



ATHENA

Association for Therapeutic Eurythmy in North America

MICHAEL AS GLOBE PROTECTOR WITH A ROD OF IRON ADVENT 2020





ATHENA

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2020-2021

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Front Cover: David Newbatt's painting for Sagittarius, showing 'Michael as Globe Protector, with a Rod of Iron, contrasted by Indecision and Despair,' from *Twelve Aspects of Michael*, by Christoph-Andreas Lindenberg and David Newbatt, reproduced with kind permission from Wynstones Press, West Midlands, England, 2006

Inner Front Cover: Ares and Aphrodite on a Greek vase, Source www.theoi.com/Valley/K9.1.html, "Mars and Venus United in Love," by Paolo Veronese, the Metropolitan Museum of Art, NY, images.metmuseum.org, and Eurythmy Figure by Rudolf Steiner and Edith Maryon

Back Cover: Earth-Mars Planet Movement Picture, in rhythm of three days as seen from the Sun, reproduced with kind permission from Mani Verlag, www.maniverlag.com

ATHENA NEWSLETTER

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Although welcomed,
the viewpoints expressed in the
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www.therapeuticeurythmy.org
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LETTER FROM THE PRESIDENT

“If we look out at the world today...forces are at work that give us a sense of the abysses toward which Western Civilization is still heading.”

Today we would say, “...not only the Western Civilization, but indeed the World Civilization, as it is now a whole Earth crisis.”

“My dear Friends, carry your warm hearts to strong and healing acts into the world.”

Comments from Rudolf Steiner at the end of the Christmas Conference, 1923-24

Dear Colleagues,

We are living through promising, but fraught-filled times! Recently I have been exploring the path Rudolf Steiner took in his life, under the guidance of two masters, Christian Rosenkretz, and Master Jesus (the Zarathustra Being). One of the books I've been using is Peter Selg's *Rudolf Steiner and Christian Rosenkretz*. Selg tells how Rudolf Steiner spoke on how Rosicrucianism strove to reach out both esoterically and exoterically into society at the beginning of the 17th century, and how the outreaching endeavors were squelched both by other esoteric societies and the Thirty Years' War (1618-1648). Rudolf Steiner likewise made attempts, leading up to and after the First World War, to prevent further catastrophes.

In both of these two different attempts and circumstances, as Rudolf Steiner speaks to it in a lecture, the intention was to “...create a deepening of spiritual insight into nature so that a more profound understanding of the laws of nature can lead to the discovery of the laws of social coexistence, where the laws of human social life can be found.” [Dornach, October 1917, CW 177] We seem to be living again in such a time. As eurythmists, who study the laws behind and within nature and who study the human being through our healing modality, we stand in a unique position to wrestle with and bring forth such understanding and attempts.

The ATHENA Board wishes to support and encourage our individual initiatives, and to further collectively health-giving therapeutic eurythmy practices. I have been told that the ancient Chinese character for ‘Crisis’ has a twofold meaning: ‘danger’, and ‘opportunity.’ Let us not miss the opportunities therapeutic eurythmy has to offer to the world, as we celebrate 100 years of the inauguration of this healing art.

We are in the process of arranging several ‘webinars’ both for our members and a wider public; the first being practices of protecting and strengthening the eyes, to be held for members on Sunday, November 22, 4 pm Pacific Time. We are also hoping circumstances will allow for a pre-IPMT workshop with Dr. Astrid Engelbrecht, as well as the second part of the dental workshop with Mareike Kaiser and Dr. Haupt. We will have to wait and see what ‘in-person’ activities are actually possible. ATHENA members have also been

encouraged to provide articles for Lilipoh and other publications.

Recently I submitted an article on “Salutogenesis and the Three Prophylactic Soul Exercises” to LILIPOH. Further issues of LILIPOH will include themes on Early Childhood Trauma in the spring issue; and the connection of Anthroposophic medicines to the plant world in the summer issue; and Supporting Special Needs for next autumn. There are so many ways to reach out to people, even while your ‘in-person’ practice of therapeutic eurythmy may be foreshortened. I myself was deeply touched hearing about a colleague in South America, who was writing and drawing indications to clients. We are being asked to both deepen our practice, and be more creative!

Included in this newsletter are several ‘research projects’ undertaken by recipients of the Rudolf Steiner Charitable Trust grant we received in the spring. This is another example of colleagues’ creativity in our professional field. We also would like to give an early notice that AHA is preparing a large multi-disciplinary conference in the Kimberton area for the summer of 2022. May we face the crises and rise to the opportunities of our time!

Michael Hughes

ATHENA values your participation and membership. We know you value being part of ATHENA, the collegueship and the many activities that ATHENA offers to members. No one should be prevented from being a full ATHENA member due to financial hardship. If you find yourself in this situation, please alert the Membership Secretary.

LETTER FROM THE EDITOR

Dear Members and Friends,

As people shelter-in-place or go into quarantine, therapeutic eurythmists have become creative in sharing exercises that help people strengthen immunity. During the pandemic ATHENA Board members have been active in hosting webinars, coordinating conference calls, and providing videos for a wider public. Our president Michael Hughes was instrumental in applying for and obtaining a grant to give therapeutic eurythmists the opportunity to do research, which will be documented, some of which published in this newsletter. I have heard many expressions of gratitude to Michael for this life-changing possibility. We are grateful to the Rudolf Steiner Charitable Trust, for providing support for eleven research projects. A Michaelic call was answered with this gesture that will carry us into the future. Thank you to everyone who takes the time to document our work in therapeutic eurythmy!

This issue offers a preview of several excerpts from *Eye Therapeutic Eurythmy*, by Daniela Armstrong with Dr. Ilse Knauer, M.D. Thank you to Alice Stamm, who has diligently translated these three selections for our readers.

Alice worked on the therapeutic eurythmy eye exercises with Daniela Armstrong in Dornach, Switzerland, which Alice describes as a ‘profound experience.’ Presently Alice is in communication with Dr. Karnow, who will oversee the publication of the entire book in English. When the book is ready for distribution, you may order your copy directly from Mercury Press. Check out their website for other books of interest. <http://www.mercurypress.org/>

Several years ago I attended a workshop at the Rudolf Steiner Fellowship Community given by Carol Ann Williamson on the Seven Metals. I was impressed by her depth and enthusiasm for the subject and I felt uplifted by her presentation. Usually traveling the world, Carol Ann has sequestered herself to write a book on the subject. You may read the first installment on the metal iron and Mars. Take the time to ponder her array of stories and images. She writes, “I feel this may be helpful, as we need the strength and courage to move forward and in preparation for the Holy Nights.” During Advent the Archangel Gabriel collaborates with Michael, the Spirit of our Time. Michael gives us the courage to face the fear and anxiety surrounding us. And I am reminded that Rudolf Steiner always placed his life and work in the service of Michael’s evolutionary task.

Miyoung Schoen submitted the research paper on Multiple Sclerosis, originally published in *Journal of Anthroposophic Medicine (Der Merkurstab)* after receiving permission to reprint from the authors, Norman Kingeter and Rob Schapink. The authors wrote to her, “That is so great, that it will be possible to publish it for English-speaking colleagues, as there is a lot of sacrifice necessary to do a work like this.” Miyoung writes, “The Athena Board members are truly grateful for their work and to receive the translation.”

Elsa Macauley describes her experience teaching and practicing the eurythmy sequence to build immunity against the flu. It is a wonderful compilation of experiences from other therapeutic eurythmists and friends, who have faithfully practiced and recorded the effects of their practice. Not only was this work essential for many in her community, but Elsa managed to collect written feedback, not an easy task! Thank you to Elsa for these case studies on the Immune Sequence.

The Newsletter for the Section for Performing Arts has published an article by Dr. Wilburg Keller Roth on “Protection and Empowerment in Times of Epidemics, on the meaning of the five eurythmy exercises that Rudolf Steiner recommended as flu prophylaxis.” She begins with the fact that “Rudolf Steiner characterized a cosmic condition for the epidemic occurrence of a disease such as flu or influenza” in the first doctors’ course at Dornach in 1920. The next year Dr. Steiner gave the Therapeutic Eurythmy Course and in Lecture Five included twelve eurythmy therapy exercises that are more related to the activity proceeding from the soul, which relates to ‘twelve world-shaping forces’ of the zodiac. Dr. Keller Roth writes: “Each of these exercises has a healthy effect on a specific function of the rhythmic system and can

thus counteract constitutional one-sidedness and dispositions to illnesses.” These exercises were passed down by eurythmists, for example Elena Zuccoli. Dr. Steiner “specified five of these exercises for flu prophylaxis: the first four and the twelfth.” The article is well worth studying.

Dr. Steiner also drew attention to the outer planets that had a strong influence during the Spanish flu. This conjunction occurred again in 2019, when Mars, Jupiter, Saturn were in the House of Capricorn during the winter. Dr. Keller Roth describes this solar occurrence as being “covered by the sun in deep winter” that will “thus *again strongly influence* the solar activity” (the author’s italics). The outer planets move on their pathways more slowly and according to the star chart in *Stella Natura*, Mars has now entered the House of Pisces, while Jupiter and Saturn hover together in Sagittarius.

The skies above have cleared. Once again the stars are visible! I have been watching the continual dance between the outer planets with lovely Luna. May you find solace in the beauty of nature, peace in the goodness of caring friends, and truth in your spiritual striving.

Maria Ver Eecke

ARTICLES OF ASSOCIATION

Recently a board committee reviewed the original Articles of Association of ATHENA, which were worked upon and finalized in 1999. These are reviewed periodically by the board, the last time being 2014. The committee found that these ‘guidelines’ give our association both a clear form, and also a certain flexibility to go with inevitable changes that occur over time. This was then reported back to the full board. We wish to draw members’ attention to and clarify the understanding of these following points:

1. When the articles reference the ‘Anthroposophical Society in America,’ we acknowledge this includes Anthroposophic Societies in Canada, Mexico, and the United States. Therefore when full members’ residency requirements are mentioned, this includes all of the North American societies and areas. (If a member were to move outside of these areas, we would welcome them to remain in contact with us as ‘associate members.’ This requires less of a financial commitment.)

2. In keeping with the times and current methods of correspondence, references to ATHENA’s communications by mail these days include electronic means, such as email, etc.

3. A number of years ago, the worldwide anthroposophic medical movement created the ‘ANTHROMED’ logo and membership. This membership is available to all colleagues who have a therapeutic eurythmy certification recognized by the Medical Section in Dornach. There are a number of benefits to being part of this worldwide endeavor, as well as requirements of on-going development (attending workshops, etc.), which helps us deepen our work individually

and collectively, with other medical colleagues. The requirements are not onerous, rather are intended to help one continue to deepen and develop ones work. (Please see the article on ANTHROMED in this issue).

4. Lastly, the membership form was reviewed again. We have made some changes to the form, which is enclosed in this newsletter. (For instance, we have reintroduced in ‘affiliated’ membership also ‘corresponding’ membership, which is directed specifically to organizations, for example, Waldorf schools and Camphill centers.)

Please note that members’ dues for 2021 are now being requested to be paid on or before January 15, 2021, so that we can be timely in paying our contributions to the Anthroposophic Health Association (AHA, formerly known as AAMTA, and earlier as ARTEMESIA) and IKAM, our international association for therapeutic eurythmy.

You may have seen on the inside cover of the newsletter a statement of the wish and intention to retain all ‘full members’ in the full member category, even if one meets particular financial hardships at some moment in life or are ‘retired’ and living on a fixed income. We only ask that you alert the membership secretary of this.

All full members are welcomed to request a copy of the Articles of Association from the membership secretary. It provides a strong foundation for our collaboration together, and is worthwhile having and reading.

With our thanks to the committee,
Michael Hughes

ANTHROMED

Dear ATHENA Members,

AnthroMed is a trademarked international network of quality assured Anthroposophical Medicine and Therapies. It began as a consortium of Anthroposophical Clinics and hospitals. In 2010 AnthroMed signed an agreement with the Medical Section’s International Department of Eurythmy Therapy for the use of the AnthroMed trademark. This allowed the trademark to be used by national professional Eurythmy Therapy Associations that have gone through a process of communication and evaluation and been accepted. ATHENA completed this process and became a member of AnthroMed in the summer of 2013. This international trademark was then made available to members of ATHENA. We are proud to be part of a well-respected international recognition. It is an outer expression of our common spiritual wellspring and quality of work. Professional associations, such as ours, can apply for the use of this trademark. The individual members then can choose to complete an agreement with the Professional Association to use the trademark on their office signs, letterhead, email, or business cards.

When ATHENA embarked on the process of applying for the AnthroMed trademark several years ago, we were asked to look at our requirements for full membership.

• Having diplomas from the basic and therapeutic eurythmy

trainings recognized by the Sections for the Performing Arts and the Medical Section of the Goetheanum.

• Residing in North America.

Professional development hours are part of the requirements for full membership. This is common practice in therapeutic/medical professions, such as physical therapists, nurses, and physicians. After conversations with the membership and Angelika Jaschke, our international coordinator for Eurythmy Therapy, we decided that 21 hours per year of professional development or 63 hours over a three-year period would be a workable amount that would keep us actively learning in our profession.

This is a list of some of the activities that would be accepted under this heading of professional development.

– ATHENA conferences or other international anthroposophic medical conferences, to keep up with research and deepening in our own field. Important for conferences, workshops and courses is that you are not the presenter, but are there to learn something you didn’t know before.

– Exchanging, studying and researching with our therapeutic eurythmy colleagues. Study groups and exchange amongst colleagues is wonderful. It needs to be documented (date, place, time and short description of what you did, with a signature of a colleague who was present).

– Staying abreast of developments in mainstream or other alternative therapeutic modalities, such as conferences on autism or learning disabilities.

– Courses to hone skills in observation and documentation.

– Courses or workshops to learn about how to confidently deal with aspects of having a private practice as a business, such as accounting, or tax and insurance issues.

– Significant study can happen in Care groups at Waldorf schools or in clinics with other therapists and physicians. ATHENA is open to other possible suggestions of how we can consciously work to improve our profession.

– Finally, being actively engaged in the therapeutic work was another important aspect of full membership that was added: Working with at least one patient during a given year.

It is the sincere hope of the ATHENA Board that all of these steps can help to strengthen us in our individual and collegial professional work as therapeutic eurythmists in North America, as well as define our relationship to this world wide movement of anthroposophic medicine. For \$10 you receive the AnthroMed trademark electronically to use on your professional correspondence, business cards, etc. You will have AnthroMed next to your contact information on our ATHENA website. Your information will also be included on the international online AnthroMed directory through our international professional organization.

The AnthroMed agreement contract is available for downloading from our website www.therapeuticeurythmy.org. Please contact me or any ATHENA Board members with questions or suggestions.

Mary Ruud

**SELECTED TRANSLATIONS OF EYE THERAPEUTIC
EURYTHMY, BY DANIELA ARMSTRONG
WITH DR. ILSE KNAUER, 1993**

BOOK TO BE PUBLISHED IN ENGLISH BY MERCURY PRESS

In 1994 I had the profound experience of working with Ms. Daniela Armstrong in Dornach, Switzerland, for an intensive week reviewing and practicing all of the therapeutic eurythmy eye exercises. I had taken the course before that time and found the experience to be eye-opening in how the art of eurythmy could help and support illnesses of the eye.

In light of the wide usage of screens today, I offered to translate those chapters which could give an Anthroposophical picture of the eye and what computer usage can do to our vision and seeing capacities.

Two medical doctors, Ilse Knauer and Susanne Vogel give wonderful imaginations of the eye. Then Ms. Armstrong brings practical eurythmy exercises to help support and act therapeutically on the eyes...but indeed on the whole human being. I have consciously left out the techniques involved in doing sounds around the back of the head as these should be learned and practiced diligently. Colleagues should ask a trained therapeutic eye eurythmist for help in these. I have done the sounds large and around the upper body head region with good effect.

In the near future this book will be translated and made available by Mercury Press in Chestnut Ridge, New York. As soon as it is available we will notify you immediately. It will so enrich our therapeutic eurythmy work. May these be helpful for my therapeutic eurythmy colleagues to offer to their clients.

Alice Stamm
Citrus Heights, CA

**EXCERPTS FROM EYE THERAPEUTIC EURYTHMY
(AUGEN-HEILEURYTHMIE)**

by Daniela Armstrong with Dr. Ilse Knauer, MD, 1993

Ilse Knauer: The Human Eye and Therapeutic Eurythmy

Susanne Vogel: Computer Injuries

Daniela Armstrong: Computer Injuries and

Therapeutic Eurythmy Support

The Human Eye and Therapeutic Eurythmy, Ilse Knauer

The human eye is a wonderful organ not only in its relation to the whole cosmos, but also in its anatomical structure and its physiological activity in a healthy or a diseased situation. One cannot comprehend it with everyday or abstract thinking. One must include projective geometry to help here in that it approaches the infinite; one draws an imagination of it out of the infinite so that one can fathom it.

When we go back thousands of years, we find instead of the eye, an organ for sensing warmth! It is an underdeveloped rudimentary epiphysis which today undertakes an inner secretion activity. It secretes melatonin

when the epiphysis is exposed to light and becomes a stimulant for the gonads or embryonic stem cells. The relation of the epiphysis to light point to an earlier connection to the eye. The present human eye came about when Silica-quartz was formed in the earth. The six-sided forms of the quartz crystal are spread today throughout the individual tissues of the eye: in the basis for the lens fibers, in the pigment layers of the retina, and so forth. Chrysolith also came about in the earth as the human eye was being formed and therefore also has a therapeutic effect, as well as, its use in medicine to support viewing and reaching out when seeing. Quartz can be called the "eye of the earth."

Anatomically the eye has a spherical form and shows its cosmic origins in the relation of a middle point to the periphery; within is a splinter of vessels and nerve fibers and outwardly the same are brought together and concentrated. The sclera, choroid membrane, and retina are spherically united with each other from without to within. They are broken through by the optic nerve which focuses the arteries and nerves. Out of the optic nerve papilla in the retina, the arteries come forth, split apart and return as veins around the optic nerve and then return to the papilla. The veins of the choroid membrane arise as varicose veins out of the sclera and have a star-like appearance.

The rainbow skin of the iris has both radial and circular muscles. These build the pupil and are the colorful part of the eye. When the ring-forming muscles contract, the pupil becomes smaller; when the radial muscles contract, the pupil enlarges. This happens in response to light, as light narrows the pupil while darkness enlarges it. The eye is an organ of the light. The eye with the pupil reveals workings of the soul-psychological effects such as anxiety, fear, joy and pain.

In a lecture by Dr. Rudolf Steiner, December 13, 1922, he speaks about the inner aspect of the eye: "*If you can imagine the whole starry firmament of heaven, with all its stars raying their light down upon the earth, if you can imagine such a light-filled space and then imagine this becoming very small, then you actually have the inner world of the human eye.*" The light streams into the human eye and becomes totally mirrored. In this way, in the vitreous humor, the whole light is mirrored back.

One takes note of the following words from Dr. Steiner in the same lecture: "*The eye is inwardly like an illumined starry space. The light stays in the eye, does not go directly into the brain as light...for we can only see because the light does not go into the brain...we must feel the light. And this one does with the soul.*"

The eye is, like the rest of the human organism, permeated with the higher members — ether, astral body, and ego. Through this it has a relation to the whole human body and can be affected by doing eurythmy. These higher members are embedded differently in the eye than in the metabolic system. They are much less united with the material, are

looser in the eye. In the metabolism these higher members serve in transforming food stuffs, nutrients, and in elimination. In the eye they serve the process of seeing and unite less with the physical body. In the middle or rhythmical system, the higher members live in the breathing and blood circulation. They expand or contract, loosen or bind.

By appealing to these higher members of ether body, astral body, and ego, one establishes a relation to the rest of the organism; not only to blood and nerve, usually viewed by today's medicine, but through these higher members to the rest of the organism as well.

That these higher members live in a freer way in the eye than in the rhythmical or metabolic systems, a fundamental knowledge of how the vowels and consonants work in therapeutic eurythmy is thus very important. The movement must be especially free and transparent, ensouled and etherically permeated, streamed through with the experience of the whole cosmos.

The vowels and consonants, which bring the whole organism into activity, have a much wider effect than when only spoken. In speech or when speaking, what the larynx and nearby organs produce is brought into movement, the whole human being carries out the sounds. She/he becomes like a huge larynx, experienced especially through the arms and legs. These movements place one into the world all, and into a relationship with the whole cosmos.

In order to achieve this, Rudolf Steiner, during the lectures for speech eurythmy in 1924, gave the following six positions which are fundamental for all eurythmists:

I think speech

I speak

I have spoken

I seek for myself in the spirit

I feel myself within myself

I am on the way to the spirit to my Self.

An additional support for the study of sound-word and soul gestures are the eurythmy figures given by Dr. Rudolf Steiner. Executed in wood, they express in forms and colors a supersensible experience of lawfulness, as a schooling for the practicing eurythmist.

We can ask ourselves what does the eye have as a relationship to the cosmos, to the planets and especially to the sun. Much in the anatomical structure of the eye points to this. Rudolf Steiner speaks about the macula lutea (visual acuity) in the eye where we receive the most lightness. *"You see, when the light permeates our inner eye, it gives there, where the optic nerve comes from the brain into the eye, there is the so called blind spot. This is the same tendency which in its course, the sun has to the earth. This same inclination has a blind spot here where we perceive the most light. And if you consider the heart, it also has the same tendency which the sun has to the earth. The sun inclination has the same tendency as we have in our eyes and in our hearts. We are totally built out of the intelligence and wisdom of the whole world."*

That the eye has a relation to the sun was captured by J.W. von Goethe:

If the eye were not sun-like

It would never behold the sun.

Another connection occurs between the eye and the inner organs with the kidneys. In a lecture November 13, 1921, Rudolf Steiner says: *"While we are asleep, the eyes and the neighboring organism and surroundings, the blood and nerves, work into the physical organism as in the metabolic system. During sleep, forces from the closed eyes work back upon the kidney system of the sleeping person and press into it a cosmic picture or imagination."*

For the eyes whose rays of seeing stream horizontally to objects in the world, it is important that the vertical relation to the earth is built into the legs and urinary tract from the kidneys. Therapeutic eurythmy, which emphasizes this verticality as with the leg movements of the vowels, can be corrective and stimulating for the eyes' horizontal direction of seeing. Rudolf Steiner speaks about the legs and seeing in a lecture given on June 24, 1920 in Stuttgart: *"Our two legs are the incarnated manifestation of perceiving which we also have spiritually in that we stretch out through our eyes like limbs from the brain and into the world to perceive color...where we would otherwise only perceive heaviness and what relates to it...these 'legs' are so finely developed that they stretch out through the eyes like sensitive feeling threads in order to tread lightly on the colors of the world."*

It is really so that the seen things of the world are not in my eyes but I am in the things and must actively permeate them. The light passively enters my eyes, crosses with and meets my actively out-streaming seeing rays, striving toward the objects.

That the soul consciously sees an object is due to the light in the eye, uniting with the brain apparatus and mirroring the object into the soul. The soul then lives together with this. If the mirror is deformed or damaged, then it gives a false picture of the object, of the world. In darkness such mirroring is not possible. Then I don't see the object.

If the eyes are near or farsighted, or astigmatic, the mirror cannot produce an exact or true picture. It must be corrected with glasses, convex, concave or cylindrical; these modify the rays streaming from our eyes, either increasing them or slowing them down when the persons themselves cannot produce a correction. Such procedures can be helped with therapeutic eurythmy.

In Letters to the Members #171 Rudolf Steiner says: *"The human sense organism does not belong to the human being but is built into it from the whole cosmos during one's life on earth. The perceiving eye is spatial in the human being, and substantial in the world. The human being stretches with her/his spiritual soul being into that which the world experiences in her/him through the senses. During our lifetime we do not take the physical surroundings into ourselves but we grow into our surroundings with our soul-spiritual essence."*

Computer Injuries

Working at Computer Screens and the Human Eye

Susanne Vogel, M.D.

For the last some ten years, eye difficulties have become more prevalent as a result of working at computers or monitors. In doing such work one often sits for hours at a computer, similarly to working at a typewriter. The monitor or screen stands about 15 inches away from the user. Earlier the writing appeared black on white or reversed, or on green or amber colors; because these colors proved too taxing for the eyes, the letters were then only placed on a dark or white background. Nearby one would find the printer to print out what was on the screen and one was able to correct the content as well.

While one is working at the screen one must bring an unusual amount of concentration to the task; one focuses on numbers, letters, graphic pictures, all of which appear in a relatively small area. One holds oneself still: one sits and stares in the same direction. Normally the eye moves back and forth across space, constantly changing its relation to objects in that space, adjusting to different distances, reacting to colors and degrees of dark and light. Even while reading a book the eye never remains set in the same direction or distance.

The patients now complain that when they do such computer work over years, they experience tiredness and headaches. The reasons for this lies in the fact that only about 15% of persons are orthophoric — that is their lines of vision meet at the object looked at. The other 85% have a slight tendency to squint either outward or inward. Normally this can be self-corrected through one's own forces. Because one looks fixedly at the computer for hours, maintaining the same distance between the eyes and screen, it is understandable that the binocular vision breaks down. Through one's own forces one adjusts, but over time this adjusting while working is joined with increasing strain, increasing tiredness and headaches result.

In addition to the above mentioned tendencies tied with computer use, the so called 'dry eye' is also experienced. The same seeing is forced to hold for longer periods of time at a constant distance. This unnatural rigidity of the eyes can be accompanied by a hardening tendency, the results of which are not yet evident.

In looking at the computer screen only one part of the retina is used, namely the macula or center of the retina. The periphery of the retina which defines perception of gray or shaded tones is hardly engaged. We know that areas which are not used, atrophy, recede. Patients who have spent years at the computer report that after a long day at work and on their way home, they no longer notice certain things which would be unusual. They go from a brightly lit street down into the underground station and feel utterly blinded and can hardly see anything. In such dimly lit places the peripheral vision is more strongly challenged and this has begun to retreat. This phenomenon should be drawn attention to and the patient

should watch out for this.

In addition to eye injuries, the computer work holds an additional threat which is subtle and less easily noticed. One is used to seeing spatially and this capacity to see things three dimensionally has been slowly achieved by humanity. In using the screens, the world is reduced to two dimensions, and the soul returns to an earlier stage of development. It doesn't move on to a fourth dimension. Through the therapeutic eurythmy, a patient is able to learn again to grasp three dimensionality and through this, establish a sense of self, ego sense, in spatial orientation.

Computer and Damage to the Eyes; Eye Injuries

Daniela Armstrong

In a 1988 lecture the medical doctor Susanne Vogel declared that the computer screen or screens altogether are in the end *"none other than an attack on the human 'I'. Those working with computers seem not to be interested in such questions or what answers might be forthcoming. It is alarming when one becomes aware of what is taken away from persons on inner activity."*

To initiate a therapeutic direction in order to help heal computer based injuries, one must consider the question, where in the eye do we find the points of attack.

At first we have in the eye the pure glass lens which makes possible seeing of near and far in that its form can change from a more spherical to a flat shape. The lens is able to achieve this mobility especially through the ciliary muscles which are artfully joined to it. Without them the lens would be stiff and rigid, unable to change, and passively return to the spherical curvature.

In front of the lens is the iris with its sensitive function of regulating the amount of in-streaming light; whereas the lens joined with the ciliary muscle, lets the activity of the ego, the 'I' stream from the inner eye outward. This can only happen when the ether or life body maintains the necessary conditions of health and the eye is not disturbed or troubled by myopia, far sightedness, astigmatism, or a hidden squinting.

In working at the computer, the distance between the eyes and the screen remains constant. Both the iris with its function of regulating the ego activity, and the lens and its ciliary muscle, lose their mobility. The constancy of distance between screen and eyes diminishes the spatial seeing of the eyes and the reacting to the changing light of forms and colors and shades enabling accommodation. This static distancing between eyes and screen from continual computer use brings about a cramping situation. Although one is tired one continues to work. In this the astral body loses its plasticity and the tendency to stare or gape comes about. The usual working together of ether and astral bodies falls apart. Now the retina is pulled into this situation and the cramping now moves to the inner eye. The continuing one-sided concentration halts rejuvenation or building up and breathing in the eye. The blood circulation in the areas around the rods

and cones cannot hold up against the overload of this breakdown activity. The rods which facilitate the perception of gray tones are hardly used and begin to atrophy. The cones which are used to see sharply are over taxed.

Therapeutic Exercises for Computer Eye Injuries

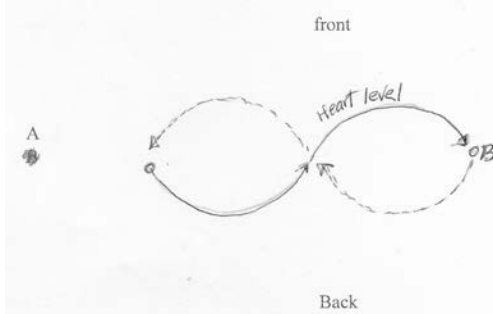
(One will see how Ms. Armstrong built up different exercises out of the whole wealth of material she had developed with Dr. Knauer for all conditions of eye illnesses. These may stimulate variations and or modifications to help persons who work daily with computers. The sounds around the head took quite a bit of practice to perfect and I have chosen to leave the technique away. It would be best to work with a eurhythmist who has done this special training because the eyes are very sensitive to the eurhythmy-AS)

The therapeutic eurhythmist will immediately realize that one must move and engage the legs, then the rhythmical system and then introduce the actual eye exercises.

Rods

Facing frontally, one takes a rod and moves a lemniscate, figure-eight form at heart level, but engaged fully in the movement. At point A the right hand holds the rod in front of the left arm, moves from left to right at heart level to point B; now the left hand takes the rod and moves the mirror form back to A. Repeat four times.

Figure 1



Four times swing through the form. Then in a breathing way, come to a quiet pause at the midpoint of the lemniscate. At this midpoint, do 'Ee' (as in 'see') with the right arm upward with one step forward, stepping back and bringing the arm down.

With the left arm, do an 'Ee' while taking four breathing steps backward, then let the arm come down, the sound resounding in closing.

With the right arm do an 'Ee' quietly and controlled from above downward with four steps forward. In standing, carefully return the gesture to the heart level in closing.

S: With the rod, do an 'S' gesture around the body. Standing with spread legs like an 'Ah' gesture, bring the rod upward and to the right, consciously experiencing the diagonal with the left leg. The body's weight is more on the right foot.

Now with the rod at the periphery make an 'S' as if writing the first half of an 'S,' feathering lightly in the knees. Then move the second half of the 'S' laying it again widely to the periphery, bending the torso and right half of the body,

finishing with the rod behind the left leg, weight on the left foot. Then follow the way backward, ending with rod above. Taking the rod in left hand, do the mirror picture.

In this exercise one can liberally brandish the rod, consciously differentiating between a more astral impulse or etheric one. This one can do between moving from below to above, the middle at heart level and differentiating between the two. The spinal column plays a crucial role here for it retains a spiral or screw like movement throughout. When we curve with the rod at the lowest point, the neck vertebrae must make a strong bending motion. The head must be able to make the bending motion backward with shoulder and arm. The spine should remain upright throughout but remain plastic and pliant. The eyes follow the tip of the rod.

Large 'L' Make a large radiant 'L' right down to the toes. The swinging an 'U' from below upward to the periphery and in the returning 'U' experience all the way to the feet.

'L' and 'U' stepping forward and back on the sunflower form, moving in such a way as having a definite goal in space.

(Sunflower form):

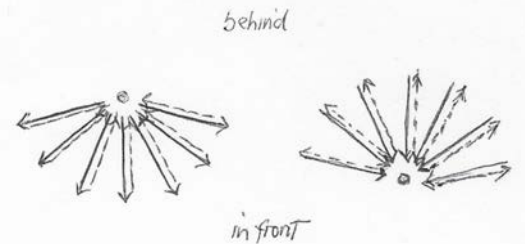


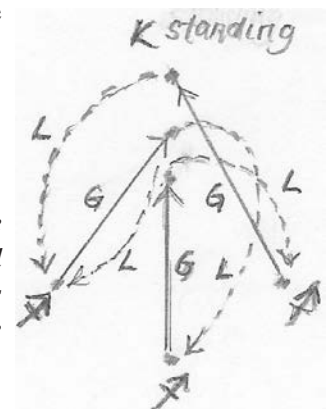
Figure 2: Sunflower form

After the radiant exercises on the sunflower forms and such goal oriented spatial movements which we must develop, come the sounds 'G' and 'K' with the Sagittarius gesture beforehand to add strength to the 'G' exercise: Sagittarius, then 'G' upward as one steps backward in space-willingly, strength and tension in the will for a goal. Then the 'K' movement begins with relaxed and raised arms above the head, the hands softly rounded so that the spiritual thrust of the 'K' can reach a goal far in the distance. No hardness of physicality should be in the movement. One takes hold of the rich spirituality around one aiming towards goals or widths of space, bringing the cosmic forces into the distance to achieve these goals. Then go to the beginning point with a sunny 'L.'

Figure 3: G, K, L forms

Colors

(The use of colored fabrics, silks, enhances the experience of the sounds, of space around the head and the life of the eyes themselves. Plant dyes give delicate tones of different colors. AS)



Colors

The patient gazes at a light peach blossom red cloth, large enough to embrace the person's size. Then one turns ones back and makes an 'Ee' gesture with one arm while making a threefold step towards the color cloth. One lifts the 'Ee' stretching behind the head. With each step create an 'Ee.' After a while one develops a feeling for the warming radiance of the color which goes from head to heels without telling the patient this. After each 'Ee' which goes from below upward and behind the head, take a quiet pause, letting the arm go to the side, and inwardly preparing to lift the other arm, letting it stream upward with the slow step, then pause, etc. One can experience a rhythm of four to one: the threefold step, and pause; moving from the level of the heart, the breathing becomes free. Gaze is straight ahead.

This is followed by an 'F.' This is done in the way the 'F' is used to treat near sightedness. Here it is helpful to gaze at the color gentian blue. Also small finger movements are essential and with the feet as well. Then close with the gesture for Cancer. 'F' is done horizontally at eye level. Not to be lost is the sense of mystery of the "Know that I know" mood. No jumps are done; one can step forward with the 'F' rising up on the toes and then slowly back to the heels. The sound is made slowly and gently with the hands, becoming transparent and light-filled. It is important to follow this with a filled pause, feeling oneself for a moment before the next 'F.'

'M' One does the 'M' with a gentle swinging-rocking step forward and then backward; or forward only and then 'M' going forward, as well.

One could also gaze at colors (used for treating retina degeneration): with the 'L,' gaze at peach blossom, turn and do sound behind the head with the color behind. With 'M' gaze at delicate green, turn and do 'M;' and with 'S' gaze at peach blossom, turn and do 'S' behind the head.

(One can see how healing such exercises can be for the eyes themselves, refreshing and stimulating for the after images. AS)

Also helpful: rod exercise *So is Es*

Soul exercises Love "A", Hope "U", I think Speech, Yes -No, and "I look upward" (*Ich schaue auf*).

At the end of such a program one could close by looking at the colors again, and then do the very first lemniscate movement.

Example of a Therapeutic Lesson

I think Speech; sevenfold rod exercise; rod tossing above head with one foot forward; waterfall and then moving forward and back; threepart walking with rod at heart level; yes-no; scoliosis 'L' with rocking step; 'D' pointing with small jump; large 'R' with good bending from the hips downward; combine rhythms of anapest/dactyl with measuring rhythm (*taktieren*); sitting with feet 'R'-'M' 'AU,' 'L' 'Ee' 'F.'

**MUSINGS ON THE METAL IRON AND ITS
RELATIONSHIP TO MARS**
***EURYTHMY GESTURES, STORIES, ORGANIC PROCESSES
AND EXERCISES WITH IRON BALLS AND RODS***
CAROL ANN WILLIAMSON

Dear Eurythmy Friends,

This article is part of a larger book. It will include all the seven major planets and metals. I am planning to have it published next year. Stay tuned!

The planetary gods have bestowed many gifts on us. We receive their blessings and help after death. On our way to a new birth, they endow us with forces to create our bodies. After we arrive on the Earth from the planetary realms, we recognize some of these gods' gifts to us in the form of metals.

In eurythmy, we learn how to connect with planetary forces through gestures and vowel movements. What is the connection between the planets, the human organs, the vowel sounds and gestures, and the metals? Let us explore the planet Venus and Mars, their unique relationship to each other and their emanations resulting in the metals copper and iron found in the earth.

Carol Ann Williamson

*[We look forward to the publication of this book.
Thank you to Carol Ann for this preview. The Editor]*

Mythology of Ares and Mars

Ares was the Greek god of war, or spirit of battle. He was one of Twelve Olympians, the son of Zeus and Hera. Ares was paired with the goddess Aphrodite. By her he fathered Deimos (panic), Phobos, (representing fear, and who accompanied him into battle), Harmonia and Eros, god of love. Deimos and Phobos are the two moons of the planet Mars. They are the darkest objects in our solar system.

His worship in ancient Greece was not so widespread. In Greek mythology, he often faced humiliation. As the Roman god Mars, his popularity increased. Mars became a protector of Rome. His festivals took place in the spring and fall, at the end of agricultural and military seasons. The month of March is named after him.

**Ares sculpture,
theoi.com**



The “Homeric Hymn to Ares” celebrates his more noble qualities.

“The Homeric Hymn to Ares” (Hymn 8)

*Ares, exceeding in strength, chariot-rider, golden-helmed,
Doughty in heart, shield-bearer,
Saviour of cities, harnessed in bronze,
Strong of arm, unwearying, mighty with the spear,
O defense of Olympus,
Father of warlike Victory, ally of Themis,
Stern governor of the rebellious, leader of righteous men,
Sceptered King of manliness, who whirl your fiery sphere
Among the planets in their sevenfold courses
through the aether
Wherein your blazing steeds ever bear you above
the third firmament of heaven
Hear me, helper of men, giver of dauntless youth!
Shed down a kindly ray from above upon my life
And strength of war, that I may be able to drive away
Bitter cowardice from my head
And crush down the deceitful impulses of my soul.
Restrain also the keen fury of my heart which provokes me
To tread the ways of blood-curdling strife.
Rather, O blessed one
Give you me boldness to abide within
the harmless laws of peace,
Avoiding strife and hatred and the violent fiends of death.
From *The Homeric Hymns and Homerica* with an
English translation by Hugh G. Evelyn-White, Harvard
University Press, Cambridge, MA, London, William
Heineman LTD., 1914*

Mars (the Roman name for Ares), is an extreme warrior, with an iron lance and a steel sword. He is clad in an iron coat of armor. He is frightening to behold: his sharp spear pierces every attacker, and his powerful sword breaks every resistance. His defense is tough and hard to break! Mars knows no fear and never retreats! He is tremendously powerful and proud. He is the vanquisher against all adverse powers. Mars is the King of manly courage, Father of successful conquests, Helper of humankind and Conqueror of cowardice. (Freely rendered excerpts from Dr. Alla Selawry’s book, *Metall-Funktionstypen*, page 270, Salumed-Verlag, Second Edition, 2015)

Star Wisdom of Mars

Mars is the planetary field of action of the *Dynamis* or Spirits of Motion. Their great deed on Ancient Moon was to permeate the human being with a soul body. This deed endowed the human being with the capacity to stand as a conscious being, free to face objects. Because the human could perceive and realize the external physical world, an inner world was thereby created for mankind. “*We see the gift of Mars as a source of energy by which we more or less tackle the object world around us on Earth... We can well say that Mars is the*

great disintegrator of spiritual union and harmony in the universe.” (*Isis Sophia*, vol. 2, Willi Sucher, Astrosophy Research Center, p. 86)

Dr. Hilma Walter speaks further about the realm of Mars. She says how the most significant spiritual beings in the population of Mars, are those whose whole nature consists of ***The Resounding Cosmic Word!*** The spiritual foundation for man’s chest and limbs points back to what was experienced in the realm of Mars. There one communes with the knowers and preservers of cosmic speech, of fighters and warlike types. Upon descending to a new incarnation, one builds the foundation for the entire formation of the larynx and lung through communion with these beings. (*Die Sieben Hauptmetalle*, Dr. Hilma Walter, Verlag am Goetheanum, 2010)

The Mars region contains the *prototypes for all physical objects on Earth*. After death, we learn about the illusory nature of these objects. We learn how all material corporality is connected with spiritual beings. As we pass through the Mars sphere, we acquire the capacity to face the object world. Through the Mars influence, we can maintain integrity in facing the object world on earth.

Speech is the capacity with which we can encounter the object world, and not be overcome by it. “*We push objects away in our naming of them and then we draw into our own integrity.*” (*The Changing Countenance of Cosmology*, Willi Sucher, Astrosophy Research Center, p. 46)

**“Earth-Mars Movement, in rhythm of three days,
as seen from the Sun,” Mani Verlag**

[Please see back cover for this illustration in color.]

Buddha’s Deed of Sacrifice in the Realm of Mars



Rudolf Steiner, as the great Sun Initiate of our time, described how Buddha sacrificed himself in the sphere of Mars. He speaks of humanity was in grave danger before the seventeenth century. Occultists and others foresaw humanity becoming split into two groups. One group would only be concerned with practical life like beasts of burden, while the other group would totally retreat from the practical affairs of life to live

spiritually. Christian Rosenkretz called a conference in the spiritual world of the most advanced individualities. The Buddha participated as Christian Rosenkretz's most intimate pupil and friend. It was resolved that Buddha would transfer his work to Mars. For the Buddha to do this was an incredible sacrifice, comparable to Christ's Deed on Earth. *"To dwell on Mars as Buddha was a deed of sacrifice offered to the cosmos. He was, as it were, the lamb offered up in sacrifice on Mars, and to accept this environment of strife was for him a kind of crucifixion."* (From *Buddha to Christ*, Rudolf Steiner, Anthroposophic Press, 1978, p. 99) This occurred in 1604.

Because of the Buddha's deed on Mars, we can find a middle way on earth. We can keep our relationship to the spirit, as well as committing to practical tasks.

*"Since the consummation of the **Mystery of Mars by Gautama Buddha**, men have been able to receive different forces from Mars during the period between death and a new birth. Not only does a man bring with him into a new birth quite different forces from Mars, but because of the influence exercised by the **Spiritual Deed of Buddha**, forces stream from Mars into men who practice meditation as a means for reaching the spiritual world...forces sent to the earth by Buddha as **The Redeemer of Mars** stream into him."* (From *Buddha to Christ*)

Illustration of Buddha statue,
made by Tibetans
living in India (above)

Buddha statue making
an "M" gesture,
from Mandalay, Myanmar

Photos by
Carol Ann Williamson



Contemporary Examples of the New Mars Forces

We have been blessed to have some public figures, who are shining examples of this new impulse in the United States. Imagine the life of Martin Luther King, and more recently of John Robert Lewis! These men dedicated their lives to the



John Lewis, 'Towering Figure of Civil Rights Era,' NY Times

cause of non-violence. They believed that love overcomes hate. In Dr. King's example, it was a cause he died for. He was inspired by the life of Christ and of Mohandas Gandhi. John Lewis lived by the same principles. He never gave up in his pursuit of the truth and justice. He had been jailed over 40 times! Both of these men were deeply religious, but were able to lead very public lives.

The life of Nelson Mandela in South Africa also followed along the same lines. It is noteworthy that he had once been a fighter and boxer. But later he transformed himself into a fighter for peace.

There are new social movements dedicated to non-violence. Marshall Rosenberg has developed a system called "Non-violent Communication." That is just one example. And of course, the resurgence of the 'Black Lives Matter Movement' falls under the category of peaceful resistance.

Cosmic-Earthly Dimensions of Mars

"Mars tells us that the ego possesses Sun's fire and is born of the Spirit. The fire element of the Spirit is breathed in with Mars...Mars comes from the periphery, raying in spirally, radiating, damning up...Mars guides the ego to Earth. The ego is Word, and sounds, and the sounding becomes speech in the wings of air."

"Mars breathes in the whole Earth and its surroundings. Then Earth becomes the center of the universe; Man's ego is becoming Earth in the blood." After the blood sprays out at the end of the systole in the right side of the heart, the blood as Ego-bearer is brought in the new diastole in the right side of the heart by the Mars dynamic.

"Mars forms man's heart out of cosmic warmth so that it may be able to beat in fellow-feeling with the whole of creation. The heart beats and the blood sounds – such is Mars. ...Mars is ego in the ether body, spirit in the form body, a light and warmth being in his elemental garment. Mars lives in buoyancy, in light and air, and demonstrates his material aspect in the fluid-solid. When Mars takes on solid form, as in the blood's material iron, he remains present there too in supersensible form." (Cosmic and Human Evolution, Dr. Hedweg Erasmy, Mercury Press, 2003)

The 'E' (English letter A) Eurythmy Gesture and Eurythmy Figure as They Relate to the Realm of Mars

At first glance, the eurythmy figure for 'E' can be puzzling. Why is the dress green and not red for Mars? The only red coloring is in the musculature. But upon further reflection, the green speaks to us in the realm of the living. It is only due to the Mars influence that life can take place on Earth. The Mars sound 'E' speaks to *"the buoyant realm of nature's life; newborn infants come to life breathing... The Mars column of the first Goetheanum sounded Ich (I). It is the whole cosmic expanses, the wide 'E.' Into cosmic existence evolving into being; Out of life's powers take action," the wide green world of nature. Man is master of the Earth. Mars settles into etheric space and creates life's image (green). 'E' fixes the ego in the etheric body."* (Cosmic and Human Evolution, p. 44, by Dr. Hedweg Erasmy, Mercury Press, 2003)

The yellow veil of the 'E' eurythmy figure shines like a star. It speaks of radiant deeds of light from the realm of Mars. Mars lives in light and air. And the 'E' gesture finally comes to living Earth with the slightly red muscle tension.

The left arm and right leg become reddish in experience and balance each other. The Mars impulse incarnates into the body, in the sphere of life, through the muscles. It is a buoyant gesture, not one shackled to the earth.

Eurythmy figure ‘E’ by Rudolf Steiner and Edith Maryon.

[Please see inner front cover for a colored illustration.]

The ‘E’ Eurythmy Figure as an Iron Gesture

Iron has the power to support. It is used in constructing bridges, rails, construction tools and weapons. In a similar fashion, the ‘E’ gesture forms a kind of scaffolding for the ‘I’ to incarnate into the life body. ‘E’ is supportive in nature. The iron process “transforms spherical forces quite unrelated to the laws of earth into radial forces working toward a center. Or we can say that the function of iron is to help cosmic, weightless elements to enter the sphere of gravity.” (*The Nature of Substance*, Rudolf Hauschka, Rudolf Steiner Press, 2008, p. 176)

The iron process is related to the ‘E’ gesture and figure as one gathers forces from the periphery, in the wide expanse of green. Then these peripheral forces come together and touch each other through the lightness of the yellow veil, and draw together through the red muscle tension. This is experienced by the crossing of the left arm over the right arm and in the muscle tension in the right leg.

Overall, one can say that iron is a substance much contracted within itself. It has a small atomic volume. It is truly a physical expression of the ‘E’ gesture!

‘Love-E’ (Liebe-E), A Perfect Marriage between Venus and Mars

Eurythmy brings together planetary forces and bodily processes. One can find a wonderful example of this is in the ‘Love-E’ movement. The love gesture, coming from the Venus sphere, is all-encompassing. The arms gather forces from the periphery, in a unique kind of ‘Ah’ feeling. After bringing the arms from the periphery and closer toward the center of the body, they come together in a crossing with ‘E’ the Mars sound. Venus meets Mars in the ‘Love-E’ movement. It is a moment of celebration.

In the same way that copper and iron work together in the body, so also does the ‘Love-E’ movement bring about a warming of the circulation. The exercise involves a meeting of the periphery with the center. It is part of the “*Immune Strengthening Series*” given by Rudolf Steiner. The three soul exercises in this series all involve polar movements. The polar movements contribute to, and are part of, the healing process.

The Mars Radiation of the Nerves

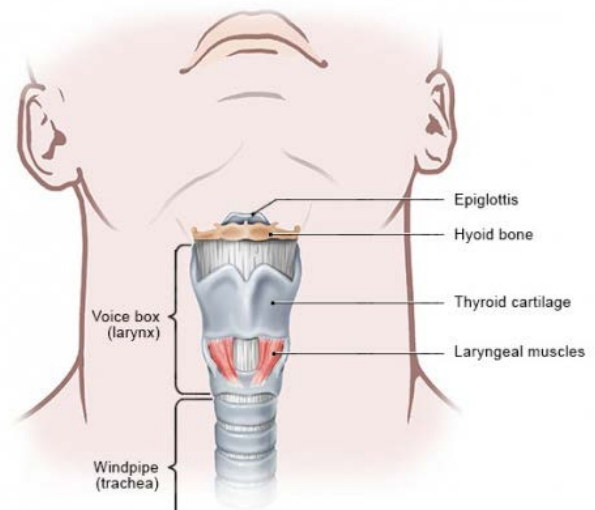
“The nervous system is a creation of the light, the nerves being the place where light first struck in; they once shone outward, whereas now they shine inward.” (In *Cosmic and Human Evolution*, referring to ‘The Influence of Spiritual Beings,’ Rudolf Steiner). *“That is the Mars radiation; the*

Mars radiation is the nerve.” (*Cosmic and Human Evolution*, p. 54, Erasmý) This is again a hint why the veil of ‘E’ is yellow. It speaks to the nerves and their expression through the ‘E’ gesture, as being intimately connected with light.

There are three iron radiations: in the iron composition of the red corpuscles, in the blood’s crossing in the heart, and the crossing of the ophthalmic nerves which become active upon seeing the light of the world at birth. The eyes especially make an ‘E’ gesture every time we focus. We are able to behold the world through this Mars gesture.

The Larynx and Gall Bladder as Mars Organs

As speech is ruled by Mars, the larynx comes under Mars’ rulership. The larynx enables us to control our environment through our naming of things. It is an organ which dams up, so to speak. It closes itself off from below so the speech organism can function. The larynx serves as a lid to stop food and water going into the lungs. In this way the larynx makes a bodily “E” gesture in its closing off activity.



The Larynx, informedhealth.org

As a psychological parallel, the person with accentuated Mars characteristics needs to learn how “*to keep a lid on it in life.*” This is another example of the ‘E’ gesture, of holding oneself inwardly. The Mars person needs “*to find strength in holding back.*” They can have a tendency to “blow up!” The Mars individual often rushes ahead in action and can be potentially destructive. He/she needs to learn “*to find motives for the good of mankind and discipline himself/herself to use them as a yardstick in his/her projects. He/she should also learn flexibility and to respect people who work and live through other impulses.*” (*Living Metals*, Dr. L.F.C. Mees, Regency Press, 1974, London and New York)

The gall bladder works in conjunction with the liver. Mars works through the gall bladder to confront and attack what has entered the body. All substances are initially poison to the body. Whereas the liver mostly builds up substances, the gall bladder breaks down substances. The gall bladder is a small organ located under the right lobe of the liver. It enlarges to the size of a pear when it is full before meals.

The liver makes gall, which breaks down fats. As a person digests their food, the liver secretes bile. The gall bladder contracts to send gall to the duodenum. Bile is a bitter substance. It performs a destructive, breaking down function. This is in itself an 'E' gesture. The 'E' movement is essentially contractive. About 5-6 times a day juices go from the gall bladder to break down fats in the duodenum. These broken-down elements are sent back to the liver again.

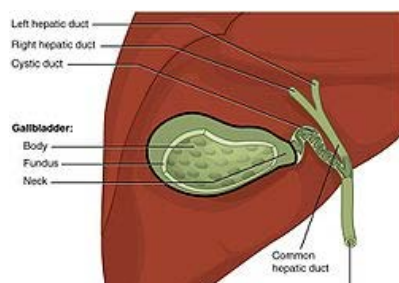
It is interesting that *"the gall process brings about a separation in the living blood: the iron portion is separated but remains within the organism, while the porphyrin (related to hemoglobin) is broken down and excreted in the bile fluid as bile pigment...The physiological separation of iron (light) and bile pigment (darkness) is a separation into light and darkness."* (*The Anthroposophic Approach to Medicine, vol. 2, Husemann/Wolff, Anthroposophic Press, 1987, p. 217*) Separation is a Mars characteristic.

The gall fluid contains practically no iron (it remains in the blood) but consists rather of bile pigments (the opposite of iron). Just as light (iron) originates from the cosmos, so darkness (bile pigments) is connected with the being of the earth. Perhaps one can say that bile contains the Mars forces, which have descended to earth? Altogether gall forms the physical foundation for *"all courage, vigor, initiative, grasping and transforming of the world"* in its uniting with this iron process. (Ibid, Husemann/Wolff) One cannot get more Mars-like than that!

Dr. Karl Koenig gives two wonderful images of the liver-gall function. He compares liver cells to bees that inject poison. The liver cells are like bees, swarming between the two trees of the portal and hepatic veins, creating bile. These bee-like liver cells relieve the liver of a certain congestion through excreting bile.

He continues to say that the production of bile is the secret behind the mystery of the liver as an organ of will. This is again a Mars connection. Dr. Koenig speaks of the production of human bile as the reverse of the tree process. The tree leaves are green as they grow. They turn red, yellow and brown in the fall when they no longer grow. The human bile, coming from 'liver bees' or 'liver trees', is reddish brown. *"Only gradually, as it flows out of the organ through the bile duct and is then concentrated in the gall bladder, does it turn green."* (*Nutrition from Earth and Cosmos, Dr. Karl Koenig, Floris Books, 2015, p.290*)

The Gall Bladder, Wikipedia



Cosmic and Earthly Iron

There are two streams of iron. The one stream is cosmic and Sun related. It is the meteoric sword of the archangel Michael. (The beautiful painting by David Newblatt, **"Michael as Globe Protector, with a Rod of Iron"** graces the front cover.) The other stream is related to the Moon and is the earthly expression of iron. This stream is led by Elias/Elijah according to Dr. Hilma Walter. Both the Sun and Moon stream are part of Michael's dominion, serving the Christ Impulse in the course of evolution.

In Christian tradition Christ appeared between Elias and Moses in the transfiguration scene. When the human being descended, Michael remained with the Sun to work for mankind. He conquered the dragon in the heavenly battle, whereas Elias trod this path of evil without becoming evil himself. Elias, as St. John the Baptist, prepared the way for the Christ Being to enter the stream of Earthly Existence.

At Michaelmas, showers of meteors fall in the earth's atmosphere. This is the time of year when dark forces in the human subconscious can raise their ugly head. The gods then try to conquer the dragon with the iron forces in the falling meteors. Through the power which streams from Michael's heart, the swarms of iron meteors are fused with the iron sword with which Michael conquers the dragon. This cosmic iron, which appears as showers, fights terror, anxiety and hate.

"One of the most important images to keep in mind is the image of Michael, the archangel, in a position of conquest. He is wielding a sword of iron that represents courage available within the heart of every person. When we wield a sword of truth that emanates from the heart, it vanquishes the opposition. Michael has repeatedly overcome darkness by the light of truth." (*A Message for the Millennium, K. Martin-Kuri's book Ballantine Books, New York, 1996, p. 77*)

Iron serves human nature in two different directions. It mediates between the forces which influence the human from sub-nature and super-nature. It maintains a balance between the two. Iron has a special relationship to magnetic and electric forces.

The Iron Belt of the Earth

Among the seven metals, iron is the most abundant. Large iron ore deposits are in the temperate zone: North America, Great Britain, France, Germany, Russia and Northern China. These deposits form a mighty belt around the earth. They are oriented to the true axis of the earth, not to the axis of the ecliptic. Coal deposits follow the iron belt. Gunther Wachsmuth, in *Earth and Man*, describes this area as the chest or thorax of the earth (the poles being the head, and the equator as the metabolic region). This is described in *The Secrets of the Metals*. (Wilhelm Pelikan, Lindisfarne Books, 1973, page 82) It is significant that iron ore and coal lie close together in the region where humans have reached the consciousness of the technological age, of the "fifth post-Atlantean culture."

Iron ore,
from Minerals
Education Coalition



Iron Metabolism as a Death and Resurrection Process

‘Ah’ is the incarnating vowel sound. But Iron is the Incarnating Metal! If there were no iron in human blood, the body could not take possession of its soul and spirit. Without iron, no robust and sturdy bodily nature could develop.

“Blood formation and the forming of iron in the blood belong together, for blood is freshly created, fired-through and earthed in the Mars iron process.” (Cosmic and Human Evolution, Dr. Hedwig Erasmý, Mercury Press, 2003) Iron gets into the blood by radiating from cosmic spheres into the blood forming process, and condensed into physical iron. This iron is deposited as the cell-nucleus in the blood’s red corpuscles.

Iron metabolism is a rhythmical process. In the morning, liver cells absorb iron, and in the evening secretory phase they excrete it into the blood-forming spaces in the marrow... *“Here, the iron is carried over with the help of a cosmic rhythmical process, to a rebirth of red blood corpuscles by the death processes of the disintegrating erythrocytes (oxygen-bearing red blood cells).”*

Iron thus undergoes a *“Daily Death and Resurrection process, and it is the ego of Man that provides and conducts the impulse for this occurrence...the 24-hour rhythm is an ego rhythm.” (Cosmic and Human Evolution, Dr. Erasmý, p. 52* and an article by Gerhard Schmidt called “Iron”)

The Fairy Tale “Iron Hans” – Iron Processes and the Eternal Masculine

The Grimm’s fairy tale ‘Iron John’ is in stark contrast to ‘Snow White.’ In ‘Iron Hans’ the boy must undergo trials through his own efforts. There is not a wicked stepmother, but rather a ‘Wild Man’ that the boy must face. The ‘Wild Man’ is discovered in the forest. He had seized a hunter and a dog in his deep pool. The pool is drained by another brave hunter. The ‘Wild Man’ has a body like rusty iron, and his hair hangs down over his face to his knees. The ‘Wild Man’ is taken to the castle, where he is put into an iron cage.

The King’s son has a golden ball, which rolls into the iron cage. The King’s son ends up freeing the ‘Wild Man’ in order to get his golden ball back. The son ends up going with him in order to escape the wrath of his parents. The son lives with the ‘Wild Man, Iron Hans.’ The boy must guard his golden pool. However, he fails this test and must go into the world and learn what poverty is. The King’s son wanders to a great city and enters into service at the palace. He works in the kitchen and garden.

Soon the country is overrun by war. The son calls on ‘Iron Hans’ and asks for a strong steed. He receives a wild,

snorting horse and a troop of warriors with iron swords. He defeats the enemy. A second time he calls on ‘Iron Hans’ and receives a suit of red armor and a chestnut horse to catch the golden apple of the King’s daughter. The third time he calls on ‘Iron Hans’ and has white armor and a white horse. The fourth time, the son is gifted a suit of black armor and a black horse.

The suits of armor and the horses refer to the iron-forging process. *“In its raw state, iron ore is red; in smelting it turns white; and hardened to steel its color is black. At the competition for the golden apple, the King’s son appears first in red armor then in white, and finally in black – pictures in which we can recognize the purification or tempering of the iron process represented by the King’s son. These three colors depict the maturation of the iron forces in the human soul. The soul forces must pass through a stage of white heat or ‘steeling’ before the individual can assume earthly power and exercise it with wisdom. This future prospect is conveyed in the fairy tale by the winning of the golden apples.” (The Healing Power of Planetary Metals, Dr. Henning M. Schramm, Lindisfarne Books, 2013, p. 65)*

Enkidu-Eabani as the Archetypal “Wild Man”

The epic of Gilgamesh describes the unlikely alliance of the Warrior-King Gilgamesh with the original ‘Wild Man,’ Enkidu-Eabani. At the beginning of Kali Yuga, the Dark Age, there is a Warrior-King in the city of Uruk in Chaldea. It is around 3,000 B.C. The king, Gilgamesh, is a usurper and not a hereditary leader. Gilgamesh is considered to be “one third human, two thirds divine.” Although his body and will are human, they are permeated by a Sun God, called Shamash in the *Epic of Gilgamesh*.

“But Gilgamesh brought no peace to the people of Uruk; his imperious nature was too overpowering. To him comes Enkidu-Eabani, a man who seems as though he comes from the primeval past. He lives in the wilds with the animals and understands their languages.” (Rudolf Steiner’s Mission and Ita Wegman, Dr. Margarete and Erich Kirchner-Bockholt, Rudolf Steiner Press, private printing, 1977)

“The whole of his body was hairy and his locks were like a woman’s, or like the hair of the goddess of grain. Moreover, he knew nothing of settled fields or human beings, and was clothed like a deity of flocks. He ate grass with the gazelles, jostled the wild beasts at the watering hole, and was content with the animals there.” (Iron John, Robert Bly, Vintage Books, 1990)

Gilgamesh has a dream, foretelling his meeting with Enkidu-Eabani: *“Hear, Mother, this night I saw more clearly than ever before a wonderful dream-picture, a man. The firmament was aglow with stars. Suddenly these fell to the ground — they were shining warriors, a host without number. They joined and formed themselves into a man. And I gazed at him! I embraced him... You accept him as a son and place him at my side as a brother.” (Rudolf Steiner’s Mission and Ita Wegman, Kirchner-Bockholt, Rudolf Steiner Press, 1977)*

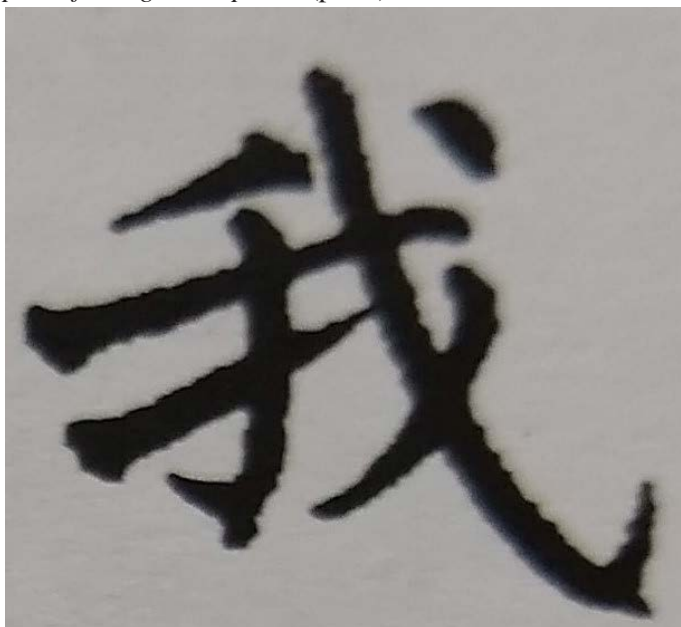
The High Priestess of the *Ishtar Mysteries* sends one of the temple maidens to seduce Enkidu-Eabani. Only after this seduction does he become wholly a man of Earth. The animals then reject him. He follows the Temple maiden into Uruk. After an initial struggle, Enkidu-Eabani becomes a constant companion to Gilgamesh. Together they defeat the “*Bull of Heaven*.” The culture of the bull is connected with the forces of heredity and blood-relationship. “*Eabani – he who is wholly man – comes to the Earth in order to do away with the Mysteries that are based on blood-relationship and to bring the impulse of personality.*” (Rudolf Steiner’s *Mission and Ita Wegman*, Kirchner-Bockholt, Rudolf Steiner Press)

To develop the personality is also the theme of the fairy tale “Iron John.” The King’s son must leave his father’s kingdom and live with the ‘Wild Man,’ Iron Hans. He needs to undergo various trials in order to become a man, and win the golden apples and the King’s daughter.

Meeting a Mars-Influenced Culture

I visited China and Taiwan twice. I always have been intrigued by the Chinese culture. According to Rudolf Steiner, “*the Mongolian peoples came under a Mars influence.*” (*The Mission of the Folk Souls*, “The Five Root Races of Mankind,” June 12, 1910, page 105, Rudolf Steiner, Rudolf Steiner Press, 1970)

Judith Blatchford’s book, *China, Ancient Inspiration and New Directions*, (Rudolf Steiner College Press 1985) speaks of a clue to the Mars influence within the Chinese culture. This clue is embedded in the language itself. “*The Chinese written character for “I” has been explained as a hand holding a spear, or two spears opposing each other. This seems to suggest a need to protect the self. Since Chinese people value reticence over forwardness, the martial sense of self must indicate more the defensive than the aggressive aspect of using a weapon.*” (p. 39)



Chinese character ‘Wo’ for ‘I’ or ‘Me’

Also, “*early bronze coin forms in China included not only heaven (sun) disks but also spears or axes. Money is also a weapon by which to defend oneself. The martial picture to represent the self may also be an indication of the means by which the self can be experienced.*” In physical combat, one makes contact with another person (as an ‘E’ gesture). This touching or pushing brings an awareness of the contrast between the other and the self. The Chinese written language reflects a stage in the evolution of consciousness long before the incarnation of the ego, but it must be showing us a step toward the development of ego-consciousness.”

(*China, Ancient Inspiration and New Directions*, p. 39)

Carlo Pietzner summarizes these martial qualities in his lecture on iron, in the book *Transforming Earth, Transforming Self*. (Anthroposophic Press, 1996) “*One of the characteristics of iron is mixed and mingled into every single activity of the human being and of the world: an accelerating impetus to move. It is as if iron, in its manifold ways of working, would be the originator of mobility, of onward and forward movement.*”

“*An outer expression of iron is the pointed tool. Perhaps its most fateful image is the sword, which is piercing, cutting, leading onward and creating, hewing itself free and through the obstacle. Iron is expressed not only by the sword, but in all those pointed, arrow-like forward-tending forces and images. Thus, the symbol of the planet that stands for iron is the globe with the arrow.*” (p. 28)

Having taught in both China and Taiwan, I can attest to the physical mobility of the Chinese. They move very well, with a kind of *fluid grace*. Chinese children and adults are fun to teach! They do not seem to have such a heavy relationship to their bodies, as do those in the West.

I taught in a lovely Waldorf school in China last year. I was able to watch an assembly that featured archery. It was remarkable how well disciplined even the young children were in performing. There was a whole protocol with stepping and aiming. One child would shout out the commands as they got ready to shoot. This was a great testament to the control and agility of the children, all Mars attributes.

Another aspect of the Chinese people I noticed was the tendency to “*be a good soldier.*” There seems to be a need to follow orders. In addition, the work ethic among Chinese peoples is very pronounced. This explains their incredible resilience, bouncing back from the ravages of the Cultural Revolution. China has been the main producer of our goods in the West for quite some time. This can be explained by their early development. After Atlantis, the Chinese peoples did not focus on inner life as did the ancient Indians. The Chinese projected themselves outward, into the material world around them. Again, this is evidence of the Mars influence over their civilization.

Another remarkable phenomenon related to the Mars culture, is Mongolian throat-singing. The sounds produced are almost unworldly and body-free, but very powerful.

Could this singing technique have originated within the Mars Mystery Centers in Asia?

[See illustrations on inner back cover.]

Summary for Iron

In the Body:

— Iron lives in the blood, coming from cosmic spheres radiating into blood formation; iron is condensed out of this process.

— Iron enables the Ego to incarnate into the physical organism, by way of the etheric body.

— The gall bladder and the larynx are ruled by Mars and iron processes.

— The Mars radiation is the nerve; the nervous system is a creation of the light.

— Iron undergoes a daily 'Death and Resurrection' process; the ego has a 24-hour rhythm

— Iron facilitates breathing.

— Iron is a substance contracted within itself.

In the Soul:

— Iron forges courage within the seat of the soul, developing self-confidence.

— Iron creates a fence that protects oneself from the world; one can take from the world without getting overwhelmed.

— Iron engenders inner firmness.

— Iron enables a person to feel separate from their surroundings.

— Iron enhances self-assertion in space, in moving and speaking.

— Iron talks and Venus listens!

Holding the Iron Ball

How do I feel when I hold the iron ball? *I feel contracted within myself. I feel grounded. In a way, I am more earth-centered. I am within my own space. I am separate from my surroundings.*

Before I attended the First International Therapeutic Eurythmy Conference in Dornach in 2008, I visited the Mayenfels-Waldorf Schule. I had taught there in 1996, as well as doing my practice teaching in 1982. I visited one of the two therapeutic eurythmists. I watched Rosemarie's classes, who was very creative in her teaching. I had known her from classes with Hildegard Bittorf. Rosemarie had a special iron ball that was *very heavy*. It was a special order from Gabriel Hilden. She explained that the heaviness helps the children to feel grounded. I ordered the heavy iron ball, and loved the results. It weighs almost 9 ounces (250 grams), and the circumference is 5 inches (13 cm.).

Working with the Iron Balls

The classes with the children I taught in Florida *loved* this heavy ball! When I would pass around various different balls, this was always their favorite. I think this special iron ball

made them feel secure.

When I taught at the Otto Specht School in Spring Valley, I used the iron balls with various children. I used it with a young man who had low iron functioning. He was tall and thin and always cold. He was shy and did not speak much. I started with the copper balls to warm him up; then we would use the iron balls. This young man liked the iron ball. It seemed to ground him. He would appear less anxious when working with it.

I also used the iron ball with a young adult man, whose iron functioning was too strong. His testosterone count was high. I sometimes used the iron ball with him. However, at other times I felt he needed copper influences more.

Also anxious children, who were not on the autism spectrum, responded to handling the iron balls. They seemed to breathe better when working with iron.

The one population I have not used an iron ball with, is the elderly. As iron is a metal of incarnation, iron seemed inappropriate. These folks need more gentle metals.

The Iron Rod

When I was in Dornach for the Second World Therapeutic Eurythmy Conference in 2016, I decided to get an iron rod from Gabriel Hilden. I was working with some children with autism at the Otto Specht School. I felt working with an iron rod would help them to incarnate. When I had children doing exercises with this rod, it seemed to give them more control over their movements. They were able to carve out a better experience of the space around them.

Since then, I have been working with the iron rod myself in this time of COVID. I find it very helpful, as *I breathe better when I do exercises with the iron rod.* My breath feels particularly deeper when I do the Large Waterfall exercise with it. This is remarkable! And when I use the iron rod, I feel more connected to earthly dimensions. I do not flow out as much and go beyond myself, as I do with the copper rod. I live within my own sculpted space.

Conclusion

I encourage you to work with other metals! Iron is a great choice now, as anxiety is high due to the pandemic. Using iron can be very reassuring, for children and adults! We need to stand more strongly on the earth in these trying times, as well as to keep our connection with the cosmos. Iron can help with this process.

I wish all of you the very best in bringing eurythmy to others! The world needs eurythmy now, more than ever before!

Please send me any information you have, in working with the metals! I would love to hear from you! (eurythmy_sarasota@yahoo.com)

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Illustrations

1. Ares sculpture, theoi.com/Gallery/S9.3.html
2. Earth-Mars Planet Movement Picture, in rhythm of three days, as seen from the Sun, reproduced with kind permission from Mani Verlag, www.maniverlag.com
3. Buddha statue making an ‘M’ gesture, from Mandalay, Myanmar (Photo taken by author)
4. Buddha Statue, made by Tibetans living in India
5. John Lewis, NY Times
6. “E” Eurythmy Figure, Rudolf Steiner, Edith Maryon
7. The Larynx, from Wikipedia
8. The Gall Bladder, from Wikipedia
9. David Newbatt’s painting for Sagittarius, showing ‘Michael as Globe Protector, with a Rod of Iron, contrasted by Indecision and Despair,’ from “Twelve Aspects of Michael,” by Christoph-Andreas Lindenberg and David Newbatt, reproduced with kind permission from Wynstones Press, West Midlands, England, 2006
10. A Chinese Martial Figure
11. The Iron Fist
12. Iron ore, from Minerals Education Coalition
13. Ares and Aphrodite on a vase, www.theoi.com/Valley/K9.1.html
14. “Mars and Venus United in Love,” by Paolo Veronese, the Metropolitan Museum of Art, New York, images.metmuseum.org
15. Archery in China, photographs by Ethan

Verses for Bean Bags and Copper Balls

Iambic: For passing clockwise around the body

I see the sun, The sun sees me, I see the moon, The moon sees me; I see my star, My star sees me, And I see you, And you see me. (This is an easy verse to remember. Parents like that, when they practice this at home with their child.)

Trochee: “Little Arabella Miller”

Found a woolly caterpillar. First it crawled upon her mother, Then upon her baby brother. All said, “Arabella Miller, Take away that caterpillar!” (It is fun to speak and move quickly.)

For passing the bean bag or ball overhead for older children. Amphibrachus is good for sanguine children. See “The Fugitives” by Percy Bysshe Shelley.

For passing the bean bag or ball under the legs, in a lemniscate pattern or as Dexterity-E exercise:

Fine horse your shoe, I’ve nailed on you, Be right as rain, And come again. Your man bear far, To the star, That shines ere more, His path before. Through rain and sun, Be quick to run, Light as the air, Now here, now there. Fine horse your shoe, I’ve nailed on you, Be right as rain, And come again.

Acknowledgements

All of my hammered copper and iron balls and rods have been purchased from the Hilden Metallatelier. I am grateful for their work and dedication to the metals. I have bought rods and balls from all three generations of Hildens. (www.hilden.ch, Bruggweg 49a, CH-4144, Arlesheim, Switzerland) Both Gabriel and his wife Corrina speak English. Copper balls and rods can also be purchased in the USA, from www.understanding-managing-change.com. Leonore Russell, longtime eurythmy teacher and advocate, founded this group.

I wish to thank Michael Hughes and the Rudolf Steiner Charitable Trust, for giving me the impetus and means to begin my project on the seven metals.

I owe so much to all my eurythmy teachers! I graduated in the original 'A' class at Eurythmy Spring Valley in 1976. Kari van Oordt was my guiding star there. I studied pedagogical eurythmy with Molly von Heider at Emerson College in 1976-77. I did graduate work with Angela Locher and Gerda Lehn at the Goetheanum for several years after that. I was fortunate to be in the last therapeutic eurythmy class with Daffi Niederhauser de Jaeger in 1981-82 at the Goetheanum. (I was able to visit her, in her studio. She had all the metal balls displayed there. I was entranced!) I did further studies with Roswitha Schumm at the Goetheanum in 1996. I revisited the Therapeutic Eurythmy Course with Christine Juenghans in 1997-98 at the Goetheanum. I feel tremendously blessed, having been inspired by so many shining examples of eurythmy! I am eternally grateful for those individuals who sponsored my studies. Thank you all!

I am thankful too, for all the medical doctors with whom I have worked over the years. I especially wish to extend my gratitude to Dr. Gerald Karnow for his support in my work and encouraging me to explore the metals. I also wish to remember Dr. L.F.C. Mees, who wrote two books on the metals. Sadly, they are out of print. Dr. Mees was able to capture the gesture of each metal in such a living way! He was my favorite lecturer who combined wisdom, wit, and humor to get his point across.

I am deeply indebted to all those medical doctors who have written such insightful books and have included information on the metals. Through their books I have been able to unearth some illuminating thoughts. These inspiring thoughts appear before me as shining golden nuggets. Having held and pondered them over the years, I pass them on to you.

Carol Ann Williamson

THE IMMUNE SEQUENCE

ELSA MACAULEY

I began working with the Immune Sequence in October 2019 when I offered a course through Eurythmy Spring Valley to the general public to prepare for the cold and flu season. I worked with the exercises every day through June 2020. After eight weeks of daily work I noticed a marked difference in my breathing, which tends to be shallow, but deepened considerably. In addition, I experienced the first winter where I did not get sick once — not even a sniffle (a miracle when passing copper balls back and forth to children with colds and flus who don't cover their mouths when they sneeze!). When I would begin to feel under the weather, I would do the sequence an extra time and the next day felt well. As of August 2020, I still have not been sick. After working with many people who had similar results I was inspired to write this article, which will share what I have learned about the history of the Immune Sequence, as well as the numerous ways that people have worked with it. In addition, I have included several people's descriptions of their experiences and results from doing it regularly.

When I began working with the sequence in October, the COVID-19 pandemic was not yet a reality for the United States. The idea of offering a class teaching these exercises came from my teacher, Ursula Browning, (then) of the Eurythmy Therapy Training in Great Britain, who taught the sequence over many years in England within her community and also to the eurythmy therapy students when we studied Lecture Five of the Eurythmy Therapy (ET) course. The lecture describes the exercises in detail, but does not indicate a sequence specific for immunity. However, in response to COVID-19 Dr. Ross Rentea described in an online lecture (March 29, 2020) how these exercises were given as a sequence before the ET lectures during the 1918 Spanish flu pandemic when Rudolf Steiner made the sequence widely known to all members of the Anthroposophical Society and the Anthroposophical Hospital. Dr. Rentea instructed that everyone should do the sequence daily, repeating each exercise ten times. The sequence, as far as I have been able to research, was passed down through word of mouth.

When I first learned the sequence, Ursula Browning described how she had learned the sequence from Margrit Hitsch, who had offered a workshop on the exercises. Ursula remembers being told how Margrit learned the exercises when she had visited a very sick friend (also a eurythmist), who told her that the only reason she had the flu was because she stopped doing the Immune Sequence that Rudolf Steiner had given to be done during the cold and flu season. Margrit Hitsch then learned the sequence and carried it forward. The sequence was not taught at many trainings and only just began to be widely known as the COVID-19 pandemic asked us to do something to strengthen ourselves.

I have discovered three different versions of the Immune Sequence:

— **Yes/No, Sympathy/Antipathy, Love-E, Hope-U, A-H** (also known as Ah-Veneration) as taught by Ursula Browning;
 — **The triad of A-H, Love-E, Hope-U, supplemented with Rhythmical R**, given by the Medical Section and offered by therapists in my area: **Love-E, Hope-U, A-H, Rhythmical R**;
 — **Yes/No, Sympathy/Antipathy, Love-E, A-H, Hope-U**, as taught by Margrit Hitsch.

I was taught the sequence in this order: Yes/No, Sympathy/Antipathy, Love-E, Hope-U, and A-H. In this version we experience deepening of breathing, overall digestive health, a warming of the circulatory system, a warming of the respiratory system, and end with resilience. After completing the sequence, I have found it important to rest.

I first learned that the sequence was given differently during the online lecture given by Dr. Ross Rentea. I then confirmed with a student of Margrit Hitsch that this was indeed the sequence that she has worked with (Yes/No, Sympathy/Antipathy, Love-E, A-H, Hope-U). You will notice that the only difference is that A-H precedes Hope-U). At first, ending with Hope-U, rather than A-H, was a mystery to me. I had worked deeply with the sequence as I had learned it, and it made sense to end with resilience. I spoke again with my teacher Ursula Browning, who did not seem concerned about it either way. She described how she had worked with her version for years, experiencing good results. Through my further research I can say with confidence that I agree.

In addition to the difference in the order of the last three soul exercises, many people have done each of the individual exercises differently. In this article I will also look at the different versions of the soul exercises, describe them in detail, and share the experiences from each version.

Why does the Immune Sequence work?

An article was published by the Medical Section, March 2020, *Corona pandemic: aspects and perspectives*. In this article, Matthias Girke and Georg Soldner described those who are most vulnerable to the virus and what is needed to counteract the forces that create an environment that is susceptible to viral illness. They described how an “emphasis on the consciousness, that is the nervous and sensory system, gives rise to the disposition for viral colds” and that “its transformation requires *warmth-creating movement and will activity*. Fear inhibits the will.” Furthermore, they say:

“Prevention thus has inner and outer aspects. Inwardly it is about supportive perspectives and spiritual content which can provide strength, about cultivating inner coherence. The control of infectious diseases leads outwardly to isolation: public events are cancelled, borders are closed; confinement to the house can have a particularly invasive effect if people are separated from the experience of nature, sunlight and the interest in the other person and inner

commitment in the form of lived values, needs in the first instance to be strengthened. After all, there is no healing without hope....External aids are, to the extent possible, our active self-movement and the relationship with the sun [which can] promote the presence of the I in the body...Our rhythmical system is connected with the sun and its course throughout the day...Another crucial factor is the relationship with warmth. The cardiovascular system forms the central organ of our warmth organism and requires strengthening, as does the respiratory system. A central role is played here by our self-movement. Here the hygienic exercises in eurythmy therapy as given by Rudolf Steiner in the Fifth Lecture of the Eurythmy Therapy course of 1921 — particular the triad of Ah-Veneration [A-H], Love-E, and Hope-U, supplemented by the rhythmical R — can offer valuable reinforcement and can also be learnt by many in small groups and then used independently.”

Both the internal and external measures to protect ourselves from illness described by the Medical Section are offered through working with the TE Immune Sequence. Self movement is the obvious gift of working with ET. The ability to take up exercises that you can work with through your own volition gives people a sense of power, as well as engages the whole human being in movement (physical, etheric, astral, and Ego).

People in many communities have come together to work with the exercises, creating a warmth in the social sphere. For those in isolation, exercises such as Love-E give an opportunity to connect to others with the imagination of warmth toward the world. Hope-U offers people an opportunity to place their hopes into their will and allows for the imagination of guidance from the spiritual world. This directly effects the warming of our breathing working toward healing, for “there is no healing without hope” (ibid.). A-H is a further healing where we drink in all experiences, good and bad and *let them go*. This processing of the world allows us to strengthen ourselves to all that comes into our experience on a physical, etheric, and emotional level.

The exercises themselves have incredible contrast which allows for an overall breathing through the human being. Each exercise was given to us from Rudolf Steiner who could see the workings of the etheric body which informed him as to what movements will affect our breathing, digestion, circulation, warmth, and resilience. So the exercises engage self-movement, meet the human being on a conscious level working with imaginations that relate to our experience of the world, and they have an impact on the physiological workings of our rhythmical system, which of course supports the health of the nerve-sense system and the metabolic system helping our bodies to be a comfortable home in which to live on the earth. Warming through the circulatory system and respiratory system helps our Ego to stay connected, grounded, in control, and helps us to regulate the emotions of anxiety and fear which are rampant during a pandemic.

Now let us look at the different versions and how people experienced them. I will begin with the version that I have worked with and have taught in my courses and to colleagues and clients. *Some of the names of the people I worked with have been changed in the following section.*

Yes/No, Sympathy/Antipathy, Love-E, Hope-U, A-H

This version of the sequence originates from the work of Ursula Browning and has been taught to students of Eurythmy Therapy Training in Great Britain.

Elsa Macauley, Eurythmy Therapist

I am a graduate of the Eurythmy Therapy Training in Great Britain. I have taught the sequence with different variations of imaginations and different suggestions for repetitions, as well as a slight variation on how to work with the feet for Hope-U, depending on the people I am working with. I will first describe my daily practice:

- **Yes/No** (slow to fast) almost always more than 10 times
 - **Sympathy/Antipathy** 5-10 times (depending on the day)
- With this exercise it is important to relax through the abdomen and be aware of any tension.

- **Love-E** five times (occasionally more)

With Love-E I worked with the imagination of the archetype of O within the feeling of love. I asked people to find their own comfort level of how open their gesture for love was. This allowed each person to experience abundance within their gesture without going beyond their capacities to stream forth. For some people they reached out horizontally while others allowed their gesture for love to curve gently toward the front space. With E, we returned strongly to the center. I personally allowed my gesture to curve slightly into the front space and into the periphery.

- **Hope-U** five times (occasionally more)

With Hope-U I added a jump (something I didn't learn but developed out of my own experience). I have found that this strengthens the feeling of being on the earth and deepens breathing in addition to the warmth that Hope-U brings. I have found that while the jump is not right for everyone, it is especially helpful for those who tend to be pale, low energy, and tend to light-headedness or anemia.

To do this, begin with your feet apart at shoulder width. Allow your arms to go into Hope. In a gathering gesture, bring your arms up overhead (preparing for the knuckles to meet overhead to descend in an inverted U). As you gather the arms overhead, slightly bend through the knees and jump your feet together into U – landing with the knees slightly bent. As the arms descend knuckle to knuckle in front of you, allow yourself to rise slightly onto the balls of your feet (not onto the tiptoes).

- **A-H** five times (occasionally more)

I worked with A-H in two different ways. The first was to extend the A up to the heavens overhead and to allow the stars to cover me like a protective shield as I let go into a

descending H. In this version the letting go happens through the process of allowing oneself to be protected and cared for by the hierarchies. The second way that I worked with A-H was to allow the A to open in front of me, receiving all that had happened during the day, then letting the H release backward, letting it all go. The imaginations and placements of these two versions were quite different, and the quality of protection and resilience varied with the imagination. I found that both were helpful for me, and therefore I would choose one version to repeat with each daily practice.

Experiences and Results: I experienced a sense of being grounded within myself. After eight weeks of daily practice, my breathing deepened considerably, and I was no longer out of breath when I moved quickly. I attribute this to Yes/No as well as adding the jump to Hope-U, which had an immediate effect on my breathing. As I worked with the exercises more and more, I would directly experience my hands tingling with warmth after Love-E and Hope-U. I stopped the sequence in June 2020. As of August 2020, almost eleven months after beginning the sequence I have not been sick once. My allergies have also been less severe (almost non-existent), although more research into the link between this sequence and allergies is needed.

In addition, I found the sequence to be deeply regenerating after an increased amount of time on Zoom. In teaching the sequence to clients, I recommended that they do Yes/No from slow to fast, Sympathy/Antipathy 5-10 times as they felt able, and the last three exercises 3-5 times each.

Michelle

Michelle began working with the immune sequence in Mid-January during a course I taught in Chestnut Ridge, NY. She worked daily through June 2020. Michele worked with the same sequence as I did above, except for Hope-U where she stepped into the U-foot position rather than jumped.

Experiences and Results: She connected deeply with the whole sequence and described how powerful Sympathy/Antipathy was in the contrast. She found that if she was feeling antipathy strongly in her emotional life, the exercise would balance her emotions and create equanimity. She found this to be especially true when she was mindful of the transition going through her center between sympathy and antipathy.

Michelle found that working with the sequence helped her to feel grounded and calm. She described the quality of the calm to be a deep relaxation through the whole of her being. She felt that the calm stayed with her throughout her day and helped her to react differently to situations that arose. This was especially helpful to counteract the fear that was so hardening around all the COVID-19-related news and regulations.

When working with Love-E she experienced that after two or three months she could fully embrace the space way beyond her physical limbs. This was a strong experience for her. She described that she usually has poor circulation,

however, after working with the sequence her hands and feet were generally warmer.

When working with Hope-U Michelle was able to connect to her hopes in the moment and put them into her experience of Hope as she formed it in gesture. It helped her to feel that she was placing her hope into her will.

She experienced how the whole sequence built up her etheric body and rhythmic system. In May 2020 she cut her finger deeply. Normally it would have taken quite a long time to heal, however, she found that the cut was almost healed within two days. She felt strongly that her ability to heal so quickly was due to her work with the Immune Sequence.

Michele has not been sick since she began working with the sequence. She also felt that the sequence helped counteract the effects of being on Zoom and would do the sequence afterward. She found it natural to end with A-H, even after trying the sequence ending with Hope-U.

Sally

Sally began working with the sequence five days a week from October 2019 through the winter of 2020. She found the sequence to be remarkable and found that the movements awakened her experience of her body as a temple. She was able to step into herself differently. She did the sequence as stated above with a jump in Hope-U.

Experiences and Results: Sally experienced a general warmth in her digestive system which she attributed to working with Sympathy/Antipathy. She could feel the warming in her digestion *as she did* the exercise. During the time that she was working with the sequence, she had overall better digestion with less bloating. She also felt that the sequence supported her to stick to a healthy diet. Sally also experienced a deepening of her breathing that she connected to the experience of having less bloating and better digestion. While she described these effects to be very subtle, she also experienced them to have made a real impact. She described how when she stopped doing the exercises in the winter, the benefits did not continue.

Sally had another notable experience when doing the three soul exercises in succession. During the rest after the sequence, besides a feeling of calm, she could feel forces pouring into her.

She worked on her own and at times in a group. She found that when doing it with others she felt a community warmth and support that was extremely helpful. Since she began working with the Immune Sequence, she has not gotten sick, even after stopping. However, she also described that she rarely gets sick or has a fever.

Lynn

Lynn began working with the sequence daily from October 2019 through mid-April 2020 then did the sequence as needed until mid-August, when she began to do it again daily as the weather cooled. She worked without a jump in Hope-U.

Experiences and Results: Lynn generally must work hard to stay well in cold weather, as her constitution is better suited to warm places. Each year she usually gets sick with the flu, however during the time she worked with the immune sequence, she did not get sick. During the period between mid-April and mid-August when she had stopped working with the sequence daily, she had some minor colds with a sniffle, however during these times she worked with the sequence as needed, which she found strengthening.

The main experience she had doing the sequence was an incredible feeling of well-being during the rest. Lynn felt her breathing drop lower into her body and experienced a full-body warmth.

Brigida Baldszun, Eurythmy Therapist

Brigida worked with the same order of the immune sequence as is described above, however, she adapted the sequence to meet her and her clients' needs. Brigida did not learn about the immune sequence in her training, but from those who graduated from the Eurythmy Therapy Training in Great Britain. Within the sequence she did not include a movement of the feet for Hope-U, however, the arms were the same as described above, gathering hope and then descending with knuckles together.

When Brigida first started working with the exercises she found that they were very demanding to remember and practice. When she was working with teachers and recording the sequence (see ATHENA's YouTube channel) she found that she needed to find an acceptable length of practice. This led her to doing Yes/No 5xs, Sympathy/Antipathy 3xs, and the other exercises on a geometric pattern which guaranteed repetition without getting lost in it.

She later tried the sequence in the alternative order of Yes/No, Sympathy/Antipathy, Love-E, A-H, Hope-U, and was convinced that she preferred to end with A-H, and continued to offer the sequence in that order. To experience Brigida's sequence you can go to ATHENA's YouTube channel <https://www.youtube.com/channel/UC5y-ZnN10xzl0bp1hpVVDLg> Brigida has several videos working with the immune sequence. Within these videos you can also hear her speak about the nature of the forms.

Experiences and Results: While Brigida doubts that any of her clients did the exercises daily, one said that she did it three times a week, which gave her a nice rhythm along with other exercises. Another said, "It felt good doing the movements." Brigida noted that none of the people got sick, who were working with the sequence.

She observed a warming in the lower body when doing Sympathy/Antipathy. She also felt that the mood of love and the mood of hope grew over the course of her working. She described that the mood after A-H grew as well.

Brigida said, "All aggravation, anger, frustration, and loneliness during lock-down and about the safety procedures faded away when I started the eurythmy exercises.

In those minutes I was able to engage actively and creatively. I was charged to take care of myself.”

Corinne Horan, Eurythmy Therapist in training

Corinne is a current student of Margrit Hitsch in the Eurythmy Therapy Training in Russia. She has worked with people locally and online teaching this sequence and was one of the Eurythmy Therapists recommended to work with clients by Dr. Ross Rentea during his online workshop. Dr. Rentea also spoke of the Immune Sequence in the order described above.

Experiences and Results: Corinne’s clients found that the sequence helped them find their center, helped them feel more grounded, and gave them a sense of freedom such that they could choose how to live without falling prey to fear. Doing the sequence empowered them, and they had a great enthusiasm for being able to do something rather than being passive.

Conclusion

Through my research I was extremely interested to find how many variations were possible. People worked with the sequence with different imaginations, different quantities of each exercise, and especially with Hope-U in different ways. Those who worked with the sequence regularly (in every version) experienced remarkably similar results. Everyone reported feeling a deep sense of calm, many experienced a strengthening of their ‘I’ or being grounded and centered, and some experienced a difference in their breathing and circulation. This is very confirming for me, and I am sure will be for others as well. When therapists work with the archetype behind an exercise, many paths to healing are possible.

I will add that while COVID-19 was rampant in NYC and the surrounding area, the disease did not enter the Threefold Community, where many of the people interviewed were living. While we do not have evidence of how all of us would have responded to the virus if we were directly exposed, or if anyone was in fact directly exposed, the experience of *doing* something in the face of fear is not to be underestimated. This inner calm and strength is exactly what helps us to meet the outside world in our full power.

Although at first I was convinced that the sequence made more sense ending with A-H, when I did Margrit Hitsch’s version of Hope-U (palm-to-palm), I could experience for the first time how the sequence could feel whole and complete ending with Hope-U rather than A-H. When we first learn a sound or a sequence, we each make a connection and bring meaning to the things which we have learned. This meaning that we bring to our work can be immensely powerful. This leads me to the question: if we were to learn things differently to begin with, would we have an easier time creating that connection and building up meaning? How can we see past what we have learned, keeping the archetype alive and present, to see all the variations and possibilities? At the same time, is it necessary to learn new

ways of doing the sequence, seeing as each sequence when given meaning has been powerful? The possibilities of exchange, acceptance, and new learning and growth are vast. I am sure that jumping into Hope-U would not be right for every person, but for some, it helps them to feel deeply embodied. It is helpful for me to keep all these things in mind as I continue to deepen my connection to healing work with individuals and the deep truths of the universe.

For those of you working with the sequence who would like to share your experiences, I would love to hear from you. Please email me at elsaraime@gmail.com

MULTIPLE SCLEROSIS

Journal of Anthroposophic Medicine

(*Der Merkurstab*) Digital Archive

Authors: Norman Kingeter and Rob Schapink

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This article comes from the Merkurstab archive comprising publications since 1946. With older papers, in particular, the respective historical medical context must be taken into account. Gesellschaft Anthroposophischer Ärzte in Deutschland e.V. Herzog-Heinrich-Straße 18 DE-80336 Munich; www.gaed.de; info@gaed.de; Anthromedics. Anthroposophic Medicine. Development. Research. Evaluation. Source: Anthromedics Platform. Key words: Eurythmy therapy; Curative eurythmy; Multiple sclerosis; Sequences; Etheric forces. www.anthromedics.org

Abstract

This archive project deals with the entire material currently available from the medical histories of the two clinical therapeutic institutes, Arlesheim and Stuttgart 1921–1924. At that time, Rudolf Steiner gave medical and eurythmy therapy advice for individual patients. The medical history of a patient with multiple sclerosis includes a spiritual-scientific description of the patient, the medication, a meditation, and a eurythmy therapy sequence. Here it is contextualized, revealing contradictions to what has become a tradition in eurythmy therapy. Previous findings regarding eurythmy sequences are mainly based on Margarete Kirchner-Bockholt’s book *Grundelemente der Heileurythmie (Foundations of Curative Eurythmy)*. On the basis of the above mentioned medical history, these findings will be expanded and deepened. The patient’s file shows the eurythmy

therapy sequence in original handwriting by Rudolf Steiner. Kirchner-Bockholt describes a different order of the same sequence. The synopsis of all information for patients with paresis allows a new look at Steiner's approach to treatment. This enables a deeper understanding of the therapeutic principles and encourages independent development of eurythmy therapy work.

Introduction

In the years from 1921–1924, Rudolf Steiner gave eurythmy therapy¹ advice for many patients. Often his advice was given directly at the bedside in the clinical and therapeutic institutes in Arlesheim and Stuttgart. But Rudolf Steiner also gave such advice in meetings with the physicians Ita Wegman, Hilma Walter, Margarete Kirchner-Bockholt as well as Friedrich Husemann and others. The Ita Wegman Archive in Arlesheim, in particular, has collected a great deal of material from this time, including the following case history with eurythmy therapy references.

It is the goal of this project, in collaboration with the Ita Wegman Archive and the Institute of Eurythmy Therapy of Alanus University, to publish the fullest possible compilation of this material and place it in a eurythmy therapy and medical context.

Margarete Kirchner-Bockholt, physician and eurythmist, published the eurythmy therapy textbook *Grundelemente der Heileurythmie (Foundations of Curative Eurythmy)* (1) in 1962. In this book she worked through many of these case histories which have provided an important source of inspiration for all eurythmy therapists for more than fifty years. Eurythmy therapists mostly refer to this book in their work with the so-called sound sequences for certain illnesses. Margarete Kirchner-Bockholt's references are supplemented and extended by the additional material from the archive project, thus creating a picture of the case histories which is as comprehensive as possible. The additional information which was discovered in the course of this research supplements and extends the view of the sound sequences in the eurythmy therapy advice.

The material on the case histories consists of:

— *Grundelemente der Heileurythmie (Foundations of Curative Eurythmy)* by Margarete Kirchner-Bockholt (1).

— Patient files and the daily medical and therapeutic process at the Clinical and Therapeutic Institute Arlesheim and the Clinical and Therapeutic Institute Stuttgart, 1921–1924.

— Heileurythmie 1922 notebook with notes about the eurythmy therapy therapeutic processes from September 1922 to 1925, recorded at the Clinical and Therapeutic Institute Arlesheim by Margarete Kirchner-Bockholt, Erna van Deventer-Wolfram and Julia Bort among others.

— Three medical notebooks from Hilma Walter.

— Documentation of case histories in the publications of Hilma Walter: *Die Pflanzenwelt* (2), *Abnormitäten der geistig-seelischen Entwicklung* (3), *Die sieben Hauptmetalle* (4), *Der*

Krebs und seine Behandlung (5) and *Grippe, Encephalitis und Poliomyelitis* (6).

— Documentation of case histories edited by Anton van Degenaar, published in the so-called Degenaar Collection (7). Anton van Degenaar worked for a year at the Clinical and Therapeutic Institute in Stuttgart after 1928 where he collected and published the shorthand notes of meetings with Rudolf Steiner made by Friedrich Husemann.

In the present article, all the material which was found relating to the case history of a patient with multiple sclerosis is shown as an example. It is then placed in a eurythmy therapy context. Rudolf Steiner's eurythmy therapy advice for patients with pareses is then collated and the question asked whether the eurythmy therapy process suggested by Rudolf Steiner for pareses can be better understood as a result.

The Case History

This case history deals with a patient who according to Hilma Walter's notes presented at the clinic in Arlesheim with the diagnosis of "multiple sclerosis." Its basic elements are described as follows in *Foundations of Curative Eurythmy*: "Rudolf Steiner gave 'TLRS' for a 30-year-old patient with multiple sclerosis. She could not initially perform these movements herself. So initially they had to be performed in front of her and she had to be encouraged to perform these consonants herself in her mind as an inner movement. She did this with great commitment and was soon pleased to be able to transition into the physical movement as well. This exercise has frequently been passed on in a distorted form and is often confused with others, e.g. 'PTLR.' That is not to say that it is not possible to change the order of the sounds or add others. 'TLRS' was the original instruction. This consonant sequence is often combined with I and A exercises which are also very important in this illness." (1, p. 186–188)

In the so-called Degenaar Collection, case history no. 128, the same case history is described as follows: "As a child very healthy, at age 8 pleurisy, at age 12 nephritis, at age 17 cramp in the right hand: the hand was as if dead, cold and pale. At age 13, puberty. At age 21 similar occurrence on left foot as earlier on right hand; not able to walk much and only with difficulty. For two years in the winter always these occurrences, now on both feet; in the spring they improved and often disappeared altogether.

In winter 1918 complete breakdown, lay all winter. During this time very yellow sweat secretion and discoloration of the skin. Since that time always the same infirmity, with the exception of a brief improvement. It is now the case that the patient can hardly use her legs, the hands too only a little; shakes when she grasps anything. According to information, she had visual disorders in 1917: saw well if she closed her left eye, but with both eyes she saw everything foreshortened and smaller. Finding: reduced general state of health. Inner organs healthy, reflexes brisk, Romberg positive, pupillary response sluggish. Sensibility intact, no speech disorders.

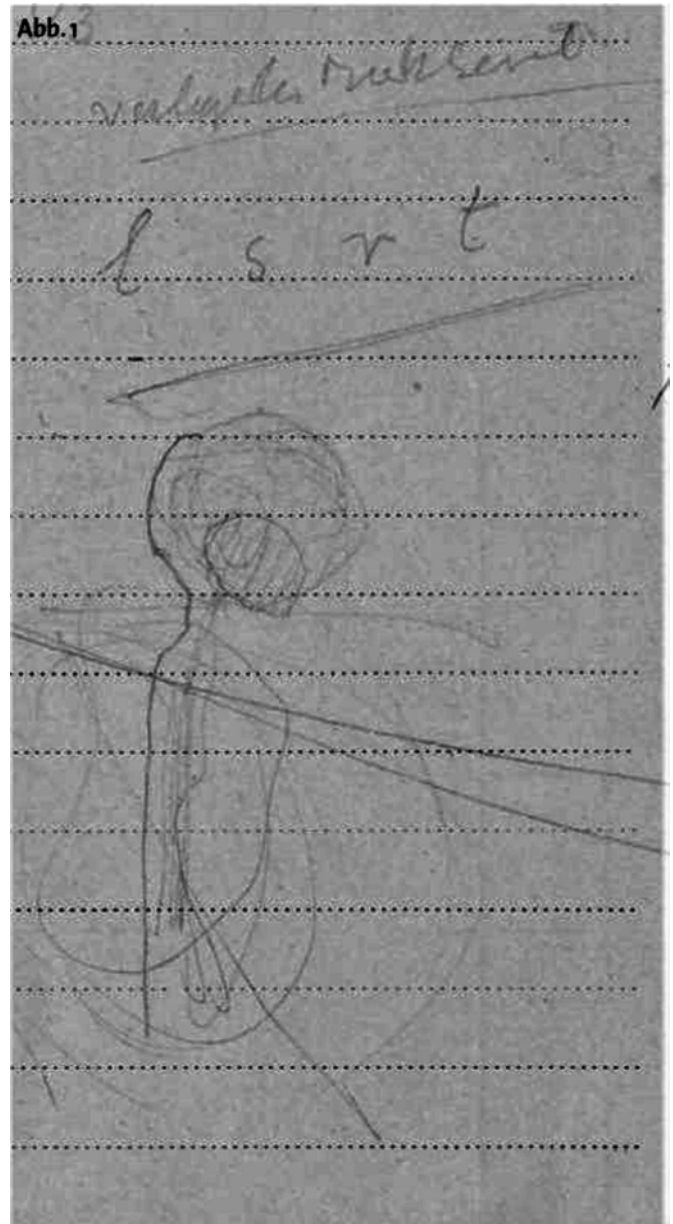
Diagnosis: multiple sclerosis. Dr. Steiner: 'Have you ever had a very strong pronounced aversion to something as a child or subsequently? Have you been unable to see, eat or smell something, or have you disliked a colour?' – I don't think so. – 'Can you think well or do you feel a weakness there?' – It works better now, but in 1918 my thinking was very weak. – 'Do you have an occupation?' – Yes, I'm a teacher. – 'Did you have difficulties in school as a teacher?' – Not really; I enjoyed it very much. – 'And your digestion was fine?' – Yes, very good. – 'Period, also regular?' – Yes; I cannot eat a lot, but my digestion is fine. – 'You have difficulty finding the right words?' – I have great difficulty remembering a word I want to remember. My memory is very weakened. – 'But you haven't had actual speech disorders?' – No. – 'Did you fall over easily as a child?' – I was a very strong, wild child and bad. – 'There must really still be an external cause in your case; there must be something you experienced between the age of 13 and 18 that caused an external concussion. Didn't you have a fall at any time or something like that?' – At 19 I was in Paris and fell down from the top floor of a tram. A gale blew in my head for a day, but no other consequences. – 'And did you ever hear anyone say whether previously you were late to learn to speak as a child, or early?' – Middling, I think. – 'When did puberty occur with you?' – At 13. – 'The situation is this, that the cramp in your right hand would not have been important, if you had not received this shock at 19. Your actual state now, it continues to be supported from the actual center of your vitality through what occurred in this shock; so that you have to be considered as being peripherally ill. She has drawn the condition into the astral body; so we now have to treat her with medulla oblongata secretion (?). And then you have to try to have yourself shown how to do eurythmy therapy with consonants and you first have to do that only in your thoughts because you cannot do it with the limbs, and so you have to do L, R, S, T meditatively; you do this as a meditation and for such time until you see that you can do it with your limbs and then you have to do these sounds slowly with the limbs.

Then you also have to try to warm up the whole body meditatively. You have to vaccinate with the secretion of the medulla oblongata because it adheres wholly externally. Because you are 30, you can be completely healthy again at age 35 but you have to do it with great care. This secretion should make you notice how your head gains greater control over the body again. So the back of the head is weak, back then already, before she fell. Something happened during puberty which weakened the back of the head, and through this fall when a gale blew in her head.' I often had lumbago. – 'All of this can be explained very easily. Imagine that this is the back of your head and back. (A sketch is drawn.) Now during puberty this part (head) becomes very weak, the astral body detached itself through the head. The head was regenerated through the fall, it healed the head, but the lower part detached itself. And when now only her childhood parts

are at work, she cannot think; and when it is her old parts that are more at work, then she is alert in her head and can understand everything. But here (points to the spot of the medulla oblongata) there is a fissure. You were not always this dark?

The color of your skin changed because there is a fissure here and you were unable to reach the periphery of your body with your inner impulses.' We will extract the right secretion and will try it like this, that we have the secretion and binding agent in a ratio of 1:1,000 and perhaps vaccinate with that. The thing is that we get it especially to the middle part, the abdominal part, so that we include the portal vein. We first have the gastric veins which act directly; then the portal veins which supply the deeper parts. In the stomach there are such veins which are just starting to be veins but then stop again. If this were not so, people would never be able to be intoxicated by alcohol. The alcohol passes immediately into the blood and excludes itself from the biliary effect." (7, pp. 91–93)

Figure 1



Medical Addenda

1. The sketch which Rudolf Steiner drew at the sickbed can be seen on the patient's card. Above it the eurythmy therapy sequence, in Rudolf Steiner's handwriting, can be seen: L S R T. Above it, also in Rudolf Steiner's handwriting, it says "medulla oblongata". There are no further original notes from Rudolf Steiner on this patient's card.

Extract from the admission form, *Klinisch-Therapeutisches Institut*, 28 October 1923.

Ita Wegman Archive, Arlesheim/Switzerland.

2. For the meditation there is a slip in Hilma Walter's handwriting:

"Miss H. Multiple Sclerosis

Do LRST meditatively (in eurythmy therapy) Do this as a meditation and until you see that you can do it with the limbs. And then try to do these sounds slowly with the limbs. Then you also have to try to warm up the whole body meditatively. Meditation: Warming oneself in thought. Then feeling the warmth in the limbs, and this warmth from the limbs over the whole body." (8)

3. In 1927 the patient had further hospital stays. The medical history in the patient's file for this hospital stay says the following: "Dr Steiner saw the patient at age 30, prescribed injections with Medulla Oblongata D3 and eurythmy therapy L S R T. Since then the patient has been treated by the hospital. Initial improvement, then stalled." (9)

4. Hilma Walter's summary report about this hospital stay allows us to see what happened further with the patient. "Hospital admission 31 May to 29 August 1927. Boil in right armpit. This healed. Relapse early May. Simultaneously also boil on left leg. Fever developed in mid-May, pt increasingly became worse and in distress, therefore moved in hospital. Pt cannot sit up in bed. Leg muscle atrophic. Patellar reflexes very brisk, Babinsky right weak, left negative. Sensibility NAD. Abnormal heart sounds. Pyemic fever spikes up to 39 in the evening, 37.3 in the morning. Pt is very weak, pulse very labile. Daily injections of Argentum D30 appear to have no effect. Aconite 5gtt 3qd, Quartz D12 1qd. Hay flower compresses in the afternoon, experienced as very pleasant, no influence on temp. 13 June. Baunscheidt method with Copper Oil D20. After 6 days only 37.8 in the evening for the first time. Rising again after a few days. Baunscheidt method with Hyoscyamus, temperature fell again after a few days. Initially alternation of Copper and Hyoscyamus, since 1 July Copper Oil only. From 9 July normal temp. After 14 days relapse, through Baunscheidt gradual fall of spike again. Attempt now to use Baunscheidt method less frequently until there is a renewed fever spike which, however, falls again each time after Baunscheidt. From 6 August temp. permanently normal. Pt can walk a bit more every day, does not suffer palpitations after walking, appetite good, bowel movement only with assistance. Nights more peaceful as they are not interrupted by sudden urge to pass water. Pt looks considerably better. Discharged on 25 August, to the mountains for follow-up cure.

1933: deceased. Protégé of Miss Roelofs. (Ilse Rolofs?)" (10)

5. One of Hilma Walter's notebooks still contains the following addition to the treatment: "Medulla oblongata of goat or sheep. Through these injections greater force starting from head into the body" (12, p. 245). Apart from this statement, there is no new information in these notebooks.

Eurythmy Therapy Addenda

The course of the eurythmy therapy treatment is described in the *Heileurythmie 1922* notebook. The treatment was carried out by Margarete Kirchner-Bockholt: "Miss H., Bern, 30 years old. Paralysis of both arms and legs. Dr. St. prescribes: T, L, R, S such that they are demonstrated to her and she then also does the sounds meditatively.

31 Oct–7 Nov: L Very intensively involved so that she falls asleep and wakes up with the sound, is quite fulfilled and refreshed by it.

7–10 Nov: Starts... to participate physically, hands very shaky.
12–18 Nov: S and L continued. S is very alien to her at first. She herself is very soft and emotional, she is missing precisely the firm, formative power of the S.

19–25 Nov: S and L Already lives to a greater extent in the S, she is beginning to picture the S when she is in pain; that helps her very much, often she is quite liberated and strong afterward. Physically still great difficulties with the S, whereas the L has already worked well consecutively for some time.

26 Nov–1 Dec: S, L, T

1–24 Dec: S, L, T, R. R physically almost impossible." (11, p. 123)

Commentary

The diagnosis of this case history is that the patients in all probability suffered from episodic MS, whether with secondary progression cannot be said with certainty from the case history. In any event, there is spastic paralysis in the non-infectious, autoimmune-related disease. The interesting thing is that there is a lot of information regarding this case history, both medical and in respect of eurythmy therapy. There is information about the human constitutional elements regarding the clinical picture of this patient. For therapy there are suggestions from Rudolf Steiner for a medicine, eurythmy therapy and meditation. For the medicine, he explains from which animals the medulla can be taken for medicinal purposes and the intended action on the human constitutional elements. With regard to eurythmy therapy, there is a sound sequence from Rudolf Steiner as well as advice about how the sequence should be performed. In addition, the documentation about the therapeutic process from Margarete Kirchner-Bockholt and Hilma Walter contains a short note about the further course of the patient to 1927, and that she died in 1933. There is nothing about the constitution of the patient.

When we compare the sequence of sounds from Rudolf Steiner (LSRT) with the one from Margarete Kirchner-

Bockholt (TLRS), the difference in the sequence of consonants stands out. Hence the comment from Kirchner-Bockholt is surprising, when she emphasizes that the sequence “TLRS” was the original advice. The statement from Kirchner-Bockholt can be found in the therapeutic process described in the Heileurythmie 1922 notebook (11, p. 123). From a different case history, for which Julia Bort performed and made a note of the eurythmy therapy, it becomes clear that Kirchner-Bockholt had access to this notebook when she wrote *Grundelemente der Heileurythmie (Foundations of Curative Eurythmy)* in 1962. For she mentions in the case history with the sequence “IOA-LMS” (1, p. 194) that this patient took great pleasure in the I exercise, etc. This history was written down in the notebook in this way in Julia Bort’s handwriting. In the therapeutic process of Kirchner-Bockholt it becomes clear that in working with the patient she also structured the sequence of the exercise differently. In the almost two months, she organized the sounds to make the sequence L-S-T-R.

Because she emphasises so clearly that “TLRS” was the original advice, although this does not coincide with the handwritten sequence from Rudolf Steiner, we have to assume that she did not have access to the patient’s card in 1962. Hilma Walter deviates much less in her notes from Rudolf Steiner’s original advice, namely a few times “LRST” and twice the sequence “LSRT” which Rudolf Steiner noted on the patient’s card.

In working with patients, it is self-evident that the therapy always has to be guided by what is possible and needed at the time.

Eurythmy Therapy Perspectives

If we assume that Rudolf Steiner accorded at least a certain level of meaning to the sequence of the consonants as a composition, it is our task to decipher this meaning is. To do so we will here attempt to take eurythmy therapy perspectives as a foundation. These can be found, for example, in the third lecture of the eurythmy therapy course (13, p. 115–121) in the division of the consonants.

The division into plosive, aspirated, vibratory and undulant sounds points to dynamic relationships in the sense of the ether types set out by Rudolf Steiner (14). The plosive sounds which in their formation assume form out of movement thus display their relationship with the life ether. The aspirated sounds are the polar opposite in their relationship with the warmth ether. Sound and light ether dynamics are revealed in the movements of L and R.

In the case history with the eurythmy therapy sequence “PTLR” (1, p. 184f) it becomes clear that Kirchner-Bockholt was not able to look at the patient’s card here either. For on the patient’s card for this case history Rudolf Steiner, in his handwriting, namely advised the sequence “LRTP”. Both of these case histories (LSRT and LRTP) refer to paralysis. It is striking that Rudolf Steiner placed the plosive

sounds at the end, in Kirchner-Bockholt they are located at the beginning in both case histories. We will investigate further below what Rudolf Steiner’s other sequences and eurythmy therapy references are in case histories with paralysis (Tab. 1).

Tab. 1: Rudolf Steiner’s eurythmy therapy references for pareses

Diagnosis Steiner’s reference Kirchner-Bockholt’s reference
Multiple sclerosis (1, p. 186–187), (7, p. 76–78) L S R T (A)
T L R S

Progressive muscular dystrophy (1, p. 184–185),
(4, p. 234–237) L R T P (B) P T L R

Meningitis? (1, p. 189–190), (6, p. 19f.) L R T P (A) L R T P

Pseudotabes (2, p. 162–164) L M R S (C) —

Status post poliomyelitis (1, p. 188), (6, p. 15–17) S R T (B)
S R T

Progressive muscular atrophy (1, p. 185), (7, p.
79–80) R M B (B) R M B

Poliomyelitis? (1, p. 188–189), (6, p. 10–12) Consonants
with rod (B) Consonants with rod

Hysterical paralysis (1, p. 179), (3, p. 73) Consonants in the
mind (B) Consonants in the mind

Spastic paresis right, post encephalitis (1, p.

191), (3, p. 107–109), (10, p. 107–114) S M A / L M I / T M
U (D) S M A / L M I / T M U

A: Handwritten entry on patient’s card by Rudolf Steiner.

B: Statement from Rudolf Steiner documented by Hilma
Walter.

C: Statement from Rudolf Steiner. Handwritten entry on
patient’s card by Hilma Walter.

D: Statement from Rudolf Steiner. Handwritten entry on
patient’s card by Margarete Kirchner-Bockholt.

In these sequences there are never plosive sounds at the beginning. With the exception of the soft plosive or life ether sound M, the harder plosive sounds come at the end of the sequence. This might indicate that the process which Rudolf Steiner sets in motion for pareses is conceived such that the life ether is only addressed at the end and not, as in Kirchner-Bockholt, at the beginning.

The number of times which the light ether sound R occurs in these series is striking, frequently just before the life ether sound is addressed. But it does not appear in the last case and the two general consonant references are not explicitly an R.

The last case in the table is the only one in which vowels are also advised in alternation with consonants. This case is the fourth one in the book by Rudolf Steiner and Ita Wegman *Grundlegendes für eine Erweiterung der Heilkunst (Extending Practical Medicine)* (15, p. 107–114) and is described there in detail. The book “Und in der Tat, dies wirkte” (16, p. 79–117) by Peter Selg contains a commentary on this by the author.

The meditation relating to the case history discussed here (LSRT) is concerned with the topic of warmth. If this is

to be understood as general advice regarding the direction of treatment, the stimulation of the warmth process can be specifically supported through the eurythmy therapy movements. The declaration that the patient should first take in the consonantal movements in eurythmy therapy meditatively makes clear that Steiner included the action of inwardly imaginative sound sequences, consciousness-based we might say, in therapy as a treatment as early as 1923.

Conclusions

This description of a sample case history attempted to show that bringing together all available documents relating to a case history can improve our understanding of the therapeutic processes suggested by Rudolf Steiner and the eurythmy therapy sequences.

It is also to be hoped that by publishing all the material comprising approx. 70 further case histories, a resource is created for each individual eurythmy therapist which will enable them to continue to deepen eurythmy therapy independently. For eurythmy therapy training courses this offers a valuable extension of the medical and eurythmy therapy foundations as well as of concrete examples of use.

Anyone in possession of additional documentation relating to these case histories or who knows where such documents might still exist is warmly invited to contact the authors of this paper.

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Various handwritings. Ita Wegman Archive, Arlesheim, Switzerland.

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PAST EVENTS FOR ATHENA, 2020

COMPILED BY MARY BRIAN, CORRESPONDING SECRETARY
February, Announcement of 19th Annual ATHENA Grants (Waldorf Educational Foundation) for 2020-21 school year.

March 29, ATHENA online Check-In: To assess the financial/working situation of ATHENA members in the face of Covid-19 and facilitated by Miyoung Schoen.

April, in response to Covid-19 Michael Hughes procured project funds from Rudolf Steiner Charitable Trust. The Therapeutic Eurythmy Emergency Fund (TEEF) was initiated by Frank & Andrea Marquaedt-Preiss and facilitated by a group that initially included Dale Robinson, Barbara Neumann, , Michael Hughes, and Miyoung Schoen.

May, Miyoung Schoen began online funding, which grew the fund really quickly.

July 26, ATHENA Annual General Meeting

August 9, Second ATHENA online Check-In: Members' current situation in regard to Covid-19, doing Therapeutic Eurythmy online and outside.

August 22, ATHENA Open House with Dr. Michaela Glöckler and hosted by Miyoung Schoen and Mary Ruud.

November 22, ATHENA online Webinar for Therapeutic Eurythmists: "Addressing the Effects of Increased Screen Usage, with Focus on the Eyes," with presentations by Alice Stamm, Barbara Bresette-Mills, and Linda Larson.

LETTER FROM A FRIEND

Dear Colleagues and Friends,

It was already such a nice surprise to get some reactions from friends, who were able to see the videos on my website: www.eurythmy.nl. Yes, almost 90 on November 6 and still working with 'patients' (only two here in my apartment). I am also trying to interest people in translating my book *Love in Action* into Dutch, which deals with the American Prison system and doing Eurythmy with 'lifers,' as I envision that we should also have an Anthroposophical Prison Outreach in Holland.

I did much Eurythmy in China, resulting in *The Healing Power of Eurythmy* also being translated into Chinese. I am now mentoring via skype a Chinese lady who did her Eurythmy, as well as Eurythmy Therapy training in England, and works now in Shanghai.

It is now a little over three years that I moved back to the country of my birth (after an absence of some 50 years). The first thing I did was getting the Dutch version of my *Healing Power of Eurythmy* book available in Dutch (very costly, of course). And for the first time it is also available in Dutch, together with my 26 drawings of the alphabet.

Also I am actively working toward the realization of a World Social Initiative Forum in Holland. The next WSIF will be in Detroit on Urban Farming and Social Justice. So I meet people who also want to bring hope in these difficult times, a few Anthros and quite a few others. Isn't that what is needed now, a new belief and hope for the future, for all of us?

With very warm greetings and wishing
all of us much joy in our work,

Truus Geraets



Social Initiative Forum 2019, Egypt:

*Ute Craemer, Joan Sleigh, Truus Geraets, Helmy Abouleish
(Photo: Samuel Leon Knaus)*

*Congratulations to Truus for her ninety year of celebrating
Life and for her many years of devoted service to Eurythmia!
The ATHENA Board*

CALENDAR OF UPCOMING EVENTS

Four Collaborative Case Studies in
Anthroposophical Medicine: PAAM

A 26-year-old Woman with
Anxiety, Migraine, and Sleep disturbance

December 2020 – March 2021

December 8, 2020 (Sleep),

January 12, 2021 (Anxiety and
the Thin-Skinned Constitution)

February 9, 2021 (Migraine Process)

March 9, 2021 (Building and
Interdisciplinary Treatment Plan)

All sessions will take place at 5:30pm PST/6:30pm
MST/7:30pm CST/8:30pm EST.

Each session will be 90 minutes. Cost is \$50.

ATHENA online Webinars on Music

January and March, 2021

Details to be announced

Teach the Teachers: North American Course

March 4-6, 2021, in Chestnut Ridge, NY

This new initiative brings together therapeutic professionals
to explore new ways to teach newcomers out of
anthroposophy. For more information and to express
interest:

The World Eurythmy Conference

5-9 April 2021, Goetheanum, Switzerland

Eurythmy / Eurythmy Therapy / Speech Formation

Sound & Speech – the Wonder of Movement – Dimensions
of Transformation

<https://srmk.goetheanum.org/en/veranstaltungen/translate-to-en-konferenz-2021-1>

Anthroposophical Health Association

Biennial (Medical) Conference

July 21-24, 2021. Pennsylvania

Details to be announced

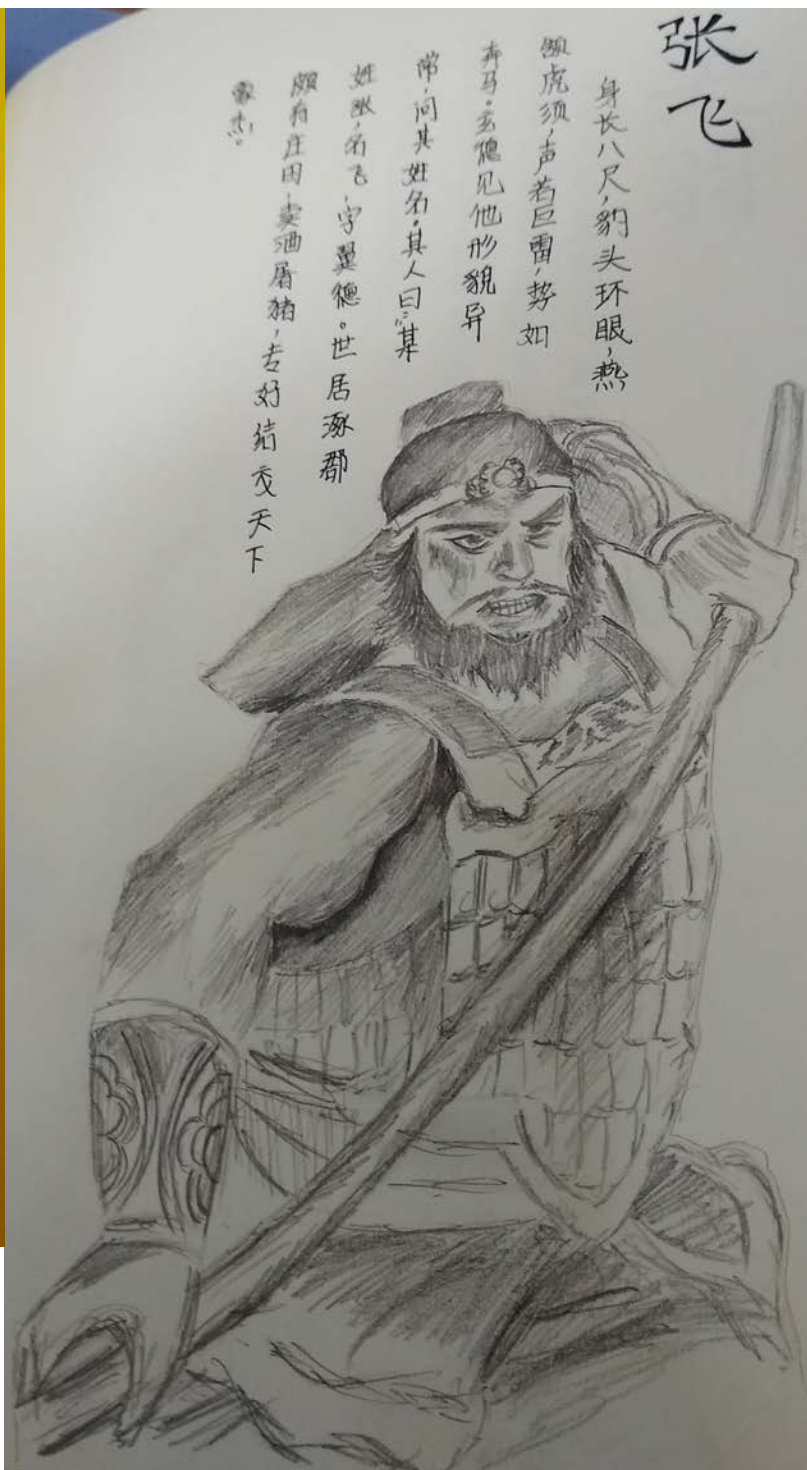
<https://anthroposophichealth.org/>

The IPMT and TE Dental Conferences are conditional on the
health situation.

The Foundation for Health Creation (PAAM) Quarterly
Newsletter (free resource)

Anthromed Library

<http://www.anthromed.org>



Iron Fist; Drawing of a martial figure; Archery in China today, photos by Ethan



