



ATHENA

Association for Therapeutic Eurythmy in North America

SPRING 2018



Children in Need Fund



*James, 4 years old, receives sessions
of Therapeutic Eurythmy at home
through the CNF*

There are many children who do not attend Waldorf schools who could benefit from therapeutic eurythmy.

There is a fund created through ATHENA that is especially for these children.

Therapeutic eurythmists are invited to apply for this financial support, please contact:

Stella Elliston stavi47@yahoo.com

Dale Robinson dale1022@sbcglobal.net.

ATHENA

THE ATHENA BOARD MEMBERS 2016-2017

Dale Robinson, President and Interim Treasurer
Liaison to AAMTA/oversees AnthroMed
Oakland, CA
510 339 2769
dale1022@sbcglobal.net

Jason Yates, Vice-President, Recording Secretary, Web Designer
West Vancouver, British Columbia, Canada
778 508 3554
j.alexander.yates@gmail.com

Mary Brian, Corresponding Secretary
Cowichan Bay, BC, Canada
marybrian7@gmail.com

Miyong Schoen, Membership/oversees AnthroMed
Fair Oaks, CA
916 844 7389
myschoen@gmail.com

Stella Elliston, Children-in-Need Fund
Alford, MA
413 528 9226
stavi47@yahoo.com

Jolanda Frischknecht, IKAM Liaison
Portland, Oregon
jolandamf44@gmail.com

Nancy McMahan
Fair Oaks, CA
ncymcmahan@hotmail.com

Mary Ruud
Chicago, IL
mhruid@aol.com

Representatives in the particular Fields of Therapeutic Eurythmy

Early Childhood/Kindergarten – Mary Ruud
Grade school – Open
Private Practice – Dale Robinson
Curative Education/Social – Gillian Schoemaker
Elder Care – Jeanne Simon-MacDonald
Crisis and War Zones – Truus Gereats
Dental Eurythmy – Polly Saltet
Eye Eurythmy – Barbara Bresette-Mills

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Front Cover: “Venus” Sacred Geometry of the Heart, sculpture
by Frank Chester

Back Cover: The Life Story of Truus Geraets in pictures

ATHENA NEWSLETTER

Please send contributions to:

Maria Ver Eecke,
34 Margetts Road, Chestnut Ridge, NY 10977
editor@eana.org

Deadlines: April 1 and Nov. 1

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

www.therapeuticeurythmy.org
www.forumhe-medsektion.net

LETTER FROM THE PRESIDENT

At the up-coming AGM on July 2, at 9:30 a.m. in Portland, Oregon, following the Tone Eurythmy Course, my six-year double term comes to an end. Four of your Board members will be stepping off the board. This includes Mary Brian, who served for a double term and an extra year, Miyoung Schoen and Stella Elliston, both finishing a single term of three years, and me. It has been a joy, as well as an honor and a privilege to serve alongside competent, supportive and devoted Board members for all these years. It is my hope that I was able to serve you well as president in giving inspiration and encouragement and in pioneering some of the past events. Among the accomplishments of the Board during the last five years are three initiatives which stand out in my mind. These initiatives were attempts to address some of the important issues facing Therapeutic Eurythmy (TE) in our time and came in response to concerns raised by our members.

First and foremost, since the majority of our work is done in schools or with children, we held several regional and national conferences devoted to exploring how TE effectively works with issues of development. Rudolf Steiner's 'enhancement' of the artistic eurythmy sound gestures into therapeutic eurythmy gestures, simultaneously activates and promotes the integration of the four body senses. It follows that all four members of our being are integrated in the process and the corresponding neurological systems, through which each of these senses and the members of our being come to expression in the physical body, are strengthened and supported! The goals of these conferences were first to recognize how, along with everything else we are doing, TE can play an important role in the bodily development and, second, to effectively communicate this in a way which people in our time can accept and understand.

When the apparent limitation placed on us to work *only* "in association with a doctor", as our diplomas from Dornach still state, proved to be a hinderance to a number of our members here on this continent, the Board started to work on a second initiative. Together with the board of PAAM, in the spring of 2016 the 'Guidelines for Therapeutic Eurythmy Practice' were approved. TEs need not be limited to working only in conjunction with doctors. Our extensive training and artistic/therapeutic skills can independently meet many of the situations that come toward us. We, nevertheless, can and will always seek specific diagnostic and other helpful medical input from a doctor as needed. The 'Guidelines' (made available to our members and mailed to all the Waldorf schools for reference) serve to recognize and affirm TE as an independent professional therapy. We should all be able to put a sign up in our window and offer therapy sessions in much the same way as other paramedical professionals. With this document the hope of both ATHENA and PAAM was to make TE more visible, independent and available to people.

The third initiative was the inauguration of Pre-IPMT

Workshops just before the week-long IPMT courses in April. Rudolf Steiner gave the TE Course to doctors and expected them to take up TE in their practice. If they had pursued TE as much as they have pursued the development and use of Anthroposophic medications, we would be in a very different place right now! But it is difficult, especially for the newer, younger doctors coming into Anthroposophic medicine, to take up TE in a deeper way and develop it further. The Pre-IPMT Workshops were conceived as a way to further explore and share our understanding and experiences of TE with Anthroposophic physicians. But much more still needs to be done in this respect.

We are experiencing an employment crisis which will continue until *we* can turn the tide around – no one else will do it! Paid positions for TE in Waldorf schools continue to decrease while educational support positions and other anthroposophical and non-anthroposophical therapeutic modalities are employed more and more. Positions associated with Anthroposophic doctors or in clinics are all but non-existent. As therapeutic eurythmists we all need to step up. What other possibilities and opportunities can be explored? We all need to step forward as individuals with sound judgement and heart-felt creative thinking. The ATHENA Board is there to respond and to help carry the torch further with new ideas and impulses to support and promote our professional life and work. So please contact us. Or, better yet, consider joining the Board! I look forward to the new energy and initiatives which, no doubt, will come about to make Therapeutic Eurythmy stronger and better known as one of the most important therapies of our time and into the future.

Warm regards,
Dale Robinson

LETTER FROM THE EDITOR

Spring Greetings!

This issue of the ATHENA Newsletter focuses on the Human Heart, with a lecture by Dr. Steiner, a study of the Etheric Heart by Ruth Haertl, and a review of Dr. Thomas Cowan's book *Human Heart, Cosmic Heart*. I am grateful to Mary Ruud for these excellent submissions.

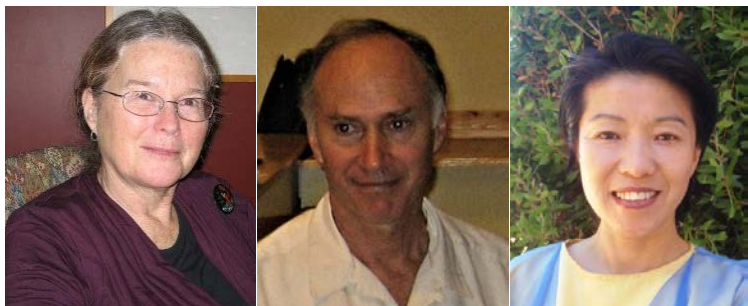
The heart has always been experienced as an organ that is uniquely connected to a person's soul-spiritual nature. The primitive heart in embryonic development acts as "...the portal through which the individuality incarnates into the body, the threshold that the human spirit must cross on its journey from the 'other world' of the protective embryonic membranes into the world of the developing body." From *Functional Morphology* by Dr. Johannes Rohen, Adonis Press

Truus Geraets gives us a glimpse of her 'Life Story – Thus Far'. Truus is the epitome of the 'World Citizen', having lived in six countries on four continents, and now she is making her fifth trip to China! Following Truus' story one begins to

perceive the red line of courage that she walks, faithful to her creeds of Living and Healing artistically. Since Truus has brought eurythmy to so many who are most in need, I believe she deserves an Honorary Art of Living Award!

Dear Truus, thank you for your service to others in the social realm, especially through your gifts in the Art of Healing. May you come full circle in your return to the Netherlands.

The continuing work of the ATHENA Board is impressive. Dale Robinson has served on the ATHENA Board for two terms, both as president and treasurer. Board members join me in expressing our gratitude for his guidance and considerable care to the wellbeing of the association. Mary Brian and Miyoung Schoen always answer my inquiries immediately. Communication and membership tasks have been managed professionally. Stella Elliston has been a contact for the Children-in-Need Fund. Thank you to Dale, Mary, Miyoung, and Stella for serving on the ATHENA Board!



Mary Brian, Dale Robinson, and Miyoung Schoen

Recently I heard Rev. Bastiaan Baan, Director of the Christian Community Seminary, speak about The Calendar of the Soul. He told the story of Dr. and Erna van Deventer, who would ride their bicycles to their clinic in Zeist, Holland in the mornings, stopping at the same time at the same place to observe nature while contemplating the weekly verse. Dr. Steiner suggested this practice to them to develop their intuition for their medical practice. Erna was one of the original eurythmists trained by Dr. Steiner. Imagine if more of us could connect to nature with such a conscious deed? The elemental beings love our conscious awareness, while the angelic beings are nourished by our living thoughts. Blessings!

Maria Ver Eecke

Reflections from Mary Brian

Dale Robinson has led ATHENA for the past six years with quiet, steady, industrious purpose. I am very grateful for the direction he forged to gain a deeper understanding of how therapeutic eurythmy can support developmental challenges in children, and how to relate our eurythmy terminology to the wider therapeutic modalities. As well as to his bringing in Dr. Susan Johnson for a conference, I now have some clarity on

the importance of the primitive reflexes and the four foundational (lower) senses, which has greatly strengthened my work with children. Thanks to Dale!

Dale has always been right there with whatever has to be done. If no one was able to commit to a necessary task, Dale did it. When we could not find the right person to take on the financial aspect of ATHENA, Dale took over the Treasurer position. He managed this so adeptly, he made it look simple (I am sure it was hours of work!!) and at the same time as being very generous with giving funds for conferences, etc., he always seemed to have money left over. The magical pot!

In our online ATHENA Board meetings, I was always impressed how Dale kept to the time limit as we dealt with myriad tasks and initiatives. Dale always had the overview; he was good at delegating, but not pushing. We were never rushed, yet the important things got done. Although some of us on the Board had never met in person, we felt a team.

THE GRAIL-BEING, NOT JUST THE GRAIL

“We felt like sharing these thoughts with you on this day the 1985th anniversary of the historic Good Friday, taken place on April 3, 3 PM, of the year 33.

In a recent email communication from an Anthroposophical physician, Dr. F. Husemann, I found the following reminder: Rudolf Steiner went to see Wagner’s opera Parsifal and told the eurythmist Ilona Shubert, who was accompanying him, that certain passages of the Parsifal music were inspired by the Grail-Being. They are the 20 last measures of the overture and the place in the “Good Friday Magic” music piece (German-Karfreitagzauber) in Act III during the words of Gurnemanz where he says “Da die entsündigte Natur heut ihren Unschuldstag erwirbt.”, roughly translated “when the Nature freed from Sin achieves its day of Innocence.” I was struck by how Rudolf Steiner calls it the Grail-Being not just the Grail. We are always dealing with Beings in the spiritual world not just free floating images, and so on. Something on which to meditate. Rudolf Steiner, in the Calendar of the Soul, starts the year with Easter Sunday and counts the years beginning with the Easter of the year 33.

So, Happy New Year, may the 1985th year after the Mystery of Golgotha be a personally and socially fruitful one for all of us,

For the Kolisko Team, Ross Rentea MD
<http://www.koliskoinstitute.org/>

ATHENA ANNUAL GENERAL MEETING
MONDAY, JULY 2 AT 9:30 A.M.
MICHA-EL SCHOOL, 13515 SE RUSK ROAD
MILWAUKIE, OR 97222

For transportation needs from Portland, people can contact Jolanda Frischknecht at jolandamf44@gmail.com or Dale at dale1022@sbcglobal.net or (510) 316-3360.

ATHENA FINANCIAL REPORT

JANUARY 1, 2017 – December 31, 2017

MAIN ACCOUNT BALANCE 1/1/17		\$ 6,270.33
INCOME		
ATHENA Membership Dues	\$3,920.00	
AAMTA Dues	680.00	
IKAM Dues	680.00	
AnthroMed Dues	290.00	
Donations, general	425.00	
Donations to Children in Need Fund (CNF)	380.25	
Brochures	49.50	
Pre-IPMT Workshop April 23, 2017	985.00	
Other (4 x \$20 for Claus Haupt's book downloads)	96.99	
TOTAL INCOME	\$7,506.74	
EXPENSES		
Bank, Wire & exchange fees	318.05	
Postage	96.67	
Website domain and maintenance	351.79	
Pre-IPMT April 23, 2017 workshop	555.00	
Development (WEF Grant 2017-18 Appli. Fee)	200.00	
Dues AAMTA (\$540 for 2016)	540.00	
IKAM (for 2017)	630.00	
AnthroMed (for 2016)	132.00	
Transferred to CNF account	380.25	
Newsletter (incls. Festschrift)	3,142.44	
Other (incls. 15 copies of Elke Neukirck's booklet)	274.89	
TOTAL EXPENSES	\$6,621.09	
Difference between income and expenses =		+\$ <u>885.65</u>
ENDING BALANCE Checking Account BALANCE AS OF 12/31/17		\$ 7,155.98

ATHENA FINANCIAL REPORT
GRANT ACCOUNT**Composed of:**

Children in Need Fund	\$ 1,835.50	
ATHENA funds	\$ 3,704.03	
Waldorf Education Foundation Grant XV 2016-2017		
Category 3, Professional Development:	\$ 4,000.00	
Category 4, Mentoring:	\$ 1,812.50	
Beginning Balance 1/1/17		\$ 11,352.03

INCOME

Donations to CNF		\$ 380.25
Waldorf Education Foundation Grant XVI 2017-2018		\$ 13,500.00
Returned funds from Grant XVI, Cat. 1 (used in Grant XVII, Cat 2)		\$ 500.00
Total		\$ 25,732.28

EXPENSES

Fiscal Agent fee to AAMTA	\$ 337.50	
Disbursement of Grant XV and XVI funds	\$ <u>12,297.50</u>	
Total Expense		<u>-\$ 12,635.00</u>

END Balance in Grant Account on 12/31/17 **\$ 13,097.28**

Composed of:

Children in Need Fund	\$ 2,215.75	
ATHENA funds	\$ 3,704.03	
Waldorf Education Foundation Grant XV 2016-2017		
Category 4, Professional Development:	\$ 250.00 (allocated to Jan Ranck)	
Waldorf Education Foundation Grant XVI 2017-2018		
Category 1, Ed. Workshops (ck#1029 & #1030)	\$ 350.00	
Category 2, Program Support (“ uncashed ”)	\$ 390.00	
Category 3, Professional Development:	\$ 4,000.00	
Category 4, Mentoring:	\$ 2,187.50	

ATHENA 2017/2018 SURVEY OF**THERAPEUTIC EURYTHMISTS IN NORTH AMERICA**

In January of 2018, ATHENA completed an online survey of its registered members in order to gather basic information about how therapeutic eurythmists are working in North America.

Areas of interest included: primary place of work, employment status (full- or part-time), compensation rate, and average number of sessions per week. Out of 88 members with a valid email address, 46 responded to the survey. The results are summarized below. For a link to the full survey results, including interactive graphs and individual responses, please visit the front page of the ATHENA website: <http://therapeuticeurythmy.org>

1. Where is your primary place of work as a therapeutic eurythmist?

Waldorf school	39%
Private practice	30%
Other	17%
Camphill community	11%
Clinic	2%

2. Which of the following best describes your employment status as a therapeutic eurythmist?

Self-employed	51%
Other	31%
Part-time employee	13%
Full-time employee	2%
Hired for blocks	2%

3. If you are considered a full-time employee, how many hours are you required to work per week?
(6 responses)

Average	33 hours
High	40 hours
Low	20 hours

4. If you are considered a part-time employee, how many hours are you required to work per week?
(10 responses)

Average	12 hours
High	30 hours
Low	5 hours

5. Do meetings or other duties contribute toward your hours?
(21 responses)

No	38%
Other	33%
Yes	29%

6. How are you paid?

Per session	46%
Salary	23%
Other	13%
By block	10%
By the hour	8%

7. What is your compensation rate?

Answers varied widely by circumstance, but costs per session ranged from \$30–\$80
(Please see full results for more detailed information)

8. Do you receive benefits?

No	83%
Yes	17%

9. How many therapeutic sessions do you offer in an average week?

Average	10 sessions
High	30 sessions
Low	1 session

10. What is the maximum number of sessions you might offer in a single day?

Average	5 sessions
High	12 sessions
Low	1 session

If you have difficulty accessing the online survey results or would like to provide feedback of any kind please contact me through the ATHENA website using the “General Questions” category:

<http://therapeuticeurythmy.org/?q=contact>

Jason Yates for the ATHENA Board

*The Beloved has agreed to play a game
Called
Love.*

*Our sun sat in the sky
Way before this earth was born
Waiting to caress a billion faces.*

*The wise man learns what draws God
Near.*

*It is the beauty of compassion
In your heart.*

Hafiz, “It is Unanimous”
From *The Gift*, by Daniel Ladinsky, p. 170

THE HUMAN HEART
A LECTURE BY RUDOLF STEINER
DORNACH, MAY 26, 1922

The lecture is the sixth of nine lectures in the series entitled: *The Human Soul in Relation to World Evolution*, and appears in the original German in *Menschliches Seelenleben und Geistesstreben im Zusammenhange mit der Welt- und Erdentwicklung*, Bibliographic Number 212, Dornach 1978. It also is known as: *The Formation of the Etheric and the Astral Heart*. It also appeared in *The Golden Blade*, 1978.

We have often explained how the development of man takes place during the first periods of life, and it is many years since I first indicated how the child behaves to a great extent as an imitative being during the period up to the change of teeth. More or less instinctively, and intensively, he experiences all that is going on in his environment. Later on it is only in the sense organs that the processes of the outer world are thus intensively experienced, although we are not conscious of this fact. In our eyes, for example, we have a process imitating in a certain sense what is going on in the outer world reproducing it, just as the camera reproduces whatever is there in front of the lens. The human being becomes aware of what is thus imitatively reproduced in his eyes, and thus he gains information about the external world. It is the same with the other senses. But this restriction of the imitative principle to the periphery of the human organism occurs only at a later stage in life.

In early childhood, until the change of teeth, the whole body partakes in this imitative process, though to a lesser extent. At this stage the whole body is in a certain respect related to the outer world as the senses are during the rest of human life. The child is still in the main an imitative being. He follows the way in which outer things work in upon him and he imitates them internally. Hence it is very important to let nothing happen in the young child's environment, not even in the forming of our thoughts and feelings, which the child cannot rightly absorb and make his own.

With the change of teeth it begins to be possible for the child to behave no longer like a sense organ but to assimilate something in the nature of ideas. The child begins to take as his guideline what we say to him. Previously he has taken as his guideline all that we did in his environment; now he begins to grasp what we say. Authority thus becomes the decisive factor between the change of teeth and puberty. The child will quite naturally follow and be guided by what is said to him. Language itself he will of course learn by imitation, but that which is expressed and communicated through language, this can become a determining factor for the child only after the change of teeth. And a true power of judgment, when the child or adolescent begins to make his own faculty of judgment felt, comes only at the time of puberty. Not until then can the child begin to form real judgments of his own.

So far I have been describing quite simply, from an external viewpoint, how a child grows into the world. These facts can be observed by anyone with an unbiased sense of truth. But they are connected with highly significant inner processes, and it is of these that I want to speak today.

I have often pointed out how the human etheric body lives in intimate union with the physical body until the change of teeth begins. Therefore, as I have also said, we can describe the change of teeth as marking the essential birth of the etheric body. Likewise we can refer the birth of the astral body to the time of puberty. However, that again is only an external account. Today we will try to arrive at a rather more inward characterization of these processes.

Let us consider man in the spiritual world, long before he develops the tendency to descend into physical embodiment. We see him there as a being of soul and spirit in a world of soul and spirit. So were we, all of us, before we descended to unite with what was prepared for us, as physical body, in the maternal organism. With this physical body we then united, to undergo our period of earthly existence between birth and death. Long before this, as I said, we were beings of soul and spirit. What we were, and what we experienced there, is very different from what we experience between birth and death here on earth. Hence it is hard to describe the experiences between death and a new birth; they are so utterly different from earthly conditions. Man models his ideas on his earthly experiences, and it is to these ideas that we must always have recourse for our descriptions. Today, however, we will not dwell so much on the character of man within the world of soul and spirit; we will rather envisage him, to begin with, on his descent, when he approaches the earth to imbue himself with a new physical body.

Before he approaches his physical body, or rather the germ, the embryo, of it, man draws into himself the forces of the etheric universe. Here on earth we live in the physical world, in the world characterized by all that we see with the senses and understand with earthly intellect. But there is nothing in this world that is not permeated by the etheric world. And before man gets the inclination to unite, through the embryo, with the physical world, he draws to himself the forces of the etheric world, and, in so doing, he forms his own etheric body. But to say that man clothes himself with his etheric body is to say very little. We must enter a little more closely into the nature and constitution of this body.

The etheric body, as it forms and develops itself in the human being, is a universe in itself, a universe, one might say, in picture form. At its circumference it manifests something in the nature of stars, and in its lower portion something that appears more or less as an image of the earth. It even has in it a kind of image of the sun nature and the moon nature.

This is of great significance. On our descent into the earthly world, when we draw to ourselves the forces of the universal ether, we actually take with us in our etheric body a kind of image of the cosmos. If we could extract the etheric

body of a man at the moment when he is uniting with the physical, we should have a sphere, far more beautiful than has ever been wrought by mechanical means, a sphere complete with stars and zodiac and sun and moon.

These configurations of the etheric body remain during the embryonic time, while the human being coalesces more and more with his physical body. They begin to fade away a little, but they remain. Indeed they remain right on into the seventh year, that is, until the change of teeth. In the etheric body of the little child, this cosmic sphere is still quite recognizable. But with the seventh year, with the change of teeth, these forms that we behold in the etheric body begin to ray out, in a manner of speaking, previously they were more star-like; now they begin to be like rays. The stars dissolve away in the human ether body; but as they do so they become rays, rays with a tendency to come together inwardly.

All this goes on gradually throughout the period of life between the change of teeth and puberty. At puberty the process is so far advanced that these rays, having grown together here in the center, form as it were a distinct structure, a distinct etheric structure of their own. The stars have faded out, while the structure which has gathered in the center becomes especially living. And in the midst of this central etheric structure, at the time of puberty, the physical heart, with its blood vessels, is suspended.

So we have this strange phenomenon of the star-etheric-body drawing inward. As etheric body it is, of course, undifferentiated at the periphery of the organism, very little can be distinguished in there. On the other hand, during the time from the change of teeth until puberty, it is intensely radiant, raying from without inward. Then it gathers itself together, and there, clearly suspended within it, is the physical heart.

You must not suppose that until then man has no etheric heart. Certain he has one, but he obtains it differently from the way in which he acquires the etheric heart that will now be his. For the gathered radiance that arises at the time of puberty becomes the true etheric heart of man. The etheric heart he has before this time is one that he received as a heritage through the inherent forces of the embryo. When a man gets his etheric body, and with it makes his way into the physical organism, a kind of etheric heart, a substitute etheric heart, so to speak, is drawn together by the forces of the physical body. He keeps this etheric heart during his childhood years, but then it gradually decays. (This may not be a very beautiful expression, by our usual standards, but it meets the case exactly.) The first etheric heart slowly decays, and in its stead, as it were constantly replacing that which falls out in the etheric process of decay, there comes the new, the real, etheric heart. This etheric heart is a concentration of the whole cosmic sphere we brought with us as an ether form, a faithful image of the cosmos, when we proceeded through conception and birth into this earthly life.

Thus we can trace, throughout the time from birth or

conception until puberty, a distinct change in the whole etheric form that the human being bears within him. One may describe it by saying: not until puberty does the human being possess his own etheric heart, that is, the etheric heart formed out of his own etheric body, and not supplied provisionally by external forces.

All the etheric forces that are working in man until puberty tend to endow him with this fresh etheric heart. It is, in the etheric sphere, a process comparable to the change of teeth. For, as you know, until the change of teeth we have our inherited teeth; these are cast out, and their place is taken by the second teeth, those that are truly our own. So, likewise, the etheric heart we have until puberty is cast out, and we now receive our own. That is the point, we receive our own etheric heart.

But now there is another process running parallel with this. When we observe man just after his entry into the physical world, i.e., as a very young child, we find a multitude of single organs distinguishable in his astral body. Man, as I have said, builds for himself an etheric heart, which is an image of the outer universe. In his astral body, however, he brings with him an image of the experiences he has undergone, between his last death and his present birth. Much, very much, can be seen in this astral body of a little child, great secrets are inscribed there. Much can be seen there of what the human being has experienced between his last death and his present birth. Moreover, the astral body is highly differentiated, individualized.

And now, this is the peculiar thing: during the very time when the aforesaid process is taking place in the etheric body, this highly differentiated astral body becomes more and more undifferentiated. Originally it is an entity of which we can say it comes from another world, from a world which is not there in the physical, or even the etheric universe. By the time of puberty, all that is living in this astral body, as a multitude of single forms and structures, slips into the physical organs, primarily into those organs which are situated (to speak approximately) above the diaphragm. Marvelous structures, radiantly present in the astral body in the first days of life, slip by degrees into the brain formation and saturate the organs of the senses. Then, other structures slip into the breathing organism; others again into the heart, and through the heart into the arteries. They do not come directly into the stomach; it is only through the arteries that they eventually spread into the abdominal organs. Thus we see the whole astral body, which man brings with him through birth into this physical existence, we see it diving down gradually into the organs. It slides into the organs. This way of putting it is quite true to reality, though naturally it sounds strange to the habitual ideas of today. By the time we have grown to adult life, our organs have imprisoned in them the several forms and structures of our astral body.

Precisely herein lies the key to a more intimate knowledge of the human organs; they cannot be truly

understood unless we also understand the astral which man brings with him. We must know in the first place that every single organ bears within it, in a sense, an astral inheritance, even as the etheric heart is, to begin with, an inheritance. Moreover, we must know that this inherited astral becomes permeated gradually, through and through, with that which man brings with him as his own astral body, which dives down bit by bit into the physical and etheric organs.

The heart is an exception, in a certain sense. Here, too, an astral part dives down; but in the heart not only the astral process but the etheric, too, is concentrated. Therefore the heart is the uniquely important organ which it is for man.

The astral body becomes more and more indefinite, for it sends into the physical organs the concrete forms which it brings with it from another life. It sends them down into the physical organs, so that they are imprisoned there; and thereby the astral body itself becomes more or less like a cloud of mist. But, and this is the interesting thing, while from this side the astral body turns into a cloud of mist, new differentiations come into it from another side, first slowly, then with full regularity and increasingly from the age of puberty onward.

When the baby is kicking with its little legs, you notice very little of this in the astral body. True, the effects are there, but the differentiations which the astral body has brought with it are far more intense. Gradually these forms disappear, they slide into the physical organs. The astral body more and more becomes a cloud of mist. When the child kicks and fidgets, all manner of effects come up into the astral body from these childish movements, but they impinge on what they find there, they are cast back and disappear again. It is as though you made an impression on an elastic ball: the ball recovers its shape immediately. All this, however, changes proportion as the child learns to speak and develops ideas which are retained in memory. We then see how his movements, intelligent movements, now, walking about, moving the arms, and so on, are increasingly retained in the astral body.

Yes, indeed, untold things can be inscribed in this astral body. When you are forty-five years old, almost all your movements are inscribed in traces there, and many other things too, as we shall see. The astral body can absorb very much of all that has taken place since you learned to speak and think and since its own configuration was dissolved. Into this undifferentiated entity all that we do now is inscribed, the movements of our arms and leg, and not only these, but all that we accomplish through our arms and leg. For instance, when we hold a pen in writing, all that we thus accomplish in the outer world is there inscribed. When we chop wood, or if we give someone a box on the ears, all is inscribed into the astral body. Even when we do not do something ourselves but give instructions to a person and he does it, this, too, is inscribed, through the relation of the content of our words to what the person does. In short, the whole of man's activity which finds expression in the outer world is written into the astral body;

thus the astral body becomes configured in manifold ways through all our human actions.

This process, as I said, begins when the child learns to speak, learns to embody thoughts in speech. It does not apply to ideas which the child receives but cannot remember afterwards. It begins from the time to which he can remember back, with ordinary consciousness, in later life.

And now the strange thing is that all that is thus inscribed in the astral body has a tendency to meet inwardly, just as the radiations of the ether body meet in the etheric heart. All that our human deeds are, this, too, comes together within. Moreover, this has a kind of outer causation. Simply as human beings on earth, we are bound to enter into many forms of activity. This activity expresses itself, as I said just now, throughout the astral body. But there is a perpetual resistance. The influences that are exerted on the human organism cannot always go right up, as it were. There is always a certain resistance; they are driven down again. All that we do, in connection with our physical organs, tends to stream upward to the head, but the human organization prevents it from reaching there. Hence these influences collect together and form a kind of astral center.

This, once again, is clearly developed at the time of puberty. At the same place where the etheric heart, our own etheric, has formed itself, we now have an astral structure too, which gathers together all our actions. And so from puberty a central organ is created wherein all our doing, all our human activity, is centered. It is so indeed: in the very region where man has his heart, all his activity is centralized, centralized, in this case, neither physically nor etherically, but astrally. And the important thing is that in the time when puberty occurs (naturally, the astral events coincide only approximately with the physical) man's own etheric heart is so far formed that it can receive these forces that develop out of our activity in the outer world. Thus we can truly say (and in so saying we mark a real event in the human inner being): from puberty onwards man's whole activity becomes inserted, via the astral body, in his etheric heart — and in that which has grown out of the pictures of the stars, out of the images of the cosmos.

This is a phenomenon of untold importance. For, my dear friends, we have here a joining together with the cosmos of what man does in this world. In the heart, as far as the etheric universe is concerned, you have a cosmos gathered up into a center; while at the same time, as far as the astral is concerned, you have a gathering together of all that man does in the world. This is the point where the cosmos, the cosmic process, is joined to the karma of man.

This intimate correspondence of the astral body with the etheric body is to be found nowhere in the human organism except in the region of the heart. But there, in truth, it is. Man has brought with him through birth an image of the universe in his etheric body, and the entire universe, which is there within him as an essence, receives all that he does and permeates itself with it. By this constant coming together, this

mutual permeation, the opportunity is given throughout human life for human actions to be instilled into the essence of the images of the cosmos.

Then when man passes through the gate of death, this ethereal-astral structure, wherein the heart is floating, so to speak, contains all that man takes with him into his further life of soul and spirit, when he has laid aside the physical and the etheric forms. Now, as he expands ever more widely in the spirit, he can hand over his entire karma to the cosmos, for the substance of the whole cosmos is contained within him; it is drawn together in his heart, in the etheric body of his heart. It came from the cosmos and changed into this etheric entity, then it was gathered up as an essence in the heart, and now it tends to return into the cosmos once more. The human being expands into the cosmos. He is received into the world of souls. He undergoes what I described in my book, *Theosophy*, as the passage through the world of souls and then through spirit land.

In truth it is so. When we consider the human organization in its becoming, we can say to ourselves: in the region of the heart there takes place a union of the cosmos with the earthly realm, and in this way the cosmos, with its cosmic configuration, is taken into our etheric body. There it makes ready to receive all our actions, all that we do in life. Then we go outward again, together with everything that has formed itself within us through this intimate permeation of the cosmic ethereal with our own human actions. So do we enter again into a new cosmic existence, having passed through the gate of death.

Thus we have now described in a quite concrete form how the human being lives his way into his physical body, and how he is able to draw himself out of it again, because his deeds have given him the force to hold together what he had first formed within him as an essence out of the cosmos.

The physical body, as you know, is formed within the physical and earthly world by the forces of heredity, that is, the forces of the embryo. What man brings with him from the spiritual world, having first drawn together his etheric body, comes into union with this. But we must now go further. In the astral, that wonderful entity he has brought with him, there lives the ego, which, having passed through many earthly lives, has a long evolution behind it. This ego lives in a certain connection of sympathy with all the complex forms that are present in the astral body. (By using the word "sympathy" in this connection, I am once more describing something absolutely real.) Then, when these astral forms slide into the organs of the physical, as explained above, the ego retains this sympathy and extends the same inner sympathy to the organs themselves. The ego spreads out increasingly into the organs and takes possession of them. From earliest childhood, indeed, the ego is in a certain relation to the organs. But at that time the inherited condition, of which I spoke, is still prevailing; therefore the relation of the organs to the ego is a more external one.

When, later on, the ego slips with its astral body into the organs of the physical, this is what happens: whereas, in the little child, the ego was present only outwardly along the paths of the blood, it now unites with the blood circulation more and more inwardly, intensively, until at puberty once more, it has entered there in the fullest sense. And while you have an astral formation around the etheric and the physical heart, the ego takes a different path. It slides into the organs of the lung, and with the blood vessels that pass from the lung to the heart approaches nearer and nearer to the heart. More and more closely united with the blood circulation, it follows the paths of the blood. By way of the forces that run along the courses of the blood, the ego enters into that which has been formed from the union of the etheric and the astral heart, wherein an etheric from the cosmos grows together with an astral from ourselves.

As I said, this astral body comes by degrees to contain an immeasurable amount, for all our actions are written in it. And that is not all. Inasmuch as the ego has a relation of sympathy to all that the astral body does, our intentions, our ideas, too, are inscribed there — the intentions and ideas, I mean, out of which we perform our actions. Here, then, you have a complete linking up of karma with the laws of the whole cosmos.

Of all that thus goes on within the human being, people today know "heartily little" (*herzlich wenig*); and we can repeat the words with emphasis, for all these things, of which people today are ignorant, relate to the human heart. They know what goes on here in the physical world, and they consider it in relation to moral laws. The real fact is that all that happens in the moral life, and all that happens physically in the world, are brought together precisely in the human heart. These two, the moral and the physical, which run so independently and yet side by side for modern consciousness today, are found in their real union when we learn to understand all the configurations of the human heart.

Naturally, all that takes place in the heart is far more hidden than the event which happens openly with the change of teeth. We have our inherited teeth; then we form teeth again out of our own organism. The former fall away, the latter remain. The former have an inherent tendency to go under; nor could they ever keep themselves intact, even if they did not fall out. The permanent teeth, on the other hand, are destroyed chiefly by extraneous conditions, including, of course, those of the organism itself. Likewise at puberty: in an invisible way, our etheric heart is given over to disintegration, and we now acquire a kind of permanent ether heart.

Only this permanent ether heart is fully adapted to receive into itself our activities. Therefore it makes a great difference whether a human being dies before puberty or after. When he dies before puberty, he has only the tendency for what he has done on earth to be karmically inherited later on. Even when children die before puberty, this or that can certainly be incorporated in their karma, but it is always rather

vague and fleeting. The forming of karma, properly speaking, begins only at the moment when the astral heart takes hold of the etheric heart and they join together. This, indeed, is the real organism for the forming of karma. For, at death, what is gathered up and concentrated there in the human being becomes increasingly cosmic; and in our next earthly life it is incorporated in the human being once again out of the cosmos. Everything we do, accordingly, concerns not ourselves alone. Incorporated within us is something that comes from the cosmos and retains the tendency, after our death, to give over our deeds to the cosmos once more. For it is from the cosmos that the karmic laws work themselves out, fashioning our karma. So do we bear the effects of what the cosmos makes of our deeds back again into earthly life, at the beginning of our next life on earth.

*When I look into the sun
Its light tells me radiantly
Of the spirit which mercifully
Prevails through cosmic beings.*

*Sun, bearer of radiance,
The power of your light in matter
Conjures life out of the boundless riches
Of the depths of the earth.*

*When I feel into my heart,
The spirit speaks its own words
Of the person whom it
Loves through all time and eternity.*

*Heart, bearer of the soul,
The power of your light in the spirit
Conjures life out of the human being's
Boundlessly deep inwardness.*

*I can see, in looking upward,
In the sun's bright sphere
The mighty cosmic heart.*

*I can feel, looking inward,
In the heart's warm life:
The ensouled sun of human beings.*

*Rudolf Steiner for the 73rd birthday of
Henriette Maria Wegman (1851–1935)*

THE ETHERIC HEART

*A Study of The Formation of a New Etheric Heart Organ
in the Light of the Present Michaelic Mystery Culture as
Rudolf Steiner Required it for our Age in his Lectures
"Die Sendung Michaels und Die Offenbarung der
eigentlichen Geheimnisse des Menschenwesens"*

by Ruth Haertl, Michaelmas 2000

Translated by Monica Gold

This essay concerning the etheric heart touches on the most profound mysteries of the human being. It touches on individual processes in human life as well as on evolutionary changes which affect all mankind. Knowledge of these changes is significant for us when we want to expand the ability for future Karma-cognition.

To begin with I will give a brief summary of the development of the etheric heart. Rudolf Steiner described the process in great detail when he discussed the formation of the etheric heart in children.

Before birth etheric forces are drawn together to create the individual etheric body. These ether forces harbour substances which are taken from the entire cosmos.

Figure 1

(from: GA 212, May 26, 1922)



Figure 1

(from: GA 212, May 26, 1922)

In a drawing of the etheric heart Rudolf Steiner shows the periphery of the stars, the heart amid sun and moon, while further down the earthly is indicated. "It is important to know that when we descend into the earthly world we draw into ourselves a kind of image from the cosmos." This first etheric heart configuration Rudolf Steiner regards as provisional or as inherited. It remains with the child only until he loses his teeth. At age seven it falls away. Rudolf Steiner even says: "it decays". It is cast off just as the teeth are discarded at age seven. The wonderful cosmic configuration of the starry images fades more and more as the seventh birthday approaches. This happens at the time when the child's own etheric body is born.

Rays of ether configurations begin to form anew and strive from the periphery to the centre. Here they accumulate around the physical heart and as they grow together, the new second etheric heart is born. It is the individualized etheric heart of the growing young person who matures from age seven to fourteen.

It happens through a process whereby bit by bit the new etheric heart replaces whatever dies off from the inherited heart. The new heart is condensed from the entire world sphere.

In another of Steiner's lectures we read that at puberty the astral body is restructured in a new configuration. In the same area of the body in which the second etheric heart was formed as a reflection of the stars, sun and moon, the forces of the astral body establish an additional central organ.

These two organs weave in and out of each other as one central organ and in it are inscribed all deeds, all moral motivations, human intentions and ideas.

In one of his lectures Rudolf Steiner speaks of a small box in which everything concerning our life is recorded. As students on the path of initiation we are meant gradually to become able to read and interpret our past karmic deeds, we are supposed to grow towards an understanding of all that which is inscribed into the etheric heart. It was the 27th of February 1925, on his sixty-third birthday that Rudolf Steiner gave the following related meditation to Dr. Ita Wegman.

“Hearts interpret Karma
When hearts learn to read
The Word,
Which creates in
Human Life;
When hearts learn to
Speak the Word
Which creates in
The Human Being”

In the above-mentioned restructured astral body is a picture of all that which man has experienced in the spiritual world between death and rebirth. Great secrets are being inscribed into the astral body at that time. During man’s youth they merge bit by bit with the physical and etheric organs, which harbour now deepest cosmic secrets as if imprisoned. Out of the Ego which sympathetically connects with our astral body, these secrets as positive and less positive intentions and motivations are being engraved into the etheric heart organ, the small box that was spoken of. For this reason Rudolf Steiner can say that a joining together takes place of the ego with the etheric and the astral hearts. This means complete adjustment of individual Karma with universal cosmic laws.

In this way we can visualize an inner dynamic process, actively shaping the human physical through the creative working of the Logos. We can say, man is born out of deepest cosmic wisdom. Creative forces work through the strength of the Word into man’s sheaths. The Logos in the human heart becomes an organ of destiny creatively working in harmony with the etheric and astral sheaths as well as with the ego of man. It is the creation of our awe-inspiring heart organ as it was introduced after puberty. Now a further miracle of the creation of humanity follows.

A continuous process takes place in which humanity becomes co-creator. Through the search for spirit and active work the individual human being becomes co-creator of his own destiny to an ever-higher degree. He is no longer passive, the Logos is no longer creating the human physical body alone. The fact is that the quality of becoming depends on the purposeful striving and strongest unfolding of forces of will in each human being. We ourselves can see to it that this may take place in the proper way.

We may stand in awe and wonder when we fully realize the extent of the possibilities that are laid into our own hands. In complete freedom we can work on the structural configuration of our own etheric heart; the new heart which began a process of separating from the physical heart in 1721. See drawing. The important fact is, however, that the perfection of this new creation depends on a strictly self-directed goal orientation, as well as the most strongly activated unfolding of will forces. It must arise out of a “physiology of freedom” given by the Logos for the transformation of our own being. The phrase “Physiology of Freedom” was coined by Dr. Peter Selg, a young physician who wrote the book “Vom Logos Menschlicher Physis” (Verlag Goetheanum 2000).

Peter Selg’s deeply spiritual, yet strictly natural scientific way of thought, his unusual knowledge as a modern medical doctor, allows him to look at the physical body in a new way. He found that within the structure of the physical body created by the Logos there exists “free space” and this prompted him to coin the phrase “Physiology of Freedom.” In his book “Vom Logos Menschlicher Physis” he looks at those parts of the body which point to such a “free space.”

Figure 2 (GA 190)

The following drawing was taken from GA 190 April 5, 1919.



Figure 2

It points to the physical heart as it swims in the sac of the surrounding separated etheric heart. If we consider these ideas carefully there arises before our inner eye Doctor Rudolf Steiner’s “Philosophy of Freedom” (*Philosophy of Spiritual Activity*, Chapter 9).

There he talks about the emergence of ego consciousness through the physical body and the possibility for this ego consciousness to evolve because the Ego takes part in all spiritualised thinking. Further it says in the ninth chapter that the physical organisation has no part in the essence of thought, that instead, indeed, the physical withdraws and creates a space for thought. Man’s thought is free! The will, however, is as yet only accessible through the physical body. It can be freed if the activity of thinking can be so strengthened that the ego is released slowly from the depth of the will. The reader can see how the majestic process of creating in freedom is deeply connected with the miraculous and creative work of the individual human being as he frees himself from that which hinders the rightful unfolding of the etheric heart. We are talking about the etheric heart as an organ for future lives, an organ with an eye for karmic cognition.

This has truly been placed into man's hands because, according to Rudolf Steiner, in the year 2100 this process is destined to slowly reach a conclusion.

Although on one hand that which was described is part of a normal evolutionary process, there is another side to it, a prerequisite that may not be overlooked. According to Rudolf Steiner; it is important that mankind creates a spiritual compensation, a counterweight to the past, when the heart was a God-given, a God-protected organ. Human beings must connect the separated etheric heart to the spiritual world through a transformed thinking and feeling life. In our age they need to find a new Michaelic path on which they search for the truth, then they will find the right way to this cosmically created third etheric heart. This new spiritual and dynamic path gives man the possibility to structure his etheric heart organ as a sense organ ever more in the greatest possible diversity. As the third heart is created by the Logos in Michaelic freedom in conjunction with man, it grows in size as large as the entire blood organism. It is an invisible sense organ, an inner cognitive eye of the heart revealing the karmic chain of events throughout incarnations.

Rudolf Steiner has indicated how the spirit-pupil can learn to think with such a spiritual heart and how he can protect and care for such knowledge. When Michaelic thinking has truly been activated, spirit knowledge is gathered through the separated heart, not through the noble head which disregards the subjective as well as man's feelings; yes, Michael will open the path of thought from the head to the heart, and hearts not heads begin to have thoughts. All of this follows naturally the great revelation of the creating of the third heart after the loosening of the newly formed etheric heart.

It is Michael's intention that in future, intelligence will stream through the hearts of human beings and that it will be connected to the same divine spiritual forces that helped to create man in the beginning of time.

With regard to the fifth heart chamber I was led to Ehrenfried Pfeiffer's autobiography (Perseus Verlag, Basel.) He touches briefly on this deep occult secret but points to no further references by Steiner. He merely indicates the point/circle meditation, given by Rudolf Steiner in the curative course.

In summarizing we can say that through the separation of the etheric heart and its further expansion over the entire blood circulation an opposing pole has been set into motion. It has become possible for souls connected to Michael to be engaged in a goal-oriented schooling for initiation and thus to enter into closer connection with the hierarchies and the etheric Christ, who reveals Himself today as an angel. It is Michael's aim that the spiritual schooling will lead to heart-knowledge and that the etheric eye of the heart will become an organ of cognition.

We read the following in the Michael-Letters:

"The Christ-force imprints human imaginations into

the cosmic ether."

"That which man experiences as strength of conscious imagination becomes world content."

"Hearts begin to have thoughts, that is the new way of thinking with the heart."

"The newly developed heart-organ slowly transforms into an eye or better a sensing-heart-eye-organ."

"Everyone who strives in the light of spiritual science and connects himself with the creative World-Logos through heartfelt thoughts, sooner or later will learn to read Karma. By doing so he adds to the substance of the etheric-youth or angel-being through which the etheric Christ reveals Himself today."

For spiritually active pupils in the Michaelic stream, the third etheric heart becomes:

1. an eye for self-cognition, the realization of the true self as the eternal being of man,
2. likewise it becomes the eye of the Ego-sense, which perceives the other in his true being,
3. an eye of cognition for supersensible beings and for the etheric Christ Himself, protected and cherished in the Michaelic mystery-culture of will as it is destined for our epoch,
4. it will also become possible to perceive the karma of others as well as one's own karmic chain.

All this grows from the fruits of a trained will. I refer to the September verse of the Calendar of the Soul:

O Nature, your maternal life
I bear within the essence of my will.
And my will's fiery energy
Shall steel my spirit striving,
That sense of self springs forth from it
To hold me in myself.

When Dr. Kaelin, a medical doctor and research scientist asked Rudolf Steiner why there was such a rapid increase of heart problems he explained it with the fact that the etheric heart is loosening from the physical. This was mentioned earlier.

It can be seen from Rudolf Steiner's answer that we at the beginning of the 21st century stand at the focal point regarding the developmental process of the etheric heart. We may not fail to research all possible facts with the greatest clarity possible, we may not fail to practice, exercise and purify ourselves while searching for the truth. Yes, we may contribute to the right formation of the new etheric heart; Michael leaves us free but he expects, and he observes us. Today most people do not practice, it is their omission, a tragic loss which occurs because of lack of knowledge which damages the physical heart. All the more we should work on unfolding our heart organ which allows us to ascend to imagination and inspiration and to forms of cognition where we may experience our own, cognitive eye of the etheric heart in the Sun-Logos.

The powerful rays of the Spirit-Sun live in the new etheric heart organ. (GA 212) The human being will one day be able to rise to infinite spirit heights. Many more aspects to the theme could be researched. In Basel (Oct. 1, 1911, GA 130) Rudolf Steiner spoke about the etherisation of the blood, the facts are well known to students of Anthroposophy. Illnesses of the heart can predominantly be traced to a lack of spiritual activity. Moral characteristics affect the contraction and expansion of the capillary vessels, and our moral soul-life also influences the make-up of our blood.

Our blood, seen from a spiritual perspective, undergoes a constant process of etherisation, creating a foundation for health and life. If enough spiritual activity is unfolded it has a positive effect on the blood because used substance can be etherised. This ether substance has its occult source in the etherised blood of the Logos. It is the heart-blood of the crucified and subsequently risen Logos. He is united with the Sun ether. If man inwardly connects with the Christ Being, there lives in him indeed in the etherized substance of his etheric heart and in his etheric blood stream the blood stream of the crucified. If a human being cannot connect inwardly with the Christ, if he rejects Him, the etheric blood of the Christ bounces off the etheric blood stream of such a man. This is a profound occult truth, a prerequisite to the stupendous unfolding of the developmental process of the new etheric heart. (The Etherisation of the Blood, a lecture given in Basle, October 1st, 1911)

With each heartbeat a certain amount of material substance is absorbed, taken away from physical pressure and added to the etheric substance. This etheric substance begins to radiate outward so that we can become aware of the process in a picture. To begin with there is the human being on the physical cross of his body. Etheric rays stream out from the centre of his heart. From the heart of the Christ pinned to the cross of the Tree of Life flows His blood into the dying earth and into men's dying bodies. As etheric sunrays they stream far into the cosmos. We too can take into ourselves these rays so that out of a small etheric Sun in our new etheric heart organ likewise streams can flow far into the cosmos. We harbour in our ether heart a creatively active inner sun that radiates warmth and light into the surrounding, into the far reaches of the cosmos. It is the warmth ether that is predominantly active in the etheric heart.

We find important indications from Rudolf Steiner in a lecture given July 2nd, 1921 in GA 205:

“When we look into the inner heart, we find that there are forces collecting from the metabolic and limb system. We know that that which is connected to the etheric heart-forces has been spiritualised, it follows that that which has to do with our outer life and our actions is also spiritualised and woven into it. That which is being prepared in the heart as forces turns into karmic predispositions and karmic tendencies. ‘It is simply outrageous to speak of a heart pump ...’

“You see, when one gets to know this organization and learns

to differentiate then it all appears as a great connected whole. One needs to look at the entirety, life that reaches beyond birth and death. In this way one can look into the most intimate structure of man. We cannot speak of the head because the head is simply cast off; those forces are fulfilled with this incarnation, they were transformed from the previous incarnation. The metabolic activities which take place are not simply chemical processes which one can examine physiologically or chemically. There is another important nuance where morality plays a part. This moral nuance is indeed stored in the heart and carried over into the next incarnation. To study the total human being means to find in him the forces which reach beyond the earthly life.”

In GA 205 July 2nd, 1921, page 110 Rudolf Steiner says: “You can imagine what a tremendous difference there is, between that which lives in our heart during this incarnation and the condition in which we find ourselves in a new life after having gone through a long development in the time between death and a new birth. And yet when you look into your innermost heart you can assess quite well, of course in a hidden way only, not in a fully developed imagination, what you will do in your next life. One can, you see, not only say in an abstract way, my next life is being prepared today in all karmic detail, but one can point to the ‘little box’ in which the karma rests, awaiting the future.”

Figure 3 (GA 161)

Another important lecture was held May 1, 1915 GA 161, where Rudolf Steiner speaks about the etheric heart in relation to its new position in the back of the head outside the physical body. See drawing.



Figure 3

It is quite important that this is taken into account. It is further necessary to study and research the etheric heart and its position by looking at *Knowledge of the Higher Worlds* especially the part “Some Results of Initiation”. The darkly shaded part at the back of the head in the picture would be the very first beginning of the new etheric heart. It arises as a mighty net of etherized blood which creates an individual thin little skin separating it from the cosmic ether. With this we

have made another step in understanding the size and position of the etheric heart.

Finally we might direct our glance at possibilities which this new etheric heart organ as sense organ or Sun-eye will be able to develop for the future. I have already indicated it. We hear in the lecture of the 6th of May 1922 that when we look into ourselves we can experience our etheric eye as a cognitive eye. It can become the organ for going into one's own depth. Here we experience the flaming, scorching and burning emotions, desires, passions and drives on the one hand, on the other that in us which does not connect with them, because it is our eternal being. It lives alongside of it. Therefore we can say that the new etheric organ becomes cognitive for our eternal being in the depth of the metabolism and will organization. While our head holds our soul as if buried within, we comprehend ourselves, our eternal being, in the dark depth of will purified from emotions and drives. "Now we enter the realm where the soul and spirit become one", says Rudolf Steiner in his lecture of May 6th, 1922, GA 212. "In the head or brain man is physical. That which is soul-like has been buried there, it is like a corpse. This corpse is the area to which presently all natural scientific research regarding the soul is directed. But in reality the soul is true to itself and connected to the spirit below the heart. The new and wonderful sense organ which is as large as the blood organism finds the eternal being of man next to all that which arises from the depth of will as drives and emotions."

When the pupil rises to imaginative and inspired cognition then that which arises as lower drives and instincts may not speak. There arises a sum of thoughts in mighty pictures; they reveal what man was before birth. The pupil is transported into the time before birth.

That which we see as a vision through our heart, which has become a sense organ, that is our own eternal being. We experience our own self in our eternal being. When we continue to press forward into our own being, the Sun-like quality changes. We come to a definite point where we meet inspired knowledge and where we weave with inspired cognition in a real picture-world. Now in complete consciousness through a sudden inner jolt in our spirit soul it feels as if we fuse with the Sun itself ... But at the same moment when we come to inspired cognition, when our heart-sense becomes a cognitive organ, we suddenly feel as if our very heart is being transplanted into the sun, we feel as if we go with the sun, the sun is in us, belonging to us. The Sun becomes our eye, our ear as well as our warmth organ. We are jolted into the Sun-like. "We stand within the light, we touch spirit-beings with our light-organs." Here supersensible knowledge reaches another stage, a little step further. Then we not only feel ourselves within the Sun but we perceive ourselves "on the other side of the Sun" as well. We have now moved fully into the Sun, we feel part of the Sun with our innermost being and we experience the world within our being, previously it was outside of ourselves, around us. These

are Rudolf Steiner's words. It is an experience which we go through unconsciously during sleep.

Now we need to reach beyond the Sun-sphere but this only happens through inspiration and later intuition. Here the physical Sun separates us from the place in which we live between death and a new birth. The physical Sun hinders us from seeing the spiritual. Through the added step, however, we now consciously experience the spirit of the Sun and we feel as if we were within the Sun wandering along world paths. We reach outside that which is Sun-like as "the Sun has a Spirit Being", a kind of Super-Sun. Just as the moon has a powerful influence on the physical of man so the Sun has a strong influence on his soul.

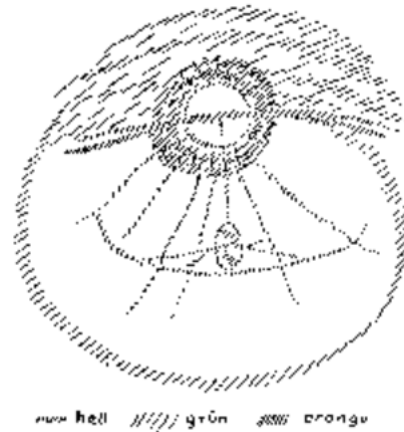


Figure 4

Something else is said, that in the past through an instinctive clairvoyance one knew that especially the spiritually inclined people are not only what they are through Sun and Moon, but that they are what they are through the great Sun-Being. That is the reason why people in the past were painted with golden auras. It was meant to show that a person was able to reach not only into the soul realm but into the spirit and further so that the extension could become visible in the etheric. See Rudolf Steiner's drawing.[Figure 4] No drives, passions and desires stream from that which is connected to the super-sun, but rather world-soul. One experiences an inner warmth as well as an inner enthusiasm, but in pure spiritual form, not through drives and passions. There is warmth which comes from the world, from the Great Sun-Being.

All this, in summary, is the crowning of that which can one day be perceived and spiritually known by the new etheric heart organ as a Sun-eye, when the Sun as spiritual Super-Sun becomes the cognitive eye of the etheric heart.

Everything that has been mentioned here, especially the stupendous possibilities for the etheric heart, is of great significance because at its foundation lies a free Michaelic deed creatively taken in hand by the pupil.

It is the powerful esoteric call to each pupil of Michael, to help in the creation of a new Sun-Earth. This co-working can be undertaken when the etheric body and the etheric heart become increasingly christianized out of the new faculties of the etheric heart-sun-eye, while the heart learns to interpret karmic events by reading within the actively creating Logos.

Learning to speak the Word which structures human life requires that the awakened Michaelic culture of will forces strengthens wills. Through this mystery magic capabilities will arise for the human being of the future. Sooner or later, the new etheric heart of man will become an active organ which through karmic insight can become increasingly helpful and healing in the social sphere. To the pillar of cognition the pillar of will must be added as a column of christianized blood.

In this way the secret of the Grail lives in the magnificent occult soul spiritual unfolding of the etheric heart. The new etheric heart as cognitive spirit-eye of man's eternal being is the place where in the Grail-Cup the etheric organ lights up as the real force, as the blood of the Redeemer. Christian Morgenstern utters: "I lift my heart to you as a true vessel of the Grail ..."

It is the experience of being totally imbued with the spirit of eternity which fills the receiving soul of the Grail youth in a cultic spirit event at the Sun-altar. Here Spirit and soul truly unite. It is the Michaelic path to the heavenly city of the New Jerusalem.

"The Mission of the Archangel Michael"

"The Revelation of the Unique Mystery of Man"

November 21–30, 1919, Dornach.

Rudolf Steiner: GA 161, 190, 205, 212, 10.

Ehrenfried Pfeiffer, "Ein Leben fuer den Geist"

1999 Perseus Verlag, Basel

Peter Selg, "Vom Logos der Menschlicher Physis, die Entfaltung einer anthroposophischen Humanphysiologie im Werk Rudolf Steiners."

Goetheanum August 6, 2000

Heinz Herbert Schoeffler "Die Zeitgestalt des Herzens."

1974 Verlag Freies Geistesleben, Stuttgart

Ruth Haertl, "Auf der Suche nach der Wirklichkeit der Erkenntnis im Denken des Herzens aus Anthropos-Sophia im Lichte des Heiligen Gral."

Verlag Ch. Moellmann, ISBN 3-931156-84-2

BOOK REVIEW BY MARY RUUD

Human Heart, Cosmic Heart

A Doctors Quest to Understand, Treat and Prevent Cardiovascular Disease

Thomas Cowan, M. D.

Dr. Cowan's book is part memoir, part explanation and part advice. He began his medical practice with Anthroposophical medicine and discovered Rudolf Steiner's ideas about the heart; that is not a pump, rather the blood pumps the heart. In his practice, Dr. Cowan works with nutrition and supplements, as well as life style changes for his heart patients.

To understand to work of the study heart, Dr. Cowan begins with a description of the circulation of blood. In the large arteries and veins blood moves quickly. The flow of the blood slows as the vessels become smaller until in the capillaries, it stops. The capillary system is so vast that in a single person it would cover an entire football field. This halting in the capillary system allows the exchange of nutrients and waste materials between the blood and surrounding cells. The blood stops, it oscillates and then begins flowing again. How does the blood begin moving again?

To understand the qualities of liquids allows us to understand the movement of blood. If we study water, or liquid, of solid, liquid and gas, Dr. Cowan besides the three states of water, Dr. Cowan adds a fourth state, structured water. This is water with surface tension. When the surface of water meets a protein, or any hydrophilic surface, it forms a gel-like film. This structured water is essential to life and is found in the cytoplasm of all living cells. The structured water has increased viscosity next to regular, or called bulk water, and it has a negative charge compared to the positive charge of the bulk water. If put into a tube, the negative charge against the positive charge of the bulk water causes the water, or liquid, to move. The blood in the smallest vessels, the capillaries, is in such a tube like structure. The difference between the negative and positive charges causes the blood to oscillate, to move, and to begin to return to circulation. The more viscous blood lining the edges of the vessel protects the vessels and the lighter blood is becomes free flowing. The amount of negative charge in the structured liquid determines the intensity of flow. To strengthen the charge, energy is needed. He suggests three sources for this energy, the sun, the magnetic energy of the earth, especially when walking barefoot, and the touch of another living being.

The structure of the heart shows that cannot work as a pump. The apex of the heart has only one layer of tissue and it lies opposite to the aorta where the blood leaves the heart. If it were a pump this delicate tissue would burst with each beat. When Dr. Cowan speaks of the geometric form or structure of the heart, he refers to Frank Chester's seven-sided Chestahedron. Frank Chester was able to show that this seven-sided form, when placed in a cube, sits at the exact angle of

the heart in the chest at 36 degrees. The form of the Chestrahedron when placed in water and spun creates the vortexes that are formed in the ventricles of the heart. As the blood flows into the aorta, the aorta bends towards the heart rather than straightening as it would if the heart was working as a pump. So, the heart is stopping the blood, forming a vortex, sending this viscous fluid to the lungs, where it again entered tiny capillaries and into the holding tank of the atrium, before leaving the heart through the aorta

Dr. Cowan addresses the conception of plaque and blocked arteries as the cause of heart attacks. He reminds us that the structured liquid along the sides of the vessels provides protection for the vessels. He also points out that the heart has collateral vessels from the beginning of its formation. These vessels can create their own by-pass if a vessel is blocked, removing the necessity for by-pass surgeries. Dr. Cowan proposes an alternative causation for heart attacks. He reminds us that when we exercise we build up lactic acid. This causes pain, which causes us to stop exercising and rest until the lactic acid is excreted. The heart cannot stop or rest and can become overexerted. In looking at what causes this overexertion in the heart he looks to the autonomic nervous system, the sympathetic system of adrenalin and fight or flight, and the parasympathetic system of rest and digest. The vagus nerve innervates the parasympathetic system and keeps the autonomic system in balance. Heart rate variability studies show that those people who have ischemic heart disease have reduced parasympathetic activity. Some of the causes for reduced parasympathetic activity are smoking, hypertension, emotional stress, inactivity, poor diet or increased sympathetic activity from acute trauma or physical exertion. A decrease in parasympathetic activity and an increase of sympathetic activity increases adrenaline, adrenalin? redirects the heart to glycose as fuel and causes a buildup of lactic acid. This causes necrosis of the heart tissue and eventually a heart attack. Tissue edema alters the dynamics of the vessel and causes unstable plaque to burst. Dr. Cowan see this breaking of the plaques as an aftereffect rather than, like so much heart literature. the cause of the heart attack.

In his chapter "Cosmic Heart," Dr. Cowan goes on to point out that a geocentric concept of the sun is what we experience through our sense impressions and this has validity to our experience of time and space. It leads us to honor and care for the earth. In "A Heart of Gold," he writes of the oppressive nature of a money economy where power is held by a few over the many as a factor in health. He describes a quality of gold called Orbitally Rearranged Monoatomic Elements, (ORME) where noble metals including gold are spun in a vortex pulling the electrons close to its nucleus. In this form it gold cannot combine with other elements nor conduct electricity but is able to move energy at the speed of light, a process he compares to the working of our nerves under an impulse of our will. He ends his book speaking of love, "What's Love Got to Do with It." He describes the

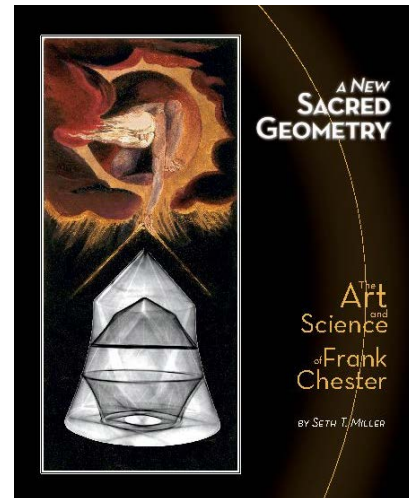
remarkable changes that happen to people given a heart transplant. Though not shown in the heart through anatomy, he gives the many ways we speak of the heart as our essence and describes love as the feeling of being given a new heart.

Human Heart, Cosmic Heart offers us thought content with new possibilities to consider, which may help one develop capacities and compassion for those whom we treat in eurythmy.

A NEW SACRED GEOMETRY, THE ART AND SCIENCE OF FRANK CHESTER BY SETH T. MILLER

The first book written on the work of San Francisco artist, sculptor, geometrician, and teacher Frank Chester

The ancient tradition of Sacred Geometry is still alive and well in the person of Frank Chester. He has discovered a new geometric form that unites the five Platonic solids and provides some startling indications about the form and function of the human heart. This new form, called the Chestahedron, was discovered in 2000, and is a seven-sided polyhedron with surfaces of equal area. Frank has been exploring the form and its significance for over a decade. His work has potential implications across a number of areas, from physiology to architecture, sculpture, geology, and beyond. Inspired by the work of Rudolf Steiner, Frank sees a deep connection between form and spirit. This book gives a brief, highly visual overview of some of Frank's most important discoveries.



http://www.spiritualchemistry.com/wp-content/uploads/2012/09/A-New-Sacred-Geometry-Seth-Miller_Page_01.jpg

The Venus sculpture evolves from a hidden unseen movement inside the first asymmetrical inversion of the seven-sided form (Chestahedron). It forms two retrogrades which create two curves that have the property of the golden mean and there is not one straight line. Finding this shape was the first indication that the Chestahedron was related to the geometry of the human heart. The Venus shows two hearts constantly interacting with each other, such as a mother's love for her child, Mary's love for the Christ child, a supersensible form of the Madonna and child, two hearts flowing together in love, the love of the other, the love of beauty.

The Heart Can be Heavy
by Joen Dealande

The heart can be heavy in the
Sleeve of the chest.
Those things that are stored in each
Layer and fold
Are surprisingly rich,
Raw,
Textured and deep
And some are incredibly old.
Then honor your heart when it sings
Or it speaks
Listening,
Listening,
For all it might say
For we need to carry
The words of the heart
To live in a light hearted way

LIFE STORY—THUS FAR FROM TRUUS GERAETS

Truus Geraets was born in 1930 in Holland, as the youngest of four children, growing up without a father, but with a terrific anthroposophical mother, and with love for music from both sides of the family.

Even though I lived most of my life far from Holland, I still had this soft spot for Holland, as I often tell people: “You know I have been born with this “social streak”. Extreme tolerance is the mark of Holland.¹

Around age 16, I came to the conclusion that the most important thing I could do with my life was working with children ‘as they are the future’. As an in-between I did one-and-a-half year training for pharmacist assistant. Working in that capacity I was mortified because of the ‘immoral’ practices of the pharmacist who regularly declared to visitors that the little homeopathy cupboard carried only “nonsense stuff”. Also as an in-between, I studied one year of German at the University of Utrecht.

The next phase saw me joining my brother and sister-in-law, who had just started “Christophorus”, a home for children in need of special care. Soon I understood that without a deeper understanding of these children, I could not be of any benefit. While I was still engaged there, Erna van Deventer, one of the very first eurythmists, came to work with a four-year-old girl, who was very disturbed. What she did in my group totally baffled me. I saw before my eyes the Healing Power of Eurythmy² at work. This eurythmist was ultimately the reason I started the study of eurythmy at the Goetheanum, but not before taking one year at the Seminar for Curative Education in Eckwaelden near Stuttgart. This was the very

first year that such a study on the basis of Anthroposophy was offered. Many of our teachers had known Rudolf Steiner personally: Dr. Ernst Lehrs, Frau Dr. Lehrs, Albrecht Strohschein, Dr. Hauschka and Margareta Hauschka. Also we had the opportunity to learn from Else Sittel, a very impressive Eurythmy Therapist and pianist in Eckwaelden. Our fantastic eurythmy teacher at the Seminar had a humpback, which in fact, completely disappeared when she did eurythmy.

My intention all along when going to Dornach was to study Eurythmy as an Art, as well as to study Eurythmy as a Healing Art. This was not allowed, but I was not put off. Through all those years I attended regular afternoon sessions with Ilse de Jaager and I received much stimulation from her for my later work with Eurythmy Therapy.

Also significant in my biography was the fact that in the last year in Dornach (1959) I had an operation with local anesthetics, resulting in a Near-Death Experience.

Coming to Holland in 1960, I made life-changing connections with a lady friend named Barbara, with whom I lived for four years, then moved with her to Scotland (Garvald School), and with whom I then started “Haus Columban” in Ueberlingen, Germany. We had wonderful contact with the 25 children, some who were labeled “time-damaged” children, others severely handicapped. After three years we did not want to be obliged to follow the new rules of children only being allowed from the province, so we found good places for all the children to go, some to their parents and regular Waldorf schools. Two children came back to live with Barbara and me in the Westerwald. In that time we got to know an African American from Michigan, who was



on a study trip sponsored by the Rotary Club. Barbara was the first to stay with him for six weeks, after that I would do the same. I went to Michigan and never went back.

This is now 44 years ago. It was in America that I partially switched from working with handicapped children to giving eurythmy lessons to entire Waldorf classes. That continued once I had ‘bought a house on land contract’ in a black neighborhood in Kalamazoo. In the five months that I did not have a work permit but could be in America, I restored the whole house, in order to create a eurythmy space for eurythmy workshops. After getting my work permit I started working at the Esperanza School (an honor to have worked with Dr. Traute Page) and the Detroit Waldorf School. It was in this time when meeting with some friends in Detroit, who wanted to start a program for young people of the inner city to create jobs for them, that I first coined the phrase: The Art of Living. A small group of students of anthroposophy decided to start working with the inner city youth of Detroit, trying to create employment opportunities for them. They called it the Life Center. I suggested then that just living was not enough.

It had to be the Art of Living. This became my lifelong code to live by, besides practicing The Art of Healing.

Living as the only white person in a black neighborhood, which was a very distressed area with much crime, wasn't the safest place to be, yet I stayed there three years, organizing weekend eurythmy workshops for the friends in Chicago. I had to create sources of income in a place where eurythmy was totally unknown. So I went to an Institution for Mental Patients to offer my expertise with eurythmy. Even though the staff had never heard of it, they let me start with a group of patients with the idea "if they like it, you can continue". And they liked it.

It was in this time that I also caught up with those who were caught up in drugs and crime. That led me to offer eurythmy in a big prison in the northern peninsula of Michigan. My article, called "My Most Stirring Experience with Eurythmy" was published in "Eurythmy, Essays and Anecdotes."³

Meanwhile I took a year off from eurythmy (made possible by a small inheritance after my mother's death) to become a mentor for many inmates of the Jackson prison, which housed 5000 people. What came out of all this I describe in my book "Love in Action." (Trafford Publishing, 2010) Born on the same day, but 18 years younger than I am, I came to meet my true soul mate in Dawud. At his insistence we got married. Even had a Muslim wedding inside the prison! I accompanied him over thirty years, where he was more often inside than on the outside of the prison system. I became well qualified to report on "Perspectives of the Prison System in America from both sides of the Walls."

When Dawud was released from the Jackson prison, but could find no work in Michigan, I moved with him to Texas. For me it was easy to find work there as I was the only eurythmist far and wide. So I covered Austin, Dallas, Houston, and San Antonio.

After we divorced in 1984 there was no need for me to stay any longer in the United States. I was now free to follow a long-deferred dream to do some work in Africa. The opportunity arose when the Max Stibbe School in Pretoria, South Africa, adopted a whole black farm school. I loved the work, teaching eurythmy to classes of 90 children in a chicken coop. However, I disdained the racist remarks toward the black teachers. And so I found my way to Johannesburg. There was an anthroposophical doctor who let me do Eurythmy

Therapy with his patients. I could also work on weekends in the Weleda lab.

I meanwhile found the friends with whom to start the first Waldorf School in a black township. We knew that we



had to make use of this 'window in time', a unique opportunity to do something that unusual. Located in a place where half a million people lived in one square mile, it, obviously, is a very dangerous place. That's where my car was hijacked two times, the second time with a distinguished guest from America (Joan Almon) in it. The Inkanyezi School was seen as an oasis of peace amidst all this devastation. It is a wonder that – after 34 years – the school still exists and is thriving with 360 pupils.

In 1994 I was able to go back to America from the bright sunshine of Africa into the deep snow covers of Maine. This was possible by the invitation of Jennifer Green. I immediately organized monthly eurythmy workshops, where people came from faraway places. During the week I taught eurythmy classes in three different Waldorf schools in Maine, while also taking in the rich natural beauty of Maine.

I wanted to be in a state, however, that was clearly multicultural. Maine was just lily-white only. That is how I came to choose California and specifically Los Angeles. Special attractions here were Orland Bishop and Wiep de Vries. With my car I covered again long distances to do eurythmy therapy work in three different Waldorf schools.

The Westside School in Santa Monica allowed me to use the building on a weekend for a Social Forum, where we were able to fundraise for scholarships for many young people to attend. This was in 2012. Already in 2001 I was able to work together with Tim Smith, lecturer at the California State University, Northridge, to organize a most successful Social Forum with Nicanor Perlas from the Philippines and Orland Bishop, attracting there also many young people to attend and learn about Rudolf Steiner's far-reaching ideas to create a healthy society. Much of what is now happening in Hollywood with Dottie Zold and the Elderberries Café, was built on those earlier social impulses.



In the year 2000 I met Ben Cherry at an International Teachers Conference at the Goetheanum, when Ute Craemer and I gathered support for a World Social Forum to be held at the Goetheanum. Ben was all in favor of this idea. Now in 2018 the idea still awaits realization. Over the years I followed the work Ben was doing in China within the burgeoning Waldorf school development. As I had been impressed by Ben, I now decided to contact him, expressing my wish to make a contribution with Eurythmy as a Healing Art in China.

Now in 2018 I will go for the fifth time to China, as people appreciated my approach. People could relate to my style. I hope to be able to continue this work in China. From my first visit there in 2016 I shared with the group that from now onward we would celebrate *World Eurythmy Day*, as declared by the Section of the Arts at the Goetheanum. That was happening then in 2016. In 2017 I happened to be in California in time to organize a celebration of *World Eurythmy Day* with eurythmy teachers and students from three different Waldorf schools. It was a most successful event with the theme of Bob Dylan's songs and poems.

The time comes now in 2018 for big decisions, to leave California (the US) and the many good friends and colleagues here, to return to Holland, and to go once more into uncharted waters, just as the Dutch Seafarers did, exploring new horizons.

These are some of the performances I did with groups of teachers over the years.

Russian Legend by Alex Remisow, in Holland, 1962
Selections from "Hiawatha" by Longfellow, in Scotland, 1968

Lyre concert with children in our Home in Rengoldshausen, Germany, on the Kalewala, 1971

"How Music came to Earth" a Mexican story, at the Esperanza School in Chicago, 1977

"The Little Angel's Way to Earth" with students of our Baobab College in Alexandra, South Africa, 1990

¹ *Amsterdam, a History of the World's Most Liberal City* by Russell Shorto, Doubleday Publications, New York

² *Eurythmy, Essays and Anecdotes*, Edited by Eva Lauterbach, Schaumburg Publications, Schaumburg, Chicago

³ Ibid.

For Our Dear Friend Truus

*"With the drawing of this Love and the voice of this Calling
We shall not cease from exploration*

And the end of all our exploring

Will be to arrive where we started

And know the place for the first time."

From Little Gidding (No. 4 of 'Four Quartets') by T. S. Eliot

ATHENA TELECONFERENCE:

MUSIC IN THERAPY EURYTHMY LESSONS

March 7, 2018

"The human being awakens each morning from a world of the music of the spheres and from this region of harmony, one re-enters the physical world. We may also say that during the night the soul feasts and lives in flowing tone as the element from which it is actually woven and which is the soul's true home."
Rudolf Steiner. December 3, 1909, Cologne

Mary Ruud began the conference with an introduction. In her therapeutic eurythmy practicum her mentor, Gladys Hahn, who was 87 years old at the time, said that every eurythmy therapy lesson must have music. Mary has thought about this for many years.

We began the teleconference thinking, on one hand, of the cosmic music we experience in sleep, in meditation, and in the life between death and a new birth. This cosmic music is reflected in the formation of our body, the skeleton and all the organs. These sounds from the second hierarchy make an impression on our soul. Mr. Armin Husemann speaks about the musical aspects of our whole being in his "The Human Being as Music."

Even our DNA has a musical quality and musical compositions can be created using the bases of DNA related to musical tones. There are companies that can create a piece of music based on your personal DNA and one will even create a personal music box. Those who have worked with these ideas have also coded music back into DNA sequences and have found them valid. The highest, the cosmic music, lives in our physical body, even down to details.

We looked at indications that Rudolf Steiner gave to bring health in musical eurythmy. In the Tone Eurythmy course he tells us that the 7th leading back to the prime "brings life back into the lifeless", that TAO with the intervals 7th, 6th, 3rd, 2nd enliven the etheric body. In Curative Education Steiner gives advice for a boy who had not learned to imitate, "The first thing to be done is to give him Tone Eurythmy. That will be the way to help him on. If the boy does Tone Eurythmy properly, it can come about that he is so stirred and stimulated in his astral body that the rhythm begins to take hold of the etheric body." He then gives various baths and remedies as well as the sequence A E I I E A. Taking Steiner's indication about the Tone Eurythmy can lead to help for so many children.

Rudolf Steiner's suggestion for eurythmy classes in first and second grade also opens up potential for many therapeutic possibilities, "Geometric forms on musical phrases." This weaves together time and space and gives structure and order to the children.

We looked briefly at musical elements and how each has a potential to bring a therapeutic effect especially when

intensified through repetition, tempo, and inclusion of the legs. Elements such as Major/minor, piano/forte, pitch, rhythm, pentatonic scales, vowel concordance, and rod exercises which have a musical quality inherent in them – all can be used.

We spoke about therapies that have been developed out of the musical elements in Lea van der Pals' with Annemarie Baschlin's *Ton-Heileurythmie*, including indications for large and small circulation, rheumatism, skin conditions, etc. Also, Wiedemier's Listening Space Therapy that developed in Camphill. The Listening Space Therapy is done behind the child listening to short and long notes, gradually fewer short notes and more long notes. The child can hold and pass through the fingers a small ball for the shorts and, if seated, drop the ball on the lap for long notes. They can learn the pattern and then practice listening and responding to variations. Next they listen to and follow the pitch, the melody. If not done through imitation this can take time for the child and they will need little exercises to hear changes in pitch.

The difficulty with the *Ton-Heileurythmie* is the need for an accompanist and with the Listening Space Therapy, was the need for the child to watch the eurythmist instead of the eurythmist able to play the music.

Children begin to hear major and minor at the age of nine yet the rising and falling of a melody for the younger child has the ethos and pathos of melody and can lead to release, even crying, in the falling melody. Discussion ensued over various instruments that people have use for therapy which included lyre, xylophone or glockenspiel, trumpet, and voice. Trumpet used with the tones C, F, G, C, (those not in the TAO) can be quite a strengthening experience.

Whether used specifically within an exercise or as an aid in helping a patient or child come to rest after a lesson, the musical element enhances the therapeutic mood. There is a wish to share how colleagues are actually working with tone eurythmy therapy in their patient sessions.

We ended with each taking up a task to further explore or incorporate musical elements in our work. Topics to be worked with include: TAO, soul experience of intervals, correlation of the vowels and tones. A follow-up call will be scheduled to further our study and conversation on this theme.

Barbara Bresette-Mills and Mary Ruud

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SHARED NOTES ON THERAPEUTIC EURYTHMY ON TWO TOPICS

*The Twelve Senses and the Seven Life Processes
 Sensory Integration and Primitive Reflex Integration
 Summarized by Miyoung Schoen, April 2018*

For the past two years, I had a privilege to come to England and to continue my study on the physiology and pathology in anthroposophical medicine, which I joyfully apply in my therapeutic eurythmy practice and teaching. As eurythmy therapists our first task is to observe a child or a patient and to create a picture of health and illness in them. We certainly look at the four members (physical body, etheric body, astral body, and ego) of the human being and threefold system (nerve sense system, rhythmic system, and metabolic limb system). How do we refine our observational skills that will aid the therapy planning? The first steps toward building up the skills lie in understanding the twelve senses and the seven life processes. They are like windows for us to see through the relations and as instruments to measure our educational and therapeutic work. In numerous lectures, Steiner repeatedly emphasized the importance of understanding these two activities and their origins. This note, sorted out by the topics above, is based on the medical lectures by Dr. James Dyson and Dr. Frank Mulder, given to the training of therapeutic eurythmy and rhythmical massage in Stroud, UK. The original lectures by Steiner are also listed in the reference.

[The Twelve Senses]

The twelve senses are the functions of the physical body and each corresponding apparatus or organs are built in our physical body. The sense organs follow the laws of physical world. The senses are to connect human being with the greater world, the whole cosmos, and the processor of these senses is internalized in the human being, 'the small world'. The physiological and psychological treatment of these senses is one of the weakest chapters in modern science.

- (1) Sense of touch within the boundary of our skin, within our body. Sense of touch was not originally destined for perception of external world. It has gone through a metamorphosis; it is for perceiving how the ego spiritually permeates my entire body. It gives an inner feeling of ego.
- (2) Sense of life gives us feeling of well being or illness. It is meant for the perception of our astral body as it works within our living organism.

(3) Sense of movement gives awareness of our bodily movement, the changes in the position of separate parts of the organism. It was originally designed so that we experience the interaction between our etheric and movement organs.

(4) Sense of balance relates to the orientation of the whole bodily movement in the outer space. When disturbed, we fall or get dizzy, for example.

All that has to do with senses of balance, movement, life and touch is connected with the *will*. These four senses involve processes that remain within the bounds of the organism. And they exist in objectively reality.

(5) Sense of smell connects us with the outside world.

(6) With the sense of taste, we get more deeply involved with the world. More connection is established between inner and outer world.

(7) Sense of sight gives opportunities to see the properties of the external world.

(8) Sense of warmth tells us how cold or how hot the object is that we touch. We participate in what is within the object.

In the same way, everything connected with the senses of warmth, sight, taste, and smell has to do with *feeling*. They are both outer and inner experiences. And they have significance in our subjective soul life.

(9) Sense of hearing has to do with hearing sound.

(10) Word-sense is the capacity to understand the meaning of words.

(11) Thought-sense is the capacity to perceive the thought of another within contexts, not the perception of one's own thought.

(12) By the ego-sense we mean nothing more than the capacity to perceive the ego of another person. This has to be distinguished from the consciousness of our own ego, which is not actually a perception.

In all that your ego-sense, thought-sense, word-sense, sense of hearing conveys to you, thereby constituting your soul life, you receive what is predominantly associated with the *idea*. These senses unite us with the outer world beyond any doubt.

The activities of twelve senses are revealed to the ego and call forth judgment. The ego permeates the physical body in order to live in the sensory world. The sense organs are supported by the life processes and presuppose the existence of the organs of life.

The activities of life processes are felt by the astral human being as his instinctive human experiences. These life processes and sensory experiences go through the transformation cycle of waking and sleeping, sympathy and antipathy, and judgment and reflection. If the transformation builds up in a harmonious way, then it becomes the seed of the soul capacity for justice, truth, beauty, and morality. When the inner or outer circumstances of the person are chaotic and the impulse of antipathy surges in the isolated soul, world-hater or megalomaniac could rise. The proper application of life process in education was emphasized in [*Education of Adolescence*] that teachers make the adaptation of the lessons to the human life processes by assigning activities of willing (Day 1: address the whole human), feeling (Day 2: rhythmic system) and then thinking (Day 3: head system) In that way the students can make sense of learning whether its history, science, or eurythmy.

[The Seven Life Processes]

The Seven Life Processes are the organic functions of the human etheric body. Thus we can precisely call them as seven etheric life process body. When we take the outer world into our body through our senses, these processes help digest, internalize and ensouls them, so that it is accessible to our soul. The life processes is taken deeply into the internal world. They reform what has been taken in from outside and transform and internalize it.

The seven life processes are divided into two groups. Breathing, warming, and nourishing unite to form an inner association with one another. The next four remaining processes, secreting, maintaining, growing, and generating are united to form a single, more ensouled process.

Our therapy blocks are healing the life process.

Seven Life Processes	Transformed into Soul Activities	Organs	Glands	Pathology (example)
Breathing	Taking in	Spleen ♄	Pineal	Consumption (tuberculosis)
Warming	Responding (adapting, adjusting, accommodating, articulation)	Liver ♃	Pituitary	Combustion (pneumonia)
Nourishing	Continuous development	Gall/Pancreas ♂	Thyroid	Deposition (Obesity, Diabetes)
Secreting (Absorption)	Individuality (Assimilating, discerning, committing, owning, evaluating)	Heart ☉		
Maintaining	Sustaining	Kidney ♀	Adrenal	Encapsulation (cancer, tumor)
Growing	Inner growth and movement	Lung ♃	Thymus	(Premature) Sexuality
Generating	Reflecting	Brain ☾	Gonad	Replicating

Practical Therapeutic Eurythmy Exercises indicated and related with the seven life process:

This consonantal process works by stimulating through its imagination the inner *breathing* of the organs orientated from without inward and lying on the far side, of the intestinal wall: the lungs, the kidneys, the liver, and so on. When a person does consonantal eurythmy, it is a fact that particularly the back of the head, the lungs, the liver and the kidneys begin to sparkle and flash; something is really there that indicates the reaction of the spirit and soul.

Everything associated with *inhalation*, in its most extensive, inclusive sense, expresses itself in the consonantal element. That can be reinforced and promoted through consonantal eurythmy.

The physiology of the vowels in eurythmy: in particular those organs which belong to the rhythmic system are stimulated to *respiration* and *inward digestion*. These organs are strengthened; in them the appeal goes out to the forces of *growth* in the growing child or to the plastic forces which have their resistance within the organization of the fully grown adult.

Love-E: Here we have a strong influence which proceeds from the human etheric to act on the astral nature and which has the effect of *warming* the circulation.

Hope-U: This means that the astral will act very strongly upon the etheric and it can be said that a beneficial *warming* effect on the *breathing* system will result.

Rhythmic-R: That affects the whole rhythmic system, the rhythm of *breathing* and of *circulation*, positively.

Head Shaking -M: That is something which when practiced has a very strong quieting effect on all possible irregularities in the lower body, again by way of the etheric body. Irregularities in the lower system which express themselves through pains can be mitigated thereby.

Floor-E: strengthening of the *heart*

Lung-O: That is then a movement which serves to strengthen the diaphragm significantly and thereby the whole *breathing* system.

Veneration HA is to make the organism as such actually more durable, more sturdy. It becomes capable of greater *resistance*. (immunity, resilience)

You can understand that the habitual practice of eurythmy activates the plasticity of the organs, their plastic force, and that as a result the human being becomes internally a *better breather*, a better person in respect to his inwardly oriented digestion. He becomes a person who has his whole organism more within his own discretion. He becomes an inwardly more agile person. And to become a true artist is nothing other than to make the inner man more flexible, plastic, and agile.

References:

Anthroposophy-A Fragment, The Riddle of Humanity, and Man as Being of Sense and Perception by Rudolf Steiner
Living Physiology by Karl Konig
Therapeutic Eurythmy by Rudolf Steiner

Summary of Sensory Integration and Primitive Reflex Integration from Marianne K. C.

A. Sense of Touch (tactile sense)

<Symptoms of weakness>

Doesn't like tight clothing, dirty hands, to be touched or having people close.

<Test example >

Roll a ball or draw on the back.

< Exercise examples>

Body awareness with balls, 'M', 'B'-build boundaries, Rhythmic 'R', Contraction/Expansion, Vowels on pentagram.

B. Sense of Life

The entire digestive consonants can enliven and help regulate the metabolic activities. The etheric life forces are strengthened. In terms of strengthening the rhythms of life, alternating consonantal and vowel elements can induce a living rhythm in the human being such as should exist, between opening oneself to the world and retracting into oneself.

C. Sense of movement

<Symptoms of weakness>

Too stretched or bent, clumsiness, difficulty in coordination or balancing muscle tone (too sloppy or stiff)

<Test example >

1. Jump over rods
2. Lying on the floor with legs up against wall
3. Look up the notes on Large/Small head

< Exercise examples>

Too tense situation: 'MNBPAU', 'NM-LM', 'B-D', Fidgety iambic

Clumsy and sloppy situation: 'AOUM', Big 'U', Feet exercises, Kibitz, Trochee

D. Sense of balance

<Symptoms of weakness>

Dizziness, car sickness, disorientation, attention deficit, dyslexia, and midline issues

<Test example >

1. Turn left and right. Turn around the center of a pentagram
2. E up and down
3. Ei along the floor

< Exercise examples>

Suncross, 'L', 'U', 'SM-HM', 'C-D', 'L-M', Various orientation exercises in three dimensions, Concentration exercises

[Primitive Reflex Integration]

The primitive reflexes play key roles for a baby to be born and survive for the first few months of life. As the baby grows up the higher reflexes or movement function should take over most of the primitive ones. Otherwise they inhibit the development of nerve sense system and the progression of

other movement skills. Retained reflexes are often related to various developmental delays, learning difficulties, autism, sensory processing disorder, ADHD, and so on. If these issues are not addressed in early years, it may interfere with general health including sleep and social, emotional, and academic learning.

The common primitive reflexes that cause the problems addressed above are listed here.

(1) **Asymmetrical tonic neck reflex (ATNR)** enables a baby to turn side to side.

<Issues later on>

Balance, midline crossing, writing difficulty, cycling

<Test> Child on the knees, elbows out, hands pointing in. The therapist claps next to the child to check if the child is turning only the head toward the sound.

<Sense to be trained>

Sense of touch, balance, and movement

<Eurythmy Exercises>

Crossing the midline: Jump over rods facing different directions.

Mirror exercises, Vowels, Lower Sense exercises

(2) **Tonic labyrinthine reflex (TLR) Symmetrical tonic neck reflex (STNR)** helps baby crawl, stretch, and walk.

<Issues later on>

Joints problems, balance, bad posture, fear of height, rigid movement, weak muscle tone.

<Test>

The airplane test:STNR: Child lies down on the stomach, arms stretched out, lift head, arms and legs for 30 seconds.

TLR the same lying on the back and test bending

<Sense to be trained>

Sense of touch, balance, and movement

<Eurythmy Exercises>

IAO, 'C-D', Contraction/Expansion, Big-A, Big 'U', Skilled-E, Rods: 7-12-spiral-waterfall, all lower sense exercises

(3) **Moro reflex** is the baby's primitive fight and flight reaction which is replaced after four months old.

<Issues later on>

Sensitive to the environment, light, sound

Fearfulness/alert produce extra stress hormone

<Test> Child lies on the back at a table, head over the edge.

Take the clients head in your hand and let go.

<Sense to be trained>

Sense of touch, sight, balance, and hearing

<Eurythmy Exercises>

Tempo with sudden stop, Wir-suchen-uns, 'M', 'HA-AH', Love-E, Big A, Exercises from Sense of balance and touch

(4) **Spinal Galant reflex** help baby roll from 3-9 months.

<Issues later on>

Poor attention, irritation, bedwetting, hip rotation

<Test> Child kneels on the floor. Stroke along the spine both

sides one by one down and up from the shoulder blades to the basin.

<Sense to be trained>

Sense of touch and movement

<Eurythmy Exercises>

IAO, Big-I, concentration exercises, Bedwetting-F, Feet-LMNR, Exercises from Sense of touch and movement

REVIEWS OF THE PRE-IPMT WORKSHOP

"Cancer: The Approach and Practice of Therapeutic Eurythmy."

Pre-IPMT Therapeutic Eurythmy Workshop

Saturday, April 21, Spring Valley, New York.

This is ATHENA's fourth annual Pre-IPMT workshop. Rudolf Steiner gave the fundamentals of Eurythmy Therapy (the Curative Eurythmy Course) to a group of young doctors during a medical course in April of 1921 with the hope and expectation that they would take up these indications and develop them further as part of their medical practice. These workshops are held in this spirit and are intended as a forum for collaborative research and sharing between medical professionals and eurythmy therapists. The hope is to both broaden the exposure and deepen the understanding of TE and how it can be applied with patients.

On April 21st in the North Room of The School of Eurythmy Spring Valley, the ATHENA Pre-IPMT Workshop on Cancer took place. There were 12 participants, including one medical doctor and one chiropractor. After general introductions and conversation to build up a descriptive picture of our theme on cancer, two case studies were presented, one in the morning by Brigida Baldszun, and the other in the afternoon by Jeanne Simon-McDonald. These excellent studies provided lots of information on the treatment of very different cancer patients and showed how the Cancer sequence can be applied in different situations. We all participated, going through the sound gestures of the cancer sequence, as they were presented in the case studies and then we shared together how some of the sound gestures can be varied with different patients. This was a very enlivening work together and everyone felt it an inspirational and very worthwhile way of working together.

Dale Robinson

Impressions of One-Day of Learning

Ten eurythmists and two doctors met for one day to work on the theme of Cancer. We started off with free contributions about the nature of cancer and then did eurythmy to meet the original sequence of OE ML I/Ei BD.

Although our movements were at first full of personal habits they came closer and closer to the archetypes. By the end of the day we moved truly together. I am sure this came about because we had tried to move with the very limitations of individual cases. Two cases and their treatments were

presented by Jeanne Simon-McDonald and Brigida Baldszun. When we parted we also had learned how to listen to each other and how to ask good questions. It was a day of learning.

Brigida Baldszun

We began with introductions, standing in a circle. Dale Robinson led us in the I A O exercise and then threefold walking, with the imagination of the four archangels. Dale introduced the topic and facilitates about the nature of cancer as a disease. We practiced the exercise for cancer with Brigida Baldszun and then with Jeanne Simon-MacDonald, each after a case study was presented, so that we could hear about the progress. Jeanne shared this quotation from Conrad Ferdinand Meyer, “The human being is a light between six walls.”

Miyoung Schoen had worked with a patient using the exercise L T D R, originally prescribed for a pre-cancer case; she shared her experience in the group and we practiced this exercise. [From Chapter 12 of *Fundamental Principles of Curative Eurythmy*, Margarete Kirchner-Bockholt, M.D.]

Each person was able to contribute to the conversations, so that there was a steady, respectful flow, nicely balanced with eurythmy practice. Glenda led us in an exercise for the therapist to practice. It was wonderful to be a part of this circle of practitioners, who had so much experience and were able to offer insights from their medical or therapeutic practice. Several people commented how meaningful it was to come together as eurythmy therapists and physicians. We all agreed that each patient forms a personal connection to the eurythmy exercises, making it one’s own, and that each individual is unique. Comments from participants: Wonderful! Loved the mix between movement and discussion.” “Helpful + interesting + inspiring.” “All excellent presentations.” “Lots of sharing of life experience and wisdom.”

Thank you to Dale, Miyoung, and Mary of the ATHENA Board for organizing this workshop!

Maria Ver Eecke

REVIEW OF ATHENA CONFERENCE 2017

BARBARA NEUMANN

Last April 22, 2017, ATHENA offered a conference on neurological conditions. The featured speaker was the very personable Dr. Elsas from Germany, who began by describing the neurological or nerve/sense system as one of three human bodily processes. According to Rudolf Steiner (*Riddles of the Soul*, 1917) each body process is connected to a soul process:

Soul Process	Body Process;
Thinking	Nerve/Sense System;
Feeling	Rhythmic system;
Willing	Metabolic System.

In contrast to the rhythmic and metabolic systems, the

nerve/sense system only becomes apparent through a process of exclusion. It cannot be truly observed, so we must deduce that it is there. In *Riddles of the Soul*, Rudolf Steiner refers to this as a process of paralyzing down into thoughts of everyday consciousness. Although we cannot measure or see nerve activity, we can observe evidence of it.

In Anthroposophy we often regard nerve/sense activity as a death process that brings illness, but Dr. Elsas says this is not the whole truth as the nerve/sense system can also bring life, especially to people who live in fantasy and need to get down to earth and connect with the world through their senses.

Dr. Elsas then referred to *Proof of Heaven*, a book written by a doctor who had a near death, out of body experience for a period of time during which he lived in a beautiful spiritual world. When the doctor returned to his body, he wrote down his experiences. Based on his personal experiences he concluded that it is nonsense to say that the brain produces thoughts. Rather, he discovered that the brain is used to focus our consciousness on the physical sense world. In trying to understand the nerve/sense system, Dr. Elsas also referred to Chapter 9 of *Philosophy of Freedom*, where Rudolf Steiner wrote that one cannot observe thinking while thinking. However, later in the book he wrote that any person who has worked to experience thinking will discover that it is an independent spiritual being.

What is the relationship between thought and the bodily organization that supports it? The bodily organization opens a space for thought. Spiritual beings of thinking also push back onto the bodily organization like a foot presses a footprint into the sand. This is the true nerve activity that we cannot observe. We see only that thoughts become clearer. We can also observe nerve cells dying.

As an electrophysiologist, Dr Elsas measures electric activity in the brain. (This is important for epilepsy.) Alpha activity takes place when one is sleeping and is enhanced by meditation. It looks like a smooth shallow wave like motion. An electrophysiologist can observe that the alpha wave motion stops when one awakens and eyes are open, and then resumes again when asleep and eyes are closed. The time between alpha waves is where a footprint can take place and thinking can occur. This physiological happening is a mirror of what happens in consciousness. The nervous system is selfless and allows a footprint to occur and our consciousness to be reflected like a mirror. Medically this is referred to as neuroplasticity.

Because of neuroplasticity, the brain can adapt to all we learn. Plastic changes occur from moment to moment as they do with sense organs, whereas the liver and other organs are not plastic and always continue with their own rhythm. With epilepsy the alpha wave rhythm continues without pause, so there is no plastic space for consciousness. Epilepsy can manifest in different ways. Sometimes one’s consciousness cannot disappear and at other times one can have partial

consciousness and live in a spiritual world, which can be very confusing. Just like Jaques Lusseyran (author of *And There Was Light*) developed new capacities after becoming blind, with epilepsy other consciousness can develop. As an aside, Dr. Elsas mentioned that many of the Old Testament prophets probably had epilepsy.

What is the function of motor nerves? Medically, nerves are classified as motor nerves or sensory nerves. Rudolf Steiner said this split is not true and that all nerves are sensory nerves. For Rudolf Steiner this was very important. He spoke about the nervous system many times in relation to different subjects such as education and the economy, etc. In the second lecture of *Renewal of Education*, he states that the common hypothesis regarding sensory and motor nerves is false and that materialistic views of neurology contribute to antisocial behavior.

Rudolf Steiner gives the example of two people meeting who can communicate with funny shapes of the mouth and different verbal expressions. When those observations go to the brain and one person decides the other person is speaking and looks sad, the brain then sends out an impulse to respond appropriately. Rudolf Steiner says this is not the whole process because if it was we as humans could not really meet and really know each other. With the nervous system there is input into the spinal cord and there is output, however the nervous system is not a central processor that sends out commands based on input.

Human beings are capable of many kinds of movements requiring different amounts of nervous activity. The more consciousness we have in a movement, the more nerve activity is needed. To do meaningful deeds, we need awareness. With our nervous system we can bring conscious awareness into the outer world. Movements connected to the cerebral cortex that require more conscious awareness include speech and eye movements. Movements connected to the autonomic nervous system that require less conscious awareness include inflammation, circulation, digestion, heartbeat, and breathing. In between these two poles are walking and gestures which are connected to a dreamier more rhythmical consciousness. Walking needs the spinal cord, but not the head, while gestures make use of the cerebral cortex and require a more awake consciousness.

In our brain the nervous system is surrounded by bone and is closed off from the world, but our experience is the opposite. We experience being out in the world, connecting to others through seeing and hearing the same things. In our gut the ganglia of the autonomic nervous system surround the gut and our feeling is of coming to ourselves from the periphery. Thus we have a dull sleepy awareness of being in our body which allows us to feel separate from others. With movement activities such as walking and gestures we need the spinal cord where nerves come in and go out. The nerves coming in are a metamorphoses of the ganglia surrounding the gut, and the coming together in the spinal cord is a metamorphoses into the

closed off brain. In this middle realm we have a dreamy, rhythmical consciousness, and our experience is of being both in and out. This is what allows us to be social and to truly meet one another. In this middle realm healing can take place, which leads us into therapeutic eurythmy.

In the afternoon, we went on to explore several different neurological illnesses beginning with epilepsy. In the third lecture of the Curative Course, Rudolf Steiner describes how with hardened bodies that are not “selfless” enough, a person gets caught and cannot get out to meet the world. With ‘waking up’ epilepsy, one cannot come into the body properly and cannot keep a connection to the sense world. When one has difficulty leaving the body and letting go of the physical world, one can have seizures at night while falling asleep. We discussed and practiced eurythmy exercises that can be helpful for epileptics. S R L M helps the body come into the world, while Love-E can help one find balance between in and out. We also tried doing A asymmetrically in order to encourage an urge for harmony to arise.

The next illness we looked at was multiple sclerosis. Men can get multiple sclerosis, but the people who tend to get it are often sensitive young women. Because their sensitivity it is sometimes hard to distinguish between hysteria and multiple sclerosis. When one has dizziness and vertigo it could be a brain problem, or the person could just not be well grounded. Cloudy vision could also be due to inflammation, but inflammation is the beginning of MS. In later stages MS can have sclerotic aspects. Acute phases of MS with loss of function can disappear and return. One can go into remission and then relapse. With MS the nerve connection slows down. Doctors can measure how long it takes for an impulse to travel to the arm. People with MS often have problems being down to earth. They are spiritual and artistic, but have trouble with the nitty, gritty of life and are very sensitive. These patients need to work with Sun forces and develop inner warmth. We looked at the eurythmy sequence T L R S: T (earth) L (water) R (air) S (fire). Beginning the sequence with T is often hard for MS patients so some eurythmists change the sound order and do LRST or they do a B exercise first, saying BE so that the EE sound is part of it. R is helpful for many neurological disorders as it is very harmonizing, coming in with lightness from the periphery.

Parkinson’s disease is opposite to MS occurring typically in old age. Symptoms include slowness of movement that takes more effort, instability and poor balance. It becomes hard to initiate a movement and then once started, it is hard to stop. Thinking and talking become more difficult and depression is common. It is a question of right measure and right rhythm. Often people have been too busy in life and have moved too fast. Things now need to be done carefully. Patients appear to be immobile and then have tremors. Perhaps the task is to find and establish a good rhythm through conscious activity, which is why therapeutic eurythmy is very helpful. With music patients who are frozen by Parkinson’s disease can

dance. Recommended eurythmy exercises include large movements with copper balls in the hands, AHRev to open up the back space, LAMH, musical TAO and SMHM.

This one-day conference provided a great introduction to neurology. Several neurological conditions were touched upon, giving us food for thought and a foundation for future therapeutic eurythmy research. Many thanks to Dale Robinson who so capably organized and managed all the details!

INVESTIGATING CLINICAL FIELDS IN EURYTHMY THERAPY, FROM THE MEDICAL SECTION AT THE GOETHEANUM

Eurythmy therapy, a mindfulness-oriented movement therapy in Anthroposophic Medicine (AM) which was introduced by Rudolf Steiner in 1912, focuses on the relationship between life forces, the physical body, soul and spirit [1-3]. In eurythmy therapy specific movements and gestures for the respective indication are taught to patients by the therapists, mostly in individual therapy sessions. They are intended as expressions of e.g. music, speech and soul through the whole body. Patients are guided to inwardly 'feel' these movements and gestures. The aim of eurythmy therapy is to strengthen the salutogenetic resources of the patients and to stimulate somatic healing processes [1, 2, 4, 5].

Currently, eurythmy therapy is used for a variety of indications including e.g. diseases of the musculoskeletal system, the cardiovascular system, psychosomatic diseases, and respiratory organs. It is used for both acute and chronic diseases [5-7]. The effectiveness of eurythmy therapy in a therapeutic context has been investigated in a number of studies; among these were single case studies, pre-post studies without control groups, and non-randomized comparative studies [2, 8].

Two systematic literature reviews concluded that eurythmy therapy is a relevant add-on therapy in the therapeutic context with beneficial effects on clinically relevant health-related outcomes [2, 8]. A positive impact of eurythmy therapy was found e.g. on health-related quality of life [9-14], anxiety disorders [13, 15] and fatigue symptoms [16]. A single-armed pilot study found beneficial effects on autonomic regulation and self-regulation in arterial essential hypertension patients [10]. Basic research data underline rhythmic effects of specific eurythmy exercises on cardiac autonomic regulation [17]. Regarding brain tumors in children and adolescents, a single-arm study has shown short-term effects on neuromotor and cognitive functioning after eurythmy therapy [18]. The Anthroposophic Medicine Outcomes Study (AMOS), a prospective cohort study referring to patients with various chronic diseases, investigated the effects of a multimodal intervention including eurythmy therapy. Subgroup analysis of patients using eurythmy therapy as their main therapy modality showed positive effects on chronic low back pain and functional back-

related disability [19, 20], asthma severity in children/adolescents with asthma [11], and core symptoms in 1-16 year-old patients with attention deficit with hyperactivity (ADHD) [14]. A positive impact of eurythmy therapy in five boys with ADHD was also found in a previous study. It showed positive results in e.g. concentration, and movement skills [21].

Currently, several interesting trials are completed and being published (e.g.): One randomized-controlled trial investigating the effectiveness of eurythmy therapy compared to yoga and physiotherapeutic exercises for chronic low back pain (Witten/Herdecke University, Germany, Charité Berlin, Germany, Gemeinschaftskrankenhaus Havelhöhe, Berlin, Germany) [22]. First data showed that, compared to the 'gold standard' physiotherapeutic exercises, yoga and eurythmy therapy were similarly effective in reducing pain, while there was a significant benefit for eurythmy therapy in improving SF-12's mental health component compared to yoga and physiotherapeutic exercises [23]. Further, the Alanus University (Alfter, Germany) in cooperation with the ARCIM-Institute (Filderstadt, Germany) is conducting a study on the psycho-physiological effects (e.g. heart rate variability, blood pressure, respiration, pulse and heat development in the body) of eurythmy-therapeutic 'sound movement', and a study on the effectiveness of eurythmy therapy in pollen allergy. In addition, a study on stress-prevention through eurythmy therapy is ongoing at the Alanus University.

Désirée Poier, MSc. and
Prof. Dr. med. Arndt Büssing;
Witten/Herdecke University

<https://medsektion-goetheanum.org>

[/forschung/investigating-clinical-fields/eurythmy-therapy/](https://medsektion-goetheanum.org/forschung/investigating-clinical-fields/eurythmy-therapy/)
[Please see the webiste for the list of studies.]

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9. Stress coping strategies/health-related life quality
- 10 Treatment of Essential Arterial Hypertension
11. Anthroposophic therapy for asthma
12. Anthro. Therapy for children with chronic disease
13. Anthroposophic Therapy for Anxiety Disorders
14. Anthro. Therapy for attention deficit hyperactivity
15. TE for Anxiety 16 TE for Fatigue
17. TE specific oscillations of heart rate variability
18. TE aftercare of pediatric tumor survivors
- 19./20./22./23. TE for chronic low back pain
21. TE for children with attention deficit hyperactivity disorder (ADHD)

LIVING LIGHT

**An International Annual Conference of
the Medical Section at the Goetheanum
from Thursday, 13 to Sunday, 16 September 2018
Booking closes: Thursday, 30 August 2018**

Dear Colleagues,

With each sunrise we encounter the light of the sun. It illuminates the consciousness, acts on the soul and has physiological effects on the body. The light rhythm of day and night is here closely associated with the rhythmical system of the human being. We currently have an impaired relationship with light: on the one hand we see it as a risk factor against which we have to protect ourselves; on the other hand a longing for light is developing which determines the life of people to a great extent. What, then, is a healthy relationship with light, with the sun, and how can we find its therapeutic efficacy?

We intend to concern ourselves with the nature of light at the annual conference of the Medical Section at the Goetheanum: what is the physiological and therapeutic importance of light? What effect does light have on the human soul. And finally: what is the importance of the spiritual nature of light with regard to the world and human beings?

All therapeutic professions work with light in a different way. In the world of substances we find an intensive relationship with light when we think of phosphorus, quartz or magnesium. Colors have physiological effects which extend as far as the life processes in wound healing and form the basis of color-light therapy. In the art therapies we find light and darkness in painting therapy, as we find “bright” and “dark” tones in music therapy. The therapeutic importance of light is well known in mental illness and can “brighten” the depressively “obscured” soul. Light lives in mental activity, it underlies cognitive processes and clarifying light can be developed in talking therapy.

We look forward to our work together on this important subject in medicine, to the exchange of experiences – also in the numerous workshops on these topics – and to the joint discovery of new points of view and perspectives in the understanding as well as the therapeutic deployment of light!

As in previous years, we will organise a “World Space” with reports and impulses from the worldwide anthroposophic medical movement. In addition, we look forward to acquainting ourselves in the newly set up “Science Space” with current research in the strongly growing scientific work of Anthroposophic Medicine.

With warm greetings and looking forward to our conference together at the Goetheanum!

Matthias Girke and Georg Soldner

The Collegium of the International Medical Section
Tel +41 61 706 42 90 / Fax +41 61 706 42 91
info@medsektion-goetheanum.ch
www.medsektion-goetheanum.org

TONE EURYTHMY THERAPY COURSE

PORTLAND, OREGON

JUNE 22-JULY, 1, 2018

**with Jan Ranck, Founding Director of
the Jerusalem Academy of Eurythmy**

Inspired by indications from Rudolf Steiner that tone eurythmy therapy should be developed in addition to speech eurythmy therapy, the eurythmist Lea van der Pals and the medical doctor Margarete Kirchner-Bockholt worked together in the late 1950s to develop a sequence of exercises in connection with the diseases discussed by Rudolf Steiner and Ita Wegman in their book *Extending Practical Medicine or Fundamentals of Therapy*.

This course was taught for many years by Lea van der Pals in various eurythmy therapy trainings. The exercises consist of tone eurythmy in its purest form potentized through the intuitive insights of Lea van der Pals and carried forward by the artistic and therapeutic eurythmists Annemarie Baeschlin and Jan Ranck. The effectiveness of these exercises has been shown in practice. Jan Ranck is the only eurythmist offering this course outside of Switzerland and in the English language.

Tone Eurythmy Therapy offers a deepening of the basic elements of tone eurythmy and an introduction to the exercises developed as therapies for rheumatism, dermatitis, central and peripheral congestion of the systemic circulation, pulmonary circulation abnormalities, diabetes, albuminuria, conditions of overweight and underweight, gout and arthritis. The inherent therapeutic and harmonizing properties of pitch, rhythm, beat, tone, interval, major, minor, dissonance and concordance are powerfully effective and can also be applied in hygienic eurythmy, pedagogical eurythmy, and personal development.

This professional course is for Eurythmy Therapists and Medical Doctors. Eurythmists, music and art therapists, Waldorf teachers, students in these fields and enthusiasts are also welcome to join. In this course people go through a real transformation of their instrument that has a continuing influence in their lives.

Information and Registration:

tone.eurythmy.therapy@gmail.com

*(In the subject field please write
“Portland Course” and your name.)*

ATHENA member Grant XV Category 4 through
dale1022@sbcglobal.net

The 56-course hours qualify as AnthroMed
Professional Development Hours (PDHs)
If you would like to host a Tone Eurythmy Therapy
Course or another Eurythmy Course offered by Jan
in the future in your region please write to:
tone.eurythmy.therapy@gmail.com



*“Decatria” Sacred Geometry of the Heart,
sculpture by Frank Chester*

In the human Heart
 There lives a part of man
 Which contains matter
 More spiritual than in any other organ,
 Also a part of man
 Of which the spiritual life is made
 More manifest in matter
 Than that of any other organ.
 Hence in the Microcosm that is Man
 Sun is the Heart,
 And in his Heart is Man united
 Most of all with the deepest fount –
 The fount of his true Being.

In Love lives the seed of Truth,
 In Truth seek the root of Love:
 Thus speaks thy higher Self.

The fire’s glow transmutes
 Wood into warming rays.
 Wisdom’s resolving Will
 Changes the outer work
 Into abiding strength.

So let thy work be the shadow
 Cast by thine I
 When it is lit by the flame –
 Flame of thy higher Self.

