



ATHENA

Association for Therapeutic Eurythmy in North America

ADVENT 2021





100 years

Eurythmy

Therapy

Dear Friends,

I would like to welcome you and send you the new Jubilee LOGO for all colleagues in your countries. Please link the logo with all the events of 100 years of EYT in your country.

This logo now exists in 19 languages!

With best wishes for good health,

Hana

Hana Adamcová M.A.

Coordination Heileurythmie, Goetheanum

Freie Hochschule für Geisteswissenschaft, Medizinische Sektion

Postfach, 4143 Dornach, Schweiz

Tel.: +420 728 220 206 hana.adamcova@medsektion-ikam.org

www.eurythmytherapy-medsektion.net

To request a digital copy of the logo, please contact Maria Ver Eecke, Editor
editor@eana.org

Front Cover: *Michael*, by Roland Tiller

Inner Back Cover: *Temptation of Saint Anthony, the Isenheim Altar (1512-15)*, by Matthias Grünewald

Back Cover: *Sistine Madonna (1513-14)*, Raphael

ATHENA

THE ATHENA BOARD MEMBERS

2021-2022

Michael Hughes, President, Children-in-Need Fund, (CNF),
Therapeutic Eurythmy Emergency Fund (TEEF)
Adult Client Assistance Fund (ACA)
Makawao, HI; 808-572-8161, michaelandsheri@gmail.com

Mary Ruud, Vice President, Liaison to AHA, Children-in-Need
Fund, livingartseurythmy@gmail.com

Mary Brian, Corresponding Secretary
Cowichan Bay, BC, Canada
250-929-1874, athenacorrespondence@gmail.com

James Knight, Treasurer
Portland, Oregon, 503-721-1570, j365k@yahoo.com

Raven Garland, Membership Secretary, Media
Salt Lake City, Utah, 845-709-7958, ravengarland@gmail.com

Jolanda Frischknecht, Liaison to IKAM/ AnthroMed,
Adult Client Assistance Fund ACA), jolandamf44@gmail.com

Nancy McMahon, TETNA Liaison
Fair Oaks, CA, ncymcmahon@hotmail.com

Advisory Members

Liaison to AHAAlliance, Children-in-Need Fund – Mary Ruud,
livingartseurythmy@gmail.com

Liaison to IKAM/AnthroMed – Jolanda Frischknecht,
jolandamf44@gmail.com

Johanna Rohde, ljohannarohde@gmail.com

Representatives in the particular Fields of Therapeutic Eurythmy

Early Childhood/Kindergarten – Mary Ruud

Grade school – Brigida Baldsjun

Clinical Settings – Cynthia Gelder

Private Practice – Dale Robinson

Curative Education/Social – Gillian Schoemaker

Elder Care – Jeanne Simon-MacDonald

Trauma and Crisis – Mary Ruud

Dental Eurythmy – Polly Saltet

Eye Eurythmy – Barbara Bressette-Mills

Liaison to AWSNA – Susann Eddy

Liaison to ALLIANCE – Mary Ruud

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.

TABLE OF CONTENTS

Articles, Reports, and Reviews	Page
Letter from the President, <i>Michael Hughes, TE</i>	4
Letter from the Editor, <i>Maria Ver Eecke, TE</i>	4
Financial Report, <i>James Knight, TE</i>	5
Overview of the Year, <i>Mary Brian, TE</i>	6
Exploring The Relationship of The Ether and Astral Bodies in The Four-Fold Human Being, <i>Johanna Rohde, TE</i>	7
The Upright Human Being and Hip Joint Arthrosis, <i>Mary Brian, TE</i>	9
The Immune System and Therapeutic Eurythmy, <i>Andrea Marquardt-Preiss, TEs</i>	16
Selected Passages on the Immune System from Dr. Rohen's book, <i>Maria Ver Eecke, TE</i>	24
Books, <i>Mercury Press</i>	25
Highlights from Eye Webinars, <i>Barbara Bressette-Mills, TE</i>	26
Report on PAAM Annual Training Week 2021, <i>Andrea Marquardt-Preiss, TE</i>	28
IKAM Report, <i>Jolanda Frischknecht, TE</i>	29
Notice for Therapeutic Colleagues who use the AnthroMed label, <i>Jolanda Frischknecht, TE</i>	29
Appreciation, <i>Miyounng Schoen, TE</i>	30
Announcements	30

ATHENA NEWSLETTER

Please send contributions to:
Maria Ver Eecke, editor@eana.org

Deadlines: April 1 and Nov. 1

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

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

LETTER FROM THE PRESIDENT

Dear Colleagues and Friends,

The Board continues to consider the impact of the cycle of 3x 33 1/3 years on therapeutic eurythmy, and the energy and additional or new ways we need for this great gift of healing movement to be ever more successful. Something close to all our hearts! I would like to share some of the steps the Board has taken, or will inaugurate.

In response to a request coming out of our Annual General Meeting, the Board began a new fund, the Adult Client Assistance Fund, with some monies from the association's general funds. This has already been announced via email, and requests as well as generous additional funding from a colleague are already happening. You will find additional details in an article enclosed.

We also designated and have dispersed some funds for additional research projects, knowing that some colleagues are still struggling from the different financial situation many of us find ourselves in, and may therefore find the opportunity to deepen research, to be shared with colleagues. Among the topics we can look forward to hearing about research on eurythmy therapy in relation to COVID, dyslexia situations, dental eurythmy research, and therapeutic eurythmy in relation to Alzheimer's disease and dementia.

We continue to explore avenues to deepen relationships with doctors and schools. We are discussing how to capitalize on the support we already have from our wonderful doctors, while acknowledging the limitations; and to help grow an awareness of eurythmy therapy with upcoming anthroposophical doctors, while encouraging colleagues to reach out where possible and necessary to any medical doctor. Experience has shown that especially with patient or parental support, doctors are willing to discuss a situation, and often express interest in a movement therapy.

In respect to the schools, we are hoping to once again make available one or two articles outlining the value of eurythmy therapy in support of child development, with its attendant challenges. The hope is to place these articles in the Research Bulletin and Renewal magazine, and as well, to send them as letters to different bodies of school organizations.

In terms of professional development, we are foreseeing several opportunities we want to draw your attention to. Firstly, we will continue 'zoom webinars' and have received very positive feedback from the TE eye workshops that Barbara Bresette-Mills has given (recordings are still available). We are in conversation about how we can continue this avenue of support.

It is also hoped that the twice cancelled Dental Workshop, Part 2, will be able to be held with Mareike Kaiser and dentist Klaus Haupt, in Summer 2022. Additionally, there is the biennial medical conference in July '22 in Pennsylvania, and then prior to these, the beginning of the Teach the Teachers three-year course in Spring Valley in February.

We have placed some funds available for each of these events. (Please see the announcement about funding for Teach the Teachers Course and deadline of December 15, 2021.)

Lastly, we are in discussions on how to assist eurythmy therapy in entering more the mainstream of life, similar to how yoga, Tai chi, etc. have managed. How can we achieve this? In our discussions we have seen a possible two part strategy in this: in-person 'salutogenic' eurythmy, offered at different locations where there are initiatives, and also more offerings online. There will be further details and support from these discussions coming in the New Year, and we very much welcome any input and support from members and friends of Eurythmy Therapy. Naturally, for any of this to happen, we need colleagues who are willing to take initiative. The need for eurythmy to address current issues has never been greater, it seems, so we can say, do we have the initiative takers?

Can we rise, collectively, to these challenges and opportunities?

Please never hesitate to contact Board members with your ideas and concerns.

With good wishes for the upcoming Holy Nights,
Michael Hughes, TE

LETTER FROM THE EDITOR

Dear Colleagues,

This issue of our newsletter highlights research by colleagues. Johanna Rohde gives clear indications in her article for working with the etheric or astral forces to maintain balance. It is a special gift to read her words so soon after her death. Also I thought the quote by Friedrich Heibel might be helpful.

Mary Brian provides an overview of the work of the ATHENA Board and events during the previous year. Her research on Hip Arthrosis is extensive and will be most useful! Thank you to Mary for taking on the task as Corresponding Secretary and keeping us well informed.

Andrea Marquardt-Preiss took up the question of immunity by delving deeply into *The Invisible Human Being in Us*, which is quite a deed. As I read these articles over and over, I am so grateful to be an editor & "to get the first read!"

Barbara Bresette-Mills provides essential thoughts and exercises from two webinars on Eye Eurythmy Therapy, which is so needed when working with technology.

Thank you to Andrea and Jolanda for your reports, which give pictures of the good work of colleagues. Please give attention to the Notice (on page 29) for Therapeutic Colleagues who use the AnthroMed label. The Financial Report shows that ATHENA is solvent. Board members are actively moving us forward into the future!

May the light and warmth of so many good-hearted people with love and courage continue to bring healing into the world.

Warm regards,
Maria Ver Eecke, TE

ATHENA FINANCIAL REPORT
 JANUARY 1, 2021 – October 15, 2021
 MAIN (Regular) ACCOUNT

BALANCE on January 1, 2021		\$ 15,507.35
	INCOME	
ATHENA Membership Dues	\$3,530.00	
AHA Dues	670.00	
IKAM Dues	670.00	
AnthroMed Dues	230.00	
Donations, general	590.00	
Webinar fees	665.00	
<u>Other (for brochures)</u>	<u>43.50</u>	
Total Income		\$ 6,398.50
	EXPENSES	
Bank, Wire & exchange fees	42.78	
Postage	30.71	
Website	53.97	
ZOOM membership fee	112.42	
AHA Dues for 2020 and 2021	1,250.00	
IKAM Dues for 2021	550.00	
AnthroMed dues for 2021	200.00	
Spring and Fall Newsletters	3,458.08	
<u>Transfer to Grant account for ACA fund</u>	<u>2,000.00</u>	
<u>Other (to Norman Kingeter; \$50 to Patricia Campben)</u>	<u>354.99</u>	
Total Expenses		\$ 8,052.95
Difference between Income and Expenses		\$ 345.55
BALANCE (as of 10/15/21]		\$13,852.90

GRANT ACCOUNT

BEGINNING BALANCE as of January 1, 2021		\$25,632.17
	INCOME	
Adult Client Assistance (ACA) fund	\$ 2,500.00	
ATHENA discretionary fund [10/4/21] (for Research projects)	\$ 500.00	
CNF donations	\$ 175.00	
TEEF donations	\$ 174.96	
<u>WEF grant</u>	<u>\$15,000.00</u>	
TOTAL INCOME	\$18,349.96	
	EXPENDITURES	
WEF Grant XIX 2020-2021 fund: Ed wrk	\$ 1,300.00	
WEF Grant XIX 2020-2021 fund: Es.prog support	\$ 9,000.00	
WEF Grant XIX 2020-2021 fund: Prof Devel	\$ 975.00	
TEEF funds granted	\$ 600.00	
ATHENA discretionary (for case vignette to TE student)	\$ 50.00	
<u>Fiscal agent fee to AHA</u>	<u>\$ 375.00</u>	
TOTAL EXPENSE	\$ 12,300.00	
Difference between income and expenses =		\$ 6,049.96

Balance remaining in Grant Account [as of 10/15/21]

\$31,682.13

Composed of:

WEF Grant XIX 2020-2021 funds available		\$14,649.34
ATHENA (discretionary) funds		\$ 3,333.03
Children in Need Fund (CNF)		\$ 3,212.80
TEEF		\$ 7,986.96
ACA		\$ 2,500.00



100 years Eurythmy Therapy

OVERVIEW OF THE YEAR (AUGUST 2020-JULY 2021) FOR THE ANNUAL GENERAL MEETING

MARY BRIAN

This period covered the 100th Anniversary of Anthroposophical Medicine (2020) and Therapeutic Eurythmy (April 12, 2021). Starting in early Spring 2020, we were also under the restricting influence of the Covid-19 pandemic. Cosmically, December 20, 2020 was a Saturn-Jupiter Conjunction in Sagittarius, squared to Mars.

August 2020

> In an online “Member Check-In” on August 9, therapeutic eurythmists shared supportive ideas of how to practice during the pandemic.

> On August 22, we celebrated (early) the 100-year birthday of therapeutic eurythmy in a well-attended ATHENA Open House. This featured a talk by Dr. Michaela Gloeckler entitled, “Eurythmy Therapy and the Seven Life Processes. How the Life Processes are Working with the Invisible Man Within Us.”

A history of the six first therapeutic eurythmists, prepared by Miyoung, shed light on our origins.

[Youtube.com/c/AthenaMembership/](https://www.youtube.com/c/AthenaMembership/)

(Also see “Recordings” for reviews the Open House, sent as email on August 26.)

Fall 2020 and Spring 2021

Our eurythmy therapy practices/school programmes were extremely affected by Covid-19 restrictive measures. Many Waldorf schools had to close, at least for a few months, plus we could not be within several meters of another. We moved online to Zoom!

> The Therapeutic Eurythmy Emergency Fund (TEEF) was created by several ATHENA members in response to an idea by Andrea and Frank Preiss, to aid members in acute situations. The TEEF is now administered by Michael Hughes, Barbara Neumann, and Alice Stamm.

> The Rudolf Steiner Charitable Trust (RSCT) was initiated with funds procured by Michael Hughes so that twelve ATHENA members could receive funding for research articles, to be published in ATHENA newsletters.

> The ATHENA XIX WEF Funds had to be used creatively, sometimes outside of school settings when schools were closed (Cat.2). Some funds needed to be returned. Closing dates were extended to end of 2021 calendar year. Professional Development Opportunities (Category 4) were expanded to cover “Teach the Teachers” (March 6) and a \$75 incentive for writing a Case Vignette.

On November 22, 2020, a Zoom Webinar, Addressing the Effects of Increased Screen Usage with Focus on the Eyes was held with presenters Alice Stamm, Barbara Brette-Mills, and Linda Larson. The many helpful comments and exercises were described and sent to members on Dec.1, 2020. Linda has documented her contributions in the ATHENA Newsletter, Spring 2021.

2021

The Board reviewed the Association’s By-Laws. ATHENA membership dues now run from January 1 to December 31.

> IKAM sent us a new 100-year Logo.

February 7 and March 14, Online Therapeutic Eurythmy Tone Webinars

In the first webinar, Mary Ruud gave an Introduction, and then Raven Garland demonstrated the musical cross of the tones: C, vertically above/below, and F, G, horizontal; then the intervals.

In the second webinar, Mary spoke of the enlivening forces of the descending seventh interval, the sequence seventh—prime—third, and the major/minor chords. Raven continued with melody, pitch and breath, and demonstrated some therapeutic pitch exercises. There were many wonderful contributions from participants, including a description from Andrea Preiss of the “Listening Space Therapy” developed by Susanne Mueller-Wiedemann and a “question-reponse” musical interval exercise that Bonnie Maffei experienced with Eva Marie Rascher at Ringwood in the 1970’s. You can read about this in the article in the Athena Newsletter, Spring 2021.

IKAM sent out a format for Case Vignettes, and requested that therapeutic eurythmists write up case studies. Several examples of Case Vignettes were published in the Spring 2021 ATHENA Newsletter.

A new English translation of the book *Therapeutic Eurythmy for the Eyes* (Daniela Armstrong with Ilse Knauer) was published by Mercury Press, Spring Valley, NY.

We were happy to welcome Raven Garland as new Membership Secretary! She was able to work and learn alongside Miyoung until the Annual General Meeting in July.

Spring, 2021

The ATHENA Spring 2021 Newsletter celebrated 100-years of Therapeutic Eurythmy.

Due to Covid, The World Eurythmy Conference was held online in April, 2021.

On May 16, IKAM held an online meeting to discuss Post-Covid Syndrome. Notes will be sent to members.

June 2021

The First Eye Webinar with Barbara Bresette-Mills was held on June 13. Barbara explained that TE exercises do not work directly on the eyes, rather they work with the etheric of the whole body. The exercises were often very gentle (eg. an expansion/ contraction with “blue-ish” hands) and included various rod and rhythmical feet exercises. After a long “warm-up” that relaxed us into the body and breathing, we started on exercises from Daniela Armstrong’s newly translated book, *Therapeutic Eurythmy for the Eyes* (which participants were offered gratis as part of the course).

Barbara’s second Eye Webinar was held on October 10, 2021. [See her report on page .]

On June 16, Dr. Adam Blanning joined ATHENA Board members for a very illuminating online conversation. It was interesting to note that the WHO recognizes the Therapeutic Eurythmy Training. We spoke of the challenge, after 3x the 33 1/3rd year rhythm, of needing to find new ways of working, often without an anthroposophical doctor. We basically need the medical diagnosis. We explored ways to bring “more momentum” to our work.

On Wednesday, August 11, there was an online meeting with Adam Blanning and all ATHENA members.

The Therapeutic Eurythmy Dental Conference with Mareike Kaiser and Dr. Claus Haupt (planned for July 2021) had to be postponed again until summer 2022.

Covid restrictions are just starting to ease now in June and July 2021, however the future is still uncertain.

We were sad to hear of the passing of Heidi Haffner Finser (April 7, 2021) and Johanna Rohde. Johanna passed over the threshold on Whitsunday, May 23, 2021.

Respectfully submitted,
Mary Brian, Corresponding Secretary

From Time of Decision with Rudolf Steiner *Friedrich Hiebel*

“It is quite understandable, Rudolf Steiner explained, that today’s science cannot grasp any direct relationship between the soul-spiritual element and the physically living one since the concept of physical corporeality is oriented exclusively to ossified, dead matter. However, if we perceive in the body not only the solid element, but also the fluid and aeriform ones, which carry our warmth being, then we reach a conceptual dimension where it makes sense that our will nature intervenes directly in the warmth processes and from there affects the body’s other states.”

(Translated by Maria St. Goar,
Anthroposophic Press, Hudson, NY)

EXPLORING THE RELATIONSHIP OF THE ETHER AND ASTRAL BODIES IN THE FOUR-FOLD HUMAN BEING

JOHANNA ROHDE

For the purposes of this writing, there will be an attempt to explore and identify the relationship and manifestation between the ether and astral bodies in working out of Therapeutic Eurythmy; this will be the focus. Of course the other two bodies, the physical body and ego organization complete the four-foldness of the human being; but for now they shall be placed as pillars on either side of the ether and astral bodies.

After the initial intake conversation with a parent, a teacher, a doctor or a client, the therapeutic eurythmist can form a picture of the individual in preparation for the upcoming block of therapeutic eurythmy guided by the information, possible diagnosis, concerns, and perhaps frustrations that are being conveyed. One feels ‘entrusted’ through this process of introduction and sharing; this ‘entrusting’ is an essential first step toward supporting a healing process.

Then, in the moment of meeting in the therapeutic setting, all of the information gathered from the intake can fall away, can be let go. This individual stands before one in the present moment. Inwardly, one can quietly, tentatively, ask the question, “Who are you?” or “What are your intentions and striving in this lifetime?” It may be more subtle a question. I believe that such questions, if they are sincere and arise out of the place of the heart also build trust, even when not spoken aloud.

So it is not the intention of the intake inquiry to determine what’s wrong, what ‘needs fixing,’ but to provide a first opportunity to offer a foundation for asking questions. The ‘question’ opens the door to a becoming—this is always in the process of becoming—not assuming a fixed preconceived destiny-solution.

There is also a more universal question that stands parallel to these more personal individualized questions—a question having an archetypical quality: What is ‘wellness’? To be in ‘wellness’? To be ‘well in one’s being’? And how does it manifest? In vitality? In endurance? In resilience? In a robustness? The four lower senses give us a hint—how comfortable am I ‘in my skin’? Is my well-being in harmony with the outer world?

Consider two paintings: Raphael’s “Sistine Madonna” and Gruenawald’s “Temptation of St Anthony” (part of the Isenheim Alter in Colmar, France). Placed side by side, one could say they express extremes, so totally opposite in nature:

serenity and peace vs. anguish and despair;
stillness as opposed to chaotic dissonance;
Cosmic World Order...

or lawless, destructive disregard, mockery;
beauty and grace, or terror.

[See images on inner back cover.]

When a painter is able to capture the essence of a living force within the painting (as say, the Greeks did with their statues and reliefs), he or she is obliged to struggle with light and color in order to achieve this through the pigments. Consider the countenance of the Mother and Child in the Raphael painting, none of the colors radiating through the countenance of the mother or Child can be found in the two color spectrums. If we give this 'color' a name we might say 'peach blossom' or 'pur pur' or 'incarnata' (from the Latin, 'to make real').

As therapeutic eurythmists, this is what we strive to achieve with our clients, be they children or adults—to allow the sound and gesture to lead to a manifestation of 'incarnata'. While we may easily relate to the four bodies of the human being as separate entities, it is to the fluid, moving exchange between the ether and astral that often draws our attention as therapeutic eurythmists. And we are challenged to engage intuitively in response to the phenomena before us.

We behold an inter-penetration between them; one may predominate or even overpower the other.

Examples:

The astral body bears down (intrudes) upon the ether body.

> Is this because the ether body is already constitutionally weak, fragile?

> Or is the astral body 'larger' than what the healthy ether body can accommodate?

The ether body, abundant with life forces overpowers the astral body.

> Is this because the astral body is weak, fragile?

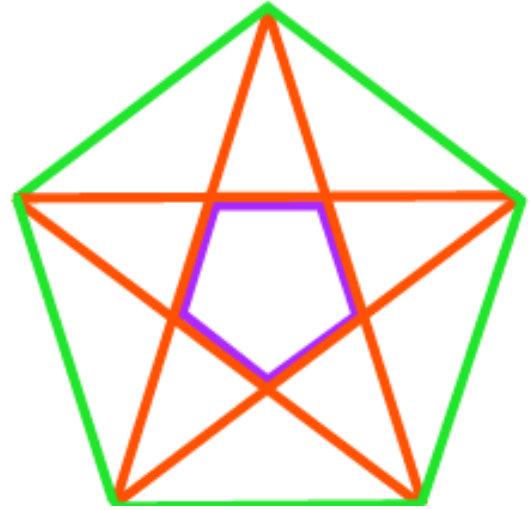
> Or despite a harmonious astral body, the ether body is not sufficiently contained within its perimeters?

To reestablish an equilibrium between the two there is the option to strengthen the weaker of the two in order to meet what's coming...or to temper the stronger, overpowering one.

The astral body, manifesting itself through movement, breathing and awakening consciousness, will respond to archetypal forms, such as expansion/contraction, inward/outward moving spirals, and musical elements—pitch, melody, major/minor, concordance, rhythm, etc.



The ether body will manifest over-abundance, pervasive in the environment, and needs be contained through form and structure: Moving geometric forms, walking rhythms, concentration exercises, etc.



These approaches to re-establish equilibrium are the preparation for introducing the pure therapeutic eurythmy exercises—the Large Vowels, for example, or any combination of vowel/consonant, or vowels only or consonants only. Here an intensification of movement, sounding or intoning them can be applied.

Now these engagements will be supported by the physical body and the ego organization. It may be that the ego 'bypasses' the astral body, to come to the support of the ether body. Or, the physical body becomes the instrument on which the astral body can engage in the musical elements—rhythm, melody, etc.

The initial preparation in coming ultimately to the essence and core of the therapeutic eurythmy sessions is dependent on being open to the question, listening actively to the sources of intuition and remaining ever vigilant to the potential manifestation of the 'incarnata' that is, ever mindful of seeing that whole, healthy individual being well.



Therapeutic Eurythmist Johanna Charlotte Rohde
August 6, 1945 – May 23, 2001

In Memoriam for Johanna was published
in the EANA Newsletter, Autumn 2021, www.eana.org.

THE UPRIGHT HUMAN BEING AND HIP JOINT ARTHROSIS

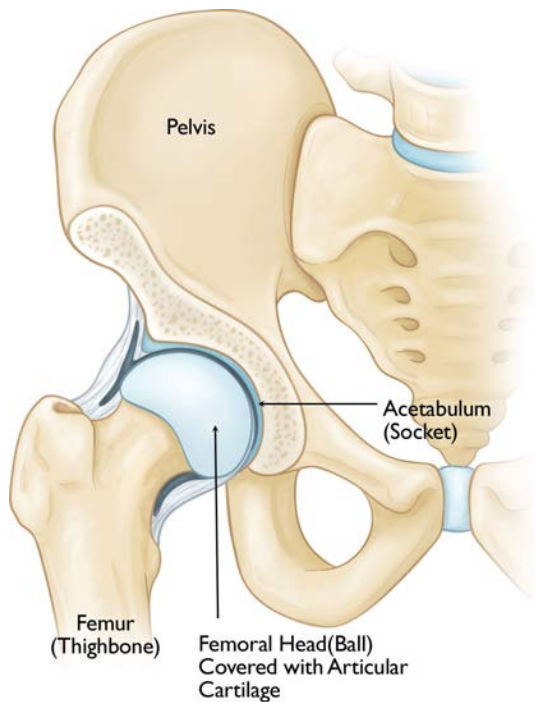
Mary Brian, TE

INTRODUCTION

It is fascinating to experience the life-energy in how people walk and move. Even an indistinct form coming out of the distance announces its place in the universal human progression from youth to age. Instinctively, we recognize the light bouncy step of the child, head and body turning to follow any interesting sight, or the heavy shuffling gait of the older person, just intent on getting there.

Even those who have had a physically active lifestyle, reach their seventies and eighties. I myself am increasingly aware of friends undergoing hip replacements and how this changes their lives. Out come the walkers and canes, and no more hikes up mountains. This research paper is an attempt to gain some clarity as to therapeutic eurythmy interventions that can help people before they reach this stage.

DIAGRAM OF HEALTHY HIP JOINT



The hip is a ball-and-socket joint — the “ball” is the top of the thigh bone, and it sits in a “socket” that is formed by part of the pelvic bone.

The femoral head (ball) is the top of the femur (thigh bone) and the acetabulum (part of the pelvis) is the socket. These surfaces are both covered by articular cartilage, which is a specialised lining allowing smooth pain free motion of the joint. Damage to this lining results in arthritis.

The joint is lined by a specialised synovial layer, which secretes fluid helping with lubrication. Inflammation of this layer is called inflammatory arthritis the most common of

which is rheumatoid arthritis. The labrum is a specialised structure adding to stability of the joint. Damage to this structure can result in catching and pain in the joint. The capsule surrounds the synovium stabilising the joint.¹

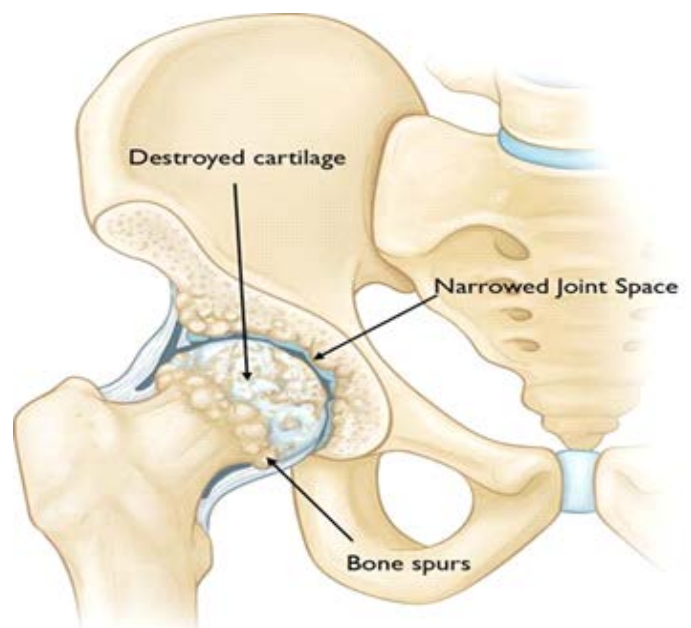
“Osteoarthritis” refers to inflammation of the joint while “osteoarthritis” refers to degeneration of the joint.

Osteoarthritis (OA) can affect any joint in the body, particularly knees and hips which bear a large part of the body’s weight. A slippery tissue called cartilage covers the bone surface of the hip’s ball and socket, cushioning the joint and creating a low-friction environment so one can move easily and without pain. However misalignments, incorrect loads or injuries gradually wear out this cartilage as we age. In the advanced stage, this means that bone rubs against bone resulting in stiffness, inflammation, pain, swelling, and lack of mobility. The bone may become pitted and rough or develop bone spurs. The allopathic treatment for this ensuing hip joint arthrosis (coxarthrosis) often leads to surgical hip replacement.²

Dr. Adam Blanning indicates that “anthroposophically, we could say that hip arthrosis is a loss of etheric forces, a kind of over accentuation of a nerve-sense activity, which happens with time, injury and age.”

Note: “Rheumatoid arthritis is quite different. There is similar inflammation and destruction of healthy joint structure, but it comes from unguided metabolic forces creating inflammation (via an autoimmune process) which attack and breakdown cartilage. So this is a metabolic-limb process that is excessive (meaning too much digesting and breaking down), which is in the wrong place (in the joints, instead of in the gut). RA can also happen much earlier in life, such as juvenile rheumatoid arthritis.”³

DIAGRAM OF HIP OSTEOARTHROSIS



WHAT CAN WE DO TO PREVENT HIP ARTHROSIS?

The first line of defense is to notice and try to *amend any postural imbalances* that put undue strain on the hip joints. Apparently hip arthrosis, that announces itself in our sixties and seventies, likely has its beginning at around age thirty-five or even earlier. This is when we should be taking measures to correct imbalances in posture and movement, yet we are generally unaware at this stage of any problem. Signs can be seen from the outside however. For example, it is obvious to a eurythmy therapist when a young student raises the copper rod upwards in the seven-fold exercise if one side is higher than the other. This could mean that the shoulders, or perhaps the hips, are uneven. It is also obvious when a child moves backwards if his feet “criss-cross” (hips turn out) or if he veers to one side (perhaps scoliosis). A child may make one side of a horizontal lemniscate form larger than the other, exposing an asymmetry. We see how a child stands upright in the I A O exercise. There is so much that a therapeutic eurythmist could be doing in the Waldorf school to help these children come to a more balanced uprightness!⁴

Take care of the feet. Keep feet warm and flexible! Stretch and curl the toes. Wear proper footwear; if necessary wear orthotics. Walk barefoot in the grass and sand. Rudolf Steiner often prescribed “writing with the feet” for young children. This is also of great benefit for adults! Be aware of any build up of tough dead skin on the outside/pad of the big toe as well as the slow development of bunions: these can indicate uneven distribution of weight coming from the hips or spine.

Sitting on a big rubber ball is helpful to maintain hip flexor/ spine flexibility. I could imagine that a balance board may also be of use.

It is very important to *move and exercise!* For those with joint pain it can be especially difficult. But the benefits of exercise when you have arthritis are clear: Research shows regular moderate exercise helps maintain joint function while reducing pain and fatigue and relieving stiffness. Exercise also helps to enhance balance, boost energy, improve sleep, and control weight. In people with mild to moderate hip OA, a study published in the *Annals of the Rheumatic Diseases* found those who exercised for one hour at least twice a week for 12 weeks were 44 percent less likely to need hip replacement surgery six years later, compared with those who did not exercise.⁵

The normal movement therapies for hip problems involve stretching and strengthening exercises and include physiotherapy, water aerobics, swimming, cycling on a stationary bicycle, somatics, yoga, and tai chi. Yoga can provide gentle stretches for increased flexibility and tai chi moves in the etheric, as does therapeutic eurythmy. Therapeutic eurythmy however strives as well to harmonize the etheric, astral, and ego with the physical body.

Physical exercises for the hips are myriad on the internet. In looking through these exercises, I could see how the eurythmy movements were sometimes similar, yet more flowing, holistic, and not exerting physical pressure. Here are

DEVELOPMENT OF BONE OUT OF CARTILAGE

Dr. Julia Bort gives an inspiring imagination of the cartilage we find in the region of the unborn embryo. The watery substance surrounding the cartilage is filled with fine threads, like a watery web thickened out of light. As an island born out of the watery, in the middle swim the cartilage cells. The O vowel is related to the soul, lifting itself out of the watery, forming itself in wisdom.

O to U: Cartilage has to offer itself to hardening of bone. That which one experiences in the soul when one moves from a eurythmic O to U, we find again in the depths where our body is built. Cartilage becoming bone: The randomly laid down cells in the region of the joint head order themselves into rows, in the rounded directions of the “ball” that will form. Here reign still the cosmic forces (O); the shaft of the bone must later align itself in the direction of earth gravity (U) From the outer border of the developing bone a blood-rich tissue pushes into the cartilage tissue. It bursts the cartilage capsules and dissolves the basic substance of the cartilage. Out of this blood-rich new tissue and the dissolved sacrificed cartilage, is then formed the bone.

What happens in the depths of the bodily organization to give to man a strong supportive structure that he will need in earth life, must one also do in consciousness, as a free deed. What is light-filled, but egotistical, self-contained wisdom in the consciousness soul must – through the strength of its own Ich, which has taken the Christ into itself – offer itself up, be shattered, just as the O is broken through to become the U. The soul of man must take the way deep under into the earth, where it meets death and then rises up into the spiritual world.¹⁰

The “O” gives a boundary and encloses our own inner space. “It also is a question of space, what happens to the inner space in the joints. Maybe one can then also ask oneself : “In getting older we have to find a new space for ourselves, where is our place or space?” or “Can I honour my inner space?”¹¹

INTERPLAY OF EGO/ASTRAL/ETHERIC/PHYSICAL in ARTHROSES AND HIP ARTHROSIS

Dr. M. Kirkchner-Bockholt writes that in the joints, there is a constant reciprocal interplay between the astral and etheric bodies. “In most cases of arthroses there is already a constitutional weakness of the etheric body and frequently the way has been paved for the illness long beforehand by mental strain. Deep-seated sorrow, worry and shock result in the astral body encroaching too far and are the causes of arthroses later on.”¹²

Another way of putting it from a University study: “Osteoarthritis develops, when the physical and life being (etheric) is weakened in the joint(s), the sense being (astral) increases its activity causing additional tension and pain, while the individual organisation (ego) deteriorates and withdraws allowing excessive degeneration to continue

unmanaged.”¹³ (ego=heat, pain=astral, swelling=etheric)¹⁴

General Indication: “Osteoarthritis is a degenerating condition so anything that brings overall etheric vitality and warmth will be good. I think that you can safely work with the condition even if there is some discomfort, and monitor whether the person feels better or worse in the days after doing eurythmy.”¹⁵

CONSONANTS

If we want to work on the digestion we appeal to the consonantal forces (together with their respective jumps) in the elements – in solid matter, in the watery, in the airy, and in the warmth elements.

“For variations in the bodily structure, deformities, postural defects, paralysis, etc. the twelve kinds of cosmic formative forces of the constellations (Zodiac) give us guidance – especially as regards the actual region of the body.”¹⁶ (eg. If the arthrosis begins in the knees, then we do lots of “L”: the sound related to Capricorn, the corresponding bodily zodiac sign). (However, no L or S if there is inflammation.)

The whole etheric organism always does the sound as well, even if the movement is carried out by the little finger only.¹⁷ Nevertheless, the exercises do change according to whether attention has been directed towards the effect of the consonants on the digestion or on the (cosmic) form element. I would interpret this to mean that for osteoarthritis, one would direct attention towards the cosmic (zodiacal) form element.

Libra (Consonant Ts), balancing between gravity and levity

The zodiacal gesture for the hips is Libra, the balancing between gravity and levity. The arms in this Libra gesture meet in front at the same level as the crossing point in “devotion.” Opposite this, in the back, is the “Siegfried’s Punkt” or “Ich Punkt” (Ego point). To live into this Libra imagination, colour and gesture are a good beginning for working with the hips. The corresponding sound is “Ts” (or “C”).

Ts D U (each sound 3x)

(The U is a “bundling” of warmth and light. Bring legs and feet together. Start with arms horizontally out to sides, and bring arms downwards while going up on toes. Finish with hands at sides, feet resting on the floor.)

This exercise works to bring the light and warmth forces into the darkness and gravity. It is helpful for lightening the load on the hips and stabilizing them. It may be beneficial to start this sequence with Sagittal L, for warming up and loosening.¹⁸

INDICATIONS FOR ARTHROSES

Dr. Kirchner-Bockholt: “With inflammatory deformations (arthroses) it will be a matter of doing vowels, especially “O” to form new cartilage, and “U” when there are defects in the

bones. But the vowel exercises must always be prepared for with consonants when organic deformations are already there. We get such exercises as L R S O or L O R O S O.”¹⁹

To summarize:

Consonants for deformations, vowels for rebuilding.

Dissolve with consonants, form with vowels.²⁰

This indication raises the following questions:

1. Is this indicated more for rheumatoid induced arthrosis or for osteoarthritis? Or is this indication for both these conditions?

2. If this is indeed an indication for osteoarthritis, HOW is one to do the sounds? A gentle O or U, or a vigorous stretching “Sun O” or “Clam O” (as given for muscular arthritis)? Similarly, should the consonants be done quietly or vigorously (with metabolic jumps)?

Perhaps here one should read the patient and not the book!

EXERCISES FOR COX (HIP)ARTHROSIS

LRS LMS

These sounds are practiced in various ways:

— In sitting, small gestures with the arms, or larger arm gestures involving rocking forward and back with the hips.

— Sitting or standing, with the feet.

— Standing, L both horizontally and vertically with knees bent.

— Standing with a chair for support, S and R are good with the legs in walking.

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Some examples:

— *LRS with the leg itself*, while standing and holding onto chair for balance, L slightly behind, into R level with standing foot and S starting from where R ends going backward, behind.

This sequence really helps.

I would be careful of jumping, as you don’t want to damage the joint. Let the sounds work.²¹

LRS O in sitting

L — Start from behind, in the region of the kidneys, opening flattish in front, warming over the legs and knees. Sense a countermovement in the back.

R — with the hips and low arms.

S — starting from behind at chair level, moving a little up the spine, then around the sides of the hips, curving to insides of thighs, then off to the outside of the knees.

O — Form the colours of the O gesture with the arms around the hips. Live into the warmth of the red, the “presentness” of greenish-yellow, and the calm protectiveness of blue. This generates warmth and nourishment in the hip area.²²

Form in Space

“*Rainbow Arch*”: Imagine a curved arch oriented forward in space. Walk around this forward curve, with body and feet always facing frontally. For the first half, the outer foot

always crosses in front. At the half-way point, it changes, and the original front foot now crosses behind (for pain in hips).

“*Rainbow Arch with R*”: With R, move similarly forward-oriented half circle curve. First half of curve: do the R gesture forwards, change at top of curve and then do the R gesture backwards for the second part of the curve.

For pain, *LM S*: Therapist does this over painful area of patient.²³

LBS, also *LIBISI*²⁴

(The sound sequences are given, but not the indication of how to move the sounds.)

One possible interpretation.²⁵

Stand:

L — low around hips to front, forwards and horizontally back around sides, or Sagittal L.

B — arms close, no bend in knees

S — start arm gesture at top and move downwards, end with hands out to back.

I — narrow upwards/downwards stretched arms, close to body, hands knife-like with fingers tightly together, palms facing body. Alternate arms by stretching out to sides and around.

I — with feet in clock directions as in Large I exercise.

U-L, U-I, U-O-L

One interpretation.²⁶

Stand, U: arms start U-like at hips and go downwards, press against legs

L: start with hands behind the hips and circle the L around the hips so it comes in front. (In sitting, arms could move the L forward, then back, over the thighs.) Or Sagittal L.

U-I

U-O-L: O coming from behind and around hips, close low in front

Other Exercises for problems with lower back and hips

From *The Therapeutic Eurythmy Training in Great Britain*, 2005

Sitting:

Low M arms (moving together) by hips, forwards (bending a little forwards) and back (spine more upright).

M arms, both forwards at mid-level with extension of M leg (countermovement in back), then back, alternating legs.

Sit on big rubber ball (Suggestion from Christine Runge, Massage Therapist).

Standing:

Sagittal (Scoliosis) L: narrow in front (like a bicycle wheel) with backs of hands together as move forwards. Feel countermovement in back.

Low M arms, forwards and back in standing. Legs are a bit bent, one foot slightly in front of other. Change feet.

MI in standing. Low M arms, forwards and back. Legs/feet are as above. On backwards M arm movement, hands rise to

hip level and one stands up straight.

Big U

Walking:

Low M arms with walking (rocking step).

M I, stepping exercise. Low M arms move forwards as right foot steps forwards. Then stand and bring both low M arms back, hands rise to stop higher at hip level, back straightens (I). Repeat with left foot stepping forward.

TONE EURYTHMY THERAPY

In *Tone Eurythmy Therapy*²⁷ (Lea van der Pals, Annemarie Baeschlin) Chapter 9 is about “Mineral Deposits” and includes arthritis. With these exercises “...we address mainly the physical form in its left-and-right dimension, the aim being to bring this dimension to experience.” All the exercises deal with changes from one side to the other, thus enlivening the I in between.

Stepping the beat: “With resolution, we take hold of the human figure as if from outside and place it in space to the right and to the left...we let awareness of self in the I act into the skeletal structure, which we use as our instrument, as if from outside.”

The bar line stops all for an instant: “It needs maximum concentration and presence in mind and spirit to come truly awake with this ‘death’. We can then send the ‘strength of fire’ we have gained into the bone.”

Major and Minor Triads and Directions in Space: In moving from right to left with the major and minor triads, one brings warmth to the human form.

Changing Tempo: To express the transition from slow to quick tempo we ‘literally have to shift the body suddenly to the right’ and ‘turn the head to right forward’. To change from quick to slow tempo we have to ‘give the body a bias to the left’ and ‘turn the head to left behind’. (*Eurythmy as Visible Singing*).

Intervals: Starting from the keynote the interval of the second goes up to the right, then from the keynote again it is mirrored downwards to the left. And so, progressively the intervals grow larger, always mirrored in a similar way. Again, the alternating side to side movement goes through the center each time. As the intervals rise in pitch they move into the sphere of light; as the intervals descend they enter into the sentience of warmth.

“The healing element lies in the freedom of the creative movement which we need to gain for ourselves again and again in the inaudible ‘in between’.”

There is no mention of doing intervals with the legs, although Chapter 1 there are exercises for rheumatic illnesses.

CASE STUDIES

Here are some examples of how experienced therapeutic eurythmists approach hip problems. (These are not formulas, but rather exercises that have had positive outcomes.) Also

included are some studies from *Bibliographie Heileurythmie, Veröffentlichunge*.

*Osteoarthritis in the hips*²⁸

Preparation: M with the back (in sitting)

O L O R O S O and M

“Clam” O

Consonants: Start by making L small, innerly in and around the hips, R and S with the legs and accompaniment of the hips, sitting.

Goal: when possible, is to stand and make large metabolic consonant gestures, with arms and legs. Patients do this first thing in the morning. Good results are reported.

*Pain in the Hips*²⁹

Start with the threefold walking where you place the foot at the same time as the other lifts, feeling the roundness in the hip/femur. This makes the movement smoother and lighter.

C (Ts) and D, and a few times the I

LMRS with the big O:

L low with rocking steps, L around the hip

M with counter-movements in the lower back (stepping forward)

R

S standing or moving forwards and back

(Then if person is not in pain, do these consonants again, but this time metabolically with arms, legs, and jumps if possible.)

If the O with bending over is too far to stretch and too painful for the patient, finish with the “Big O” exercise with the background idea of O helping the joints’ fluidity and inner space. Do not overdo it. Keep the sessions short enough that the patient does not experience pain (also on the next day.)

*Fractured hip*³⁰

Start with the therapy right away.

Primarily, C (Ts) and D, done very symmetrically, working with the levity and gravity, coming up onto the toes and down again. Keep the background of the zodiac quality of Libra.

M walking and Large U.

After several months, an MRI scan showed a complete healing (without surgery). Rhythmic massage also proved helpful.

*Coxarthrosis (Hip)*³¹

Medical diagnosis: hip arthrosis on both sides as well as numerous other internal problems (also osteoporosis, sclerosis to the left, knee arthrosis on both sides).

I think speech or I A O

Walking, Big U exercise, O L O R O M, L R M

Large I exercise and C, D for back problems

Preparation for the anesthetic:

I think speech, just in the imagination.

After the operation (hip replacement): L and M around the knees and hips, U in lying down without any outer movement

*After Total Hip Replacement*³²

(Many other health concerns, including Parkinson’s)

Sit, later stand.

Begin with A, U, and I...later E and O.

By the end, Large A, U, E, O, I.

Therapeutic Eurythmy was done for three weeks, 5-6x/week, plus the patient (60-year-old woman) practiced on her own. Sessions were initially 30 minutes, increasing to 60-70 minutes. The patient also received baths. The TE exercises led to less pain, improvement in balance and overall more fluidity in movement. By dismissal, the patient could walk without a stick and care for herself at home.

*Exercises for after Anesthetic of Surgery*³³

Based on TE with more than 60 geriatric patients over a period of 24 years in the Filderklinik.

Goals: 1. To help the body adjust to a foreign implant

2. To support etheric upbuilding (circulation, pulse/breath frequency, digestion (in case of stomach procedures)

3. To “interest” the astral body and I in the forming and rhythmic working of the etheric body.

It was important to care for and lighten the anxious soul mood and slightly confused state of the patients, and to awaken again their hope and joy in life.

Depending on the condition of the patient after the operation, there were three stages with consequences for treatment and choice of TE sounds.

A. The unconscious patient who had to be fully led (same treatment as B.).

B. The patient in a state of passive receptivity: A special M exercise served for the patient to take hold of the whole “gestalt” while lying down.

As a foundation of bodily orientation: Contraction/Expansion, A-U, E, B and I.

C. Clearly conscious patient who must be led to his own activity.

For perception of body symmetry: Vowels, I and U.

Further exercises suited to the patient’s condition.

Mary Brian serves on the ATHENA Board as Corresponding Secretary and she is a member of AnthroMed®. Mary lives in Cowichan Bay, British Columbia, Canada.

Her webiste, Movement Towards Wholeness, may be found at marybrian.net.

APPENDIX

Some Preventative Remedies for Hip Arthrosis

It is important to find a doctor who can prescribe effective medications.

For example, correctly dosed **mistletoe (viscum)** in combination with the potentized organ preparation can

counteract degeneration and ward off a hip replacement for years. Incipient osteoarthritis with morning stiffness and coldness in relatively young patients can be helped with nightly application of Viscum Mali 5% Ointment, Weleda, or Viscum Mali e planta total 3% Unguentum, Wala for a month or two in the cool seasons of the year.

If several joints are affected and there is a general weakness in the warmth organization, one would consider oil dispersion baths with the Werner Junge apparatus and Viscum Mali ex herba W 5% Oleum Wala. If one starts treatment in good time, it is possible to reverse the whole process. [1]

Dr. Markus Sommer has had good success with a patent with osteoarthritis of the hip joint. The older woman experienced severe pain in her left hip made walking difficult. Dr Sommer prescribed the following medications to counter the painful inflammation and to delay the degenerative process: Cartilago/Mandragora comp. (Wala), Articulatio coxae Gl 6x (Wala), Stannum met. 6x trit. (Weleda), Mandragora 5x, Antimony 6x, Betiila e fol. 5x. [2]

Dr. Hermfried Kunze has found it effective to treat joints according to their zodiacal sign. He prescribes Aurum for all joint problems (where two joints meet, enveloped in a capsule, they are like “peripheral hearts”= sun) and Stannum (synovial fluid belongs to the liver’s sphere of activity, the fluid...also cartilage...thus tin), then for the hip joint, Calc.carb is related to Libra and Conchae because the hip is part of the metabolic region. [3]

Ginger is a significant external application for chronic inflammatory conations such as osteoarthritis because it activates and strengthens weakened physical and life processes in the limb metabolic regions.[4] Ginger wraps are helpful, as are fenugreek wraps.[5]

The kidneys are considered very important metabolic organs in managing arthritis symptoms primarily due to their involvement in the movement of the blood and the assimilation and excretion of minerals in the body fluids. Typically in osteoarthritis, external treatments are selected to re-enliven and stimulate the metabolic region, such as warm sulphur baths and ginger compresses over the kidneys.



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THE IMMUNE SYSTEM AND THERAPEUTIC EURYTHMY

ANDREA PREISS, TE

In a conference with Dr. Michaela Glöckler in Sacramento in 2016, Michaela presented this remarkable quote from one of her high school students, who answered the question what is life compared to death.

“All living beings need a sphere from which they live out of, as well as which they live for, and death is when a being has fallen out of its connection to this living sphere.” From a twelfth-grade student.

Maintaining life means being in communication, and our immune system is not only warding off strangers, but we are in constant exchange with our environment on many levels. Our immune system plays a role in *communication* in this exchange, along with the capacity of discernment.

During this time of the pandemic, many people have lost their living connection to a living sphere in various degrees. Depending on the level of isolation, people experience different levels of stress. Our immune systems are compromised due to social isolation, stress, irregular work and sleep schedules, lack of exercise, and overuse of electronic devices.

Warmth plays an important role in the effectiveness of our immune system. All of the phenomena described above have a cooling and hardening effect on the human beings on a soul and physiological level. Many other side effects, like the rise of domestic violence, depression and suicide are reported to be rising as well.

Nevertheless, social distancing in combination with specific hygiene protocols were measurements that have always been applied in pandemics and that seem to be effective for some time.

The Immune System

Scientists in our time look at smaller and smaller particles and microorganisms and the genetic structures of the DNA and RNA to find answers to the questions of the immune system or for the riddle of the human being in general

Let’s have a look at a different picture of the human being first to understand the working of therapeutic eurythmy

If we regard the human being not only as a working machine with lots of organs and particles, which are “programmed all by themselves” to function in a specific way, but human beings as spiritual individuals with individual tasks on earth, Anthroposophy, the philosophy or wisdom of the human being can enhance the picture tremendously.

Anthroposophy teaches us to look at the larger picture of the creation of the human being and helps us to understand that the function of an organ or a microorganism doesn’t come about magically by that organ or microorganism all by itself. It is orchestrated and ruled by wise spiritual forces and entities

that surround and penetrate these organs.

We must be quite clear about the fact that what we now recognize as man is a product of that long cosmic evolution which I have always synthesized as the Saturn-Sun-Moon – and Earth Evolution. The earth evolution is not yet completed. But let us be clear about what man owes to this Earth-evolution in the narrower sense, to the epoch, that is to say, which is subsequent to the evolution of old Moon. You see when you move your arms and stretch them out, when you move your fingers, when you carry out any kind of eternal movement, everything in your organism which enables you to move your arms and legs, your head, your lips and so on- and the forces upon which man's external movements depend, enter into the most inward part of the human organism – all this was vouchsafed to man by Earth-evolution in the narrower sense.

(R. Steiner, *Man as Symphony of the Creative Word*, Lecture 1, Nov. 9, 1923).

Steiner continues this lecture relating the development of our Metabolic-Limb System to the human development on old Moon, the Rhythmical System to the old Sun-evolution and the development of the Nerve-Sense System to the old Saturn evolution.

The human being has had many almost unfathomable “forms” and configurations in the course of time, and our physical body as it exists today appears to be a congealed form of living processes.

“Our pre-earthly existence thus becomes a body of forces that is active in us during our earthly existence.”

(R. Steiner, *The Invisible Human Being in Us*, p.3)

I would like to look at the immune system in relation to the insights that Rudolf Steiner gave us in the lecture of *The Invisible Man in Us*. Based on this understanding, I will try to elaborate the effects of the Immune Sequence in Eurythmy on our organism.

If we look at the human being in the moment of death, one could say the soul becomes free from the physical human being on the wings of the last breath. Not only the soul leaves the human being, but the ether body, the invisible entity that regulates our physiology during life even while we sleep, and is the carrier of our thoughts, becomes free. According to people sharing their near-death experiences and the knowledge of initiates, we see our whole entire life in living pictures for about three days after death after the ether body becomes free.

After this time, the soul rises further into the astral realm and expands while moving through all planetary spheres, meeting other souls and experiencing everything one did from the perspective of the other. This time is called the Kamaloka. After this time, which can take about the duration of sleep (30 years when one dies at age 90 during our earthly life, we reach the zodiacal realm where a whole other

transformation happens. There the human soul reaches the “midnight hour,” and we receive an impulse to return to the earth. The journey now begins to move backward through the planetary spheres, and the soul looks for a hereditary stream that matches the Karma of the individual and the ideal circumstances to fulfil the related tasks on earth.

In the pre-conceptual, pre-earthly condition, the human being “collects,” draws together forces, qualities and invisible substances out of the cosmos, from zodiacal and planetary realms in connection with karmic influences. The four ethers, which are cosmic warmth and love, the light-ether, streaming in from cosmic hierarchies, cosmic sounds of the planets and life forces are involved in this activity. They are creating organ imaginations, which are in constant movement while creating the future physical body.

Rudolf Steiner begins the lecture of *The Invisible Man within Us* with the following paragraphs:

“The physical organization” of the human being is prepared spiritually during the pre-earthly life. This spiritual organization is sent down before the human individuality actually enters into earthly existence.

The outwardly visible aspect of the “physical organization” consists of the embryonic membranes that envelop the human embryo during its development but are cast away as physical existence on leaving the maternal body: the chorion, allantois, amnion and yolk sac. In principle, this spiritual organization continues to be active throughout the entire physical life on earth, though no longer appearing in an outwardly visible manner. This pre-earthly organization is somewhat distinct in character from the body, soul and spirit of the human being during his physical earthly life, however.

We thus have an “invisible human being” within us and around us in a certain sense. This being manifests in our growth processes, in the daily restoration of our forces through nutrition as well as in our reproductive forces, i.e., in everything into which the earthly human being's conscious activity does not extend. Our pre-earthly existence thus becomes a body of forces that is active in us during our earthly existence but remains concealed behind the outer manifestation....”

Steiner then continues to look more detailed into the way in which this invisible human being penetrates the earthly human being.

Steiner describes these pre-earthly forces consisting of ego, astral body, ether body, and physical body. It penetrates the earthly human being after birth in the following way. The invisible man's physical organization is situated within the earthly physical organization, but it “only penetrates into the nutrition and growth processes, more precisely, everywhere that the metabolic-limb or “lower being” manifests in the human organization. Currents of forces proceed from the ego

organization into the astral, then into the etheric, and on into the physical organization. Then they spread out into the physical organization. ...This stream flows in the metabolic-limb organization, in the forces involved in external movement as well as in the internal movements that carry ingested food into the entire organization on up to the brain.....”

(R. Steiner, *The Invisible Man within Us*, p. 5)

Are these pre-earthly forces active in our immune system?

This pathway of the ego can be regarded as the blood pathway up to the senses and to the skin. It is an upbuilding, restorative stream. The working of the “physical organization” of the invisible man in the etheric of the visible human being can also be understood like an inner structure, like an inner orientation for the etheric forces of the human being. This is also the realm related to intuition, which we can enter through spiritual development and in creative processes. The deepest hidden places in our organization can give rise to the highest ideas and ideals.

The second stream of the ego of the invisible human being goes directly, unmediated to the nerve-sense organization; it is strongest in the head, permeates the earthly organism via the pathway of the nerves from above to below, and streams over the entire organism by way of the skin. This direct contact of the spirit, via the ego into the nerves has a slightly destructive effect on the organism.

The third way, in which the ego of the invisible human being permeates the earthly human being is through the breathing process when the ego flows through the astral body and enters the lungs via the air. Then the ego is mediated by the astral forces and has a less destructive quality than when it enters the human being directly via the nerves.

“The breathing process is confronted by a process in which the ego is only taken up after further strengthening itself by streaming through the etheric body. This restorative process, which cannot be traced by the usual physiology because it primarily takes place in the super-sensible sphere, is active in the pulse, where it is still outwardly perceptible. Not as strongly restorative as the direct metabolic process, this process encounters, to a certain degree, the destructive breathing process.”

(R. Steiner, *The Invisible Man within Us*,” p. 7)

We have three pathways of the ego of the “Invisible Human Being” to enter the visible human being.

Through the metabolic-limb system, where the ego is mediated through the astral, etheric and invisible physical body of the human being. It has an anabolic effect on the human being.

Through the brain and nerves, from where it permeates the body from above to below, spreading out over the skin. This stream has a catabolic, destructive effect on the organism.

Through the breathing process via the lungs, where it

is mediated by the astral body. This stream is met by the pulse, which carries upbuilding forces. So, this third place is the meeting place of the two streams of the ego where they work in a harmonizing way, mediating upbuilding and destructive qualities of the “upper” and “lower” streams.

This picture describes the human being as regulated by invisible forces (the invisible ego/astral/etheric/physical bodies) that penetrate our inner organs and interact in a rhythmical way to maintain homeostasis between upbuilding and down-breaking processes.

Furthermore, a constant interaction between our inner life and cosmic forces happens all the time, through movement, sense impressions, and breathing activity that streams rhythmically and unnoticed by our consciousness through the organism to create balance and health.

All the activities of the so-called Immune System, every activity of the cells and organs involved in its function, is regulated by these streams of the ego, as outlined above.

What can we do to support the proper interaction of these streams?

In mainstream medicine, as well as in anthroposophical medicine, there are specific basic measurements to support a healthy immune system.

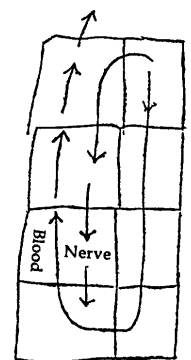
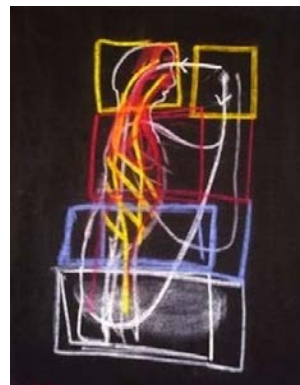
> All of these measurements relate to rhythm.

> A healthy rhythm between waking (destructive forces at work) and sleeping (the domain of the upbuilding forces) support a balance between the breaking down and building up processes.

> Regular mealtimes with a balanced diet preferably with products from biodynamic farms or organically grown produce. This supports the upbuilding stream and the harmonious working of all organs involved in digestion.

> Regular movement to support a good rhythm between breathing and pulse as well as to stay in good shape.

> Regular concentrated thinking activity and intake of positive thoughts and pictures, since they influence the whole organism through the upper stream. Negative and aggressive pictures leave their imprint in the soul, the physiology and even the physical body if repeated long or if they are strong enough. (Post-Traumatic Stress Disorder is an example). Positive thoughts and pictures also leave an imprint and work preventative as well as in a healing way.



> Meditation.

> Taking short rests between activities and after meals. During rest times, the astral body and ego loosen a bit out of the etheric and physical bodies, so the organism comes into an almost sleep like situation. This creates “space” for and time for the upbuilding forces to become active.

> These are general healthy measurements to strengthen us as human beings, and therefore strengthen the so-called immune system.

How can we strengthen the “Immune System” with Eurythmy?

In Eurythmy, we move our limbs in rhythmical ways in the space around us, following specific rules that relate to our life forces and specific “streams” that co-create our bodies.

There are basic Eurythmy Exercises that stimulate the function and activities of all cells in the human being, and so, stimulate the Immune System.

Contraction and Expansion

In the basic movement of contraction, we pull our hands and arms toward ourselves and we experience a densification and pulling in of forces, whereas with the movement of expansion of our arms and hands, we experience a loosening and widening of ourselves into the periphery. We can experience this movement physically as well as etherically, (experiencing the movement more watery, while moving through “substance”), as well as on a soul level, filling the space around us with our joyful presence and then contract into ourselves, comparable to “major” and “minor” in music.

All of these movements are guided by our Ego-presence through the activity of our limbs, but also by emphasizing one or the other above-mentioned quality of the movement.

If we repeat this movement a couple of times, we can experience that our breathing becomes deeper and we feel enlivened, refreshed.

Where do we find the principles of Expansion and Contraction?

In the Human Body

All cells in our organism communicate through the rhythmical activity of contraction and expansion.

Every organ in our body “breathes” in contraction and expansion. This is a physical-etheric-astral activity and can be perceived directly in the activity of the lungs and the heart. But in all other organs, this archetypal movement of contraction and expansion is active as well and guarantees proper digestion and the secretion of hormones, enzymes and “juices” and so on.

In the Cosmos

If we look at the cosmos, we can find this movement of contraction and expansion in the movement of the planets, galaxies and stars. The earth expands during summer and

contracts during the winter months.

In the growth of plants, animals and children, we can perceive certain growth spurts, followed by filling, by condensing, by times of holding back, before a new cycle of expansion occurs.

In the Social Life

In our interactions with other human beings or with nature, with a subject of interest and in the arts, we also move between reaching out to the other, expanding our interest, moving out of ourselves toward the other and then returning, coming toward ourselves, finding one’s inner space again, “digesting” impressions from the outer world.

Biographically

We can reflect on our biographies and might experience certain times of expansion into the periphery, followed by contracting into quieter and lonelier places.

Spiritually

Through meditation and prayer, the point and circumference meditation was given for teachers, “God is in me,” and “I am in God.”

The exercise of “Expansion and Contraction” not only “massages” our cells in their activity of expansion and contraction and therefore enhances the flow of substances and the deepening of the breathing in every cell, but it connects us with the forces of the periphery that surround us. If we look at the lecture of *The Invisible Human Being in Us*, it becomes clear, that when we engage with our limbs in the periphery around us, we engage in spiritual forces that carry our peripheral “metabolic” upbuilding stream of the ego.

The third stream of the ego in the “invisible human being,” entering the human being in a mediated way through the astral body, is also activated in this exercise, since the movement happens in front of our chest, directly in the area of the breathing and pulse.

We see that this simple exercise strengthens the Immune System in a threefold way, on a cellular basis, in a social way and while connecting us with the higher forces around us, intensifying our interaction with them. Other “basic” exercises, like “I think speech” or the HALLELUIAH also have an ordering, healing quality for the human being.



Specific Eurythmy Exercises to Strengthen the Immune System

Rudolf Steiner gave this sequence to members of the Anthroposophical Society and to the Anthroposophical Hospital in Switzerland during the Spanish Flu in 1918-19.

These five exercises belong to the so-called “Soul-Exercises.” In these exercises one shall create specific feelings or moods and judgment. And the gestures for these feelings are combined with specific vowel movements.

Why are moods and gestures combined with vowel exercises?

“The place of origin of feelings and moods within the human organism is the ‘space’ as well as the interaction between the astral body and ether body.”

(R. Steiner: GA 207, *Anthroposophy as Cosmosophy*)

And Claus Höller writes:

“Moods and feelings build a bridge between the ‘dull bodily forces’ and the forces of consciousness and rise as unconscious vital processes in the organism into consciousness, while they also can transfer content of the consciousness into the organic-physical body.”

(Claus Höller, *Persephone: Eurythmie und Heileurythmie: The Ethers and the Soul Exercises.* Chapter V, p. 160 ff)

The life process of secretion is important for the process of feelings rising into consciousness.

“The feeling life happens in such a way, that the ether body grabs the glands, but the glands don’t like it. While the ether body disappears into the glandular system, before the actual secretion happens, the human body doesn’t have this ether body anymore, it disappears into the glandular system. One experiences oneself only as I and astral body, this is how the feeling arises.” (R. Steiner, *Cosmosophy*)

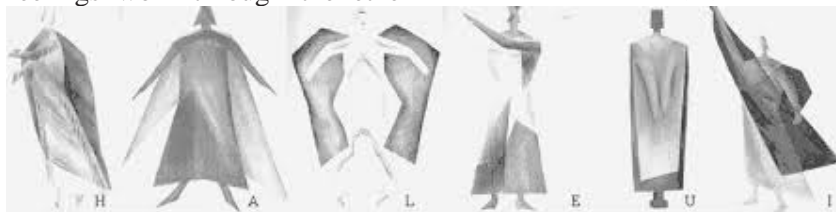
“The gland briefly absorbs the penetrating ether body and during secretion, it drives the ether body out again. Just before secretion happens, the feeling arises. In this example of the secretion process, we can understand the statement that the soul exercises ‘unfold their effect via the detour of the ether body.’”

(R. Steiner, *Eurythmy Therapy, Lecture 5, p.65*)

Out of the sphere of the will arises feeling content and when it arrives in consciousness, this content will become clear in a dream-like quality.

“Will is feeling in action and feeling is held back will.”

Engaging with particular feelings work through the ether body, our physiology, into the physical body.



The Exercise YES and NO

The “Immune Sequence” starts with the exercise Yes and No.

This is an exercise performed with the feet and legs.

Starting position: Standing on both feet, which are close together.

We move a half circle forward with the left foot, while we think “Yes”; we shift the weight onto this foot for a moment and move it back to the starting position on a straight line.

Then, we move the right foot in a half circle backward for “No,” shift the weight onto the right foot for a moment and come back to the place next to the left foot on a straight line.

This exercise should be repeated about ten times with acceleration, ending with “Yes.”

What are the effects and/or benefits of this exercise for the human being?

First of all, one can often experience that immediate after the exercise, one takes a deeper breath. The diaphragm seems to be invited to reach lower.

“...One must make clear to oneself that the judgements, which the human being passes, for example, are bound up with his entire constitution, that the human being pronounces a judgment out of the totality of his being. So, when you do the eurythmical movement corresponding to a judgment, here again, the whole human being is influenced in a certain manner; it is not only the head, which will be subject to the influences of what arises through judging eurythmically.”

(R. Steiner, *Eurythmy Therapy, Chapter 5*)

Steiner points to the subtle breathing process that is spread out over the whole organism and the relationship of the head, the lungs and the liver.

“What Frau Baumann here projects into the world, is a thought that has gained wings and gone into movement. When a judgment is fixed eurythmically as an affirmation or negation, then it is a thought which rides on the movement.”

And because the thought rides on the movement, on the one hand you in fact project outwards a part of this being; on the other hand, because the thought rides on the movement you take a part more thoroughly into yourself than otherwise.

That is to say, you do a movement through which you become more awake than you otherwise are.”(Ibid.)

There seems to be a paradox, since Steiner then continues saying that

one doesn't awake with the I in the same manner, the activity of the ego is *in a certain way dampened*.

"However, because you do not wake up with the I, with the ego, in the same manner, the activity of the ego is in a certain way dampened." (Ibid.)

This seems to be a contradiction and it is still a bit of a riddle to me. Perhaps this can be understood in context of the different streams of the ego in the invisible human being in us? Or is it related to the fact that a thought is put into activity, in which the ego is active differently than in a thought activity without movement?

If we look at this exercise in context of the interaction of the ego of the "invisible human being" with the visible human being, we could say, that the streams of the ego that enters directly through the Nerve-Sense System (stream #2) and the ego that enters through the Metabolic-Limb System (stream #1) are directly interacting with each other. (The thought riding on movement.) Through this interaction the rhythmical system and here especially the breathing are stimulated via the mediation through the ethers.

"...Of whatever illness this shortness of breath may be the symptom, by this means you will be able to counteract it in such a way that the entire constitution is affected, as the whole matter occurs by way of a detour through the etheric body" (R. Steiner, *Eurythmy Therapy*, Lecture 5, p. 59.)

The deepening of the breathing is addressed in the immune sequence first, before the exercises move on to other levels.

In our time, shortness of breath can occur through specific diseases, such as Asthma or Chronic Obstructive Pulmonary Disease (COPD), but before this symptom manifests in diseases, a certain shortness or shallowness of breath can be observed in many people. Many hours of sitting, a lack of movement and a stressful lifestyle with the feeling of "running behind" contribute to a shortness of breath.

In addition to the healing modality of this exercise for diseases related to shortness of breath (e.g. Asthma, COPD, heart diseases), this exercise can work in preventative ways against a manifestation of diseases in the realm of the rhythmical system.

The exercise Sympathy/Antipathy

Rudolf Steiner calls this exercise an exercise of the will.

In contrast to the leg movement of Yes and No, the movement for Sympathy/Antipathy exercise is performed slowly.

From a middle position, the weight is shifted to the left leg and the right leg slowly moves forward accompanied by the feeling of Sympathy (this Germany expression of sympathy isn't related to expressing condolences, but to a feeling of warmth for something /someone). The feeling of sympathy streams from the heart all the way to the toes and the body softens a bit while the right leg slowly moves into the

front space, toes pointing forward downward to the floor. Then the right leg slowly moves back to the middle, and then without stopping there, continues this slow movement into the backspace with the feeling of antipathy. You can experience a certain firmness in your back during this backward motion of the leg.

"When you do this, in a certain sense you are setting out something which you carry within yourself; naturally this can only be confirmed through observation. It is a kind of falling asleep."

(R. Steiner, *Eurythmy Therapy*, Chapter 5)

One can observe when we engage in the feeling of sympathy that the slow movement of the right foot directly expresses what streams from the heart to the situation or something or someone, when we feel sympathy.

When we move the foot and leg into the back space, we distance ourselves inwardly from something we feel antipathy toward. The back space is related to the nerve-sense system, to the place of concepts, whereas the front space is the area of the will.

In this exercise, we move the right leg slowly between these two polarities and accompany this movement by creating the inner mood of sympathy and antipathy.

What are the effects and/or benefits of this exercise?

The immediate effect of this movement is that the left leg gets tired of standing. But this can be regarded as a side effect. When both legs stand next to each other, resting after the exercise, one can perceive a certain activity in the liver area and a warming throughout the organism all the way to the hands and feet.

Is the I more active in this slow motion, because we cannot give in to the tendency of "falling asleep" in this slow motion? This again seems like a paradox. The movement is slow, makes us sleepy and the ego is more active?

"By means of such a movement, the circulation and the digestion as a whole are stimulated. The entire digestion is really stimulated in such a manner that through such a movement the tendency to belch, for example, can be counteracted."

(R. Steiner, *Eurythmy Therapy*, p.60)

Regarding the "invisible human being in us," the first stream of the ego (Metabolic-Limb System stream) of the invisible human being in us seems to be addressed in this exercise. The stimulation of the liver and gall bladder activity supports the anabolic and catabolic processes in the human being.

Both exercises, Yes and No, and Sympathy and Antipathy, stimulate the rhythmical system through the detour of the ethers. They are polar opposite.

Yes and No is moved with acceleration, has an awakening effect, but the ego also falls asleep on a different level.

The exercise Love-A (German E)

This exercise begins with evoking the feeling of “Love” or “any strong feeling” according to Steiner in the Eurythmy Therapy Course.

With this feeling of love, we spread our arms wide on either side of the body, as if we would embrace the world.

This open gesture is contrasted by crossing the lower arms in front of the chest for “A” (English pronunciation). The dynamic of this movement can be adjusted to the individual situation. Some people experience the exercise as more effective when the movement is performed slowly, for some people it is better to create a strong and fast contrast between the wide gesture of Love and the crossing of the arms in A in front of the chest.

“Here we have a strong influence which proceeds from human etheric action on the astral nature and which has the effect of warming the circulation.”

(R. Steiner, *Eurythmy Therapy*, 2009 edition, p.60)

What are the effects and/or benefits of this exercise?

Like in the first two exercises, we move between two polarities. This time we move our arms between opening and closing in the area of the chest.

We learned that feelings occur as “held back will” and an intricate interaction happens between the ether body and the astral body, when we engage in a feeling. The gesture of A, (German E) on the other hand is described as, “manifesting the ego in the etheric body,” which is especially helpful for organically thin children, humans. The circulation is affected by this movement and often times, we experience a stream of warmth into our hands after this exercise.

The ego has been very active in creating the tension/polarity between the peripheral motion in combination with creating the feeling of love and the coming in with the awareness of the sound A. Warmth as a carrier of the ego penetrates us afterwards all the way into the periphery. This in itself has a protecting quality for our organism. Where there is soul- and ego-permeated warmth, nothing foreign has a space.

“Will is feeling in action and feeling is held back will.”

In this and the previous exercise, we directly engage in this polarity. We put the feeling into action.

The vowel A (German E) is related to Mars and has a relationship to the gall bladder and the speech organism. Strong destructive (bile) secretions and creative forces (speech) are stimulated with A.

Regarding the streams Rudolf Steiner describes in *The Invisible Human Being in Us*, we engage strongly in the activity of the middle stream, where the ego of the invisible human being is mediated by the astral body.

The exercise Ah-Veneration

From our heart, our arms and hands stream out in the angle of the Ah in front of us. We lift the Ah upward, maintaining the

same angle, and at the highest point we give a little thrust with our shoulders into the back space for H, letting go, and then the arms sink down as if they accompany a veil that sinks down behind our back. The chest becomes open and wide, and we engage in the feeling of veneration or reverence for something higher.

Rudolf Steiner particularly gives this exercise to become inwardly strong and resistant. The Venus sound Ah is “colored” with the quality of devotion or surrender by nature. In this exercise it is combined with the thrust of the sound H, emphasizing the letting go of everything personal and becoming free to connect with something higher.

What are the effects and/or benefits of this exercise?

With the Ah as a sound gesture that reaches out from our center to the periphery in an angle, we create a strong middle, being grounded between the two “rays of the arms,” radiating out, but at the same time receiving strength from the periphery. Like Love-A (E), we are active in the middle stream of the “Invisible Human Being in Us.” While moving the Ah upward, we bring it into the realm of the light. When we let go into the space behind us with the H, we can experience a liberating moment, and an opening of the chest. Engaging in the feeling of veneration afterward nourishes the soul in a deep way. We give space for something higher.

Ah is related to Venus, to the kidneys. The kidneys have a strong affinity to the light ether. In this exercise, we consciously lift ourselves out of heaviness and connect with the light.

This exercise stands out from the others since the movement of the vowel is followed by a feeling. But in this case, the Ah and H can be regarded as a path of inner preparation to be able to engage in veneration. The Ah-H is the last element of the HALLELUIAH in eurythmy. “*I cleanse myself from everything that prevents me from perceiving the highest.*” (Steiner, *Eurythmy: It’s Birth and Development*, page 41) about the effect of the HALLELUIAH in Eurythmy.

The soul is deeply nourished, and an inner calmness can be experienced.

The exercise Hope-U

The “Immune-Sequence” ends with Hope-U.

While in the Ah-H-Veneration, we experience an openness, in this exercise, the streaming through from above to below centers us firmly between the universe and the earth.

The exercise begins with building a chalice with our arms on either side of our body, the upper arms are close to the thorax, and the lower arms are open to either side of the thorax, palms facing up.

Building this chalice is accompanied by the feeling of Hope. At the same time, we lift the toes a bit off the floor, building a small chalice with our toes.

While we experienced the feeling of love in front of our heart streaming out into the periphery, the direction of the

feeling of hope is upward, and our hands and arms give this direction expression.

The feeling of hope and the related position of the arms and toes is contrasted by the movement for U (oo) in a specific way.

Both hands first move upward toward the cosmos, then they meet back to back, fingers facing down, in front of our forehead, and from there they stream downwards to the ground along the midline while our toes are moving down as well. Finally, we lift our heels and stand for a moment on the ball of the feet. Then we lower the feet and find us standing in firm uprightness on the ground, while the U streams all the way to our feet or even beyond downwards to the earth.

Like all the other exercises, we repeat this movement five to ten times.

“This means that the astral will act very strongly upon the etheric nature and it can be said that a beneficial warming effect on the breathing system will result.”

(R. Steiner, *Eurythmy Therapy*, p. 61)

What are the effects and/or benefits of this exercise?

Often, we experience a deepening of the breathing again and a feeling of standing firmly on the earth while being connected to the periphery.

In the Therapeutic Eurythmy Course, Rudolf Steiner emphasizes the warming effect on the breathing through the effect of the astral body on the etheric.

In regard to the “Invisible Human Being in Us,” we can say that we engage in moving between the polarity of the upper stream (#2) and the lower stream (#1) and stimulate the middle stream where both of them meet.

In all exercises, the activity of ego of the “Invisible Human Being” is stimulated through enhanced polar activity, which is directed by the conscious ego. “I” build a chalice with my arms for Hope, and “I” decide how fast and when I move my hands up to meet back to back forming the U. But the unconscious streams that work in us as the “Invisible Human Being in Us” are stimulated through this activity.

Ending with the sound U stimulates the activity of the spleen as a major organ of the immune system. The spleen is related to Saturn and the sound U. On old Saturn, the spiritual invisible seed of the human body was created as a warmth body. The activity of the spleen in the complex activity of maintaining our well-being is stimulated with the sound U.

Examples from my work with patients

“Eurythmy makes the human being more capable of recognizing oneself within oneself, of gaining inner control over oneself. Consequently, such exercises have an educational, instructive as well as a therapeutic and healthy value.” (Steiner, *Eurythmy Therapy*, p. 65)

I worked with two clients who benefited very much from the Immune sequence. Both suffered from burn-out in

different ways. With both patients, I worked with other exercises first to address different underlying organ depletions, as well as supporting them in building up etheric forces in general.

Their journey with Eurythmy Therapy took us on a path that ended with the Immune Sequence. For both, this sequence proofed to be extremely helpful regarding the strengthening of their etheric forces, as well as, setting proper boundaries in the social realm.

Keep in mind that what we have demonstrated today as decision, expression of will, hope, love,.....and so on, all these things are related to man in such a way that the human being is gripped through them in the innermost part of his organic being and, by way of a detour through the etheric body, actually gives the possibility of making this etheric body to a workable instrument. The etheric body is the part of man that becomes stiff in most of those people who sit out their lives, spend their lives without interest for their surroundings. It is not good when the human etheric body becomes stiff, neither for the organic functions is it good. (R. Steiner, *Eurythmy Therapy*, p. 65 ff)

Conclusion

For some time, I pondered the “Immune System.” One morning I woke up with the strong impulse to have a closer look at the lecture of *The Invisible Human Being in Us*. This article can be regarded as a lens to get a glimpse into the complex invisible activities in us that keep us alive and healthy.

The eurythmy exercises create a connection between our center and the periphery, between our- selves and our surroundings, the living sphere. These interactions are purposeful, distinct, and differentiated. But furthermore, we engage in movements for vowels and through this, we engage in cosmic forces, in higher forces that are active in our organism to create and maintain our well-being. And then there is the social sphere, our relationships at work, our friendships and family.

Our capacity to act in a healthy way in the social sphere can be nourished by these eurythmy exercises as well. Our soul capacities of expanding into the social realm while being centered, is addressed in each exercise. While we practice the Immune Sequence, we practice “communicating” with our immediate surroundings, and we engage in the various ether streams and cosmic forces.

These are the effects of the Immune Sequence – “Yes/No, Sympathy/Antipathy, Love-A, Ah-Veneration, Hope-U (oo)” – on a physiological level.

We move from...

Deepening of the breathing – “Yes/No” to...

Stimulation of the metabolism –

“Sympathy/Antipathy” to...

Warming of the circulation – “Love-A” and the overall...

Strengthening of “inner resistance” – “Ah- H” (*Eurythmy Therapy*, Chapter 5) to...

“Hope-U (oo)” – the warming of the breathing.

According to colleagues, who worked with this sequence as well, one can end it with Hope-U or Ah- Veneration. My patients both preferred to end with “Hope-U,” which they experienced as very centering at the end.

One last word

Karl König in his book *The Human Soul* (p. 70) writes: When Adam and Eve left paradise, they were accompanied by fear and shame, and anger walked before them, and the words of the angel rang in their hearts: “I shall ye slowly both recall.”

The children of Adam and Eve have learned to understand that paradise will again be opened to them when their souls have become transformed.

When anger has changed into love,
Shame has turned into hope,
And fear has metamorphosed into faith.

Many human beings are on a path of transformation and the “Immune Sequence” can be regarded as one of these paths.

*Andrea Marquardt-Preiss lives and works in
Seattle, Washington.*

*She practices Therapeutic Eurythmy and Feldenkrais.
Andrea is a member of AnthroMed®.*

*Her website is
<https://sound-movement.org/>*

The Invisible Man Within Us

Pathology Underlying Therapy
Dornach, February 11, 1923
(Collected Works 221)
Rudolf Steiner
Steiner Books, \$10.50

Consider the embryonic membranes which nourish and protect the embryo before birth: the chorion, the amnion, the yolk sac, and the allantois. Dr. Steiner specifically explains the role of the soul-spiritual forces contained in these organs during embryonic development. After birth they are cast off; but the forces inherent in them work in the human ego, astral, etheric, and physical bodies, and become what Rudolf Steiner refers to as the invisible man, working in the realm of nutrition, healing, and eventually, the process of initiation

itself.

<https://rudolfsteinerbookstore.com/product/the-invisible-man-within-us/>

SELECTED PASSAGES FROM FUNCTIONAL MORPHOLOGY – THE DYNAMIC WHOLENESS OF THE HUMAN ORGANISM

JOHANNES W. ROHEN, MD

ADONIS SCIENCE BOOKS

The Metabolic System and Digestive Organs

The liver “represents a threshold and serves as a gatekeeper. It has a tremendous capacity for detoxification....with three different detox mechanisms available. ...The liver itself cannot develop antibodies against foreign proteins (antigens), since that function is specific to the immune system.”

“The first targets foreign substances directly...” (as toxins are metabolized and detoxified.) Secondly antibodies are produced “...by immune responses in the intestinal wall’s lymphatic tissue, the liver demonstrates a remarkable ability to extract them from the blood, concentrate them, and excrete them into the intestine alone with bile fluid.” Thirdly “...the spleen eliminates foreign substances by filtering the blood or renders them harmless through antigen-antibody reactions.” p. 128



General Organization of the Immune System

“The immune system safeguards the body’s material integrity. In other words, it ensures that compounds (especially proteins) produced by the liver are allowed to retain their individual character.” There are two mechanisms of defense, on the “**cellular** level” and within the blood as “**humoral defense**.”

“The first barrier is the body’s boundary with the outside world (either the skin or the intestinal wall).” Lymph is the second level of the body’s defense system. Dr. Rohen calls this “a characteristic filtering system” that processes lymph to trap antigens. “Because the cortex of each lymph node not only houses lymph follicles—but also stores many other immune cells, an effective immunological defense can be mounted immediately.” (p. 135)

“The spleen’s immunological defenses are powerful. Because it also breaks down red blood cells and eliminates many substances from the blood, the spleen is the counter-pole to the liver, which is totally dedicated to synthesis, blood regeneration, and metabolic detoxification.” (p.136)

The Spleen

“The spleen is the last major line of defense against foreign substances that have reached the bloodstream....In many respects, liver and spleen are polar opposites. The liver is supplied primarily with venous blood, which flows from the intestine via the portal vein, but the spleen is completely oriented toward the arterial system.”

“The presence of blood in tissues outside of the spleen’s vascular system makes it possible for aging or unusable blood cells to be ‘recognized’ and then promptly eliminated from the bloodstream. This is the first of the major cleansing processes that take place in the spleen. ...A second major complex of functions related to blood cleansing involves the spleen’s **immune system**. ...The spleen’s third and final sphere of activity involves **regulatory** functions. ... Thus the spleen serves as a **blood reservoir**.” (pp. 140-141)

Liver, Biliary System and Spleen: The Organ Trinity of the Upper Abdomen

“The liver is the body’s largest metabolic organ.” (p. 142)

“Unlike the spleen, the liver does not have the ability to ward off foreign elements immunologically, through antibodies. It can only render foreign substances or toxins harmless by metabolizing them. A third system comes into play when the liver accumulates antibodies produced elsewhere in the body, concentrating them in its cells and excreting them along with bile. Thus the *biliary system* is inserted between the anabolic processes of the liver and the catabolic processes of the spleen.” (p. 143)

The Lymphatic Vascular System and the Body’s Fluid System

“The lymphatic vascular system belongs to the immune system.” (p. 168)

“Because the lymphatic vessels originate in fluid-filled interstitial tissues and end in the venous system, they represent a link between the body’s organs and the blood. All exchanges of substances between blood and organs (with the exception of the organs of the nervous system) take place via interstitial tissues. We can imagine the currents of life forces flowing through this fluid-filled space. These currents manifest and become recognizable in the patterns of lymph flow. Because interstitial tissues are drained by the lymphatic system, organ processes that affect fluid movement in this space ultimately affect the entire body. Even today, relatively little is known about the unique dynamics of the “fluid body.” (p. 169)

Blood and Bone Marrow

This is a fascinating section! Imagine blood as an organ system that is given shape by the blood vessels.

Dr. Rohen continually looks to bodily functions, such as Formative processes; Respiratory and equilibration processes, and Substance processes. The latter is the function of the Immune System. (p. 172)

“...the **immune system** is dominated by metabolic functions. Although the processes that trigger immune

responses are certainly comparable to informational processes, the end result is always a breakdown of compounds—in other words, a digestive process. As discussed earlier, modern science distinguishes between cellular and humoral immune defenses. In the cellular defense system, specialized cells in the blood (leukocytes of white blood cells) ingest and digest (phagocytize) noxious and foreign substances. In contrast, the specialized cells (lymphocytes) of the humoral defense system produce antibodies that circulate in the blood and deactivate foreign compounds. Antibodies are high molecular weight proteins (gamma globulins, immunoglobulins) that bind with antigens to produce complexes that can then be ingested and digested by macrophages.

Within the blood, therefore, the immune system serves as a highly differentiated metabolic system whose function is to keep the circulating blood free of contaminants. Wherever inflammation appears in the body, it is always underlain by an immune response in which the circulatory system is heavily involved. Inflammation indicates an excess of metabolic functions. Its opposite is sclerosis, which indicates an excess of formative processes.” (p. 173)

Compiled by the Editor

Functional Morphology: The Dynamic Wholeness of the Human Organism, by Johannes W. Rohen, Adonis Press, 2007. ISBN 978-0932776-36-5

8.5 x 11 inches

Hardcover; 429 pages; \$75.00

In this encompassing book, Rohen discusses such topics as: How the human organism—as a whole, and in every part—is structured by a fundamental polarity that manifests as:

form ↔ movement,

central nervous system ↔ metabolism,

information exchange ↔ material processes,

consciousness ↔ unconsciousness,

and how these polarities are mediated by rhythmical functions such as those found in the respiratory and circulatory systems.

How the central nervous system can be understood as an instrument of consciousness but not as the producer of consciousness.

The unique relationship between the human body and the three dimensions of space.

How a dynamic view of the human body can reveal surprising relationships between organs and organ systems. Significant embryological and evolutionary aspects of the human organism.

<http://www.adonispress.org/functional-morphology.php>

<https://steinerbooks.presswarehouse.com/>

BOOKS**FROM MERCURY PRESS**

Early Beginnings of Anthroposophically Extended Medicine and Therapeutic Education in North America

Compiled by Bertram von Zabern

90 pages, \$18.00

Only a year after the quest for true healing was renewed by Rudolf Steiner and Ita Wegman in 1920, Anthroposophic Medicine began to grow its roots in New York City. During the next decades it was carried by a few pioneers to the West and Midwest of North America. This booklet commemorates their lives and striving as a source of inspiration for our future therapeutic work.

Truth and Health

by Michaela Glöckler, M.D., translated by Helen Lubin

26 pages, \$8.00

From a lecture given in Esslingen, Germany in 2000, the effects of truth upon the human organism are discussed — as are the relationships between vitality and truth, forms for expressing truth and the responsibility that one bears. Further discussion focuses upon thinking, growth forces and regeneration.

Life Pictures – Self Realization through Illness and Healing

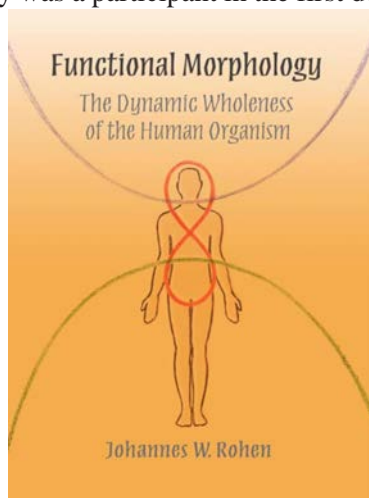
by Paul Jaerschky, M.D.

Translated by Harold Jurgens

Edited by Gerald F. Karnow, M.D.

300 pages, \$32.00

Paul Jaerschky was a participant in the first doctor's course by



Rudolf Steiner in 1920, and thus one of the pioneers of anthroposophic medical practice. Essays and case histories in anthroposophic medicine focus upon biography as a catalyst for illness and

healing. Reading this book, as a young medical student, Dr. Gerald Karnow “learned to appreciate that there is an innate capacity to heal in each human being and that this capacity can be addressed and enhanced by other than merely synthetic and technological means.”

Therapeutic Insights, Earthly and Cosmic Laws

Five lectures by Rudolf Steiner

Dornach, June 24, 26, July 1 - 3, 1921 (GA 205)

91 pages, \$10.00

How do the human organs: heart, lung, kidney, etc., reveal themselves in a person's psychological makeup? Knowing this, might a person relate to the world out of higher knowledge instead of physically pre-determined tendencies? In these lectures, particular attention is given to the relation of the inner organs to soul activities and disorders. (91 pp)

Mercury Press

<http://www.mercurypress.org/medical-titles.html>

EYE WEBINAR WITH BARBARA BRESSETTE-MILLS**Notes from October 10, 2021**

I want the light
locked inside to awaken:
crystalline flower,
wake as I do:
eyelids raise the curtain
of endless earthen time
until deeply buried eyes
flash clear enough again
to see their own transparency.

From “Skystones” by Pablo Neruda

In this time of Michaelmas, an image from Margret Thiersch was shared, that we attempt to have the Gaze of Michael in our countenance. We meet the world with our widest part, the shoulders. The gaze is forward, yet not strained. The area around the neck is full and warm, like a cowl or mantle surrounding it. Our ‘seeing’ is actually based more toward the back of the head.

We began with IAO in three-part stepping: ‘I’ with the lifting, streaming through the supporting leg, ‘A’ with the carry, ‘O’ with the placing, being aware of the curve in the arch of the foot.

A Rod exercise from Dr. Knauer’s book for computer strain: Horizontal lemniscate (See page 112 in the book *Therapeutic Eurythmy for the Eyes.*)

We first moved the form only with the arm describing it with a swinging left to right and back again 4x . One can also hold a rod, switching the rod from hand to hand as described. Then we added movement in space: backward curve into forward curve left to right 4x. After gently going to the middle of the lemniscate the ‘I’ gesture was done with the right arm and with movement forward and backward in space,

then with the left. (See specific details on p. 112)

This exercise involves all the dimensions of space and the movement streams of the four bodily members. Left/right; Below/above - depths of the will zone up into realm of light and levity, through breathing into head area (senses); Front/back in the movement of the form in space. Also included are the polarities of Resistance / releasing; Center/Periphery, when letting the arms meet in the middle and widen out again to each side. One experiences the Ego center; stream of above down and the astral, below up with the 'I' gesture. One can build up the exercise in stages.

For tension in the neck, shoulders and all joints carry out LMR in different levels: deep below, middle level with subtle transitions, also side to side with bending. When doing the sounds side to side, acknowledge the center 'I' position when exchanging sides. One can add a short-long-short rhythm in the forming of each sound. The sequence can be done in sitting or standing. LMNR, adding in the N sound

One can do L and M as precursor for the polarity work of B and S that addresses the movement between near and far seeing. A Bubbling/sparkling L can be enlivening. Start from the feet and let the 'L' unfold repeatedly upward in a lively way. An M from below past side of head then over shoulders & warming downwards toward the kidneys can enliven the etheric forces.

Dr. Knauer encourages looking out into green when doing concentrated reading or writing. We worked with the polarity of B and S for aging eyes, Presbyopia. These contrasts enliven the etheric, we have a pushing/plosive sound and a breath sound working in relation. In the transition between these two sounds, one increases the mobility of eye accommodation. As we age the eye lens can become stiff or slack, either way it isn't flexible. The lens is the place in the human being where the whole spirit world can indeed be revealed in the inner eye. The lens is sort of a threshold/transition place between the aqueous humor in front and the vitreous humor behind, between the outer world and the inner vital part of the eye.

Look at the two figures: the enclosed yellow of B, roundness in the form or blue veil; the dissolving gray of the S, the angularity and points of the brown veil relating to the periphery. Think of where they are on zodiac circle, on either side of Libra, their written symbols only differentiated by a curve or an arrow. The colors are indigo and dark lilac on the zodiac circle.

Dr. Knauer: Practice B-S in the alternation and "apply to reading." The lens muscles become slack. As a result the accommodation is weakened. (Knauer, p. 70) The lens itself can be rigid.

B – S in alternating works on the mobility/agility of the bodily members in seeing. We need the four members free in the head in order to digest the images. B gives force to the organism to work with water in the right way. B, in realm the head builds up etheric around the head. One can shape the

light overhead.

S is good for circulation and the kidney in general; moves through whole, cleanses. Let the fingers lead, dip into warmth, compress the warmth and let it go in the gesture. "When one experiences the gesture of S, one senses a tremendous calming of what is in turmoil, while at the same time one feels the security of entering with a calming action into the hidden nature of something." (Knauer, p. 185)

One can carry out many variations of these two sounds in relation to each other. Some variations are as follows.

1. B legs and arms step backward; S large breathing forward.
2. B in the middle backward arms, hands, fingers, feet; S in the middle arms and legs 1arm/1 leg diagonally, then hands, fingers, feet, toes.
3. B overhead, then with feet; S at eye level then with feet.
4. B eye level coming closer (as for farsighted); S at periphery hands and fingers (for farsighted with ring & pinkie fingers for circulation/breathing).

One can follow up the B/S polarity with:
L around head as hood 'L';
U from above down with arms, with feet;
E Large-E gesture, then with crossing legs from behind;
Hope –U; Love-E.

We ended the webinar session by repeating the sparkling L, and doing the Peripheral Feather S for headaches. This S can relieve pressure also.

To conclude we heard the Neruda poem once again.

Resources (Mercury Press):

Therapeutic Eurythmy for the Eyes, Dr. Ilse Knauer
Cosmic and Human Evolution, Dr. Hedwig Erasmý

Notes from Eye Eurythmy Webinar, June 13, 2021

"The bodily members are much more freely active in the eye than in the rhythmic or metabolic systems. The movements of therapeutic eurythmy must be especially free, transparent, and streamed through by the soul and etheric, bringing their connection with the whole cosmos to expression."

(Knauer, p. 5)

All gestures done in relation to light and with a breathing quality. Steiner said that the eyes and limbs are connected, the eye is like a limb, as it has mobility; the eyes touch the world when we look and see.

"Our two legs are merely directions of perception... We also have these in a more spiritual way as they extend from the brain through the eyes to perceive colors..." (Steiner, *Polarities of Humankind*, Lecture 5, June 24, 1920)

Karl Koenig writes in *Living Physiology*: "The eye is not only like a limb, it is also like the middle system of our body: just as the blood moves with the rhythm of the heartbeat, so the light streams in and out; just as we breathe the air in and out, so instead of air, light and color play upon

the background of the eye-ball ...”

Exercises for eye health/etheric health

Work with polarities
Rhythms, counter rhythms, Choriambus
Contraction/Expansion – breathing quality
Rod exercises, with forward/backward shift
Rod rolling for feet, hands, fingers
Moving in relation to near and far
(Rod toss; open/close, as in A/B, forward/backward)
Soul Exercises
Kidney A; Large-A exercise

Overview of the first Webinar

Warm-up or preliminary exercises to facilitate breathing
Experience coronal plane—threshold between front and back
The space between front and back connects to the will.
Grounding and addressing head/feet connection: Head in levity/light; feet look into depths of earth. Eyes and toes directed forward, stand on rod and roll with feet. Blue quality
IAO with rhythms on angle form: I with forward step anapest, A back with dactylus, O on curve with short-long-short, then long-short-long rhythm.

Breathing: contraction/expansion; first with just hands soft and round in contraction, then radiating through fingers into the light. Then in the middle realm on horizontal figure 8; below arms at sides rising and descending as if with rising water up and down. Next on harmonious 8: arms expand above as in an A and then contract bringing light around the head as a circle form.

Rod exercises: sevenfold with rocking step right foot in front, then left foot

Twelffold on eight form with anapest

Waterfall arc with rod from below and circle behind head

From Daniela’s book

Sunflower form: as prep for the GKL

Radiating from a central point, out and back again with sound
L or U

G K L on the form (Knauer, page 113)

We look at eurythmy figures and colors of the three sounds and the zodiac position of Sagittarius.

Verse by Rudolf Steiner

Morning: Picture the Sun shining in the East

“The Light of the Sun penetrate my eye

Spirit-light strengthen my soul

Soul-force empower my heart.”

Evening: Picture the starry heavens

“Starlight penetrate into my heart

Heart-forces strengthen my eye

My eye make strong my inner light of soul.”

(Soul-exercises 1 CW 267, Exercises with Word and Image
Meditations for the Methodological Development of Higher Powers of Knowledge, 1904-1924)

Resources

R. Steiner, *Spiritual Relations in the Configuration of the Human Organism*. Oct. 20, 1922. Collected Works 218.

<https://wn.rsarchive.org/Lectures/GA/GA0218/19221020p01.html>

Karl Konig, *Living Physiology*,
(pages 133-138)

R. Steiner, *Polarities of Humankind*,
Lecture 5, June 24, 1920

Silk Panels: Atelier Flor Elan,
florean@bluewin.ch

Anna Wadström

Barbara Bresette-Mills

PAAM ANNUAL TRAINING WEEK 2021

**FEATURING EURYTHMY, ARTISTIC WORK AND
KEYNOTE PRESENTATIONS WITH DR. JAMES DYSON,
PAAM, AND GLENDA MONASCH, TE**

The PAAM Annual Training Week this year was dedicated to the four cardinal organs: lung, liver, kidneys, and the heart. On four consecutive Mondays in April 2021, Glenda Monasch presented eurythmy exercises and therapeutic eurythmy related to these organs. Due to the circumstances of our time, Glenda taught this course online, with the benefit that many people from different parts of the country were able to participate who otherwise would have missed this wonderful opportunity, and with all related challenges of not being in one room together and still wanting to relate to each other. From my own experience as a presenter, I know how challenging it can be to teach into the “vast open” of the screen, not knowing if the eurythmy gestures and pace of presentation really reaches the other. So, thank you, Glenda for teaching this course online and for dealing with the sacrifices on your end while offering this course. Glenda’s eurythmy presentations were filled with beauty, the wisdom of ancient times and anthroposophical medical content, as well as, holding very practical aspects for us therapeutic eurythmists.

Glenda opened each session with contraction and expansion. She allowed time to experience this exercise in a four-fold way:

- > Physical –with emphasizing the polarity between radial and round,
- > Etheric – as a weed in the water,
- > Astral – airy with the image of a bird flying in and out of our hands,
- > Ego – becoming aware of the



center within and in the periphery and the consciously-decided 'turning point' in both centers.

After the differentiated exploration of contraction and expansion, and depending on the "organ of the day" Glenda engaged us in this exercise with related poems, for example:

1. Goethe's verse: "In breathing twice blessed are we" for Mercury and the lung, or...

2. William Blake: "To see the world in a grain of sand" for the liver related to Jupiter as the great coordinator between the rhythms of day and night in his differentiating and integrating quality in the liver.

3. and 4. Rudolf Steiner: "Into my heart streams the power of the sun" for Venus and the kidneys, addressing the astral body and the relationship of the kidneys to the eyes and the light, and for the Sun and the warmth, related exercises for the heart, e.g. Love-E (ay).

Glenda gave wonderful images for the planetary gestures for each day, interwoven with the wisdom of mythology, leading to the healing aspects of the related sounds and their movements. (For example, Mercury/Raphael as ruler of the lung, leading to the vowel I (ee) in light-filled uprightiness; the story of Prometheus for the liver, leading to the soul-filled Oh, Botticelli's "Birth of Venus" for the kidneys, carrying the wisdom of the gesture of Ah and B, both sounds related to the kidneys.) The organs became "tangible" as the homes of higher beings and activities. She emphasized the breathing quality in each organ and our connection through this activity to the cosmos.

Glenda also touched upon embryological aspects in her presentations, and we experienced some growing gestures in embryology in space, e.g. the "Einstülpung," the invagination related to the process of the "coming into existence" of the heart, while moving the harmonious eight with a copper ball and in space. She explained some of the exercises regarding to their physiological effect, but let other exercises speak for themselves and allowed them to be seeds for further understanding of anthroposophical medicine on a deeper level.

Glenda continued with the archetypal gesture of each vowel related to each planet. Then, she introduced therapeutic combinations of vowels and consonants to address specific organ related imbalances and pathologies.

The course culminated with the heart, also as the home of every vowel.

In context of 100 years of Eurythmy Therapy, which counteracts many tendencies in modern medicine, I would like to quote one reflection on the heart that Glenda printed in bold in her elaborate and very clear notes:

"Reflection on the Sun and the heart

The knowing with the permeated center, conscience, compassion, empathy, and responsibility, counter the dehumanizing processes where the 'other' is the object, the target (where people are trained to think and act in this way,

instinctively). Turn 'outside in and inside out' is permeated center, polarities balanced and meeting. A South African word for this meeting place of self is Ubuntu, "I am because you are."

(See *Creating Conscious Community through Ubuntu*, Mashobane Moruthane, Renewal Spring 2021)



Another quote from Glenda's notes summarizes the essence of her presentations.

"Summary of the four sessions:

Organ: tendency between polarities/Planet movement

Lung: fixity, inside or outside – one-sidedness;

Planet Mercury: mobility, capacity to move from one to the other.

Fear of surroundings.

Liver: sluggishness, polarity – living it up/stagnation, depression;

Planet Jupiter: perspective, capacity to view from all sides, rhythm and flow between outside and inside.

Fear of life.

Kidney: overwhelm of senses, polarity – cramp or overactive;

Planet Venus: protection for the nerve sense activity, and capacity to receive the multitude of sense impressions and transform these into poetic image and word.

Fear of body.

Heart: polarity – obliviousness, denial or grief and rage;

Planet Sun: the whole human being, capacity for self-regulation and reflection, freedom in responsibility to others in the world.

Being human in space and time. Transformation and Rest: learn to rest in activity, and actively rest.

Fear of death."

(The tendency to one-sidedness within each organ is described first and the qualities of each planet follows. This gives indication and orientation for the practice of the corresponding vowel therapeutically. Finally, the "fear" that the one-

sidedness invokes is named. Reference from Dr. Wolf Hoffmann given in Psychiatry lectures in Therapeutic Eurythmy Training.)

The course was designed for physicians new to anthroposophical medicine and for experienced anthroposophical physicians and therapists. Glenda met the challenge of addressing all attendees within this wide range of experience with great didactical and professional expertise and grace. Glenda's presentations held true gems for everyone, and I was looking forward to the online sessions from week to week, which doesn't happen for me too frequently.

In the light of the 100th birthday of Therapeutic Eurythmy that happened on April 12, during this PAAM Training Month, was wonderful that so many colleagues and physicians throughout the country engaged in eurythmy and therapeutic eurythmy exercises together.

Report by Andrea Marquardt-Preiss, TE

IKAM REPORT, SUMMER 2021

IKAM (International Coordination Anthroposophical Medicine) is very active again. Hana Adamcova and her team with Ingrid Hermansen and Katharina Gerlach are working hard to connect with TE Associations from around the world and making sure all the legalities are updated.

In her first year in office Hana connected mainly to the European countries, and this year she was reaching out to the wider world. The TE representatives from all TE Associations met twice this year. Almost everyone was present, except New Zealand and Australia because of the time difference. The goal is to have zoom meetings during the year and then meet every three years in Dornach in-person before the annual Medical conference. The team will make finds available so that all representatives will be able to attend.

During our first meeting in March we introduced each other since it was the first one. We reported on membership and how we celebrate the 100 Year Anniversary. Every association celebrated in some way, either in a short in-person conference or via zoom. I reported on our anniversary newsletter.

During our meeting in June, Hana reported on the medical conference this September 14-16. There will be a portion for therapeutic eurythmists with the theme of the case vignettes. A solution for an international participation is still being worked on.

The Post-COVID Syndrome webinar will be made available during the summer for everyone. A questionnaire was created to determine how TE is living in each country.

We had a guest from IFAT (International Federation of Anthroposophical Therapies). Elma Pressel from Stuttgart talked about Physical Therapies (this includes all therapies which physically touch the patient). IFAT includes

associations or single persons from different anthroposophical therapies and is a common voice next to the Medical Associations. At present members include twelve TE associations, one Physical Therapy association, and seven Art Therapy associations.

Jolanda Frischknecht, TE

For Therapeutic Colleagues who use the AnthroMed label

I got notice through Hanna Adamcova (IKAM) from the AnthroMed office (Barbara Weiss), that we in the US need to send proof of using and working with the AnthroMed label.

Between July 25, 2022 and July 25, 2023, USPTO (United States Patent and Trademark Office) is collecting all materials (printed, websites and more) to show that we are using and benefiting from this label and that it is important to us. If we do not provide this, they cancel it without any notice.

The good news is that we have lots of time! Please start collecting proof that you use the label and send your material to me: jolandamf44@gmail.com and I will send them to Barbara Weiss starting Summer 2022. Questions? Call or text: 503 896 3345. Thank you! *Jolanda Frischknecht, TE*

APPRECIATION

Miyoung expresses her support and advocates for tone eurythmy therapy to all extent. She very much appreciates the webinar contributions in February and March of 2021. They were informative, collaborative and refreshing. The three presenters, Mary Ruud, Raven Garland, and Andrea Preiss shared the fundamental relationship of tones to the human body, soul, and spirit. Many impromptu sharings enriched the events as a delightful musical potluck.

Here are several takeaways.

The basic exercise like C-F-G-C (so called tone cross) helps tune, balance and ground our own instruments as therapists in order to purify oneself and to perceive the other.

Tone elements can create a space for a therapy session. Margarete Kirchner-Bockholt gives the exercise "A-E-I-I-E-A for children who lack powers of imitation. She writes, "These children should do tone eurythmy first, in order to stimulate some sort of inner movement; then eurythmy and speech exercises slowly forward." She also recommends the alternating gestures for minor and major on the corresponding vowels to be "especially beneficial for respiratory disturbances in general."

The presenters also shared creative and practical ways to use some tone instruments and exercises for one-on-one sessions. Children with certain conditions will greatly benefit from it.

For children of all ages, there are immense needs for tone exercises that can be nurtured through pedagogical eurythmy lessons. The physical, social, and emotional wellbeing of the students are greatly enhanced by practicing musical elements. After working with elderly patients, who went through heart surgeries, she found that tone eurythmy relieves their anxiety and reduces angina symptoms.

During our pedagogical eurythmists' meeting, many colleagues expressed that children are out of rhythm, while showing symptoms of anxiety. Eurythmy teachers certainly need to equip ourselves with practical knowledge and experiences to help them. What can be more nurturing than practicing the beauty and joy of music and its rhythm?

Respectfully,
Miyoungh Schoen, TE

ANNOUNCEMENTS

Adult Client Assistance Fund

The Adult Client Assistance Fund (ACA fund) is a newly developed ATHENA fund in the fall of 2021, designed for adults who cannot pay fully for therapeutic eurythmy sessions. Therapeutic eurythmists, who are full or Anthromed members, are eligible to apply to this fund for contributions toward the therapy expense of adults who cannot pay the requested amount. As these funds are limited, it is possible that request may not be fully met.

Adult Client Assistance Fund

GUIDELINES

- >The client must contribute to the expense of each session.
- >The recommendation is at least 1/3 to 1/2 of determined cost.
- >The therapeutic eurythmist should submit a final report describing the diagnosis or condition at the start of the sessions, the series of exercises utilized and the outcome, noting any progress.
- >Please include also the amount you charge per session, and the amount received.

Granted funds will be sent by check to the therapeutic eurythmist at the address provided when requesting funds, upon completion of the sessions and submission of the final report.

Requests and submissions should be sent to either : Michael Hughes (michaelandsheri@gmail.com) or Jolanda Frischknecht (jolandam44@gmail.com).

Enlivening Our Therapeutic Teaching: A North American Teach the Teachers Course

The ATHENA board would like interested full members to know they are eligible to apply for professional development funds for the first year of the three-year course of "Teach the Teachers – Enlivening our Therapeutic Teaching," which will take place in person February 17-20, in Spring Valley, NY. The three-year course will explore all this via the Seven Life Processes, as well as aspects of the 3, 4, 7 & 12-fold human being. (See AHA's September eNews for details and registration.)

Funding support is unfortunately limited, and applications must be received before December 15.

It is recommended that you also state why you are interested and how you can utilize this course in your therapeutic eurythmy work. Applications for funding

assistance should be sent, with the WEF grant professional development form to the category head, Mary Ruud (livingartseurythmy@gmail.com) as soon as possible, but no later than 12/15/21.

The Board cannot guarantee that there will be funding assistance for the further two years of the course.

More information about Teach the Teachers can be found at <https://anthroposophichealth.org/events>. You will need to register separately with AHA for the course.

Warm regards,
Michael Hughes, for the ATHENA Board

TE Dental Training, Part 2

with Mareike Kaiser and Dr. Claus Haupt,
Anticipated for the Summer 2022
More details will follow.



*Temptation of Saint Anthony, the Isenheim Altar (1512-15)
Matthias Grünewald
Musée Unterlinden, Colmar, France*

