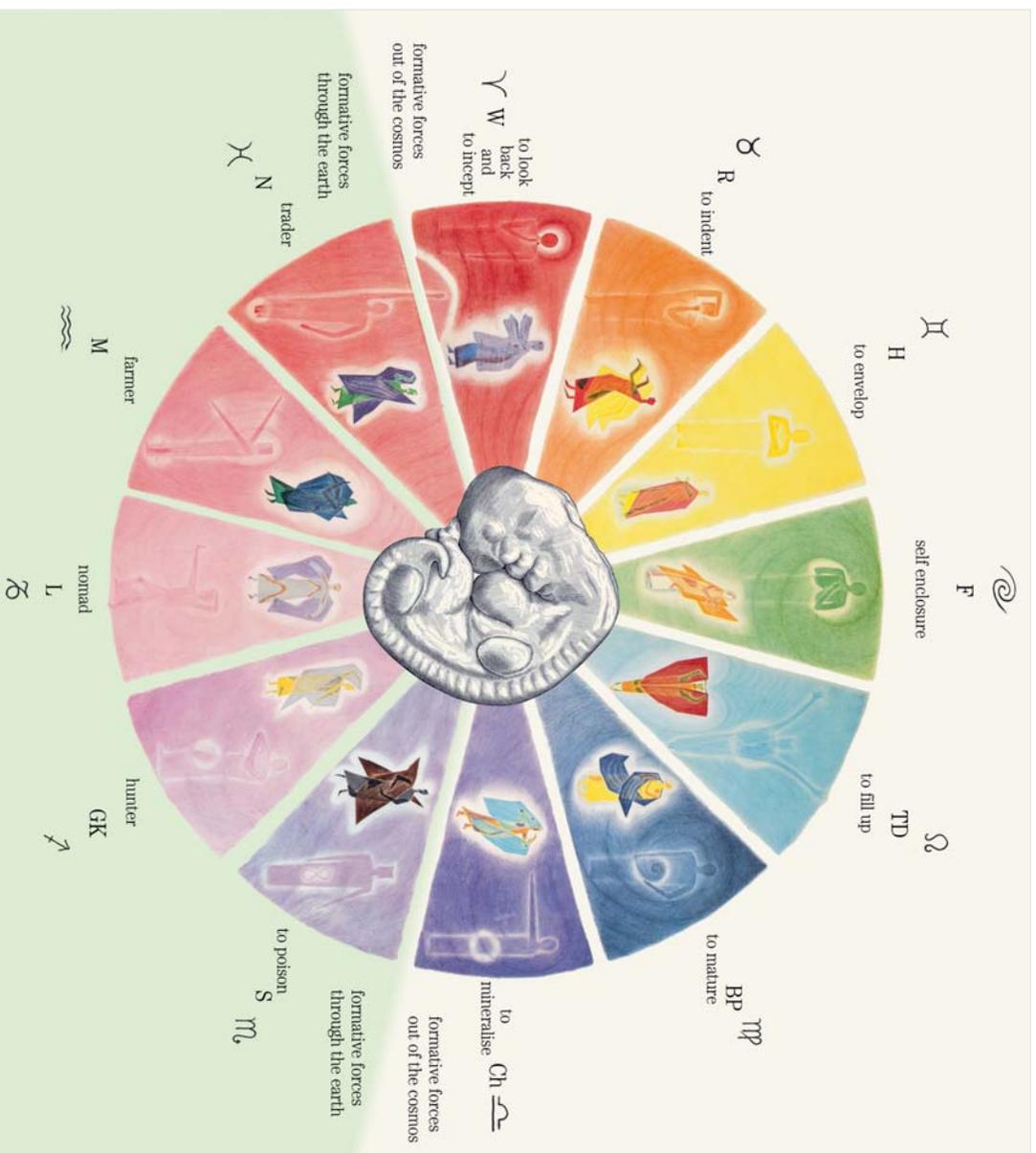
Therapeutic Eurythmy (TE) is in the unique position of accessing the formative forces issuing out of the starry heavens and working through our soul into our body. Moreover, it allows the patient to participate consciously in these forces and the healing process.

This workshop is intended as a collaborative research between medical professionals and eurythmy therapists to both broaden and deepen our understanding of the working of TE and how we can best make use of it with our patients. Working with the perspective of Anthroposophic Medicine regarding various neurological conditions we will seek to meet them with the cosmic and soul dimensions of therapy provided by the use of TE. A lot of our time will be devoted to experiencing the TE gestures and exercises and the forces at work in and through them.

Correlation of the 7 + 5 shaping formative forces (GA 208, 28.10.1921) of the Zodiac and the consonants

H.B. v. Laue Welt-HE 2016: 7. AG

Embryo, beginning of the 5. week of development, app. 6,3mm



modified by Johannes Starke - Study for design and description by Rudolf Steiner for Eurythmie