



ATHENA

Association for Therapeutic Eurythmy in North America

ADVENT 2019



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ATHENA

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2019-2020

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Front Cover: Transfiguration, Lewis Bowman

Back Cover: Seraphim, Byzantine mosaic 14 century

ATHENA NEWSLETTER

Please send contributions to:

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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

Dear Colleagues,

You have probably heard of the upcoming joint AWSNA/ ALLIANCE Teachers Conference in Chicago in June 2020. It is not only a further celebration of Waldorf 100, but also a look to the future!

We want you to know that some workshops at this conference will have therapeutic eurythmists addressing the vital topic of anxiety, and how eurythmy is of assistance. The aim of these workshops is twofold.

1) To share with eurythmy colleagues the therapeutic eurythmy indications and exercises working with anxiety that can be included in pedagogical classes;

2) To increase the awareness and support of therapeutic eurythmy in the schools.

To this end there will be several presenters. This workshop is open to all, but we specifically want to invite pedagogical eurythmists and those who are active in supporting the role of eurythmy and therapeutic eurythmy in their schools.

This is an early message, so that you look for this workshop when you receive details about the conference.

Michael Hughes, on behalf of the Association of Therapeutic Eurythmy in North America

LETTER FROM THE EDITOR

Dear Members and Friends,

The theme of Anxiety was suggested by Michael Hughes during the Annual General Meeting in July. Since then two teleconferences have taken place. Thank you to Miyoung Schoen for compiling and summarizing the notes, which are published here. I hope that the contributions included in this issue will be helpful.

A similar theme of stress and illness was addressed at the ATHENA National Conference, entitled *Impulses Working through Therapeutic Eurythmy to address Stress and Illness in our Time*, with Drs. Ross and Andrea Rentea. A summary by Mary Brian was published in the Autumn 2015 issue of the ATHENA Newsletter. If anyone is interested in receiving a digital document, please contact me at editor@eana.org.

The second part of the Dental Eurythmy Therapy training will take place in July at the Portland Waldorf School in Oregon. This time Mareike Kaiser will be joined by her colleague, Dr. Claus Haupt. Thank you to all on the Board of ATHENA for sponsoring this conference!

Thank you to Polly Saltet for her excellent article on therapeutic dental eurythmy work; Patrice Maynard granted permission to republish from the Research Bulletin. The online link is waldorflibrary.org, Journals; Polly Saltet; then scroll down to Autumn/Winter 2013, volume 18 #2.

And thank you to all who contribute to this issue of the newsletter. Advent Greetings!

Maria Ver Eecke



Please join us for the ATHENA Conference, Part 2, with Mareike Kaiser and Dr. Claus Haupt in July. Register online: <https://www.therapeuticurythmy.org/>

ATHENA's Annual General Meeting will be held on Tuesday morning, July 28, after the conference in Portland, Oregon.

*Michael Hughes,
as Pisces in the Twelve Moods,
pictured to the left*

FUNDING FOR THERAPEUTIC EURYTHMY

We hope that our colleagues know that there are two on-going funds, for different purposes, which are available to us as therapeutic eurythmists.

Firstly, there is the Waldorf Educational Fund, which is available in all AWSNA schools who are also ATHENA members.

To date, this fund has categories which are available at the beginning of each school year, through till the end of the following August. ATHENA has been receiving these grants for many years; we are currently on grant #18 ! This grant has four categories in it.

1. 'Educational workshops' These are presented in an AWSNA school setting, to help expand the understanding and application of therapeutic eurythmy.

2. 'Program support' This category assists schools in their budget programs for therapeutic eurythmy. First choice is always given to schools beginning a therapeutic eurythmy program. Also, we look to see if the school is incorporating this work in their yearly budgeting process.

. 'Mentoring' This is an incredibly valuable resource for us! This category actually will enable you to have another colleague come and support you in your therapeutic eurythmy work. **THERE ARE STILL FUNDS AVAILABLE THIS CURRENT YEAR.** Contact: Nancy McMahon at ncymcmahon@hotmail.com

4. 'Professional development' This category can help you cover your costs to an ATHENA approved event/workshop.

This allows us to financially assist ourselves in our on-going professional deepening. (This is in addition to regular teleconferences on themes we deem important). Here too, funds are still available for approved events through next summer. For example: pre-IPMT in May and the Dental Workshop 2 in Portland, Oregon, in July.

Our second fund available is the 'Children-in-Need Fund'. This was started some years ago through the initiative of Jeanne Simon McDonald and Mary Rudd. This fund covers instances the WEF grant does not. It originally began to meet the needs of homeschoolers and such venues. It helps cover the expenses of therapeutic eurythmy sessions.

Now it also serves therapeutic eurythmists in Alliance schools and other schools who don't currently have access to the WEF grant. This fund is much more modest, as it grows through donations.

Both funds are here for your use! Both require reports, to deepen, verify and expand our therapeutic eurythmy work.

Feel free to contact myself or any board member for further information.

Sincerely,
Michael Hughes

MINUTES OF ATHENA AGM, PORTLAND, OREGON, SATURDAY JULY 27, 2019

Present: Nancy McMahon, Miyoung Schoen, Michael Hughes, Jolanda Frischknecht, Mareike Kaiser, Maria Helland-Hanson, Skeydrit Baehr, Lynn Stull, Keith Hess, Robert Kellum, Cynthia Hoven, Maria Ver Eecke, Glenda Monasch

Joining the meeting online: Dale Robinson, Linda Larson, Mary Ruud, and Susan Walsh

Welcome by Michael

Verse spoken by Nancy

Hallelujah for those who crossed the threshold, including Nigel Harrison

History of ATHENA as told by Nancy McMahon

ATHENA is 20 years old! In 1991 or 1992 Nancy McMahon, Cynthia Hoven, Veronica Reif went to an annual PAAM conference in Chicago, where the physicians Dr. Klaus Wilde and the von Laue's were the presenters from Europe. In a conversation Elke von Laue suggested to them to form an association. For seven years the therapeutic eurythmists worked on it, meeting four times a year, until ATHENA was incorporated in 1999. It was now possible to receive grants. Anne Cook was president for the first six years and Nancy McMahon was treasurer for many years. The goddess ATHENA (Association of Therapeutic Eurythmy in North America) stands for strength, courage, wisdom, law and art among others. As the myth tells us she sprang fully armored from the forehead of Zeus!

Review of the Year

Last summer in June, Jan Ranck gave the Therapeutic Tone Eurythmy course in Portland, Oregon

There were two teleconferences, one about the use of music during a therapeutic session, and one about pain.

In September the Medical Section conference was held and Miyoung participated.

In February TETNA graduated five students.

In April the Pre-IPMT conference about women's health was held with Dr. Anna Lups in Spring Valley, NY.

Some changes in ATHENA officers

President Michael Hughes

Vice President Jason Yates

Treasure James Knight

Membership & Corresponding Secretary Miyoung Schoen

TETNA liaison Nancy McMahon

IKAM liaison Jolanda Frischknecht

AWSNA liaison Johanna Rohde

AAMTA liaison Mary Ruud

Reports

ATHENA Membership: There are currently 61 full members including 20 with AnthroMed; we have 14 associate members (friends and anthroposophical physicians) and 10 member Waldorf schools.

IKAM: We have lost our international coordinator Monika Folz. Kristian Schneider is stepping in until a new person is found. There are active TE's in 49 countries, but only 16 countries are organized in associations (outside Europe it is New Zealand, Japan and USA). The international working group of all TE associations always meets in September; they will vote on closing this group and to start working on founding an International TE Association, as this became necessary since the art therapies do not want to have the AnthroMed label and for us this is very helpful, since Eurythmy Therapy is called differently in every country and this brand name (AnthroMed – EURYTHMY THERAPY) will stand for our professional community into the future (much like DEMETER for the farmers). The yearly report of all associations is due at the end of August. From the office we heard that the web page is being reorganized and the newsletter will continue to be sent out on a regular basis later in the year.

AAMTA: Barbara Bressette-Mills is stepping down and Mary Ruud will be our new contact person.

IPMT: The yearly conference is held now in Spring Valley and is for physicians, nurses and massage therapists; some years ago Glenda Monasch was asked by Michaela Gloeckler to do eurythmy and TE with the physicians. Dale started the pre-IPMT a few years ago so that therapeutic eurythmy, as a "new medicine" can be further introduced to physicians and the therapeutic eurythmists can work directly with the physicians for one day.

TETNA: Maria Helland Hanson and Glenda Monasch are now leading the training. Seth Morrison and Anna Ree will be consultants only; Raven Garland is doing therapeutic tone eurythmy. Presently there are 11 students; it is an international group of strong women with deep questions. TETNA is an accredited training mentored by Stroud (UK). Glenda thanks ATHENA for the help with mentoring and the good working relationship.

Mareike Kaiser reports on her dental work. She is giving classes around the world, in South Africa, Chile (where there are quite a number of physicians working with Dr. Haupt), New Zealand, Japan and the US; in Europe the courses are given on different weekends, abroad in two blocks of two weeks. Mareike encourages us all to document our work for the wider world and find dentists who will work with us. The course next summer with Dr. Haupt will consist of morning lectures, which are not only for those who are familiar with anthroposophy, but are meant for the wider public and for regular dentists. In the afternoons Mareike will work with us in Therapeutic Eurythmy.

Mareike commented that our ATHENA newsletter is one of the best in the world! Maria and Gino Ver Eecke see one of their tasks in publishing the newsletter in documenting our work, and all newsletters are available on the website. Usually each issue has 20 pages and contributions are needed! They are looking for reports of those who have received grants, case studies, and more. The theme of the next issue will be the dental conference/work, with reports about the teleconferences, webinars, etc. Articles of content are welcomed.

Finances

ATHENA received the WEF grant of \$13,500 this year. Category 1 (Educational Workshop) receives \$2,000; Category 2 (Essential TE Program) \$ 5,000; Category 3 (Mentoring) \$2,500; and Category 4 (Professional Workshop) \$4,000.

Linda Larson wrote our grant request. The deadline to apply for a grant was September 20, 2019. The Children-in-Need Fund is a modest fund and comes from contributions of \$2500, which goes to children who are not in independent Waldorf schools; the goal is to make this fund more visible with an article in the newsletter.

Treasurer's Report was handed out to Board members, but was not discussed because of the absence of our treasurer; the numbers look good, the grant for this year was received.

Looking ahead to next year

Jan Ranck will give another therapeutic Tone-Eurythmy course in October 10-19, 2020, in Chicago.

Two teleconferences are planned.

Joint webinar about anxiety, January 15, 2020

Pre-IPMT conference in May

AWSNA 100-year Waldorf Education conference (combining Waldorf and Charter schools). We plan to have TE workshop about anxiety.

The second dental conference with Mareike Kaiser and Claus Haupt will be in July in Portland, Oregon.

AAMTA Conference July 31 to August 2 in Summerfield, CA

Conversation about the future and specifically about the 100 year TE Anniversary in 2021

Mareike brought some ideas from other countries; some of them are that regional countries celebrate together. In Russia the celebration will be more inward due to political reasons; they want to strengthen TE in schools. Finland plans to bring the 12 exercises to the wider public all year long. Other ideas were that IAO is done by all eurythmists in the morning so it travels around the world. Research of the etheric is needed.

For us here it is a question of where we can best present ourselves; what contributions can we make to strengthen the etheric (in relation to vaccinations, wifi, etc.). How can we work with the etheric more openly, bring it to the wider communities; through the 12 exercises done with faculty, physicians, and parent bodies? Insert pages about TE this year and the coming year in the EANA newsletter.

Michael offered to write something general about the 100-year Anniversary. If we do a conference please let IKAM know the dates. The hope is that we TEs can visit each other's conferences and strengthen our work through meeting each other.

Respectfully submitted,
Jolanda Frischknecht

ATHENA TELECONFERENCE SUMMARIZED NOTES

Theme: Anxiety presented by Jeanne Simon-MacDonald
October 13, 2019

These notes are a summary and do not include everything that was covered by the actual conference, including resources mentioned during the conference. I hope this summary helps those who missed the conference and others who want to continue study further on the topic. There were over 23 participants.

Miyoung Schoen
ATHENA Corresponding Secretary

Jeanne introduced the session with a Contraction/Expansion exercise and then gave examples that shows work around anxiety from the experience of villagers at Camphill Copake, such as doctor's appointments in change of co-workers. A social worker formed 'Move the Mountain' (30-minute eurythmy followed by discussion). Their chronic stress, fear, and anxiety make it hard to work with any kind of uncertainty.

This is the poem Jeanne read in relation to increasing perfectionism, rising depression, anxiety and suicidal ideation amongst young people all over the world.

Romanesque Arches

by Swedish poet Tomas Transtroemer,
winner of the 2011 Nobel Prize for
his poetry that "gives us fresh access to reality."

Romanesque Arches

Tourists have crowded into the half-dark
of the enormous Romanesque church.

Vault opening behind vault and no perspective.

A few candle flames flickered.

An angel whose face I couldn't see embraced me
and his whisper went all through my body:

"Don't be ashamed to be a human being, be proud!

Inside you one vault after another opens endlessly.
You'll never be complete, and that's as it should be."

Tears blinded me

as we were herded out into the fiercely sunlit piazza,
together with Mr. and Mrs. Jones,
Herr Tanaka and Signora Sabatini;
within each of them vault after vault opened endlessly.

Public school children in this country take (on average) 120 tests over twelve years. Personality psychologist Thomas Curran states that it may be due to "perfectionism, which is contributing to almost epidemic levels of mental illness among young people." (Depression, anxiety, suicide, as mentioned) Jeanne learned about perfectionism through the work of Thomas Curran from a TED talk he gave recently in this country. That is readily available on the internet. [<https://www.npr.org/2019/09/20/762097695/thomas-curran-how-can-we-teach-kids-to-accept-imperfection>]

Rejuvenation and recovery from stress is needed. Nature brings feelings of ease and relief. People in the hospital show improvement from time in nature. Children don't have strength to play and enjoy the outdoor activities. "I can't hold the flute. It's too heavy." Discovery of self-worth and harmonious bodily relationship is essential.

Calming Sequence

D: take a deep breath and bring the arms and hands down. Doing 'D' immediately calms down. (Slowly take a gently step, with the sole of foot first.)

F: Quick and forceful movement that contrasts to 'D'. This (forward jump) is difficult for the developmentally-challenged clients.

G: Sword. Look with the eyes in your hand. Yellow movement, Silver gray veil, blue character creates a delicate movement. Open interest in the works (feet are out to the side, approximation of X-legs)

K: Quick and focused movement. I see myself moving it, in red and yellow (hop and bounce out).

H: Breath

Effect: 1. Reconnect with the body deepens breathing
2. Be present in the moment.

(Raven Garland) It has a breathing aspect.

(Jeanne) Patients are mostly medicated, not specifically diagnosed with anxiety.

(Mary Ruud) Anecdote on 'D' The patient was able to enter into her body and wept for half an hour after

experiencing the 'D'.

(Jeanne) 'B' is very important. "I am upright surrounded with light. I surround the butterfly light, protect it. It gives me comfort." A woman patient liked it and did it for ten minutes. She felt more protected.

Brigida: 'M' for breathing and 'Hope-U' help out-breath. They cannot hold their anxiousness.

Linda: Breathing vowels with contraction and expansion.

(Jeanne) Review exercises from the Case Report from Jane Schwab.

Children who rock: I-S-R (alternating from left to right) with arms and legs; conscious back and forth rather than automatic rocking. This is helpful for patient of Down-Syndrome with autistic streak.

Q. What organ is related?

Kidney is involved. Large 'A' exercise.

Heart can get stressed too.

(Mary) Allergy Sequence strengthens digestive and kidney activity (through 'A' exercise).

(Glenda) First example: PTSD client, Energy and Peace dance, moving from left to right.

Large-A: bring it down and far back, in that way to focus on the kidney region.

Second example of a grownup, who was not allowed to move or play outside during her childhood.

L-M (Breathing in and out) A-O-U

B-G-I (inner light, peripheral reach) Yellow veil 'R' helped.

(Jeanne) Jillian's exercise with rod. Raise the rod 'A' as if doing waterfall, lift toes, and bring it down.

Sitting 'A' up and around

Large 'A' exercise

Strengthen out-breath.

(Linda) Sympathy/Antipathy in three planes would be helpful before introducing Yes/No. Keeping yes and no side by side before acting will strengthen the ego. A pathological symptom of nervousness occurs so frequently in our time.

(Jeanne) 'S' is calming and engages ego, with typically downward gesture. Steiner indicates movement under control that involves upper body (shoulder and torso).

(Mary) Hyperactive children need 'S' and can do!

(Barbara) Bring it down clearly to the heart level at cross and down further toward the back.

(Jeanne) V-B-S-T: Protective sequence in working with objects.

(Glenda) Elizabeth Baumann's book describes the indication from Steiner.

V — Object is held in the hand.

B — Hold it close to your body.

S — Move it.

T — Take your own instrument in hand and turn it toward yourself.

“At the end of the vowel chapter, Steiner explains, according to Lory, how to practice: not to rest until every, even the smallest movement, is really experienced and felt in the heart. The consonant chapter also continues:
 V— Learn to feel something in your hands or just touch it.
 B— Learn to feel as having something in the hand, which presses on the body.
 S — Feel your arm and that object as one.” [3]

Elizabeth Baumann’s recollection of Dr. Steiner and V B S: When you have something in your hand you take it up, feel its weight, this is a primary I experience for the body. The B indication is to turn it toward yourself, then the formative therapeutic strength is intensified; S is to move it. And it is important that the early eurythmists practiced with something in the hands for a long time and she remarks that this act of holding an item developed in them etheric formative capacity and strength. This is needed for TE and she tells about it so that we can practice it, as well. It is not just to know about, but to develop etheric capacity. Therefore our students in TETNA practice this. Not always with hammers! But to take up a veil, copper rod, and ball, etc.

(Jeanne) A-H Veneration exercise; Three-part walking
 (Linda) Recommends contraction/expansion with breathing.

Verse, Rudolf Steiner

Into my heart streams the power of the sun
 Into my soul weaves the warmth of the world
 I will to breathe the power of the sun
 I will to feel the warmth of the world
 The power of the fills me
 The warmth of the world permeates me.

(Jeanne) Uncertainty in the climate and political situation abound, eurythmy can be a powerful tool at this time.
 (Barbara) Steadfast I stand in the world
 (Jeanne) Light streams upward, Weight bears downward.
 (Linda) Pentagram
 (Glenda) Dr. Steiner’s lecture: “Overcoming Nervousness” includes seven exercises. (GA143)
 Exercises 1-4 are about enlivening and penetrating etheric force.
 E: knitting and connect I to ether
 Love-E calms unsettled solar plexus (parasympathetic nervous system) due to media anxiety.
 Hallelujah
 I-A-O
 Eurythmy brings will forces to humanity.

Resources

[1] *Anthroposophy in Everyday Life* “Overcoming Nervousness” by Rudolf Steiner [Available online at <https://wn.rsarchive.org/Lectures/19120111p01.html>]
 [2] Out of which forces does the healing of man arise? Joop van Dam, MD

In Memoriam – Joop Van Dam

April 15, 1932 – December 6, 2016

<https://www.anthromed.org/library/2018/11/29/out-of-which-forces-does-the-healing-of-man-arise?rq=nervousness>
 [3] *Eurythmy: Its Birth and Development*, p.25 [V-B-S] in contrast to vowels

ATHENA TELE-CONFERENCE SUMMARY NOVEMBER 10, 2019

Topic: Therapeutic Eurythmy for Children’s Anxiety

Collaborative sharing of

Therapeutic Eurythmy Exercises and Cases

These summarized notes do not include everything that was covered during the online conference. I hope it helps those who missed the conference and others who wish to work further on the topic.

Miyoung Schoen

ATHENA Corresponding Secretary

Mary Ruud introduced the conference.

Some of the same exercises for adult anxiety (mentioned from the first conference on 10/13/2019) can be used for children, as well. Variations and effects of anxiety: Children referred to TE often showed symptoms of headache, insomnia, stomach ache, breathing problems, and not feeling their legs. We discussed selective mutism cases.

Causes of anxiety may include environmental stress, parent stress, effects from media, or age related; for example, the 9-year-old change involves the child’s will process in crossing the *Rubicon*. Anxiety in older children may lead to drug addiction.

Possible exercises and approaches

Therapy exercise example: special ‘B’ in the delightful mood of going to a park. While walking the child holds a teddy bear in two hands and dances with the baby bear, playfully tossing and catching (hugging ‘B’) with the bear.

Feeling ‘B’ with legs in sitting: Cover the child’s back with layers of blue cloths, the final layer with golden cloak. The child may watch Planetary and vowel gestures while sitting. It’s performed by TE in front of the child.

Exercise B-G-I: Step through ‘G’ to (reach) ‘I’ with images of opening curtains. B-G-I: Create boundary from outside, inside, then create ‘I’

Pentagram facing forward reducing steps from 5-steps, 3-steps, 1-step for each.

Horizontal Thinking, upward feeling, downward willing mood (with vowels)

Spiral star: 5-4-3-2-1, I-E-O-U-A

Calming Sequence: D-F-G-K-H

Photographing oneself brings inwardness.

Miyoung describes the children with selective mutism, who have difficulties in adapting to a new culture, language, and teacher changes. Defiance, hyper activity, social issues show the identity struggle in adoptees in their adolescence. Separation anxiety lingers with a child that is transferred from parents' stress. She observed an increasing number of children with anxiety in the grades (age 7-14). Therapeutic Eurythmy sessions provide opportunities to be fully present, relaxed in themselves, and connected with others.

Mary Ruud had her own period of selective mutism during childhood and she was a good listener!

Glenda brought a case of a kindergarten child with mutism. Working with a fairy tale, cultivates joy and playfulness in being with her. 'B', 'A' (very fast) Aspect of Ego so strongly exists, through the resistance of body in walking. TE builds relationship with word and individuality with world. The day after eurythmy session, remedial teacher played card games with other children and the child joined playfully.

Verse: I place myself in the world. Move the star. [1]

Work with sounds of colors

Periphery into the center anchoring

Reemphasized the pentagram with 5-3-1 steps

V-B-S: Feel weight

'I' through Ego, courage to withstand

Dale works with the colors of sounds as well. 'G' (blue in character): Inner boundary rays out, feeling of strength in the arms, move (clear) the obstructions away.

I-A-O does help significantly. It works with all three soul forces and will is connected with the earth. Watch the strength in their legs and midline barriers. They may not feel safe. Create the right mood.

General questions and suggestions

How to communicate and work with the parents of children, with whom we work? Mareike always recommends including parents. Many experience difficulties in communicating with them and scheduling a time to check.

Brigida: K-children, Sessions setting of three (therapist, teacher, child) including a reference person.

I-A-O very slowly with head, legs and arms

Rhythms with two rods swing back and forth; this works well in releasing anxiety. They breathe better.

Image of traveling in birch canoe, moving on the water, creating turbulence and back to the rhythm

More on Rhythm

Tempo change recommended for children (e.g., hysteria) who experiences soreness in their souls.

Miyoung uses kinder lyre to do intervals, major, and minor.

Linda uses bell or mono-tone instruments for rhythms.

Brigida uses 'U' very often in this attempt. Children have to say 'yes' to their body in order to learn and work with what is given. The body of 'two-ness' Accept to stand; We look through in 'U' not just to persevere, but with the intention

to look through. I use 'U' very often and find it helpful doing it with arms, legs, and arms always (the standard sequence for large vowel exercises).

Glenda also uses 'U' frequently. The indication includes pressing legs together to bring the 'I' in , lifting the legs, including feel, inside of legs, etc.

IAO is to integrate. 'O' shapes in the body. Do slowly and release each time to release anxiety and to bring the body to midline.

Rod exercise: Create 'B' with the rod to the center; Bring B with one arm to center, pass to the other arm almost like a shield at the middle. With anxiety they lose the way. By bringing the surrounding with 'B' has warming effect. It is possible to do with feet and with a verse as well.

Another case for rod exercise: Adopted child from Africa used to have panic attack. As she stepped over the rod, she sat down and started rolling the rod over her body. Then I took the rod and rolled it down her back. I incorporated it into an exercise for kindergarten children; have them sit down and roll it under and over their feet. Have it climb up foothills under the Rocky Mountains, down into the creek, up the hill (shin), down on the mountain side (thigh), then up to the body all the way to the top of the head, over the mountain high and to the other side. Roll the rod passing down the back. They are surrounded by the copper rod. All may be done in sitting with knees up. It can go on like a game with children's imagination (e.g., mermaid, tortoise). They can do it on the sides of the body or many other ways. It is to create a warmth sheath around the whole body. It is wonderful help for the child with anxiety.

Archetypal human being stands from head to toe with sitting 'U' with the rod over the whole body.

Mary: 'B' with touching oneself is also beautiful. It's interesting that the child indicated what's needed. We need to be observant of that.

Miyoung brought a case of adopted child in the middle school. Waterfall rod exercise combined with musical TAO (intervals of 7th-6th, 3rd, and 2nd) was powerful and helpful for him.

Dale: Reminds me of warmth, creating with rod, touching the rods enables them to feel their body and know where they are. 'M' gives resistance and connection at the soul level so that they feel they can affect the world by going out and taking in (doing 'M').

Mary learned from her mentor: Two hands out, do 'M' touching the others and back to oneself with "I love my mother. I love me."

Linda: Exercises learned from Jorinda Stockmar are helpful for very young children. 'L' standing on hot water bottle and warm the feet. Sit next to the child, have the child brush down their legs one hand after the other.

'B' as broom on their own legs; "Mama Bear loves baby bears. BROOM! BROOM!" Change hand: "Mama Bear loves baby bears. BROOM! BROOM!" Then with both hands:

“Grandma Bear, etc.”(Repeat.) Children can do so beautifully and gently on their own legs.

Mary uses a puppet with children who don't look directly at you. And the puppet can do a lot. Children who are traumatized can benefit.

B-M-D: create house and then open doors. We create our house. We open the big doors and close them. We feel our own heart beat. We open the windows and close them. “My house is beautiful. My house is warm. My house is good. I am safe and sound.” I do it at the end of all my kindergarten lessons.

Miyoung: ‘B-M-D’ is helpful for countering test anxiety or panic attacks in a chronic mental illness case. Patients can do it on their own in emergency case.

Glenda: Do ‘E’, antidote to panic attacks. Do it with hands, fingers. Release it each time. Try crossing the legs as well. Those are for emergencies or difficult situations.

Linda: B-M M-B (We are back home, where we are meant to be. We are safe and sound. End with reverence ‘E’ or ‘D’ at the end. They can do it in their own room.

Maria Ebersole: L-A-O-U-M helps both anxiety and breathing. Mary Ruud feels that everyone needs it these days. Many children and parents are stressed. She almost asks the teachers to do it in their circle with children.

L-A-O-U-M from Maria Ebersole

Prepare with rod rolling around their body. Belly downward, around feet and to the back.

L: Holding a large silk together, with a little melody, repeat ‘L’. Have the child go through it and the silk will drape over like a canopy. It gives a great feeling. Play with silk, taking turns. This can be fun and help soothe cramps in body and soul.

A: as in-breathing

O: on the floor

U: U is individual. Running and stopping can give strong impression astral with sudden change.

M: Warmth effect giving back and forth with one rod in between. End rod under feet.

For birth trauma: do ‘A’ on rainbow silk, watching stars come out, see them reflected in lake. Then seeing them start again in the sky.

Notes and References

[1] Meditation of the pentagram:

Different translation with full lines are used in the fourth grade. It was given by Rudolf Steiner to a class teacher.

Firmly I establish myself into existence (left leg)

With certainty, I step into the life path, (right leg)

Love I cherish in my essence, (left arm)

Hope I shape each doing, (right arm)

Faith I instill in all thinking, (head)

These five lead me to the goal, (reverence)

These five give me the existence.

Grade Four

Steadfast I'll Stand*

Rudolf Steiner
translated from the German

Steadfast I'll stand in the world,
With certainty I'll tread the path of life,
Love, I'll cherish in the depths of my being,
Hope shall be in all my deeds,
Confidence I'll impress into my thinking.

Left foot.
Right foot.
Left arm.
Right arm.
Head.

Standhaft stell' ich mich ins Dasein,
Sicher schreite ich die Lebensbahn,
Liebe hege ich im Wesenskern,
Hoffnung lege ich in all mein Tun,
Vertrauen präge ich in mein Denken.

Linker Fuss.
Rechter Fuss.
Linker Arm.
Rechter Arm.
Kopf.



[2] *Curative Education*, Lecture 4, June 28, 1924

...Now it is through the physical body that the ego organization and astral body are connected with the four elements (as they are called), whilst in the etheric body, the ego organization and astral body are connected more with the higher elements, with a part of the warmth, with the light, with the chemical ether and with the universal life-ether. If now we may borrow from the physical realm a word which can be most expressive when we extend its application to the spiritual (as was continually done in earlier times, when men had instinctive clairvoyance and made no such sharp distinction as we do between physical and spiritual), let us take the word “soreness” and speak of a child having *soreness of soul*. The child is sore in his soul, and this soreness of soul becomes a dominant idea in him, overriding everything else. If it cannot be made better by means of curative education, then, when the child attains puberty, either the feminine or the masculine form of this soreness will appear. The feminine form will have the character of hysteria, as it was called when there was still a true perception of it. The masculine form will have a different character. We shall be able to speak about that also; we shall find that it assumes quite other forms....

Suppose you have observed this complex of symptoms in a child. You must take the child and get him to write, or read, or paint. Well, and what then? Having first tried to bring him to do as much as he with his particular constitution is capable of doing, then, at a certain point, try to bring the work into a *quicker tempo*. This will mean that the child is then obliged to let, not the feeling of soreness, but the anxiety connected with the soreness, retire, because you are

there in front of him and he cannot help getting into a *fresh* state of anxiety on that account. The fact that the child is at this moment compelled to come into a new state of anxiety, compelled to enter into an experience that has been artificially promoted and is different from the previous one, brings it about that he strengthens within him, consolidates within him, the ego and astral that are trying to flow out. If you repeat such things systematically with a child, over and over again, a consolidation of ego and astral body will take place. But you must not grow tired! You must do the thing over and over again, preparing your whole teaching in such a way that, as it proceeds, at certain moments it suddenly takes a new turn.

Curative Education, Lecture 5, June 30, 1924

In the case of a feeble-minded child, what you have to do is to bring mobility into his metabolism-and-limbs system; this will stimulate also his whole spiritual nature. Let such a child do the movements for R, L, S, I (ee), and you will see what a good effect it will have. If, on the other hand, you have a child with a tendency to mania, then, knowing how it is with *his* metabolism-and limbs system, you will let him do the movements for M, N, B, P, A (as in Father), U (as in Ruth), and again you will see what an influence this will have on his maniacal tendency. We must always remember how intimate the connection still is in the young child between physical-etheric on the one hand, and soul-and-spirit on the other. If we bear this continually in mind, we shall find our way to the right methods of treatment.

[3] *Network Eurythmy Therapy* Newsletter Nr. 7, December 2009, Practice field eurythmy therapy in crisis and war zones Start International is the name of the non-profit association founded in 2008 to help children and adolescents with disasters through art. These are often left alone with their trauma because the adults are already overwhelmed with the existential tasks. Everyone has to work; children are not expected to create any additional problems. As a result of trauma, sleep disorders, anxiety, impaired concentration and increased irritability occur; children are exposed to increasing stress at school and in families.

The sooner they receive therapeutic-pedagogical support, the greater the chance to avoid prolonged post-traumatic stress disorder. That's why we strive to offer our artistic, resource-oriented work in refugee camps, kindergartens and schools as soon as possible after a war or a natural disaster. Our team traveled to Lebanon in 2006 and 2007 on behalf of Friends of Waldorf Education. In cooperation with the Elisabeth Gast Foundation, we traveled to Georgia in 2008 and 2009 with a total of twelve months. There were more and more Georgian artists in the fast-growing project.

Experienced eurythmy, art, music and speech therapists, project, theater and curative educators teachers work with groups of different ages, as do curative educators

drama teachers, project facilitators, class teachers and other educators. We frequently collaborate inter-disciplinarily, which serves the children, our own further training and enhances team spirit.

Often we work together across disciplines, which serves the children, their own further education and the team spirit. Whether theater, music, eurythmy, painting or plasticizing it should bring joy, create structures, build community, revive the trust in one's own abilities and not least let people in need know that they are not forgotten.

Esther de Gans, Holland

[4] Anxiety

"Anxiety is the most intense form of physical constriction"

Neurobiologist and neurophysiologist Thomas Fuchs(2000)

The expression "anxiety" is derived etymologically from the Latin *angere* (= to press together), *angustus* (=narrow). The anxious person becomes constricted. Why, where and how does he become constricted? Anxieties "are very common in childhood... After all, the child is constantly forced to expand the horizons of his experience and is in the process exposed to the unknown and frequently, to fear-inducing experience." [Struck 1989] Could expansion, the ever widening horizon, be the origin of constriction?

Eurythmy Therapy for Anxiety

Eurythmy therapy offers an important therapeutic opportunity for children suffering from anxiety. A comparison with the detailed discussion elsewhere on the use of eurythmy therapy in cases of bronchial asthma sheds light on some key aspects of this therapy: it can create the balance required for the development of consciousness through the learning of new, ensouled forms of movement, promote a positive and harmonious inner experience of the body, strengthen soul-activity in the body in a targeted manner through eurythmic movements, and reinforce the child's self-confidence and loosen inappropriately strong ties to and dependence on the mother.

The most important vowel exercise for children with anxieties is "A, which can be carried out in different ways depending on the individual, e.g., on tiptoe, crouching or with jumps.

The "A-H" gestures, when performed in the context of the "reverence-A" exercise, strengthen the different levels of the organization in their protective, enveloping quality. It does children good to thoroughly immerse themselves in the "A" movement until the opening and anxiety-mitigating effect of this exercise becomes living experience.

Concerning the consonants, important sounds are "L, "M", "N", and "R". Again, "L" and "M" serve to stimulate the development of a balance between inhalation and exhalation and, in the process in general, the transition from one sound exercise to the next is very important. The "M" and, in particular, the "N" serve to counter a depressive tendency to

withdraw on the part of the child; the “R” activates the breathing process and connects it intensively with the movement of the spine and the limbs.

The “I” exercise, which is carried out with the neck and head only (in the form of a stretching movement of the neck) is suitable for the activation of the energies of the soul-spiritual individuality, to certain extent for bringing them more strongly into the child. In the case of anxious children who, as is often the case, find it difficult to get up in the morning, intense and repeated stretching in bed will serve a similar purpose. Such children can pat the soles of their feet and, in the case of the tendency to orthostatic dysregulation/grogginess when rising, which occurs in the second septennial, carry out a “U” exercise with their arms whilst sitting on the edge of the bed.

From *Individual Pediatrics* (p. 627)
by Soldner and Stellmann

THE AGE OF ANXIETY

Maria Ver Eecke

I first came across the phrase ‘the age of anxiety’ as a title of an article in the summer issue of LILIPOH magazine, “ADHD in the Age of Anxiety” by Walter Alexander & Wendy Ractliffe, which is well worth reading. I wondered about the phrase and this is what I discovered.

“*The Age of Anxiety: A Baroque Eclogue* is a long poem in six parts by W. H. Auden, written mostly in a modern version of Anglo-Saxon alliterative verse. The poem deals, in eclogue form, with man’s quest to find substance and identity in a shifting and increasingly industrialized world. Auden’s analysis of Western culture during the Second World War won the Pulitzer Prize and inspired a symphony with the same title by Leonard Bernstein, as well as a ballet by Jerome Robbins.” The poem was published in 1947.

Then I wondered about the origin of this title. So I looked up the historical reference to the age of anxiety. The following text is from “The Age of Anxiety: Europe in the 1920s.” [<http://www.historyguide.org/europe/lecture8.html>]

Immediately following the end of the war, one of France’s literary giants called attention to the very clear fact that a crisis had now overtaken the European mind in the 20th century. Paul Valery (1871-1945) brooded on both the greatness and decline of Europe in his essay “The Crisis of the Mind” (1919). Of the greatness of Europe, Valery had no doubt. Europe was “the elect portion of the terrestrial globe, the pearl of the sphere, the brain of a vast body.” Europe’s superiority, according to Valery, rested on a combination of various qualities – imagination and rigorous logic, skepticism and mysticism, and above all, curiosity. “Everything came to Europe,” he wrote, “and everything came from it. Or almost everything, until recently.”

The Great War had made Valery ponder the utter fragility of civilizations, that of Europe, as well as Babylon,

Nineveh and Persepolis. Europe’s decline had begun, as Valery saw it, long before the outbreak of world war. By 1914, Europe had perhaps reached the limits of modernism, which was characterized, above all, by disorder in the mind. By disorder Valery meant the lack of any fixed system of reference for living and thinking. This lack he ascribed to “the free coexistence, in all her cultivated minds, of the most dissimilar ideas, the most contradictory principles of life and learning. This is characteristic of a modern epoch.” The decline also owed much to politics which had never been Europe’s strong suit, a weakness for which the continent was now being punished. The export of European knowledge and applied science had enabled others to upset the inequality on which Europe’s predominance had been based. For these and other causes Europe as well as European man had finally succumbed to anxiety and anguish. The military crisis that was World War One might be over, but the economic crisis remained, as did above all “the crisis of the mind,” which was the most subtle cause of all and the most fateful for literature, philosophy and the arts.

Thus Valery, along with many of his contemporaries, announced the beginning of a new Age of Anxiety in European history. Despite his pessimism, Valery would have been the first to say that Europe’s greatness persisted, though not without signs of diminishment, through most of his lifetime. It is true that 20th century Europe lived, to a large extent, on the accumulated intellectual capital of past centuries...

But along with European greatness came decline and anxiety, as Valery suggested. Not outsiders, but Europeans themselves invented the expression Age of Anxiety to describe what they thought was happening to them in the twentieth century. They dwelt increasingly not on the growing enlightenment of their times, as so many had done in the 18th and 19th centuries, nor on Europe’s continued greatness, but on the anxiety they felt about their existence, their culture, and their destiny. “Today,” said the Protestant theologian-philosopher Paul Tillich at mid-century, “it has become almost a truism to call our time an age of anxiety.” Tillich believed that anxiety infected even the greatest achievement of contemporary Europeans in literature, art, and philosophy. Europe, according to his account, had entered its third great period of anxiety, comparable in intensity to that of the ancient world and the Reformation.

The special form of anxiety that Tillich identified was the ‘Anxiety of Meaninglessness’. He traced it to the modern world’s loss of a spiritual center which could provide answers to the questions of the meaning of life. Suffering is the result of living without purpose or faith. The knowledge that man was alone caused anxiety because the responsibility for making whatever values there were came entirely from man. Man was free – free to choose without reference to God or an ideal world of essences – but his freedom was a dread freedom, involving crushing responsibility and the eternal

threat of non-being.

The death of God, announced first perhaps by Friedrich Nietzsche (1844-1900) in the last quarter of the 19th century, was not the only observed cause of anxiety. Also cited were the death of man and the death of Europe; in fact, the death of all the great modern idols: God, man, reason, science, progress and history. The external events of 1914 to 1945 obviously had a great deal to do with the fall of the idols, and so with anxiety as well. It is interesting to notice that contemporary writers frequently used the fall and the anxiety to explain contemporary events. Tillich did so, for instance, in his explanation of the success of fascism. In a time of “total doubt” men escaped from freedom to an authority that promised meaning and imposed answers. “Twentieth century man,” wrote Arthur Koestler in 1955, is a political neurotic because he has no answer to the question of the meaning of life, because socially and metaphysically he does not know where he belongs.

Anxiety, then, was thought to be generated by that “crisis of the mind” that Valery had detected in 1919, but that had been also brewing for decades.

From “The Age of Anxiety: Europe in the 1920s”
<http://www.historyguide.org/europe/lecture8.html>

Many people speak of stress today. The following is a helpful description of anxiety in relation to stress.

Generally, stress is a response to an external cause and subsides once the situation has been resolved. Anxiety is a person’s specific reaction to stress; its origin is internal. Anxiety is typically characterized by a “persistent feeling of apprehension or dread” in situations that are not actually threatening. Unlike stress, anxiety persists even after a concern has passed. In more severe cases, anxiety can escalate into an anxiety disorder, the most common mental health issue in the U.S. Anxiety disorders are classified in a variety of ways: generalized anxiety, panic disorder, phobias, social anxiety, obsessive-compulsive disorder and post-traumatic stress disorder (PTSD). [www.mentalhealthfirstaid.org]

Another concern is the growing amount of screen time by parents and children alike. Dr. Adam Blanning addressed this during a lecture and workshop on the Twelve Senses at Sunbridge Institute. The recent research on the effects of screen time documents delays in children’s development. Through screen time, the sense of vision is compromised affecting the lower senses of touch, balance, movement, and life. Another consideration is that children, who have little or no screen time, also may be affected negatively. The antidote to this cultural phenomenon is found in Waldorf Education, especially the subjects of eurythmy and form drawing.

The moods of wonder and reverence help create a protective sheath for the child. After every lesson in nursery, kindergarten, through third grade, I ask the children to close their eyes to make wishes, saying, “Your star shines above you wherever you are.” The young children rest on the rug in the

classroom. In the eurythmy room, we may end with Veneration Ah, as the children imagine the star dust falling around them. This gives added protection to the children.

Here is a valuable article by working child psychiatrist Dr. Richard Freed, on the effects of screen addiction on children’s health, mental and physical. Dr. Richard Freed has written extensively on his clinical experience with “lost souls” to video games and technology addiction. He is an enthusiast for Waldorf education, admiring the policies we have in place protecting youngsters from screen time!

[<https://www.waldorfresearchinstitute.org/how-waldorf-school-media-policy-fosters-childrens-healthy-development/>]

*The Children of Cyclops – The Influences of Television
Viewing on the Developing Human Brain*
Keith Buzzell

Waldorf Publications, ISBN 1-888365-20-X

Educators and parents must consider a serious question: Does the experience of watching television negatively affect the cognitive development of a growing child? Recent findings by Keith Buzzell, Joseph Chilton Pearce, Kate Moody, Jerry Mander, and others are frightening. We must understand this new research so we can make intelligent decisions for our children.

INSIGHTS INTO ANXIETY

From *On Fear, spiritual perspectives from the work of Rudolf Steiner*; Compiled and Edited by Taja Gut,
Rudolf Steiner Press, 2011

“On the path of initiation there exists a mysterious connection between, on the one hand, everything that the human being can bring about out of his egoism and, on the other hand, all that can be expressed by the word ‘anxiety’. Once a person has reached the stage of being able to look into the spiritual world without any egoism he will have no more anxiety. Anxiety is a concomitant of egoism.”

From a Lecture in Berlin, 3/12/09, CW 57

“Fear is suppressed hatred.”

[Esoteric Lesson in Kassel, 2/26/09, CW 266/1]

“Fearlessness ensures against the loss of soul strength.”

[Collected Work 12]

“A feeling of acceptance toward the future engenders fearlessness.” [Lecture in Berlin, 2/17/1910. CW 59]

Confused thinking in the child’s environment is the primary cause of nervous troubles. Diseases connected with the metabolic process are the result of being unwisely taught to walk. Digestive disturbances may be the outcome of untruthfulness in the way the child has been taught to speak; nervous troubles result from confused thinking.

[Lecture 6 of *Education*, RS, August 10, 1923, CW 307]

If you study the nature of human beings from the viewpoint of materialism, you do not come to the idea of freedom. You come to causal conditioning. If you study human beings from a spiritual viewpoint, you come to the determination of the will by God or by spiritual beings; you do not come to free will. You can be a blockhead of a materialist and deny freedom and do research on the natural causality of the will. Or you can be a sophisticated person like Leibnitz and gaze out at a spiritual universe — and you come to determinism. Naturally, as long as you are considering the scale at this left end of the beam, you have to reckon with movement; so long as you are considering the scale at this right end of the beam, again you have to reckon with movement. And it is the same with human beings: whether you consider them from the point of view of nature or from the point of view of spirit, you do not come to freedom. Freedom lies in the middle at the point of balance between them.

That's theory, of course! In practice you have to decide when people come to you with difficult life situations whether you can make them responsible for their actions. Now this becomes a practical question: whether they can or cannot exercise free will. How are you going to decide this? You decide by judging whether their spiritual and physical constitutions are in balance. And in this the physicians and the priests are equally involved.

Therefore both physicians and priests must be trained to understand the conditions under which a person is either in balance or not in balance between spirit and nature.

[*Broken Vessels*, Lecture Three, CW 318, Rudolf Steiner]



Life's Anxieties – Life's Opportunities

Anxiety and Its Importance to Inner Development

Essay by Pietro Archiati and Felicitas Vogt
AWSNA Publications, 2004

[http://www.waldorflibrary.org/images/stories/articles/WJP3_pietro.pdf]

Narrowness of the 'I' creates anxiety. Anxiety is caused by constriction of the soul and by the fear of abandonment or the fear of being swallowed up.

Materialism consists in the fact that human beings live, in their thinking, feeling, and will, as if the spiritual, the supernatural, did not exist.

The higher "I" lives in a world of positive forces: karma. Karma is purely positive. The lower "I" experiences anxiety because it perceives this positive as a negative because it shrinks from the task of overcoming oneself. Because materialistic people of today are no longer consciously connected with their higher "I," this trustworthy and supportive karma, they no longer consider how all people are interwoven together nor do they know of the way in which all

people's higher egos, in their pure substance, really only want to mutually assist one another.

Steiner said that the true "I" of every person is a part of the Christ Being, and this higher ego, the will of the higher ego, is pure goodness, pure love. The higher "I" cannot will anything other than good and loving things for itself and for others. In the same measure that a person submits himself to his destiny in which karma is active, in that measure he will overcome the illusion of being alone and immerse himself into the forces that weave us together and support all of us.

The only way to overcome anxiety is for people to develop so much wakeful vigilance that they grasp their particular task and fulfill it. In this way they also overcome anxiety. However, this does not happen automatically. The healthy aspect of anxiety is that it makes us mentally aware of the unique tasks of the spirit. Without Concern for Daily Cares

I would like to conclude with a phrase by Goethe which he spoke to Eckermann on August 16, 1824, about how he saw trust, giving-in to destiny, as overcoming angst.

"In the morning we are the cleverest, but also the most concerned, because anxiety is also a kind of cleverness, albeit only passive. Foolishness does not know anxiety." In other words, anxiety is cleverness from the passive side. If we are passive-clever we have cares, we have anxiety. However, when cleverness becomes active, we overcome our concerns, we overcome anxiety. Our concern makes us notice the present tasks.

CASE STUDY OF A CHILD WHO SUFFERED FROM ANXIETY

Maria Ver Eecke

Anxiety is a common theme when teachers recommend students for eurythmy therapy at the Waldorf School of Garden City. The teachers describe the children as having boundary issues. I ask a few questions to guide my initial assessment. Are these children bruising themselves by bumping into tables and chairs? This may indicate a child with a 'thick-skin' constitution. The opposite in-balance is a thin-skinned constitutional type. In today's fast-paced world, symptoms of anxiety manifest in the lives of the family members.

The children know me from playing eurythmy together as a class in the weekly lessons. For special eurythmy I invite a parent to attend the sessions. The intention is that the parent will practice with the child at home.

The mother of Psyche [name changed] worked in the kindergarten. In the first year she confided in me that her child was aware of a ghostly presence in their house. During her second year of kindergarten, the mother requested therapeutic eurythmy for her child. I met with the child once a week. The mother watched the initial session and, because of her involvement in Foundation Studies, she knew eurythmy and was able to practice with her child on a regular basis at home.

Psyche is bright-eyed and always busy. She is happy at school, with no outward signs of anxiety. What I didn't know was that the parents were in the process of separating.

In our therapeutic sessions we always begin by passing felted balls. This rhythmical activity allows the child to relax and to breathe more deeply. Next Psyche happily puts on a blue silk cape and walks an in-winding spiral with the protective gesture of B (out of the 'big blue sky') and ending with the gesture of reverence with the word, Safe.

Then we create the shape of a house with five stools. Psyche learned to do a cross step with a slight bend; both palms push outward with the sound of M. This gesture aids out-breathing to help with anxiety. The following poem helped us to begin.

The Minstrel from Singing Words

Isabel Wyatt

Merrily, Merrily, marches the Minstrel
By meadow and marsh, over mountain and moorland.
Men are amazed by the magical music
Of marvelous melodies made by the Minstrel.

Psyche enjoyed giving her own suggestions for words that begin with M, such as, misty, moisty, morning; mincing mice, meek meerkats, mellow monkeys, and mighty moose. Then we step inside of the stools and imagine a five-pointed star. We move through the pentagram with this verse using the five pure vowel sounds.

“Angel of God (in standing)
Be thou a shining star above me.
Be thou a shepherd to protect me.
Be thou a guiding light to lead me.
Be thou a rose of love within me.
Be thou the beauty shining through me.
Today, tonight, and forever.”

(Step into the center of the star for the last words.)

Then Psyche quietly rested for six minutes.

This is what I wrote in her progress report. Psyche is joyful when moving. She learns so quickly. She and her mother play eurythmy at home together. The mother noticed that her daughter looked rounder after the first session.

After six weeks Psyche was no longer showing signs of anxiety. The parents divorced amicably. The child is now doing well in the fourth grade.

Growing Up Healthy in a World of Digital Media

Michaela Glöckler and Richard Brinton

Waldorf Publications; ISBN: 978-1-943582-35-8

This new guide explains the dangers and risks to children and adolescents inherent in the new media:

- impairment of brain development;
- communications stress;
- the threat of addiction loss of privacy;
- sites that are unsuitable for young people;
- cyberbullying and health impairment due to

continuous radiation from wireless devices.

This book fills a gap, describing the critical developmental phases in childhood, which have a bearing on the introduction of media technology, Acknowledging that not everybody will be able to follow the same approach; it shows how we can think through step by step what is best for the well-being of the young person in our care. Growing Up Healthy illustrates the legal regulations, the safety measures, and possible actions needed to prevent dangers or to address them appropriately while providing an educational standpoint which represents an appropriate balance between the needs of children and adolescents, and the restrictions which are required as precautionary measures to safeguard against the inherent dangers.

“It is a paradox of our digital future: brain development needs time and skillful play, work and action within the real world throughout the first 15 to 16 years. The result is the faculty of self-control and self-thinking, which is fundamental for media competence. The authors of this book, all specialists, offer practical advice for age-appropriate brain stimulation, encouraging teachers and parents to find ways to protect their children from the unnecessary and damaging too early use of electronic devices. They advise helping children develop their unique creativity and to learn how to learn out of own initiative.”

Dr. Michaela Glöckler, Pediatrician



“The butterfly flutters above and over the earth, borne on the air and shimmering with light. We ought really to see them as nothing other than beings of light, joyous in their colors and the play of colors. All the rest is garment and luggage.”

From *Butterflies: Beings of Light*, Rudolf Steiner

“Behold the plant:
It is the butterfly
Fettered by the earth
Behold the butterfly:
It is the plant
Freed by the cosmos.”

Rudolf Steiner

This morning,
a butterfly rested lightly on a flower
its wings closed as if in prayer
An audience of one...
I watched silently until it flew off...
wings flapping in applause
And so the day began.

Cindy Smith

THERAPEUTIC EURYTHMY FOR THE TEETH

Polly Saltet and Susanne Zipperlen

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Introduction: A Case Study

Mia (not her real name) was a shy second grader, so quiet that she seemed invisible in the classroom. Though enthusiastic about school, a good and eager student who especially loved art and movement, Mia tired easily and had difficulty sustaining periods of focused attention. She was academically able and an advanced reader, yet challenged in math at the beginning of the year. Socially she preferred to play with just a few friends from her class. At home she was considerate, responsible, and loving toward her parents and little sister.

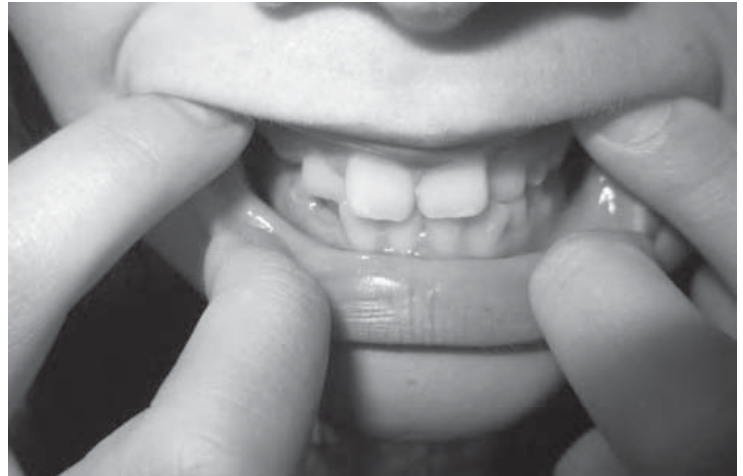
Mia had never had orthodontic intervention. Instead, she was referred to Susanne Zipperlen, a therapeutic eurythmist working in Chicago, for a rare but surprisingly effective treatment of eurythmy exercises for the promotion of healthy dental formation. Mia had four seven-week blocks of once-weekly therapeutic eurythmy sessions from September 2011 (age 8 years 3 months) through June 2013 (age 9 years 10 months). The blocks were interspersed with several months of “rest,” during which the exercises were not done at all. Mia’s mother attended each weekly session and devotedly helped her daughter practice at home every day.

During the first block, Mia’s movement was unfocused and dreamily unconscious. She tended to hunch forward with her shoulder, the left shoulder lower than the right. She often crossed her hands automatically in front of her chest in a protective gesture, and all of her movement was in front of her, even when a gesture was demonstrated on the sides, as in birdwings. Mia’s right foot turned in slightly, sometimes covering the toes of her left foot when standing. She was often congested and had cool hands and poor stamina; she rarely responded verbally to Ms. Zipperlen’s questions, simply smiling shyly at her instead.

Over time, Mia became an active participant in her

therapy, able to articulate specifically where and how she could feel the exercises working. Within one-and-a-half years her teeth had definitely shown improvement. The upper-jaw incisors had straightened, although the lateral incisors still needed to move forward more, and the lower jaw incisors now had room to stand upright and evenly spaced. The six-year molar had still not erupted.

In addition, Mia’s stamina and focus had improved. She was at grade level in math, and she was now open and chatty, no longer invisible and shy. In fact, her teacher now sometimes had to ask her to be quiet in class! The therapeutic eurythmy had clearly had an effect, not only on Mia’s teeth, but also on her overall health and her soul life.



As surprising as it may seem, therapeutic eurythmy has been demonstrated to be an effective treatment, either by itself or as a support to orthodontic intervention, for moving and straightening the growth of adult teeth in children. This branch of therapy has been developed over the past twenty years – inspired by a single indication given by Rudolf Steiner in a series of lectures in 1921-22 on therapeutic eurythmy – by Mareike Kaiser, a therapeutic eurythmist living in Graz, Austria. She has been working with Claus Haupt, an anthroposophically oriented dentist from Munich, and Herbert Vetter, a retired goldsmith living in the Black Forest of Southern Germany.

As the therapeutic eurythmist at the Graz Waldorf School, Kaiser began early in career treating children for dental problems. Immediately she received positive responses from local dentists who saw improvements in their young patients. But, as a relative beginner, she couldn’t readily explain how therapeutic eurythmy could have such a strong effect on the hardest substance in the body. She began a search for an anthroposophically oriented dentist familiar with therapeutic eurythmy to help her understand why she was having such success. Her search ended when she met Dr. Haupt, who visited Graz in 1993 to give a lecture on teeth and the background of dental anomalies as seen from an anthroposophic viewpoint. Haupt and Kaiser then examined the teeth of all the second



graders in the school and began a decades-long collaboration in diagnosis and treatment. Since that time, she has made yearly examinations of classes in the school, followed by seven-week blocks of one-on-one eurythmy with Kaiser. They also began documenting their results with photographs, x-rays, and plaster casts of the teeth, before and after treatment. They were joined in their research and development of the exercises by the goldsmith Herbert Vetter, who introduced the study of indications from a patient's star charts to better understand the soul conditions underlying dental anomalies.



At the first international therapeutic eurythmy conference in Dornach in 2008, Kaiser offered a week of classes in her specialization, which were so popular that she had to offer two parallel sessions. A number of American therapeutic eurythmists who took her classes invited her to come to the United States to offer a course of training. The board of the Association for Therapeutic Eurythmy in North America (ATHENA) worked hard to make this wish come true, and in the summers of 2011 and 2012 Kaiser offered the training for therapeutic eurythmists in two courses at Camphill Village in Kimberton, PA. For the second course, she was joined by her colleague, Claus Haupt.

The Nature of Teeth

We know how important teeth are for allowing us to live on the earth, by making the food we eat available for digestion and nourishment. But why does every person have a dentition that is as unique as fingerprints? Why do some people have teeth that are very white, or very small, or crowded, or missing? Why do we get two sets of them? What can the teeth tell us about the human being?

When we look at a tooth from a purely physical viewpoint, we see that it has a very strong form and is the hardest, densest part of our physical body – as hard, in fact, as quartz. We can compare a tooth to a polished jewel: it has planes, is pointed and shimmery, and it lets the light through. The tooth has a relationship to light! The minerals that make

up the tooth are silica, magnesium, calcium, and fluoride.

Every substance in the body has a task, an effect, and a source in nature. Magnesium, from green plants, has a relationship with our etheric forces. It makes the tooth expand into form in the inner, sponge-like dentine. Calcium makes the tooth white, which is the soul-image of the spirit, the creative element. People with really white teeth live strongly in the soul realm. Fluoride makes the tooth hard. It seals and hardens the upward kidney radiation of substance. Silica, a six-sided crystal, provides the basis for the form-carrying light to enter our bodies, giving the tooth elasticity and transparency. It is found in the enamel of the tooth, forming millions of tiny columns, like basalt, and corresponding to our human uprightness. Silica is more strongly present in the adult teeth than in milk teeth, and so we receive a little awakening shock when they emerge. With the change of teeth, the “I” is increasingly invited to shoot into the limbs, giving them the impulse to be creative in the world and allowing us to develop earthly thinking as compared to the young child's more imaginative thinking.

The teeth can be seen as “spiritual sucking organs,” each one drawing specific forces into the growing child. For this reason, Kaiser and Haupt strive to prevent the pulling of teeth too early. They feel that each tooth should be given at least four years in place and only then be extracted if absolutely necessary. After four years with a tooth in place, the child retains the spiritual gift, even if the tooth goes.

Babies enter this world with no teeth, so to speak. They are still very heavenly and have no need of teeth until they become more earthly by taking in solid food. Likewise, in old age, as the connection to earth loosens, we begin to lose our teeth. The baby, or milk teeth are inherited and do not yet show so much about the individuality of the child. It is with the eruption of the adult teeth that one can begin to see a picture of the way the individual is taking in and making her way through the world around her. For instance, the first adult tooth to make an appearance at age six is the first molar (the sixth tooth when counting backward from the midline at the front), which has no corresponding baby tooth. The number six has to do with light, as we noted above with six-sided silica, and light makes space visible. With the eruption of this tooth comes a new sense in the child for three-dimensional space and the ability to develop the concepts of length, size, and so on, giving a foundation for the study of mathematics. For this reason, the emergence of this tooth gives us a first indication about school readiness.

Soul Forces and the Teeth

In considering the head as a sphere, one can denote the three planes of space: the “thinking plane,” which divides us into right and left sides; the horizontal “feeling plane,” which divides upper from lower; and the “will plane,” which divides

The teeth can be seen as “spiritual sucking organs,” each one drawing specific forces into the growing child.

Every substance in the body has a task, an effect, and a source in nature.

us into front and back. The upper jaw, which is fixed and immovable, has a relationship to our nerve-sense organization and our thinking. The lower jaw, which is a small limb within the head, is related to the metabolic-limb system and to the will. In between, where the upper and lower teeth meet and where the tongue gives vent to speech and song from our rhythmic middle, the home of heart and lung, is the realm of feeling. We thus see in the teeth a progression of concentration of soul forces from thinking through feeling to willing in the direction from the upper incisors to the lower molars. Those who are familiar with eurythmy may begin to sense how this art of movement, arising from the soul and striving to make it outwardly manifest, may have an affinity with the forces behind the formation of the teeth, which taken together give a miniature picture of the whole human being.

Herbert Vetter brought his understanding of the strengths and challenges of an individual's incarnation as revealed through a child's birth chart to help Kaiser and Haupt deepen their work. Without even seeing a child, Vetter could describe the exact configuration of her teeth simply from looking at her birth chart. With the parents' permission, a child's birth chart is now included in Haupt's initial examination. Although a deeper consideration of this subject is beyond the scope of this article, a study of the zodiac and the planets is a rewarding complement to this area of therapy.

The soul we have in common with the animal kingdom, and when we examine the teeth individually, we notice similarities with different types of animals. For instance, rodents have very large first incisors compared with their other teeth. Rodents are strongly oriented to the nerve-sense pole, with their quick, nervous movements and alertness. We human beings are also quickest and most alert in our nerve-sense activity, our thinking. Thus, one can see that the first incisors, which emerge around age seven, when the child is becoming ready for formal schooling, have a relationship especially to nerve-sense activity.

The second incisors, the #2s, are found in exaggerated form in the elephant's tusks. The elephant is a creature of immense etheric forces, with its huge, round form, rhythmic walk, phenomenal memory, and great strength. The child's #2s emerge around age eight, showing the forces of the etheric body, rhythm, and inner movement. A child with small #2s may tire easily and will benefit from rhythms in the day, the week, and so on.

Until these teeth have emerged, the child should not be asked to do any conscious memorizing or abstract learning, since the etheric foundation for thinking is not yet available for this purpose. Nor is the sense for time yet awakened. "Come home in an hour" means nothing to such a child.

The next to appear, at around age ten, is the fourth

tooth. This one we find exaggerated in beasts of prey – the lion, the wolf, and their domesticated kin. This tooth draws in the forces that enable us to feel self-certainty, security and independence. The #4s are the ones most frequently extracted to make room for other teeth. If they are pulled too early, these children may have a hard time self-directing.

The third tooth, the so-called canine, does not appear until age twelve. It is found in its most enlarged form in the wild boar, which thrives on acorns and hard-pitted fruits. Along with this tooth comes the gateway to a new world of feelings, ideals, desires, and drives for the child, who may sometimes seem to his parents like that rampaging, snorting beast, (and who also may be temporarily calmed by a good supply of crunchy food). Whereas the first two teeth are related to the nerve-sense pole, the third, fourth, and fifth – the latter emerging around age eleven with no correspondence in the animal kingdom – can be seen in relation to the realm of feeling.

The first molar, #6, as noted above, has no corresponding milk tooth and is the first adult tooth to appear. Its most archetypal form is found in the cow which embodies great metabolic forces. Thus we can see that the molars, #6, 7, and 8, plus the wisdom tooth, are related to the realm of the metabolic-limb system and the will, though each in its particular way.

Dental Anomalies

Having considered the relationship of the upper jaw to the nerve-sense pole, the lower jaw to the metabolic-will pole, and the space between them to the rhythmic middle, we can now look at dental anomalies in the light of the interplay of soul qualities. When we see a child with over-bite, in which the upper jaw dominates, the front teeth protrude, and the lower jaw is held back, we get a picture of a person whose head forces are overbearing, and whose will forces need to be strengthened. This child may be very sensitive to outer impressions, and her legs and feet may be weak and floppy, even if she is active in sports.

The opposite qualities may be seen in a child with under-bite, in which the lower jaw protrudes too far forward. This child will barge noisily into the room, crashing into furniture and other children, without having the slightest idea that he's bothering anyone. His will forces are running ahead of his thinking, like a herd of wild ponies. This child needs help in awakening his thinking forces to rein in the unhindered will in the limbs.

Crowding and gaps, which can be seen as divergences from the curved natural arch of the teeth, are found in the horizontal feeling plane. A person with a beautifully formed curve, in which there is a place for each tooth to stand upright,

Those who are familiar with eurythmy may begin to sense how this art of movement may have an affinity with the forces behind the formation of the teeth.

Dental anomalies all give a picture of particular imbalances in the soul forces, which can be met through the harmonizing intervention of eurythmy.

feels himself at home in this arch and can, on a soul level, “fill” this inner space. When the arch is too small, and the teeth no longer find their comfortable places, one speaks of overcrowding, which can occur in different areas of the mouth. Once again, the threefold perspective can be helpful. For instance, if the lower incisors are crowded, one could ask this person if he often feels pressured to get things done. If the middle teeth (#3,4,5) are crowded, this person may be overly impressionable or anxious and need help to express herself, to widen her soul, and to deepen her breathing. When we see gaps, which usually appear in the front, this person may have questions about connecting thinking with feelings or balancing feminine and masculine qualities.

Other anomalies, such as cross-bite, open-bite, and deep-bite, all give a picture of particular imbalances in the soul forces, which can be met through the harmonizing intervention of eurythmy.

In all of these examples, therapeutic eurythmy works through repeated, ensouled, physical movement to “remind” the archetypal formative forces of their own particular tasks in forming and maintaining health and balance in our bodies. Because one engages one’s own forces in the healing process from within, the resulting changes in the teeth are more lasting than changes that are forced upon the teeth by an applied apparatus. It is not so widely known that the rate of recidivism with braces is quite high, somewhere over 90%, whereas the rate with therapeutic eurythmy is close to 0%. As the whole person is addressed in eurythmy, the soul configuration lying behind the particular anomaly is also met, helping the child to find a more balanced stance toward the world and within himself. The outward picture given to us by the teeth is thus helped to change in a way that respects the whole individual before us. In some cases, traditional orthodontic intervention may be called for, of course, but if therapeutic eurythmy is done alongside braces, the time required may be shortened considerably and the results may be more effective and lasting.

The Future of Dental Eurythmy

The practice of dental eurythmy is still in its early stages on this continent. There are currently about twenty-one therapeutic eurythmists in the U.S. and Canada who have completed the dental training, including the author [*and a second training is currently underway on the west coast*]. As far as we know, there are no dentists trained as yet in this approach. However, in Europe, more and more dentists and orthodontists recommend that patients embark on a course of some sort of movement therapy or body work before beginning with classic orthodonture. Many parents are also interested in finding for their children an alternative form of treatment that takes the whole child into consideration, rather than using an apparatus to force and “ideal” dental formation onto the child.

DENTAL EURYTHMY

Maria Ebersole

The Dental Eurythmy Therapy Course is a unique opportunity to gain profound insight into the unique incarnation process of an individual human being. Since completing both courses a few years ago, I have used the exercises and knowledge gained from Mareike Kaiser and Dr. Haupt on a daily basis in my work as therapeutic eurythmist in a Waldorf School. Treating dental anomalies and supporting dental corrections are just some of the fruits of this training. Being able to gain a picture of each individual’s situation as seen through the ‘constellation’ of their teeth, and actively working to mitigate imbalances through therapeutic eurythmy, has been a professional enrichment on a very deep level.

Observing the relationship between the upper and the lower jaw, for example, can reveal much regarding the relationship between the nerve-sense pole and the metabolic limb pole of that individual. Is the lower jaw jutting forward, heedless of the upper jaw’s attempts at containing it? Or is it flaccid and overshadowed by an over-dominant upper jaw?

The emergence and positioning of the incoming adult teeth is a fascinating process. One sees this markedly in the second grader, whose mouth looks like a de- and re-construction-zone! How is the overall positioning of the teeth, crowded or over-spacious? I often ask myself how it must feel to have a mouth like that, or to compare it to a room one could stand in. Is it a compressed feeling or rather one of having no boundary and flowing out? In the course we learned that each tooth has a correspondence with a zodiacal sign with its particular qualities. How is the balance as you look around into that “heaven” of the mouth? This is often a key to what sound gestures one can employ, and what areas of the gestalt to engage.

Over the years I have had many sessions with a girl born with a cleft palate, so there was a large opening at the back of the mouth, yet both the upper and lower teeth were crowded together. After much rhythmic footwork, LALO, and the large U (as in ‘boot’), we spent last fall exploring the backspace with the beautiful ‘wing’ exercises that Mareike Kaiser taught us in the course. This helped bring about a real breakthrough for this girl right around her ninth birthday. Actually a fiery will-strong person, she has many challenges including speech difficulties, strabismus, asthma, food allergies and a muscle tone disorder, which all contributed to her almost tending to withdraw when academic work began in school. Discovering the steady presence of her angel and the space behind her came together with a surge of fresh courage and initiative. She learned to ride a two wheeler without training wheels, and is eager to go on the farm trip with her classmates!

I really can’t recommend the dental eurythmy course highly enough.

DENTAL THERAPEUTIC EURYTHMY REPORT

Maria Ver Eecke

Dental Eurythmy offers insight into the incarnation process of each unique individual. Mareike Kaiser and Dr. Claus Haupt worked together to develop therapeutic exercises for dental anomalies, but this course offers much more. My experience of the course is outlined in three parts:

1. The incarnation process of the child;
2. Exercises for the therapist to enliven one's own etheric forces;
3. Encouragement to take up this work with the support of Mareike as mentor.

The incarnation process of the child

The teeth themselves are a result of four incarnations. If you look at the dentition of a human, you look into the past. The formation of the jaws is from the last incarnation. This is what I learned from Mareike.

As therapists we understand that our task is to help remove hindrances for the child in the incarnation process. The formation of the jaws and placement of the teeth offer a clear picture of the soul's conditions. What better guideposts could one ask to perceive and to confirm bodily challenges, and then to help alleviate the struggles of the incarnating soul? When I first attended the Dental Eurythmy training course, I noticed the attention Mareike gives to the effects of the exercises. She asks the participants to quietly observe any sensation in the area of the mouth after each exercise. Slowly I began to feel sensations in my upper and lower jaws.

We were guided to stand with crowded teeth or with gaps between teeth. Then we had to walk like a child with Over-bite and Prognathism, to imagine what it must be like for this incarnating soul with a dental anomaly, which is a reflection of the soul conditions from previous incarnations.

Mareike presents her material in a methodical order, with clear thinking and meaningful hand gestures as she speaks, so that it is easy to follow her presentations. As well Mareike gives great imaginations for each exercise that help one live into the positioning of the body, where the etheric might flow out or cause cramping. With the image of the kangaroo resting on its tail with a baby in the pouch, my own vision immediately became clearer.

These up-building eurythmy exercises were just what I needed after a year of teaching 18 periods of eurythmy, as my forces were depleted and my health was compromised during May and June. Already last September I have voiced my concern that this teaching load was not sustainable, and next year I will teach less. As I usually experience the up-building forces of eurythmy, I tend to overextend myself until I feel stretched thin. Moving with eighteen other professional eurythmists helped me regain my forces over the six days of the course. Also I experienced the incarnation process in this work.

Exercises to enliven one's own etheric forces

Eurythmy is much more powerful than we can imagine. I have such immense gratitude for this gift of Eurythmy from Rudolf Steiner. The Eurythmy Imaginations that Mareike offers us, to enliven our own etheric forces, will provide the support needed to meet the demands of an active life. The planetary and zodiacal Beings are creative, life-bearing, healing forces, which we experience through the eurythmy gestures and characters.

Unique to Mareike's presentations are great imaginations of the hierarchies. Only through the work of Sergei Prokofiev have I experienced such a knowing path. For many years now I meditate on the imaginations from *The Twelve Holy Nights and the Spiritual Hierarchies* by Sergey Prokofiev (Temple Lodge Publishing, Ltd. 2004). Mareike relates the hierarchies to the zones of thinking, feeling, and will in the limbs and body. Moving the Angel Wings (alone, with another, and then inwardly) became most meaningful to me. This exercise will help adults experience the back space, which is often unconscious in those who come for therapeutic eurythmy sessions. The wings of the Second and Third Hierarchies complete the experience of these lofty beings, "who, bearing grace, are gazing down upon our earnest heartfelt strivings" with immense interest. [From the "Verse for America" by Rudolf Steiner as given to Ralph Courtney in 1923]

Also Mareike shared eurythmy forms for the four ethers and another for a meditation from Steiner's *Esoteric Lessons*, created by Herbert Vetter. The practice of eurythmy of these eurythmy exercises should protect us from manmade, harmful effects in the etheric realm.

Encouragement to take up this work with the support of Mareike as mentor

Mareike is so warm, so giving of herself; she is receptive to our questions and so easy to know. She offers us the fruits of her many years of research, practice, and experience. We have only to take up the task with courage! Mareike will mentor us with the intention that this work will continue into the future. The guiding mood of this conference for me sounded through the 17th verse from Rudolf Steiner's *Calendar of the Soul*:

Thus speaks the cosmic Word
That I by grace through senses' portals
Have led into my innermost soul:
Imbue your spirit depths
With my wide world horizons
To find in future time myself in you.

I am grateful to Mareike for offering her work in this country. Our group of therapeutic eurythmists, a nurse-practitioner, and a naturopathic doctor was most harmonious. The second part of this training in Dental Eurythmy will take place in Portland, Oregon, next summer.

DENTAL THERAPEUTIC EURYTHMY REPORT

Nancy McMahon

The dental therapeutic eurythmy course with Mareike Kaiser was lively yet peaceful, thorough, and extremely well organized. It also touched my heart.

Weeks before we arrived in Portland, we were sent by email pages of information for each dental situation we would cover in the course, including a description of tendencies of the person having this dental configuration. These explanations, along with more materials given out during the course, helped us to live into each exercise as we worked with it, knowing we wouldn't have to use every break time to write down information. Mareike also made time with all of us, seated in chairs in a circle, at the beginning or end of some sessions, for review, preview and questions.

This course expands and deepens the few indications we have from Rudolf Steiner for dental therapeutic eurythmy, and comes out of a research and collaboration for over twenty years between Mareike Kaiser and anthroposophic dentist Klaus Haupt. With each dental eurythmy exercise, after we worked with it, we were to listen in silence to our own experience, and if we chose to, to describe what we felt to the class. Mareike also does this with her patients. She never tells us or her patients what to experience.

My eurythmy is enriched in many ways by what Mareike brought us and the gentle, strong, life-filled and breathing way she worked with us. Special thanks also to Jolanda Frishknecht, who helped in countless ways, looking after us all throughout the conference with a smile, always gracious and calm. And thanks to ATHENA, for sponsoring and organizing this conference, so that Mareike could bring her course to the West Coast.

In September, seven of us who had attended the course and live in Northern California, met in San Francisco to work together in eurythmy. We hope to meet one Saturday a month when possible, to help keep what we're learning with Mareike alive and be prepared for next summer, when Mareike is bringing Part II of this exceptional course.

ATHENA DENTAL EURYTHMY COURSE WITH MAREIKA KAISER

Glenda Monasch

I would like to express my deep gratitude to ATHENA for making it possible for Mareike Kaiser to come to Portland this past summer to teach this course in therapeutic dental eurythmy. The course was attended by 19 therapeutic eurythmists from around the US and beyond, and organized seamlessly, thoughtfully and most enthusiastically by Jolanda Frischknecht, and hosted by the Portland Waldorf School.

From her work as a therapeutic eurythmist in the Graz Waldorf School, Austria, where she first began meeting the

dental anomalies of the children, Mareike brought her deep experience and research in therapeutic dental eurythmy. She shared from her long collaboration with colleagues, dentist Claus Haupt, and Herbert Vetter in this well-developed course, providing fundamental exercises to refine and extend our awareness in our instruments and to awaken us to the wider foundational powers that stand behind the human being in therapeutic practice. She helped us recognize each aspect of the profile of the anomalies, to understand how the teeth show the relationship of the individual's soul and spirit to the world. She guided us in how to engage the child in the practice through the therapeutic exercises to readjust and realign, and provided an abundance of material, extensive documentation, x-rays and plaster casts to show the progress of individual children.

This workshop has proven to be a key for my own eurythmy practice, one which has opened a new and 'seemingly' hidden door to the 'open secret' (Goethe's "öffentlich Geheimnis".) It has provided for me the missing piece of the puzzle. I am practicing the "Angel Wings exercises" which she brought us, daily now, all three, and resting deeply. The night has become again a source of recovery, in an entirely new way. And, of course, as it often is, the patients, the children with these issues have already begun to come to do this work. I am able to practice with them, slowly learning what they need and how to bring the exercises. This work signals a beginning, a shift in my eurythmy fabric, Shakespeare's "sea change", and it does feel both fundamental and like a voyage, of ground and sea. There are many layers to this extraordinary work, consistent with each other, and I begin to sense the configurations behind.

Mareike is an inspiring teacher, endlessly creative and patient. She has seeded this work with us in a way that has allowed it to be well planted, and in practice now is growing.

Finally the workshop allowed us all to work together as colleagues, to practice with each other, to collaborate and exchange. We were all grateful for the rich translations interwoven throughout the course by Jolanda Frischknecht, Cynthia Hoven and Skeydrit Bähr. All of participants now have an extensive written record of everything we did. After the course Cynthia and Mareike reworked the entire written

material and Elsa Macauley also shared her careful notes of our questions and conversations with Mareike to supplement our own. What a thorough working! Next year Mareike will return to us again, this time with dentist Claus Haupt, to complete the second part of this two year specialist training course. I sincerely hope that there will be sustained interest in this ground-breaking work for many more therapeutic eurythmists to do this two part specialist training in the future, with Mareike, here in the US under the wing of ATHENA.



Mareike Kaiser

REVIEW OF ATHENA CONFERENCE

Skeydrit Bähr

Attending this Therapeutic Eurythmy Dental Conference as a newly graduated therapeutic eurythmist was a wonderful and exciting experience. To be welcomed into this work, that was so well organized, from application to housing, snacks and lunch options. All was well taken care off to begin with the work in itself.

Little did I know how much depth this work would revel to me. Mareike was prepared to share her wealth of knowledge. To start out with the Russian orthodox cross to work on the angel wings in the different spheres prepared me as a participant to ready myself for the dental therapeutic work. Mareike brought the deeper understanding of the human being into this work. The uniqueness of every tooth and the consolidation of the individual in their teeth, from the strong thinking forces of the overbite to the overpowering will forces of the under-bite, the crowding of teeth in youth to older age, or the spirit losing through the open bite. All worked through intensely in her many years of experience with many practical suggestion of how to look at each person as a whole through their teeth. The openness in the work was remarkable and helpful to ask questions.

Now coming back and working through my notes I find myself comparing this dental work to the configuration of communities. Unique in their working, are they well build? Do they have the aspects they would need like a harmonious build dental structure? Or is there too much will, too much thinking? Is it pushing too much from the feeling side or is the spirit flowing through a gap?

Mareike lead with such kindness and humility that can only inspire for imitation and for more! I am grateful to have been able to attend this conference. LALO!

Comments from Participants

“Truly inspiring with such a deep wisdom of anthroposophical medical science revealed!”

“This work is applicable to all healing modalities and all those desiring to serve man kind in the healing arts.”

“It is so far beyond what I believed possible.”

“Rhythm and content very complementary!”

“Mareike was an astounding facilitator, who offered depth and expertise in the workshop. Her sessions were detailed and comprehensive. They were filled with so much information that I didn't always have enough repetitions to internalize what we learned.”

“Rhythm and content very complementary!”

“Mareike is so filled with spiritual presence, so fully grounded, gentle, strong, creative, humorous, and heart-filled. I see how we need every session. I'm glad it has another part which will happen next summer and will be glad to attend it.”

THERAPEUTIC IAO

Dale Robinson

Rudolf Steiner's work and all anthroposophic impulses, being Michaelic at core, ask us to work out of the present spirit of Michael in order, together with the Christ in us, to realize our spiritual nature. The therapeutic IAO exercise is an example of this working. The 'I' (EEE) starts, as did our lemniscate, in the realm of the unconscious (cosmic) will. It starts below our feet, then rises up through the heart region and into the head, asking us to penetrate and wake up our thinking, spiritually. The 'Ah' starts with the wakened head, moves down through the heart realm and, with warmed thoughts, using the iron in our blood like tiny meteors, streams (with a jump) into the gesture in legs and feet, cleansing and activating our will forces. Then with the 'O', we bring well-rounded arms in front of the chest, engaging our feeling realm with a sense of fullness and fiery presence. As a Michaelic exercise, the IAO asks us to be spiritually awake in our whole being. We try to wake up our thinking, willing and feeling, respectively, by bringing to bare the soul forces living in these three vowels. The sequence is done seven times (six times, increasing speed each time, followed by one last time, slower) which helps serve the awakening process.

The Ahrimanic hindrances, mentioned above, put into us as part of our cultural age, can be recognized when the IAO is not done very well. Again, with 'I' (EEE) we strive to bring will forces into our thinking to awaken spiritual thinking. However, most of us soon fall back into a more relaxed 'I', i.e., our normal upright stance. With less muscle tone and inner effort, we would even begin to slouch. Spiritual thinking then turns into a certain laziness of thinking which Ahriman strongly promotes. Add to this a stand-offish (red) gesture and you have the inner stance of DOUBT: doubt in our thinking, doubt in spiritual knowledge, doubt in the spiritual world. With 'Ah' we bring wakefulness into our will. But what happens when we are gripped with FEAR? The streaming down of wakeful forces through our blood and spine is lost. In fact, all our forces are dried up or dulled. Exaggerating this fear, we become cold (a dull blue) and might crumble up on the ground. Lastly, the fullness of the 'O' in our feeling can become distorted in all kinds of ways when we feel HATE. Hate distorts everything! Rudolf Steiner pictured the hindrance to real (spiritual) knowledge in our feeling as a tendency to mock, scorn or deride any thought of a spiritual nature. He pointed out that behind this mocking attitude is a real hate of the spiritual world. We can thus experience how DOUBT, FEAR and HATE lie in our thinking, willing and feeling as Ahrimanic tendencies, as hindrances to real, spiritual knowledge, in our cultural age.

How can we overcome these hindrances? By practicing the IAO, strongly and actively as described above, we work against these negative tendencies. With 'I' (EEE) the spiritual striving and intentions of our higher Ego can stream

through us. We wake up creative, spiritual forces in our thinking which can then willfully penetrate and enliven intellectual and abstract thoughts. With ‘Ah’ we experience the universal human or cosmic nature of the human being. ‘Ah’ gives us strength and courage to allow selfless, cosmic will forces (cosmic intelligence) to stream through us. And with a fiery ‘O’ in our heart we can warmly embrace the world with a positive, spiritual, inclusive, social soul gesture, with Jupiter’s love-imbued wisdom! Creative wakefulness, courage and fire — these are the exact forces needed to overcome the three Ahrimanic hindrances.



Eurythmy figures IAO

EURYTHMY DENTAL CONFERENCE
with Mareike Kaiser and Dr. Haupt

Monday, July 20 to Monday, July 27, 2020
Portland, Orgeon

This conference is also recommended for physicians, doctors of Osteopathic Medicine, naturopaths, and dentists.

For more detailed information and registration, please go to: <http://eurythmytherapy.org/>

Dr.Claus Haupt will join Mareike with advanced themes. By examining the physical appearance of teeth, they will guide us honing our observational skills for the three-fold nature and four-fold health of human being. The attendance for the first part is strongly recommended before joining the 2020 conference.

“By looking at the anomalies that arise in the teeth we can achieve insight into the individual. The threefold understanding of the human organism can help us here. Take for instance the alignment of the jaws. The upper jaw is connected with the thinking human being and the lower jaw with the willing human being. The space between, with the tongue, mediates as does the rhythmic system and the feeling human being. In a distal bite (over bite) one can see that the upper jaw dominates and the lower jaw is held back. This person is led by their head and needs to develop their will in their limbs. This is the opposite for the person with a progeny—lower jaw forward—who tends to be led by their will which goes its own way.

Both these anomalies and underlying tendencies can be corrected through specific eurythmy exercises, if begun at a young age and practiced diligently.”

CALENDAR

2020 Pre-IPMT Conference

May 2 at Eurythmy Spring Valley, NY
 The Seven Planetary Vowels – Their Potential and Application in Eurythmy Therapy
 Please register online.
<https://www.therapeuticeurythmy.org/>

AWSNA Education Innovation Summit

“Learn to Change the World”

June 20-27, 2020

Chicago, Illinois

Therapeutic Eurythmy Dental Conference

with Mareike Kaiser & Dr. Claus Haupt

July 20-27, 2020

Portland, Oregon

Join us for the ATHENA conference Part 2!

The Annual General Meeting of ATHENA will follow this conference in Portland, Oregon. All are warmly invited to attend the AGM!

ATHENA Annual General Meeting

Tuesday morning, July 28

Portland Waldorf School

2300 SE Harrison Street

Milwaukie, OR



Participants at the Dental Conference 2019 with Mareike Kaiser in the center of the group

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