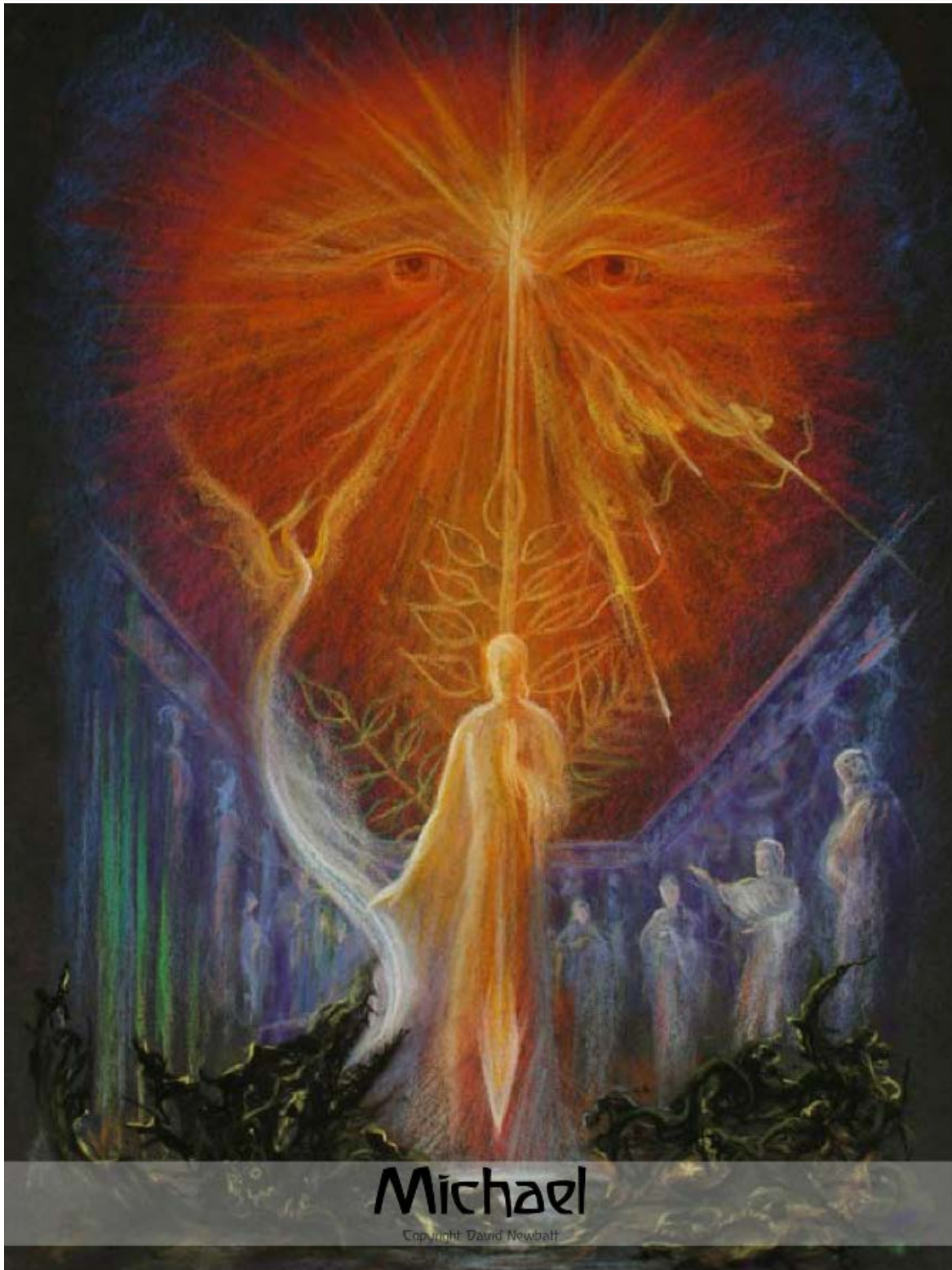




# ATHENA

Association for Therapeutic Eurythmy in North America

AUTUMN 2015



Michael

Copyright David Newbalt



# ATHENA

## THE ATHENA BOARD MEMBERS 2015-2016

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

Mary Brian, Vice-President  
Cowichan Bay, BC, Canada  
marybrian7@gmail.com

Andrea Marquardt-Preiss, Corresponding Secretary  
Seattle, WA  
andrea-preiss@sound-movement.org

Susann Herb-Eddy, AWSNA Representative  
Southfield, MI  
248 376 1154  
susanneddy@detroitwaldorf.org

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

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

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

### Representatives in the particular Fields of Therapeutic Eurythmy

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

## TABLE OF CONTENTS

<b>Announcements, Articles, Reviews, and Reports</b>	<b>Page</b>
Letter from the President, <i>Dale Robinson</i>	4
Minutes of the Annual General Meeting	5
Letter from the Editor, <i>Maria Ver Eecke</i>	5
Notes from the ATHENA National Conference, <i>Mary Brian</i>	6
An ATHENA Board Concern, <i>Mary Brian</i>	12
Case Studies, <i>Jeanne Simon-MacDonald, Mary Ruud, Susann Eddy</i>	13
Therapeutic Aspects as They Relate to the Zodiac, <i>Mary Ruud</i>	17
The Astronomical and Eurythmical Mysteries of the “Twelve Soul Moods”, <i>Mary Brian</i>	18
Activity Forces, <i>Dr. Catherine Ferrara</i>	19
Depression and the Contribution of Eurythmy Therapy for Healing, <i>Martine Leicher</i>	20
Private Practice Tele-conference, <i>Dale Robinson</i>	26
Announcements	27
Calendar	30

Front Cover: “Michael” by David Nesbett

Back Cover: “The Twelve Moods of the Zodiac”

### ATHENA NEWSLETTER

Please send contributions to:

Maria Ver Eecke,

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

*Deadlines: April 1 and Nov. 1*

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

[www.therapeuticeurythmy.org](http://www.therapeuticeurythmy.org)

[www.forumhe-medsektion.net](http://www.forumhe-medsektion.net)

**LETTER FROM THE PRESIDENT**

November 2015

Dear Colleagues,

AS we again come into the winter months the strong call of Michael to awakens our inner life with spiritual ideals and realities and we are asked or challenged to carry these into all our activities here on the earth. I hope this issue of the newsletter finds you all safe, well and hard at work with these michaelic tasks, ready to meet the new challenges that will inevitably be thrown your way.

Our Summer Conference in Chicago proved to be a wonderful opportunity for us to come together with Dr. Ross Rentea and other doctors and eurythmists to strengthen ourselves and share our many treasures. We refreshed ourselves with all the consonant and vowel exercises and studied the sixth and seventh lectures of the *Curative Eurythmy* course. We were inspired by Ross's extensive research and his insightful knowledge and experience of Therapeutic Eurythmy in the many workshop sessions and in his morning and evening talks. We shared several case studies, looking at exercises for relieving stress and anxiety. And we shared artistic eurythmy in the evenings. A very rich experience, indeed.

In the school where I worked for many years, one of the most popular activities for the children at the Harvest and May fairs is called the 'Sleeping Giant'. The giant is guarding his treasure and when someone comes to take some of it he suddenly starts to wake up. The thief, however, has been given some 'star dust' to throw in the giant's eyes and that makes him go back to sleep again. The thief can then quickly snatch some of his great store of treasure and get away. The children love this opportunity to overcome their fear and get a little treasure. The person who plays the giant, however, is usually not so happy and ends up having to wash out his eyes and is quite relieved at the end of his hour!

One of the tasks that I see as president of ATHENA and that I hope we can all take up together is to not allow Therapeutic Eurythmy to become or remain a 'sleeping giant'. We have such a vast and wonderful treasure through our eurythmy training and in the anthroposophical understanding of the human being and the world! But we mostly remain, as movement people, in the will sphere – asleep! What is the 'star dust' that wants to put us to sleep? What keeps us from waking up and dealing with the contemporary world out there and earning a living as therapeutic eurythmists? In the first two sentences of Lecture Seven of the *Curative Course*

Rudolf Steiner said: "In respect to particulars you will find it necessary to elucidate what I have to tell you today about eurythmy through your knowledge of physiology and so on. How that can be done will reveal itself to you as if of its own accord, if I may say so." Have we done this? Lecture Seven is the core study material for the **Second World Eurythmy Therapy Conference in Dornach** (May 16 -21) during Whitsun of 2016. The conference theme is "*An Art of Healing based on the Science of Life*". Lecture seven provides the overarching context for the conference. The lecture is about the four stages of knowledge: perception, imagination, inspiration and intuition as a metamorphosis of the cosmic forces involved in shaping the human organs. Potential areas of exploration will be: Where and how are these forces used in Therapeutic Eurythmy? How can we properly own them? Where do we experience their effects? This can include reference to the four elements, the four ethers, the four members of the human being, etc. We will try to see how spiritual (and psychological) forces work into and out of the physical body to cause disorders or bring healing.

*In order to facilitate participation in the Dornach conference the ATHENA board has been hard at work. We realize that we will probably not be able to meet everyone's full need, but we have obtained grants totaling \$16,000 to help our members with travel to Dornach. Many thanks go to Susan Walsh, our former treasurer for much of this!! Furthermore, we have ascertained that upon registration, which will begin in December, participants from North America can be supported with up to 50% of the costs, including travel, conference fees and housing upon request!*

We have been asking where is, or what is, the 'star dust' that keeps putting us to sleep? In a broader sense all of anthroposophy or humankind can be likened to a Sleeping Giant as we are only slowly waking up to our new age of light after Kali Yuga. 'Star dust' seems to come in many forms and is thrown at us from many different hands. And it makes us sleep in different ways. We have found that one form of 'star dust' may even be on our TE diplomas from Dornach that state that we are 'qualified to practice as a curative eurythmist in association with a medical doctor'. How do we and our anthroposophical doctors and friends understand and work with this? Do we unconsciously supply the word ONLY to this phrase? If so, does this, in effect, stop or limit us in getting out there and realizing our full potential? *The ATHENA and PAAM boards are working*



*on a collaborative project to develop guidelines clarifying how therapeutic eurythmists, in our time and here in America, can work with or without a doctor. We hope to have this back from PAAM soon and will be sending it out to our members, as well as to AWSNA and other anthroposophical institutions. This bit of 'star dust' should not hinder us from our work.*

With the Chicago conference now behind us, or should I say, within us, we have much more to look forward to in the coming year. Before the Second World Eurythmy Therapy Conference (May 16-21) in Dornach, ATHENA is planning for another Pre-IPMT event on April 23 at the Rudolf Steiner College in California where we will work all day with the allergy and asthma sequences. Following the Dornach conference, there will be the summer AAMTA conference in California, from August 3-6, with the theme of Digestion.

With all three of these up-coming conferences we will have the opportunity to actively work together with anthroposophically oriented doctors. We have much light that we can share and take up together in this coming year so don't let any 'star dust' keep you away!*Dale Robinson*

ATHENA Board President

- › Sister Organizations are developing one-liners to describe their work
  - AWSNA
- › Short articles are needed for parents/schools; perhaps case studies (Feb. 1 deadline)
- › AWSNA is currently re-writing accreditation guidelines to be aligned with Pedagogical Section
  - Membership
- › 50 T.E. renewals; 77 members
  - TETNA
- › Camphill Copake is not yet committed to hosting training
- › There are 15 potential students
- › Perhaps a new colleague? Courses in San Francisco or Sacramento?
  - Website
- › New system and format; suggestions for improvement/features are welcome
- › AAMTA website will undergo an update
  - Children-in-Need Fund
- › For eurythmists who are not working in schools
  - Treasure
- › Change from fiscal to calendar year aligns with AnthroMed
- Vote On Slate of Directors
  - Approved
  - Future Tasks
- Remove requirement of working with a doctor from T.E. diplomas
  - Felds of practice teleconference private practice
- › Barbara: kindergarten; Andrea: grades; Mary: clinic; Truus: crisis
  - Pre-IMPT workshop (4.23.2016)
  - AWSNA conference: eurythmy representative? (Detroit, 6.28.2016)
  - HALLELUJAH

*Submitted by Jason Yates*

## MINUTES OF THE ATHENA ANNUAL GENERAL MEETING

August 2, 2015

Present: Andrea Marquardt-Preiss, Barbara Bresette-Mills, Barbara Neumann, Christina Runge, Dale Robinson, Jason Yates, Jeanne Simon MacDonald, Johanna Rohde, Linda Larson, Maria Walker-Ebersole, Mary Brian, Mary Ruud, Peter Vine, Roswitha Robinson, Susan Eggers, Susan Walsh, Susann Eddy

Regrets: Miyoung Schoen, Stella Elliston

- Verse
- Remembering those who have crossed the threshold
- Review of the Year
  - New board members
  - Conference planning
  - Insert for brochure
  - Newsletter article difficulties
  - Teleconference: senses from A Living Physiology in relation to school practice
  - Drafting letter of understanding with Adam Blanning
  - ATHENA grant: \$14k approved
  - Susan: \$2k for travel from RSF
- Reports
  - AAMPTA

## LETTER FROM THE EDITOR

Greetings!

This issue's theme of anxiety is a sign of our times. And so, the mighty image of Michael, as our Time Spirit, stands on the front cover of this issue, reminding us to take courage for our work and to keep in mind all of our spiritual companions, who stand behind our work.

The work of the ATHENA Board and colleagues is most impressive, as described in this issue and also, by those working 'behind the scenes'! It has been a pleasure for me to help prepare these records for publication. Thank you to all who contributed to this issue!

You will find your membership form inserted in this issue. Please keep up with your dues and keep in touch!

*Blessings,  
Maria Ver Eecke*

**ATHENA NATIONAL CONFERENCE**

Chicago, July 30 - August 1, 2015

Impulses – Working Through Therapeutic Eurythmy

To Address Stress and Illness In Our Time

With Dr. Ross Rentea

*Notes by Mary Brian (not revised by Dr. Rentea)*

Dr. Ross Rentea has a very deep knowledge of therapeutic eurythmy and a great enthusiasm for its importance in healing. At the conference, Dr. Rentea introduced himself by explaining his relationship to eurythmy.

Dr. Rentea's first exposure to eurythmy was in 1970 when he watched a performance by Renate Krause and thought, "I should do this and can do this." Two years later, as a young medical student, he met the German anthroposophical doctor Bernhard Lauinger who, in answer to the question, "How do I become an anthroposophical doctor?" answered: "Stand over there. We will start doing eurythmy. Eurythmy is the gateway."

During the next decades, Ross studied therapeutic eurythmy extensively. He trained with Dr. Lauinger, Felix and Klaus Wilde, Margret Hitch, Frau Ziegenbein and Anne-Maidlin Vogel, Miriam Karnow, and others. It is still an integral part of his life and medical practice.

**Physiological and Psychological Foundations for an Effective Approach for  
with Stress and Anxiety Issues**

Dr. Rentea first spoke about his experience with anxiety in a patient. Can the therapist talk with an anxious patient? No, not at first. Functional Magnetic Resonance Imaging (fMRI) shows that in anxiety the back portion of the limbic system (emotional brain) inhibits the front part of the brain, so that the patient cannot verbalize. The primary attack of the astral body is in the gut and messages go up to the emotional brain.

So, how can the therapist reach the patient? How can the doctor establish a rapport (warmth, love) thus bringing in the ego of the patient? Answer: The doctor needs to first liberate the pain in the abdomen through *Movement*.

*Anxiety (Stress) is a Movement That Has Not Been Able To Be Effective. If I Suppress It, I Cannot Get Rid of It.* Angst means a feeling of dread, anxiety, or anguish and comes from the word 'eng', meaning narrow. *Anxiety* needs to release into "emotion", e-move, to move out.

Dr. Rentea emphasized that it is particularly important for the therapeutic eurythmist to make his/her own the physiological and psychological perception of what takes place, as outlined in the Sixth Lecture of the *Therapeutic Eurythmy Course*. In this sixth lecture, Rudolf Steiner explains how *consonants* call on the expanded aura around the person (head) so it works back on him and brings him back from an egoless state. With *vowels*, the ego is drawn together and densified in itself so that inner organs (which had initially flowed outwards) are stimulated to bring the person to himself.

**Consonants**

Bring a person in from the outside.

For feeble minded

*In both these cases, the minds do not work properly.*

Wedge-like, hard forms in body

(loosening of own being)

Consonants vibrate against the wedges  
and loosen them**Neurosis**

Symptoms are in upper part of body

Doing repetitive things (OCD)

Nervous system is overactive

Agitated, nervous

Do S M in eurythmy

(Intensity of S is loosened by M)

**Vowels**

Strengthen from the inside.

For sleepy

Too outflowing into the world

Needs more inner spiritual thinking

**Hysteria**Inflammation in abdomen and bubbling up through body, boils,  
and infection

Sleepy, soft (butterfly-like)

Fainting

Hysteric conversion: immobile

Do H M in eurythmy

(Lucifer withdraws: start with arms up and out (H), bring in with M)

## Reflections on the First Lecture of the Therapeutic Eurythmy Course:

Jittery children, fidgety	Phlegmatic
Needs short-long rhythm	Need long-short rhythm
Mean, tight, keeps talking	Soft outer movements
Hysteric personality is flowing out	Bring vowels to strengthen from the inside
Bring consonants to slow down, to strengthen from the outside	

### Relating to the Elderly

Tight and cranky	Sit and smile (“out of themselves”)
Aggressive	Avoidance
(Ahriman)	(Lucifer)
S M	H M
Consonants	Vowels
	A: uncontrolled appetites
	U: easily fatigued when standing
	I: person who cannot step forward, Inhibited
	O: anxious person who overeats
	E: used up, burned out, shy, fearful

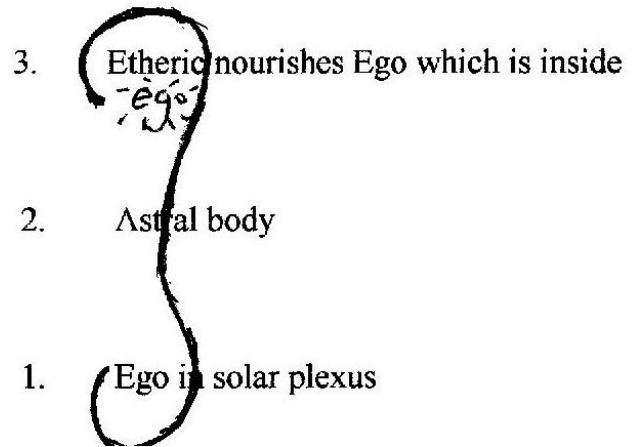
Dr. Rentea elaborated on a lecture of Rudolf Steiner’s from January 14, 1917 (From the *Karma of Untruthfulness*, Volume II, Lecture 19) also known as *The Unhinging (Entfesselung) Lecture*. Rudolf Steiner says that this is the fundamental psychiatric lecture.

1. In the ganglionic system of the solar plexus there is a direct incarnation of the ego. The ganglion of the solar plexus radiate the thought of the ego up into the head.
2. The astral body incarnates in the spinal column (in the processes of the nervous system) in reflexes.
3. The etheric body is bound by the cerebral system (head). In the head the ego works from the inside, anatomically making the nerves. The etheric body feeds it from the outside.

Diagram 1

3. Etheric nourishes Ego which is inside
2. Astral body
1. Ego in solar plexus

Diagram 1



The autoimmune diseases, (e.g. Graves: jitteriness, bulging eyes, sweating) are related to the etheric body going out of the head. *Use consonants.*

When the astral is released from the spinal cord this leads to manic depression, illogical thoughts, flight of ideas. When the ego in the solar plexus is released (not held by the body), this leads to (a more expansive release of the ego (extroverted acting out and drama, wanting to be in the limelight, “showoff”). *Use vowels.*

Diagram 2 (See page 8.)

Head: If defect here, then etheric body will go outside the head. Ego-less outflowing. Feeble-minded (The ego is still inside the etheric.) *Push the ego back in with consonants.*  
 Solar Plexus: If defect is here, ego blows up and escapes its hinges. Sickly outflowing. Ego is out. *Bring back with vowels.*

Diagram 2

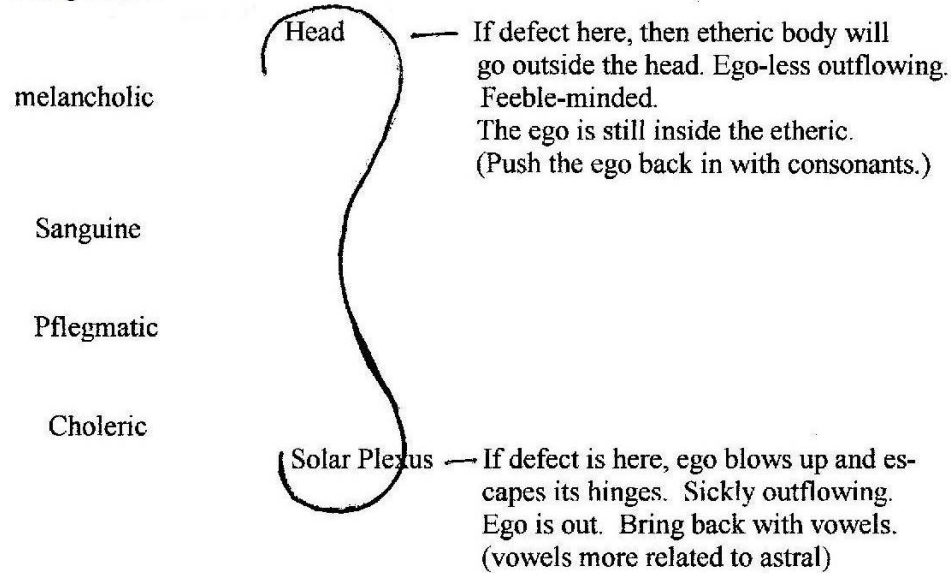


Diagram 2

Head: If defect here, then etheric body will go outside the head. Ego-less outflowing. Feeble-minded (The ego is still inside the etheric.) *Push the ego back in with consonants.*

Melancholic, Sanguine, Phlegmatic, Choleric temperaments

Solar Plexus: If defect is here, ego blows up and escapes its hinges. Sickly outflowing. Ego is out. *Bring back with vowels.*

### The Importance of Movement

Dr. Rentea described a patient, “Nancy”. She was referred by a psychiatrist who was aware of Dr. Rentea’s interest in mind/body. Symptoms: hyperthyroid, fatigue, panic attacks, debilitating anxiety, agoraphobia. (This would now be labelled: “fibromyalgia and chronic fatigue”.)

Observations: She was hanging onto her husband’s arm, fidgeting with his hand, wide eyes, stooped posture. Her resting heartbeat was high: 100 beats per minute, breathing was very shallow, carotid artery was pulsing in her neck. She had a chronically tight neck and shoulders.

With beginning treatment there was an initial improvement, but then her heart rate went up to 130 beats/minute. She was barely able to breathe; her breathing was rapid and shallow. She froze abruptly in terror and her face became white. Then her heart rate dropped to 50 beats per minute. She said, “I am dying. Don’t let me die. Help me!” in a small taut voice.

This evoked in the physician an archetypal picture. Coming up out of the wall behind her, the doctor saw a tiger, crouched in readiness to strike. He heard himself say, “Run! Climb those rocks and escape!”

Nancy’s legs began to tremble, moving up and down. Her body was shaking convulsively, then more softly... this for over an hour. She experienced warm tingling waves (“warm wafting of karma around you”). She remembered doctors holding her down to administer anaesthetic for a tonsillectomy. The movement of her legs was a healing. This was her last panic attack. She was given “B” to practise, very slowly, so that she could get into it and feel the sensation.

### Diagnosis for Eurythmy Therapist

Need to observe the patient’s breathing to know what vowels to do. (Do eurythmy exercise: yes/no for shortness of breath.) Need to observe three-fold walking in order to know what consonants to do. Ask Doctor about the patient’s movement.

Anxiety and stress are the most common psychiatric condition of children and adolescents today. This starts at age four and picks up speed towards adolescence. *All anxiety is related to a LACK OF MOVEMENT.*

### Polyvagal Theory

This was launched by Stephan Porges, Professor in the Department of Psychiatry at the University of Illinois in Chicago and at the University of North Carolina, Chapel Hill (previously at University of Illinois).

Dr. Porges proposes that the autonomic nervous system has three parts that react to “stress”:

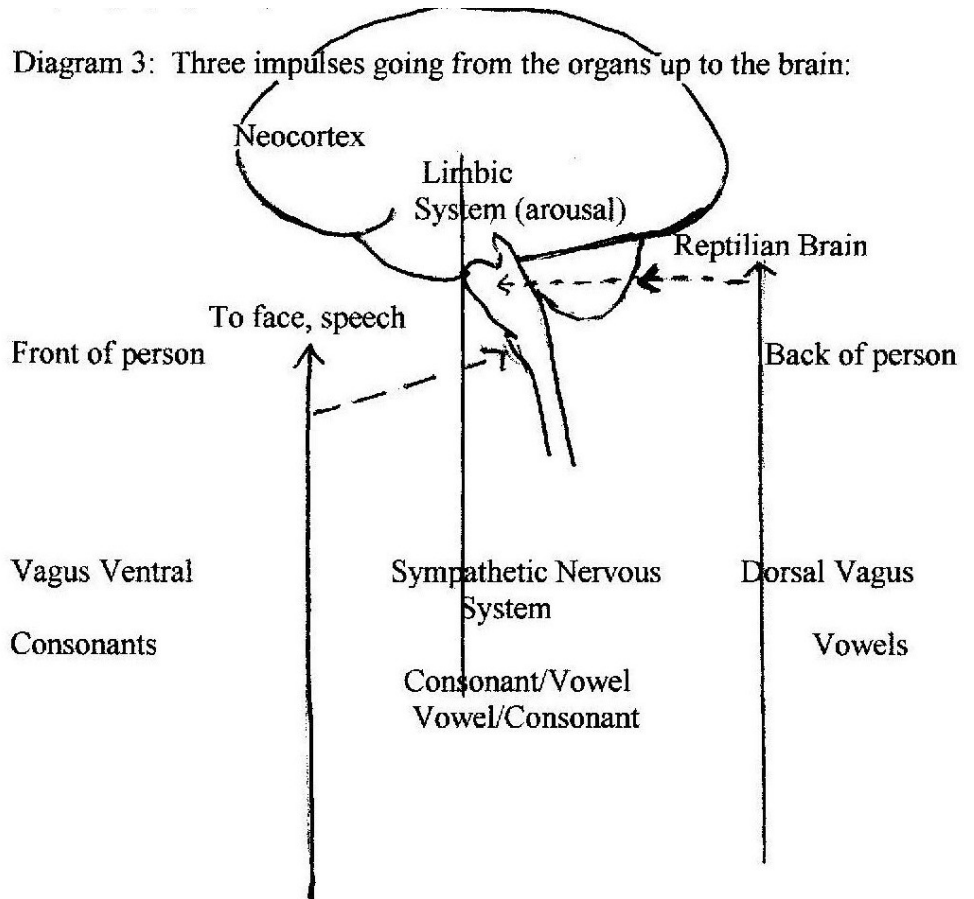
1. Ventral Vagus nerve: seeks social engagement, instigates you to look around and see what everyone else is doing.
2. Sympathetic nervous system: Excites: fight/flight



3. Parasympathetic nervous system: Calms, dampens down, freezes. (Dorsal Vagus nerve)  
 (The commonly-held theory differentiates two parts: the sympathetic system – arousal, and the parasympathetic system – calming down, or freezing.)

1. Mediated by the ventral vagus nerve, going up the front of the body (from the organs above the diaphragm) to the larynx, (also middle ear), face, brain. This developed the most recently. It is more human. Myelinated.
2. Mediated by the classical sympathetic nervous system: arousal. Goes up and down spine. Developed second. Myelinated.
3. Mediated by dorsal vagus nerve, going up the back of the body. This developed first (the most primitive). Unmyelinated. Parasympathetic nervous system. Freezes. Calms you down to death. Resignation. Give up. Goes from the vital organs (below the diaphragm) up to reptilian brain.

Diagram 3:  
 Three impulses going from the organs up to the brain



**Neocortex**  
 To face, speech

Front of person  
 Vagus Ventral  
 Consonants

**Limbic System (arousal)**  
 Sympathetic Nervous System  
 Consonant/Vowel  
 Vowel/Consonant

**Reptilian Brain**  
 Back of person  
 Dorsal Vagus  
 Vowels

Front of person  
 Vagus Ventral  
 Consonants

Sympathetic Nervous System  
 Consonant/Vowel  
 Vowel/Consonant

Back of person  
 Dorsal Vagus  
 Vowels

Myelination has to do with quick reaction. The myelinated nerve can assess in an instant. The more social response (ventral vagal nerve) is related to the ego; it is more conscious. Fight/flight is related to the astral body (sympathetic nervous system). In immobilization (dorsal vagus), the ego is shocked out. Stress can be so overwhelming that the person cannot deal with it. In the extreme, a person can look in the mirror and not recognize himself.

### Case Study

Dr. Rentea presented another case study of a patient with anxiety. Often male patients are brought in by their wives. The man does not know what is wrong with him. He thinks that he is alright. (Similarly children often don't know that anything is wrong). You cannot approach this person on an intellectual level.

What can the therapist then do? Have the patient do a CONSONANT or VOWEL.

1. Have the patient do a consonant (from the outside, e.g. "B") and have him observe it from the outside.
  2. Have the patient do a vowel. The essential is that it is felt in the limb. Accompany this feeling with consciousness.
- When in doubt as to which vowel: Do "I". It is in the middle between two extremes. Also Steiner starts with this in

the *Therapeutic Eurythmy Course*. If dissociation is such that person cannot feel his ego, then don't do I...rather come more from the outside, such as "E".

Therapeutic eurythmy is like a medicine. A patient may feel discomfort doing it, even pain. Only with "I" does a person feel joy. (The ego is there anyway.)

### Another example: Bedwetters

The doctor can give a remedy, e.g. hypericum (St. John's Wort), but he also has to approach the child *morally*. (Meant in an Aristotelian way: is my ego, engaged with astral, relating in a balanced way with the world?) The child needs help to be aware that he can control his body. This is where Pastoral Medicine (the priest) comes in.

### Another Case Study

Dr. Rentea had a patient who was married to a rabbi. She picked up the worries around her and was always crying. First, Dr. Rentea asked her to laugh and laugh. The patient got worse. Then Dr. Rentea forbade her to laugh and to wear black. She got better.

Dr. Rentea offered an example of Dr. Steiner's valuing of eurythmy: Often before a lecture by Dr. Steiner, the eurythmists would give a performance. On this occasion, some people skipped the eurythmy, and waited outside for the performance to end so they could come in to the lecture. Rudolf Steiner locked the doors. He said, "If they do not want to see eurythmy, they will not understand my lectures."

### Exercise for Agoraphobia

In response to a question, Dr. Rentea discussed the I L M indication for agoraphobia.

"I": Imagine the infinity of the blue sky. Hold it down with the lower left hand. Know that, "As true as the earth is solid, I KNOW that the sun will not fall." Stretch up with the right hand to the blue sky. This is an "I", as in the eurythmy figure.

The person who is agoraphobic is already 'out there' with his etheric body. His nerve-sense system is very agitated. What is he afraid of? He is afraid of dissolving. (He does definitely NOT need F S V Sch H, as these sounds keep on streaming outward. This is what the patient is constantly doing, but there is no boundary.)

So the patient needs "L": Keep it contained. Do not let it escape when it goes upward, but keep a hold of it and anchor it into the earth.

"M": out/in (L/M for breathing).

## Remedies and Eurythmy Therapy

Dr. Ross Rentea

After one of the 1908 lectures of the St. John's Cycle, Rudolf Steiner asked Marguerite Woloschin, "Can you dance that?" (R. Steiner was actually pointing to a plant that was in the corner.) Ms. Woloschin replied, "One can dance anything that one feels." R. Steiner responded, "That is precisely what I mean." How can we deepen ourselves in eurythmy?

In response to this question, Rudolf Steiner made this suggestion to some of the first eurythmists, including Madeleine van Deventer and Helene von Grunelius: Every morning for one year, go down to the river and observe nature. Look at how it changes with the seasons. Dr. Rentea commented that it will become obvious that the plant eurythmizes.

For example, in *Digitalis*, the head is let down, goes back up...the remedy from this plant is good for the heart. Rudolf Steiner has said: If you really want to understand the *soul life*, the soul gestures of the children, look at the plants (not the animals!).

On December 8, 1908, Dr. Steiner describes what happens when we take ordinary medicaments: These medicines have materializing substances in them. They become thinly diffused and make a synthetic human phantom. The media, cinema and TV press materialist thoughts into you. We need to get through this to the etheric body.

To be effective, eurythmy exercises take time, 2-3 days to go over the etheric body. The exercises need to be practiced intensively for seven weeks. Therapeutic eurythmy helps to increase the activity of the etheric body and teaches us to break habits. This is what is different about eurythmy. For example, stepping the anapest rhythm (short, short, long) on the three straight sides of an equilateral triangle, then making a circle around the whole figure (straight lines/curved forms) strengthens the etheric body.

In the plant world, when you prune a tree you stimulate it to grow new forces.

In stirring a biodynamic preparation, you create a vortex and then change direction. This moment of chaos is the time for new impulses to come in.

### Examples from Eurythmy

E: cross and then have to let go

Consonant: do and then let go, photograph and then release image.

S M H M sequence

S: Reaching out is an Ahrimanic gesture..it becomes hardened. We need to take this back in and soften it with M. (Mary Ruud suggested a way of doing “S” for a child: stand with feet around bean bag basket to make O legs.)

H: Starts way out. How can one meet this expanded (H) gesture with M in the middle coming from the inside?

### Allergies

**Symptoms:** runny nose (rhinitis), “snot nose”, inflammatory phenomena of eyes, nose, upper respiratory tract (hay-fever)

**Characteristics:** You lose yourself in world. Your body is going with the process that is out in nature; you imitate nature. The etheric body prevails and the astral/ego cannot take proper hold of the etheric/physical. The astral/ego do not have the strength to go all the way to the periphery.

We need to draw the etheric body in, to stimulate the astral body to be more inclined toward the etheric. To do this, we use the juice of lemons and quince (Gencydo). These fruits are acidic, astringent. These substances pull you in so strongly that they create a leathery skin on the outside. Minerals in this juice support the ego organization.

Also Citrus Cidonia. These remedies use the *polarity* principle.

### Kidney Diseases

Symptoms of kidney failure: the kidney shrinks (a cramping activity). The kidney has too much etheric outflow so the astral tries to come in to contain it (trying to play the role of the consonants). We need to find a remedy that brings astrality from the outside, so that the astral in the body is no longer forced to do this shrinking, and can let go. Horsetail frees the astral from trying to hold the etheric.

This is the principle of *substitution* therapy.

If the illness is a neurosis around the *head* (upper man), treat *homeopathically*.

If the illness is in the *metabolism* (the lower man), treat *allopathically*.

The body takes in substance and as it lifts it through the rhythmical system to the head (spiritual) it homeopathizes it.

### Effect of Consonants

Eighth Lecture in *Therapeutic Eurythmy Course*

#### Metabolism

Food comes into the intestine. The nerve-sense system has to destroy it. (Foreign substance – undigested food, toxins – can go into the bloodstream and go up and cause allergies in the head.) The pathway of digested material is then across the intestinal wall into the bloodstream to nourish the heart. There etheric forces stimulate the kidney (astral). Then the kidney brings it to the liver (ego).

#### **B improves the metabolic digestion of food into the bloodstream.**

B is the primary sound for this digestion, which *then* stimulates the kidney. (R. Steiner skipped out this step in his explanation of the functioning of B.)

S is a primary kidney gesture (not B).

Also F and R (total astrality, a moving out there)

D, T: affect the heart

L: affects the liver

SCH: “Schaum” = “foam”. You get foam in the intestine when you make hydrochloric acid. Hydrochloric acid spreads the forces of nutrition all the way to the periphery. (Chloride is the ultimate mercury.)

SCH drains the swamp when there is too much acid. Or SCH can stimulate it, if a person does not produce enough acid (anhydrous). Here you are a complete set-up for cancer.

So to take up the whole digestive path: Start with B and end with Sch.

At the beginning of the Sixth Lecture (*Therapeutic Eurythmy Course*) Dr. Steiner says that we enter into the growth forces/or stop these forces with the eurythmy sound gestures. Dr. Rentea: “Whatever I do out of the ego is the ultimate etheric adaptogen.” (Adaptogens are a unique class of herbal ingredients used to improve the health of the adrenal system. They strengthen the body’s response to stress and enhance its ability to cope with anxiety and to fight fatigue.)

Consonants go into the etheric body through the circulation. Vowels enter in through the breathing. Up and down (upper man—nerve-sense system/lower man—metabolic system) we are looking at the etheric body.

Cancer is an over-activity of the sense organs, over-activity of the etheric body. The etheric body pushes up, up, and takes the sense organs and pushes them out. The sense organ gets formed in the wrong place (e.g. in

an eye or an ear...) leading to cancer. (Melanoma is related to injuries.)

In 1922, R. Steiner says that all things related to the nerve-sense system should be treated from the outside with consonants. Inflammations coming up from below, for example, hysteria, should be cooled off from the inside with vowels.

In cancer, we need to create a mantle of warmth around the tumour. The “quintessential root” is mistletoe. It can be 20-30 feet high above the earth or way below the earth.

Who gets a strep throat infection (bacterial)? Soldiers in boot camp. Stress makes them burst. This can later become obsessive-compulsive disorder (OCD). If a person loses himself in too many sense impressions, he can develop a viral infection.

### **Rounding up**

During the day there were also some presentations of case studies, as well as discussion of Lecture Seven from the *Therapeutic Eurythmy Course*. The Conference was greatly enriched by the demonstrations at regular intervals of the therapeutic eurythmy exercises by different eurythmists, as well as nightly artistic eurythmy performances. Throughout the conference we were grateful to have the presence and comments of other anthroposophical doctors: Dr. Andrea Rentea, Dr. Mark Kamsler, Dr. David Gershan, and Dr. Peter Hinderberger.

On the last evening, Dr. Rentea gave some “Thoughts on the Spirit Being of Eurythmy.”

He cited a lecture by Rudolf Steiner in January 1917, and another at the end of 1917. In these lectures, Dr. Steiner talks about the Life Spirit (Buddhi), an exalted etheric body which radiates and gives life. It is associated with the Archangels (Folk Spirit).

*This Life Spirit penetrates  
the Spirit Self  
and creates Eurythmy.*

Dr. Rentea was constantly encouraging us to have more confidence in ourselves and to keep *DOING* our therapeutic work. Instead of always judging right or wrong, we should concentrate on increasing the “effectiveness” of what we do. “*Have COURAGE every day to work!*”

*“The Gods are waiting for our work.”  
Christian Morgenstern*

*Mary Brian,  
Vancouver, B.C.*

### **AN ATHENA BOARD CONCERN**

The ATHENA Board members have been discussing how it is not always possible to fulfill the requirement for therapeutic eurythmists to work with an anthroposophical doctor. While it is ideal for a therapeutic eurythmist to have a diagnosis from an Anthroposophical Doctor, these doctors are not always available in the area. The ATHENA Board has sent a letter to AAMTA outlining how this requirement, originally from Rudolf Steiner (see Lecture 8, *Curative Eurythmy*, publ.1983, p.94-95) and stated on our therapeutic eurythmy graduating diplomas, can be very limiting for our work.

At the National Therapeutic Eurythmy Conference in Chicago, at the end of July 2015, Dr. Ross Rentea gave some background to this topic. Dr. Rentea said that Dr. Steiner originally did not want Anthroposophical therapies to be “mystified”. Dr. Steiner wanted them to be consciously understood. Secondly, Dr. Steiner did not want “dilettantism”. This, said Dr. Rentea, was a temporary arrangement, that doctors prescribed the therapeutic exercises until the eurythmists became trained. Now that therapeutic eurythmists have an intensive training, we may be able to look differently at this requirement. (Therapeutic eurythmists have a four-year artistic training. This is followed by a therapeutic training with blocks over two years, and involving several practicums with a mentor in anthroposophical institutions/schools/hospitals.)

*Mary Brian*

**Join a webinar with Dr. Rentea, who will  
deepen and further expand the theme of  
“Michael and the Being of Eurythmy”  
Wednesday, December 9, 2015**

To register, please click on the following link:  
<http://www.koliskoinsitute.org/upcoming-webinar/>

I exist not if I do not attend to the pain  
of those who suffer: they are my pains.

For I cannot be without existing for all,  
for all who are silent and oppressed.

I come from the people and I sing for them;  
my poetry is my song and punishment.

I am told: you belong to darkness.

Perhaps, perhaps, but I walk toward the light.

*Pablo Neruda  
1904–1973*



**CASE STUDIES****PRESENTED AT THE CONFERENCE**

**Case Study for “Boyd” presented in Chicago, July 2015, at the ATHENA Conference with Dr. Ross Rentea, concerning Stress and Anxiety**  
*Presented by Jeanne Simon-MacDonald*

Boyd was born on March 26, 1947. He moved to Camphill Copake in 1969 – at the age of 21 or 22. He has lived his entire adult life at Camphill. He was adopted as a baby or young child and he had a close relationship to his adoptive mother, who has since died.

**Description:** He is 5 foot 2 inches tall and stands very upright. Solidly built – no flab, rounded chest and barrel bellied. His legs are slender, muscles sinewy. His feet and hands are small and baby-like, nails widening towards the fingertips. His features are well-formed. The head is large and slightly elongated. His ears are in proportion to his body, with curvature around the outer edge. His eyes are small and sparkling. They are truly golden and almond shaped – turning up slightly at the outer edges. His skin is clear and rosy and covered in golden freckles. His teeth are small and regular with a tiny gap between the two front upper teeth. His voice is high, scratchy and he often complains of hoarseness and pain in his throat. His hair was brown and curly, and is now white. He is bald on top. His breathing is quick and shallow – the in-breath like a gasp followed by a quick out-breath.

Boyd can tell time. He can count in the 1 to 10 range. He can be anxious, especially in new situations. He needs to be supported with a stable environment. He can bite his hand or knuckles when anxious and can be violent if provoked, though this happens rarely. He is aware of everything going on around him and is more comfortable if you approach him indirectly. He does not like direct questions.

Boyd develops oblique relationships to the people he is close to. When he speaks to you he asks you not about yourself, but about a friend you share in common. He sends his love to them and asks that you greet them for him. He can reach out and touch your arm when he speaks to you in a kindly non-invasive way. He especially welcomes young co-workers to the community and befriends them. He feels connected to the young and healthy and is not connected to the villagers in the community. He is very warm and sensitive. He cares deeply about others and loves

children. He is shy with new people and in larger social settings and does best one-on-one. At tea break, he sits around the corner from the others and at events in the hall, he sits alone in the balcony. He is committed to peaceful relationships and to peace altogether. He loves the Christmas Plays and also opera. The Sunday Service and Bible Evenings are challenging for him.

He has a strong vocational identification. He worked for many years on the farm and is now a devoted baker. He knows all the jobs in the bakery and spends the whole day there. He is punctual, responsible, conscientious, good humored and cheerful.

He is in good health. His only regular complaint is of discomfort in his throat.

**Diagnoses & Medications:**

Cardiomegaly  
 Mild Hypertension – Atenolol 75 mg daily  
 Slightly elevated cholesterol  
 B 12 Deficiency – Monthly injection  
 Prediabetic/hyperglycemic – Glucanor Plus, 2 caps daily  
 Hypothyroid Synthroid 125 mcg. & Thyroidea/ Ferrum  
 Esophageal Irritation/GERD – Prilosec (omeprazole) 40 mg daily, & Robinea/Nicotiniana, & Bryophyllum  
 Explosive Disorder/Impulse Control Disorder  
 Berberine Plus  
 Scleron  
 Red Yeast Rice

Boyd was sent to Therapeutic Eurythmy, not out of an acute or chronic medical condition, but rather out of a sense that therapeutic eurythmy could support his self-consciousness.

**Gestures:**

When he walks his feet turn out slightly and his arms are open in a kind of Ah. He may gesture with one hand or the other while he talks to himself. His hands are also open. He walks slowly and leans back a little. His shoulders are free and he is upright. He looks out into the world.

In eurythmy his gestures are quick, his limbs free. He is not yet able to experience a sound. The gestures are physical. He does not like to bend his legs.

**Goals for Therapy:** Deepen breathing, increase comfort with new situation, increase confidence, release tension in throat area.

**CASE STUDIES**

(continued)

**Therapeutic Eurythmy Exercises****First Block:**

First Angel Wings

TAO – harmonization of threefold organism

BBBB – sheathing

DFGKH – calming sequence

Sitting MMMM &amp; RRRR with the feet and legs, then with the arms with my help to help him breathe and come to himself

AhEhEE EEOhU at the end: Watching and Doing, Breathing

**Second Block:**

TAO

UUUUU: (I look upward) Coming into the whole body - stretching and breathing

HHHHH with scarves in sitting – both forwards and over his head

LLL AOU MMM sitting one arm at a time with me, copper ball between our hands, occasionally on his own

Showed him Anxiety Ah with a rod near the end, towards a next block

AhEhEE EEOhUU to end.

Because eurythmy is foreign to him I tried giving him something to hold onto – BB with a ball or HH with a scarf – it was too much for him in the beginning, though he can now do that. He could begin to relax once we had built up a routine which we kept to. He is not able to lie down to rest at the end, but sits in a chair - his breathing audible.

We are focused on freeing the tension around the stomach/throat/esophagus and breathing into the body. He was much more comfortable with the eurythmy in the second block – more able to enter in – asking less often how many times we had to do an exercise. His T became expansive. We worked a lot with the HHHH to release tension in the stomach/esophagus/throat area. He became quieter while sitting with the LAOUM. His breathing is still shallow, but comfort level improved.

**Suggestions from the July TE Conference on Anxiety:**

Repetition and Continuity

Continue the inner gesture/movements of the patient

From our work on the sixth lecture TE Course: From the indications on vowels and consonants: “For the person

who does vowels in eurythmy the aura is drawn together, condensed, which is always the case with a spiritual activity. Through this the inner organs are stimulated to draw the individual to him/herself.” R. Steiner

*Jeanne Simon-MacDonald,  
Camphill Copake, NY*

**CASE STUDIES FOR ATHENA CONFERENCE****CHICAGO, 2015***Presented by Mary Ruud*

Boy, fair haired, fair skin, with blue/gray eyes, eight and one-half-years-old, attends second grade in a combined class in the Waldorf School. He was referred for therapeutic eurythmy because of emotional sensitivity, anxiety, difficulty separating from family, as well as allergies and stomach aches.

The doctor recommends work with copper rods, B with arms and legs, G, rhythmical walking. I added D, as jumping down from a chair.

He did simple copper rod exercise, such as standing on the rod, rolling the rod up and down his arms, crossing hands on the rod and tossing in patterns. He walked various rhythmical patterns. He especially liked the D exercise. He practiced B and G together in a pattern of closing and opening.

He enjoyed all the eurythmy exercises and became open, lively and animated.

The following year, he had stomach flu and had difficulty recovering. He continued to have stomach aches and weight loss. He had remedies from the anthroposophical doctor. The boy asked to have therapeutic eurythmy again, as he said it had helped him in the past. He was going through his nine-year-old change and had become emotional and sensitive again.

The doctor suggestions were to practice using copper rods with rhythmical passing, tossing; B, “I Think Speech” exercises, and DFGKH, the ‘quieting sequence’.

He did a series of rod exercises, including the seven-part exercise and the waterfall. He was able to do “I Think Speech”, but did not build up a connection to it. The DFGKH especially calmed his nervous system and left him visibly relaxed.

He was supported by anthroposophical remedies and an understanding and supportive family.

We were able to bring photos of this boy to the conference to show changes in his appearance before and after the eurythmy and remedies. The before pictures had the characteristic “wedge” forms that Steiner speaks of in

the sixth lecture of the *Therapeutic Eurythmy* course. The after pictures showed a rounder, softer, but more vibrant boy.

He was unable financially to stay in the Waldorf school, but he continues to flourish. He took the change to public school in stride and enjoys outdoor sports.

### Second Case Study

Girl attends kindergarten in a Waldorf school; she is fair haired, fair skin, with gray eyes, and a toe walker. She always is touching, poking or making unkind comments to other children, creating social difficulties. She tended to be nervous and stiff.

The doctor recommends, LM, three-fold walking, BMN, D beginning as if lifting from under her feet and then coming down. We worked with variety of rhythmically walking and skipping-steps to bring attention to her feet and legs. She practiced a childlike three-part walking, as well as, walking on her heels. We also worked with her balance on the school's balance beam.

She learned LM to help her breathing and to let her breathe into her surroundings. She enjoyed the D and learned to do it beautifully. The jerky stiffness was no longer apparent when she did the D.

She practiced BMN with her arms, and then we worked with the sounds specifically with her feet. She used a copper ball or rod to experience the B and I led each foot into the M and then N gestures. Eventually she was able to do this on her own with some success. Her ankles and feet were very stiff, so I did massage them gently and we played various games picking up and moving small objects with toes and feet.

After one kindergarten eurythmy class she whispered to me, "Miss Mary, I kept my heels down for the whole class!" She is now in first grade, so I hesitated to pull her away from her class for the first weeks of school, but we will begin working again soon.

*Mary Ruud*

*Milwaukee, Wisconsin*

## CASE STUDIES FOR ATHENA CONFERENCE

### CHICAGO, 2015

*Presented by Susann Eddy*

#### **Description of the Child**

Boy, 10-years-old, who is going into the fourth grade. He is an only child, the parents were recently divorced.

**Physical:** Heart shaped head, freckles, short nose, brown eyes with long lashes. Dark blond straight hair

Lanky build, long trunk and limbs, slender,

Thin boned but prominent joints

Feet and hands seem more delicate, long toes and fingers

Hands: Cool and dry, with flaking skin

#### **Movement:**

Precise with hands and fingers (fine motor)

Often chaotic and disorganized larger movements, arms appear detached, as if not part of the center.

Tight in chest, neck, and hips.

The head leads, the gaze is downward,

Expressions can be contorted and forced, grimacing, movements are done very quickly

#### **Speech:**

High pitched, nasal, and chirpy (Teacher: "has a musical and twittering quality like quickly tinkling bells.")

Speaks either too softly or too loudly.

Consonants are clearly articulated, vowel sounds almost rushed so that they disappear.

#### **Nutrition:** Selective eater.

Rigid in the diet, does not try new foods, dislikes foods that are with or touch other foods

Gluten intolerant

Picks food apart

#### **Soul qualities:** Impulsive and disruptive, mischievous.

Argumentative, can be cynical, direction fixed

When I get for therapeutic eurythmy, he first has to arrange everything around his desk before he can come.

One of the most guarded children, he is lonely and needs the mother close when he talks about family issues.

He is very sensitive when someone is in his space, pulls back.

Disrupts class, gets nervous, with a tendency to bring chaos and *defiance* to many classes.

Touch sensitive, does not like to be too close in proximity of others or begins to act out.

Strong *memory*, remembers everything in detail.

Remembers all exercises, makes sure everything is done.

Good at math and recall of stories and activities:

He does not like music or eurythmy with the whole class, but he comes happily to therapeutic eurythmy (in part he was then able to miss a good portion of the group violin lesson).

There is no nonsense or misbehavior when he does individual work. When he accomplishes something difficult in the therapeutic eurythmy session and it is noticed, he wants to do it in an even more challenging way

When he asks to go to the bathroom, he has to go right then, cannot wait.

#### **Previous Therapeutic Eurythmy Exercises**

He had an eight-week session with the following exercises:

- IAO, contraction/expansion (I see) and

- Angel Wings
- Large A(h) exercise
- M
- Rolling rod (loved it) with r like gesture to begin it

### **New Therapeutic Recommendations from Conference Participants, Doctors and Therapeutic Eurythmists:**

Dr. Ross Rentea:

- This is a “typical thwarted choleric.” (aggression, grimacing)
- His solar plexus is unhinged.
- Overbite: His insides have been eaten out. He is holding in his insides. His world is chaotic, all metabolic. “I am all over the place,” so he needs order in the outer world. Because of these negative issues in his family, he needs consonantal order, structure from the outside. Give him a protected place to breathe.
- In response to a suggestion to do E: “Don’t do E”. E as substance translates into iron. He already has too much of this. Maybe he could do a gentle E in reverence.

### **Other Suggestions from Conference Participants:**

- Waterfall: therapist catches behind.
- “Protective Sequence”: V B T S
- Deep bite: middle area is stuck. Protect, build this rhythmic area, and free it.
- Strengthen lower man: consonants to balance overbearing upper jaw.

## **Second Case Study**

### **Description of the Child**

Boy, 13  $\frac{3}{4}$  years old, who lives with his father and older brother

**Background:** He experienced early loss and abandonment and was adopted when he was a few years old. There is ongoing drama at home, as he threatens to harm himself, has once run away, and has verbal outbursts at father. The only human being he has known since birth is his older brother who has developmental challenges.

He does not know if love can be trusted, with continuous underlying fear about existing and trust. Where does he belong?

He loves curative stories, they inspire him, but he cannot remember them.

He is inwardly insecure. There are boundary issues: he gets too close to others. He is not accepted or liked by his classmates. He is in some ways unaware and in some ways overly aware of others.

### **Physical**

Body: Well proportioned, tending towards fullness or roundness in the last year

Big smile, dimples, whole face lights up

Eyes: Almond shaped, open, large dark brown, sparkle when smiling, cloud over when upset, has direct eye contact

Nose: Short but well formed

Lips: Full

Ears: strong lobes, set low

Trunk: hollow back

Hands: large often damp

Feet: point out

### **Etheric**

Sanguine

Is always ahead in group work: when he sings, in eurythmy, speech, clapping, running away from others, or he can be too slow or weak

Is not socially aware of others in movement

Hands have to touch everything, on desk

Often humming; often tired

Acts up to gain attention through strange noises that bother others

Speech is clear, but more drawn out

### **Relationships**

He is very friendly when he meets people, especially outside structured situations. He often seems to appear out of nowhere, putting hands on your arm.

He likes to connect especially to adults or younger children, probably in part because he is not fully accepted by his own age group.

He may not raise hand to ask questions, but comes up to adult to ask,

He has to stand very close to others.

### **Soul Forces**

Picturing: weak capacity for inner pictures and conceptualizing, he does not get the point

Feelings: sensitive, sympathetic, restless, craves acceptance

Can be joyful, but also more often sad and with a short temper

Observant and notices changes in the room and in places, attracted to beautiful objects, including copper balls, touches them, holds them

He notices who has what, if someone gets a turn and he has not gotten one.



He has difficulty starting and finishing school work, he always needs guidance before he can begin.

He flows out and has very little boundaries.

Math and conceptual subjects are challenging, foreign languages are difficult; he needs individual support for school work. He loves what is beautiful.

He likes eurythmy, music, gym, and handwork.

### Previous Therapeutic Eurythmy Exercises

- IAO
- Large A
- Large U
- Yes/no
- Vowel jumps
- Consonants in standing for memory

### New Therapeutic Recommendations from Conference Participants, Doctors and Therapeutic Eurythmists

Dr. Andrea Rentea:

- Treated the liver. The outbursts were because of the liver. (He would ram down the doors, smash windows to get out. If there has been alcoholism in the family, automatically treat the liver. Also treat liver if there are problems of the will.)

Dr. Ross Rentea:

Both the head pole and the metabolic pole are damaged. In kleptomania, the thought goes into the limbs.

Do vowels to bring the thought back out, e.g. the Large U-exercise.

Medicine: Hyoscyamus (deadly nightshade). This remedy has a picture of total exposure, as the person who runs out naked in the dark.

MNBPAU for maniacal child

Kibitz-M for his drawing of inappropriate pictures.

Put his soul life in contact with the zodiac aspects of fruit, flower, leaf, root days as in the Biodynamic Planting Calendar of Maria Thun. For example, on a root day, be earthier, mathematical. On a flower day, be more flowery. This affects the etheric, the temperament.

### Conference participants:

- Kleptomania exercise: Sit cross-legged, and hold feet with opposite hands. Although the recommendation is to have this done in public that is socially not possible, but it could be done as part of a play, as kleptomaniacs need an audience.

*Susann Eddy, Detroit, Michigan*

## THERAPEUTIC ASPECTS

### AS THEY RELATE TO THE ZODIAC

Annual Workshop of  
the Lili Kolisko Institute

Hartland, Wisconsin

October 15-18, 2015

Stars spoke once to Man,  
Their silence is World Destiny;  
Awareness of this silence  
Can be pain for Earthly Man;  
Yet within the muted stillness ripens  
What Man speaks to Stars;  
Awareness of this speaking  
Can become strength in Spirit Man.

*Given to Marie Steiner by Rudolf Steiner,  
Christmas, 1922*

This four day workshop was hosted by Doctors Mark Kamsler, Ross and Andrea Rentea at the home of True Botanica offices and production. The theme was the monumental poem, *The Twelve Moods* that Rudolf Steiner gave to eurythmy in 1915. In the Twelve Moods, each great domain of the Zodiac speaks through the window of each of the planets. As we align ourselves with these Zodiacal and planetary moods throughout the day, there can arise an awareness of speaking to and with the starry world. These moods also can lead us to understand what is needed to enrich our lives and what to offer therapeutically to others.

We had the opportunity to practice eurythmy together creating the consonant gestures for each Zodiac sign. Not just the movement, but the “mood” was practiced as well, the veils with their colors and shapes. Dr Ross Rentea has created translations in English of the verses and together we worked through most of the lines. Patterns emerged. The lines spoken by the Sun had a quality of “observing how it is”; Venus, more mystical and taking hold of oneself; Mercury, from me out into the world, sometimes returning or not; Mars, dynamically wakeful, full of will; Jupiter, wisdom through resistance; Saturn, letting go, dispersing, like an aroma, a memory into the cosmos; and with the Moon, consolidation. On the Kolisko website, Dr. Renrea has created a chart where one can see for each hour of the day which planet is speaking through what sign of the Zodiac. This allows us to live in these many moods throughout each day, enlivening our awareness and developing our “speaking to the stars”.

Rudolf Steiner created a Satire of the Twelve Moods, which he meant to be performed following the Twelve Moods each time it was performed. The Twelve Moods begins with Aries on the horizon; for the Satire the horizon is moved one step back to Pisces. The Satire is really very humorous and in it we can see ourselves when we are not so aware or awake. For example, look at the lines for Leo, thinking of the heart, then look at Cancer in the Satire. We can see the Satire as a situation where we are and the lines from the Twelve Moods, where we are striving to be.

There were many moments of inspired wisdom. One was that Christ's healings took place at sunrise and sunset, when the sun was just below the horizon. This is the rhythm used to process the True Botanica products, putting them out in the light of sunrise and sunset, then either warming or cooling them in between time.

We had the opportunity and privilege to work on remedies ourselves with guidance from the doctors. Dr Kamsler led us in the preparation of Astragalus tincture. If bought at a health food store it would be a tincture of the roots. Rudolf Steiner indicated using the leaves and seeds, as well. Seeds and leaves were ground, the tincture extracted with vinegar and glycerin cooking over time, roots were put in the kiln until they became ash and then mixed in the liquid with vortex stirring. The tincture was pressed out and we each bottled our own to take home. Dr Andrea Rentea led us in several preparations of flax seed. We made a porridge to create a compress, a tea compress for our violinist's elbow, and a solution where we could all enjoy its soothing mucosa.

The evenings were filled with artistic presentations of eurythmy and violin. The intense time together created a creative community. Present were doctors, eurythmists, a farmer, a teacher, a retired pharmacy professor, a cosmetologist, a realtor. We found much common interest with each other over the excellent meals prepared by Philia, daughter of the Rentea's. Though some came from nearby the states of Minnesota and Illinois, others came as far as Pennsylvania, Florida, and Maine. As a eurythmist it was encouraging to work with people genuinely interested in our art and therapy. It is a yearly event, so considering joining us next year. Please look at the Lili Kolisko website, especially for the work with the Twelve Moods. Rudolf Steiner says in his introduction to the first performance of *The Twelve Moods*, "The ideal would actually be for someone, were he awakened from sleep and had one line read to him—"in becoming activity pauses"—he would be able to say,

Ah, yes! Mars in Scorpio!" With another line, he would say, "Jupiter in Libra," and so forth. You see, this is the opposite of any subjective arbitrariness. Being at one with the laws of the universe is really taken seriously. Here we do not merely proclaim that one should be at one with the universe; rather it *is* this being-at-one." This is a wonderful challenge and gift given to eurythmy.

Mary Ruud  
Milwaukee, Wisconsin

Dr Rentea shared ideas from Rudolf Steiner's *Human Thought and Cosmic Thought*, (January 21, 1914; Berlin) Lecture 3, *The Possibility of Contemplating the World from Twelve Different Equally Justified World Outlooks*. We looked at these twelve points of view with their relationship to the Twelve Zodiac signs.

Ongoing Updates  
Daily Planetary Moods  
[www.koliskoinstitute.org](http://www.koliskoinstitute.org)

## THE ASTRONOMICAL AND EURYTHMICAL MYSTERIES OF THE "TWELVE SOUL MOODS"

*Mary Brian (not revised by Dr. Ross Rentea)*

An exciting part of the Conference was Dr. Ross Rentea's presentation of his research on Rudolf Steiner's "Soul Moods" and their relevance for our therapeutic work. Rudolf Steiner had expected every eurythmist to know these verses intimately; if he woke a eurythmist in the middle of the night and said, "Mars in Leo", she should be able to say the line.

Dr. Rentea took us through a mind-sharpening picturing of the movement of the sun through the zodiacal year. We looked at Sidereal Time, where the circle is divided into 24 hours and the Solar Day. Dr. Rentea has worked out a formula to calculate the high points for the various ecliptics at various points of the day. These he termed the "Pinnacles", or "Thrones", like the thrones in front of the twelve columns in the small cupola of the First Goetheanum.

This is of importance to each doctor and eurythmist. When we know the Pinnacle, the highest point in Sidereal Time, we know which constellation is ruling at that time. For example, if Capricorn is at the Pinnacle when a patient comes in, the therapist can work out of the corresponding world view of Spiritualism (Where are you coming from? Where are you going?); if

in Virgo, then he can help the patient out of Phenomenalism (Homeopathy, like with like). Further, if the Pinnacle is in Virgo, a eurythmist could recommend the consonant “B”.

Older eurythmists remember differing head (and eye gaze) levels (or zones) when performing the eurythmy Zodiacal gestures. Dr. Rentea, on the basis of his research gave indications for these zones. Hopefully these zones can be described in a later article as they are of importance for our therapeutic work.

Dr. Rentea gave insight into the reason for the particular positioning of Leo on the stage: On March 21, in the year of the Mystery of Golgotha, the sun rose in Aries. On Good Friday, April 3, the Crucifixion was at 3pm. This is the passage of Cancer to Leo. The Mystery of Golgotha is the passage between lung and heart.

The twelve “Soul Moods” are actually an expression of a true astrology. We are very grateful to Dr. Rentea for sharing his hard-earned research with us. This work could have deep implications for bringing real spiritual forces into our eurythmy therapy with patients.

More information is available at:

<http://www.koliskoinstitute.org/the-12-moods-of-the-7-planets-through-the-day-by-r-steiner/>

## ACTIVITY FORCES

From the website of an anthroposophical doctor,

*Dr. Catherine Ferrara*

I have had many people ask my advice and guidance regarding the Sandy Hook Elementary School Tragedy. Holding a deep respect for the families who have lost loved-ones, I thought it might be helpful to turn to Steiner’s work for his overview of psychiatric illness.

*Rudolf Steiner predicted that the prevalence of psychiatric disease would increase significantly over time. The underlying cause of this, he explained, would stem from the inactivity of man’s limbs.*

Over time, the human being has made life more comfortable through the use of technology; and in doing so, he has eliminated the need to “work” using his limbs. The very necessary strength and forces that need to be discharged through the limbs every day, Steiner predicted, would become toxic to the emotional and mental state of the human being if those forces were not used for “work” purposes. An example of too much “activity forces” in the emotional part of the human would be “anxiety”. An example of too much “activity forces” in the mind of the human would be “obsessive-compulsive disorder” or “paranoid schizophrenia”.

One has only to walk down the toy aisle in Walmart to see that most of the toys involve the use of batteries because they are “played” by pushing a button. Pushing a button does not satisfy the requirement of “working through the use of your limbs”. I have spoken with educators who are very concerned over the increased level of laziness they see in their students. This supports the idea that the children’s urge to exhaust their limbs with activity as a pre-school aged child, is suppressed so deeply, that by the time the child enters elementary school, they no longer expect activity to come from the limbs.

Extrapolation of this concept gives way to an understanding of many of the psychiatric and emotional illness that we see in the youth of today. Many physicians will attest to the fact that they have seen children as young as ages 12 or 13, prescribed anti-anxiety or anti-depressant medication. Unfortunately, a trend among patients on even the most mild type of psychiatric medication, is to feel better and that means “feeling normal” after some time on the medicine. When they “feel fine” most often, they believe they do not need to be medicated, and so they stop the medication (usually without telling anyone) which then sends them spiraling downward at such a rapid rate that the outcome could be very poor. It is also not uncommon for the desperate patient to try to “self-medicate” by taking illegal drugs. This could explain why the number of suicides, homicides and crimes committed by younger people is on the rise.

What can we do? Firstly, we must take away the lesson that there is always something to be learned from these life-changing events. Secondly, perhaps we could try to lead the youth of today to engage the use of their limbs and in doing so – encourage them to be more of a “whole” human being rather than just a “large head”. For as a more complete human being, they can then penetrate the world through every aspect of their being: physical, emotional, mental and spiritual. Parents, teachers, coaches, all of you who work with children in some way: encourage children around you to “un-plug” themselves and “work using their limbs”. Ask them to make repairs in the home, fold laundry, prepare meals, and work in the yard. You may not be popular at first, but eventually you will be appreciated.

Today, one in five teens has a psychiatric illness. Wouldn’t it be incredible if one out of five teens could be on a healthy path to forming as a complete human being? The world would be a much different place.

*Dr. Catherine Ferrara  
Massapequa, NY*

<http://drferrarasoffice.com/points-to-ponder>



## **DEPRESSION AND THE CONTRIBUTION OF EURYTHMY THERAPY FOR HEALING**

*Excerpts from the thesis for the Therapeutic  
Eurythmy Training in North America, 2011*

*Martine Leicher  
Belgium*

Depression is like a plant with many roots and sprouts, or has been said, a dragon with many heads. There are many types of this illness and they are wide spread.

Thinking of the future as a eurythmy therapist, I surely will meet patients suffering from depression. All books, all websites about this illness start with statistics such as: "Almost every fifth person in Middle Europe has during his, and even more 'her' life, one or more depressive periods." Or: "This illness is the most human under all human suffering."

From an anthroposophical point of view. Where or when does soul life arise? This is a big question for natural science in our days. The anthroposophical knowledge of human nature says that soul life is connected with the whole body and not only with the brain. The body doesn't produce the soul life. The soul is transcendental and primordial and relies on the body.

R. Steiner<sup>1</sup> describes man as a threefold being: Thinking and sensing are related to the nerve-sense system. Feelings as sympathy/antipathy, moods, are directly in relationship with the rhythmical system, with the breathing and the rhythm of the heart and the circulation of the blood. The nerve sense system has a secondary role: it makes the feelings, the moods conscious. The willing forces, the possibility to act, is directly in relationship with the metabolism in the inner organs and the muscles. Again the nerve-sense system has the task to make conscious, and also to coordinate the movements.

Taking the neuro-biological facts in account, Dr. Fuchs<sup>2</sup> describes in his book, the whole body as an resonant organ of the soul. Also the brain is a resonating organ for the soul and the spirit. It gives the statements of R. Steiner a modern scientific foundation. Based on these insights, we come to a new classification of different types of depressions.

### **Depressions and the Four Main Organs**

In the concept of the anthroposophical medicine a soul disease is in the first place caused by a disturbance in the metabolic system. Dr. Rissman\* writes of disturbances of the physiological processes in the four big organs: lungs, liver,

kidneys and the heart. He didn't only mean the functioning of the organs. We also have to think about the building up of the organs. Every part of the human body constantly is in a process of building up and breaking down. R. Steiner draws our attention to the fact that after a seven-year period of time every single cell of our body has been renewed. In this sense there is a fine metabolic process going on in the organs. With the usual methods of medical check-up it can't be found. Therefore we need methods of investigation on the level of the etheric body, for example, the blood crystallization test. Because the disturbances also affect the astral body we can observe the behavior of the patient: how is his soul life, his thinking, feeling, willing?

So we come to a new classification of different types of depressions. It is based on the changes that take place in the four organs. Through a dedicated observation we can come to a diagnosis.

### **The Lung Depression**

R. Steiner<sup>3</sup> tells the doctors in his lecture of March 29, 1920, that from all organs the lungs are the most influenced by the kind of soil on which the person lives.

Dr. Bott<sup>4</sup> writes about the relationship between the lungs and the element "earth", the solid. The element of the solid is characterized by clear and compact forms. Out of themselves, they do not change. This element gives us the structure of our body, the bones are solid. But also the lungs are very solid organs, if you compare them with others. The bodily temperature in the lungs is about 35.5°C. That means that they are connected with the cold pole of the organism. Coldness is an earthly quality too. After birth with the first cry, the new born baby starts to breath, another sign that the lungs are connected with the earth element. If we observe something solid, something sturdy, something rigid and cold in the soul life of the patient, then we speak of a lung depression. The quality of the solid has colored the soul life. The solid is predominant.

Wolfgang Rissmann<sup>5</sup>: The thinking is clear, abstract, motionless and inclines toward a mechanistic quality. Often we see a compulsive behavior with pedantism and perfectionism. The patient is mostly occupied with his own inner world. Autistic tendencies can be observed. It can come to very severe depressions with hallucinations. In the biography of the patient, disturbances in the metabolism of the lungs, bronchitis, pneumonia, tuberculosis can be found. Sometimes they were never totally healed. Also diseases with sclerotic tendencies such as sarcoidosis are sometimes seen. In childhood the patient received an intellectual education or

Literature:

1 Steiner Rudolf, *Von Seelenraetseln*, GA 21

2 Fuchs, Thomas, *Das Gehirn – ein Beziehungsorgan, Eine Phaenomenologisch-oekologische Konzeption*, Stuttgart 2009 1.7.

<sup>3</sup> Steiner, Rudolf, *Geisteswissenschaft und Medizin*, GA 312

4 Bott, Victor, *Medicine Anthroposophique*, part 1, 1983

<sup>5</sup> Rissmann, Wolfgang, *Depression und seelische Verstimmungen*, Gesundheit Aktiv, nr.178



the head forces have been predominant because of his bodily constitution. For example, it is the child which acts and talks like a little adult.

Some typical observations of the person with a lung depression:

- Also in the bodily appearance, they often have a thorax which is narrow and rigid.
- Compared with the liver depression where the mornings are more difficult than the evenings, the patient feels the same the whole day through.
- They lose the contact with the social surrounding.
- It is the depression of the inflexible officer.

### The Liver Depression

The liver is the most watery organ of our body. It resembles the jelly-fishes we meet at the sea shore. For the element of water, the streaming quality is typical. It makes waves and whirls. It underlies the forces of gravity, but it also makes possible the forces of levity to work. It dissolves substances and makes a mixing together possible. Water makes life possible.

The liver is the center of everything which flows in our body: blood, lymph, liquids of the tissues. When the normal circulation is disturbed, it comes to congestions in arms, legs, in the liver itself, in the lungs, in the colon, the brain, the skin and the tissues. Often a dysfunction of the liver brings about eczema. Dryness of the skin can also be a symptom of the dysfunction of the liver, also the difficulty to digest fats, obstipation.

Olaf Koob<sup>6</sup> writes: The liver is an up-building organ; it is a “night organ”. It is important for the metabolism of the sugars. As a contrast, the gall bladder is a “day organ”; it breaks down. When the bile doesn’t flow, the whole digestion comes to a standstill. The person slows down. If the gall bladder and the liver, both together, come to a standstill, the will becomes paralyzed. Also the contact with the outer world gets lost. The bile is a very aggressive fluid which meets the “outer world”, our food during digestion. On the soul level, for the confrontation with the outer world, we need the quality of the bile. We need the forces of the planet of Mars; now and then we need to put up a good fight!

Koob writes that the depressive patient always needs a treatment of both organs: the liver as the organ of life, and the gall bladder as the organ of courage. Then the courage of life again can arise.

In the biography of the patient with a liver depression, hepatitis is often found. Alcohol abuse and toxics from pharmaca can cause a dysfunction of the liver processes and at long term a depression. Also trauma and social stress are typical.

Some typical observations of the patient with a liver depression:

- In the bodily appearance we can observe a dryness, or the opposite, congestions, a watery face. Adiposes also has to do with the liver.
- The sleep is disturbed: the patient wakes up at night, around 2 or 3 o’clock. In the morning the incarnating process is difficult. The mood is disturbed. In the afternoon it gets better.
- The patient comes to nothing during the day. He/she doesn’t have the energy to realize what he/she attends to do.

### The Kidney Depression

The kidneys are related to the element of air. The air we breathe in and out goes through the whole body. The kidneys are the center of the airy system. How can we understand this? Every normal human being thinks about “water” when he hears “kidneys”.

Typical for the element of air is its levity, its transparency, its movement. It can be compressed and it is expansible. The secretion of the kidneys varies if the atmospheric pressure changes. Kidney disorders are often seen together with flatulence in the colon. The kidneys are very sensitive for the lack of oxygen in the blood.

In the biography of the patient with a kidney depression we can find inflammations of the kidneys and the bladder, also the tendency to asthma bronchialis. Trauma, due to sexual offences, are also typical. Often the life style is hectic, or the patient feels an ongoing stress to perform, to act, to do things. In childhood the human warmth was lacking.

Some typical observations of the patient with a kidney depression:

- Bodily most patients are thin and pale.
- The breathing is superficial. Flatulence in the colon and difficulties to keep one’s own bodily warmth are often seen. The patients have cold chills, but with every little effort they are sweating.
- They have the feeling they always need more fresh air. They sleep with the window open.
- Going to sleep is a problem. The sleep is light.
- The patient is agitated, restless, nervous, and the next moment also tired and without energy. He/she is quickly irritated. It can lead to aggression. Panic attacks are also typical.
- The bipolar mood disorder is also characterized by a dysfunction of the kidneys.

### The Heart Depression

Although warmth is of a spiritual nature, we still can feel this element with our sense of touch. Warmth arises out of the invisible and returns to it again. It has no heaviness. It penetrates every other element: the solid, the watery substances, and the air. Warmth always strives upward and to the periphery. Warmth gives the impulse to change.

<sup>6</sup> Koob, Olaf, *Die Dunkle Nacht der Seele*, 1995

This we can see in the results of what fire does.

The heart is the center of the human warmth organism. This is not difficult to understand. We speak of a warm hearted person. In different parts of the body we find different degrees of warmth. Warmth is build up in every metabolic reaction in every tissue. The warmth radiates out and builds a sheath of warmth around the body.

The will is directly connected with the element warmth. The development of the will needs warmth and vice versa, the use of the will can stimulate the bodily warmth when we move and use our limbs. The way we move also has an influence on the heart. With a dysfunction of the heart, the feeling of fear enters into the soul, and often feelings of guilt.

In the biography of the patient we sometimes meet malformations of the heart, inflammations, myocarditis, pericarditis, a heart attack. Elderly patients often suffer from insufficiency of the heart and disturbances of the rhythm of the heart. Big shocks in the past also can have damaged the function of the heart.

Some typical observations of the patient with a heart depression:

- Most patients are elderly people who don't manage life anymore, for example, when they live alone in the house or when they just moved to a small apartment.
- They are afraid to become dependent.
- They can't find the meaning of life anymore.
- They lose ground under their feet.
- Anxiety is the main feeling. \

Classifications always bring about a certain danger. On the one hand, you need them to be able to differentiate. On the other hand, most of the time they cross over each other. A eurythmy therapist at the conference in Bad Boll said: "With a depression, the heart is always affected. There is always a disturbance of the warmth organization. I always let the patient practice 'D' and 'T', the consonants that are related to the heart, to Leo in the Zodiac." A doctor said: "The liver always needs treatment." Olaf Koob\* writes: the liver and the gall bladder always need therapy.

In "*Spiritual Relations in the Configuration of the Human Organism*", by R. Steiner<sup>7</sup>, we can read: "Foodstuff taken up, killed, revived, astralized, transformed into the ego – only then one understands ptyalin, pepsin, in the food that has been taken up and killed, and then transported into the lymphatic glands, conveyed to the heart, fired by the heart. The kidneys then radiate through it and all is astralized, taken up by the liver functioning and conveyed to the Ego. Then the whole can be caught by the activity of the spleen and then, under certain circumstances the person will be made into an enthusiast, one who receives strength from the spiritual world through the activity of the spleen, or otherwise he will be made into a 'spleeny', depressive

person, one without the will to hold his head upright, one who only wants to sit on his chair and prefers not to be permeated by the spirit, who does not want to do any thinking. The activity of the spleen, which could be something lofty in man, really has a crushing effect on these people. Instead of enthusiasm they have 'spleen'." If I understand well, this means that also the spleen could be affected by a depression. Would it possibly be a fifth type?

## Therapies from the point of view of anthroposophical medicine

### The Four Ethers

At the medical conference in Bad Boll, Christian Schopper\* spoke about the different ethers as an entrance into therapy.

In the old Chinese wisdom the ether forces were called the Chi, in India they were called Prana forces.

- In the case of a depression the warmth ether is affected. Warmth has to do with "ripening" and this needs time. Spiritual warmth we call "enthusiasm". Being stuck in the present, being without enthusiasm for the future is a sign of disturbed warmth ether. The patient has cold chills, cold feet. In his soul life we observe a certain coldness.

- Warmth will be an import element for healing. We use warm wraps (for liver and for kidney) and compresses.

- The human being creates an inner etheric light. The patient with a depression doesn't anymore. That's why light therapy is very effective. Winter depressions are based on the lack of light. The ether organization is related with the forces of thinking, of imagination. Light-full thoughts, spiritual wisdom can also help to build up new light forces.

- Order is the main quality of the chemical ether or sound ether. Music is based on order, on mathematics. Music therapy is a good help for the patient to re-find "the melody of life."

- On the level of the life ether, the "tree of life" has dried. The patient doesn't feel the etheric bolster anymore. Therapy must create this sheath anew. The patient must be coddled. He/she should be able to do anything which gives him/her comfort, such as nice walks, baths, holidays with sun and sea. The self-care must be activated: I am allowed to do something for myself. Patients who didn't receive enough in childhood, sometimes don't grant themselves anything. The blood crystallization test is a method of ether diagnostic. It makes changes of the four ethers visible. It shows the situation of the life forces.

For doctors and for therapists, it is a challenge to come to a clean diagnosis of the ether forces through the observation of the patient. They need to sharpen the observation of the phenomena they see. They need to "see what they see", which is to fill in the observations with consciousness.

On the level of the soul R. Steiner\* said, "Through arts, we make our soul strong." This can be a starting point

<sup>7</sup> *Spiritual Relations in the Configuration of the Human Organism*, Oct. 22, 1922, Mercury Press, Von Seelenraetseln, GA 21

for the artistic therapies, such as painting, drawing, modeling, carving, singing, dancing, playing theater. The patient can experience his/her creative forces which are of a spiritual nature. They are ego forces. Attending good concerts, good eurythmy performances, good theater plays enrich the soul. Good art always gives us a glimpse of the super sensible, of the wisdom of the heavens and the earth.

### Eurythmy Therapy

From the eurythmy therapy courses during my training, given by Seth Morrison G O I L for a mild depression. The patient is as “frozen”. We develop the exercise from sitting or standing to moving on the five-pointed star.

L M N R for a severe depression, when the patient doesn't move anymore. The sequence R. Steiner gave to a patient with a severe depression. (See the work of Dr. Kirchner-Bocholt.)

From the lecture of Wolfgang Rissmann during the Medical Conference in Bad Boll, Germany

In the case of a lung depression:

G to free the inner space in the chest;

K as the reinforcement of G;

L to dissolve what became to solid;

M to stimulate the breathing out;

I to encourage the radiance of the personality.

For the liver depression:

L to stimulate the circulation of the fluids;

M to stimulate the inner breathing and the inner streaming;

R to stimulate the digestion, to strengthen the soul forces;

O to strengthen the functions of the liver.

In the case of a kidney depression:

B to strengthen the functions of the kidneys when we observe hysteric symptoms;

A to encourage the incarnation if we observe addiction and lack of distance in social behavior;

R to regulate the air organism and to stimulate the rhythm of the inner processes;

F to stimulate the excretion of the fluids.

For the heart depression:

Love-E exercise to stabilize and to give inner certainty;

S if we observe a nervous restlessness of the heart;

T to strengthen the heart;

Different rhythms in different forms.

From the work of Margarete Kirchner-Bocholt.<sup>8</sup>

Look under “Depression” in the contents to find: H A, eurythmical laughing, for the depressive person with a bodily rigidity in the shoulders. It frees the breathing. It loosens. (p.38)

E was given by R. Steiner to a patient with fear and depressive tendencies, but E in this way: In the morning

when she awoke she had to take her head between her hands and she should say: “I have myself.” (p. 42) ‘I’, if the gait is restrained and doesn't strive forward. (p.48)

L M N R was given by R. Steiner to a patient with a severe depression, with fear and insomnia. (p.178)

D T L was given by R. Steiner to a patient, 39 years old, who was extremely tired and needed more sleep than normal, already during 14 years. In the morning he was tired and it got worse if he didn't eat a long time. He suffered from constipation and sometimes also diarrhea. He did like to be on his own and had a depression. (p.178)

D T S was given by R. Steiner to a woman, 33 years old. Since her first menses she was depressive. Since the age of 18 she suffered from apathy, insomnia, tiredness and pressure on the stomach. p.179 (More about this sequence further on.)

L I M A R U was given by R. Steiner to a patient, 48 years old, with disturbances of the liver and colon. (p. 195)

Although ‘depression’ is not mentioned, Dr. Toriani<sup>9</sup> interprets this case history in that way. The patient complained about being tired, insomnia ( she woke up during the night), tachycardia, obstipation with flatulence, being cold, cold feet, hot flashes in the direction of the head and a bad appetite. She felt like being swollen.

From the eurythmy therapy courses with Mrs. Pirko Ollilainen during the Medical Conference in Bad Boll, De.

Two eurythmy exercises you can offer to the patient or to a group of patients, in the morning, to come out of the morning dip and to get him/her to move.

Rhythmical exercises with stepping and clapping, in different variations. The Dionysian rhythm short-short-long is what the patient needs: it is a striving forward.

In this place, I want to add another idea: You start with long-short-long, after a while you continue with long-short-short-long, you can even add more shorts when you keep going. The principal is: the more shorts the more the movement becomes a striving forward.

An exercise with the five vowels. Every vowel is performed in the lower space and then in the upper space. First only A, E, O, and U. In the lower space we go strongly into the form of the gesture. We strongly feel the arms, the muscles. The astral body is strongly bound to the body. In the upper space we perform the vowels more loosely. The astral body is freed from the body. For both kinds of gestures we use images. In the German language we can choose: A: Tag (lower space) – Nacht (upper space); (translated: day – night); E: Schmerz – Welt; (pain – world); O: Zorn – Froh; (scorn – happy); U: Furcht – Mut; (anxiety – courage).

I is special. Already in the gesture we have both: the one arm which goes upwards and the other which is hold in the lower space. The image of “*Licht and Finsternis*” fits

<sup>8</sup> Kirchner-Bocholt, Margarete, Grundelemente der Heil-eurythmie, Verlag am Goetheanum, 1997

<sup>9</sup> Toriani, R.A. Krankengeschichten R.Steiners mit Heileurythmieverordnungen, Not edited.

very well (light/darkness). In the English language you have to find other images for the different vowels. This is really “gymnastics for the soul”. The soul of the patient with a depression is invited to move again.

### **Tone Eurythmy for Depressions**

From the tone eurythmy course with Anna Reé during our training: We learned a sequence of intervals where a holding of the gesture always is freed into a light filled outgoing movement. An interval of the lower tetra-chord is followed by an interval of the upper tetra-chord. We practiced: e-c-a, f-d-b, g-e-c.

We practiced minor and major, always in this order: first minor and then major. It is clear: the patient is invited to come out of his ‘minor mood’. First we stepped forward, accompanied by two different melodies: during the minor one with heavy, slow and dragging steps, during the major one with light and dancing steps.

Then a second exercise: Bend everything you can bend during the descending minor scale. That means: crouch position. During the ascending major scale you come to the upright posture again.

Then you can develop the exercise into the vowels A and E for the minor ingoing gesture, O and U for the major outgoing gesture. A further step is the ingoing and outgoing spiral.

### **Eurythmy Therapy for the Four Different Types of Depressions Related to the Four Main Organs**

For the lung depression: G with the pushing of the legs and K with jump on the triangle.

For the liver depression: L and O on lemniscate; L with jump.

For the kidney depression: R on the in- and out-going spiral. Metabolic R with stepping; metabolic B with arms and legs.

For the heart depression: move the circle (without gesture) and in the middle: T and D. Besides: T with jump and D also with jumps and stepping.

L M N R works mainly on liver, kidneys and lungs. You can choose D and T for every type of depression. Mrs. Pirko Ollilainen believes the heart is always affected in the case of a depression. Warmth is always a problem. You can add L to work on the liver: T D L.

You can add S in the case of an agitated depression to calm down the patient: T D S.

On the form of the four-leafed shamrock, we first did AU on the vertical leafs and then M on the horizontal leafs. Together it makes: AUM. I call it ‘sun exercises’ for the heart.

And two exercises for all depressive patients, all the four types: Yes/no deepens the breathing. A superficial breathing is often seen by depressive patients. This exercise

also gives the experience of the own will, which is important for these patients.

Hope-U can be done in the morning, Love-E at midday and AH-Veneration at night. The first exercise works from the astral on the etheric body and warms the breathing. The second (Love-E) works from the etheric on the astral body and warms the blood. The third (AH-Veneration) strengthens the organs. These three exercises also can be done on the verse: “Into my heart streams the power of the sun ...” You do two times Love-E on sentence 1 and 2, then two times Hope-U on sentence 3 and 4, than two times Ah-Veneration on the last two sentences.

From Maria Helland-Hansen, during a course with her in our training: Start with rod exercises. The patient has something in the hands. It gives the feeling of security.

The 7-fold exercise draws the attention to the physical body. The 12-fold exercise enlivens the ether forces.

The spiral brings order in the astral body.

The waterfall engages the ego-forces.

Throwing exercises bring rhythm in the middle part of the human body. Changing rhythms or difficult rhythms engage the ego-forces. The catching and throwing relates with the outer world.

Ms. Hansen gave these exercises to a high school boy with depression. I think for adults they are also useful.

From my notes: Bring movement in the middle part of the body with the expansion and contraction of the gesture, vowel exercises.

Also exercises with the copper balls are possible: giving/receiving, and lemniscates in the horizontal where the movement goes into space and comes back to the realm of the heart. Introduce the ‘Hallelujah’ to the patient, to connect with the light forces.

### **Toward a Better Understanding of the Sequences**

G O I L on the five-pointed star. The five-pointed star is something like the basic structure, the ‘skeleton’ of the etheric body. In this exercise the circle is added afterward. Straights and curves alternated create new life forces. These two elements reinforce the etheric body.

G is related to the solid element. It is a plosive sound. The arm movement grows to a formed gesture. Our most solid organs are the lungs.

O is related to the planet of Jupiter, also the liver.

I is related to the planet of Mercury, also the lungs.

L is related to the watery element, also the liver, the most watery organ. So we have lungs-liver-lungs-liver.

L M N R L: it is the gesture between heaviness and lightness. You can feel the uplifting in the movement. In the gesture N we have also an uplifting. In this sense N reinforces L.

M can be done in different variations: up and down and very much sideways in the periphery. In this way we stay



in the realm of up and down. M can also be done horizontal and to the front. It is more the image of the connection with the world, with the space in front. R reinforces this image because R also goes into the frontal space.

So we find the same kind of rhythm as we could see in the sequence G O I L. The first gesture has to do with the third and the second has to do with the fourth.

R also shows the metamorphosis from backward to forward. This is also an important element in this exercise, for these patients who have to come out of their seclusion.

You can do the sequence on the I-line, going backward and forward. At the end you can add three-part walking.

The gesture L is round and everywhere in space. The gesture M is smaller; it only goes in one direction, up and down or to the front and back. The gesture N is very small, it is close to the body. There is an evolution from far in space to close to the body, from a lot of movement to less movement. Less movement – more consciousness. The gesture R has both: it starts backwards and very close to the body and then it rolls into the front space.

L M N R. We say eL eM eN eR. All the consonants of this sequence are tinged in front by the vowel. R. Steiner<sup>10</sup> in the *Eurythmy Therapy Course*: “You see the decided effort to avoid entering into the outer world too sharply, to remain in the inner experience.” That means that the gesture L shouldn't be too far out in space. It must rather give the experience of a roundish envelope and you stay in the middle of it.

D T L and D T S D and T belong to the sign of Leo in the Zodiac. Leo and heart and warmth go together. “Flaming enthusiasm” comes from that region. The eurythmical gesture for Leo reaches far out into space, into the cosmos. In the beginning of the gesture T we see the same. Then the arms and hands let stream in the cosmic forces from the head through the whole body. Doing this you can feel how a “heart plane” is created. You can feel a kind of strengthening in the chest. In the gesture D you can feel the same plane if you do the counter movement with the body when the hands move downward.

L belongs to the sign of Capricorn. The knees are related to that sign. From the knees it is said that they have a lot of ether forces, in and around them. You can observe this in some sculptures of the Greek Antics: around the knees of a sitting person you see a beautiful circling in the pleats of the garment. The etheric forces of the body rely on the watery organism. Its center is the liver.

Coming from the gestures T and D in this sequence, the gesture L also reaches far out in space, but in a different way. Drawn in a rude sketch, T together with D could be a kind of a circling movement and L a circling movement the

other way around.

T and L: A fiery and a watery aspect come together. S belongs to the sign of Scorpio. The sexual organs are related to that sign. R. Steiner<sup>11</sup> speaks about the relationship of the sexual organs with the thinking forces. Also the eagle is sometimes used to mention this sign of the zodiac. In the gesture S we see a sharp forming movement. If you do the gesture you immediately feel that you have to strengthen the spine to come to that strong forming quality. The uprightness of the spine is typical human. Animals have their spine in the horizontal position. In this sense the spine is the physical image of the Ego. That means: in the gesture S the Ego is very engaged. The heart is the organ where the Ego-organization has its anchor in the human body.

### An important remark

The list with advice for eurythmy therapy is long. The feeling can arise: every eurythmy exercise is helpful for the depressive patient. From a certain point of view I would say, indeed it is. As a eurythmist, I experienced several times the healing forces of eurythmy, the harmonizing forces.

Volkier Bentinck<sup>12</sup> gives an image that can help a lot to understand the difference between eurythmy and eurythmy therapy. He writes: “Eurythmy is like water for the rose bush: it helps to grow and also to bloom if the right time is there to do so. Eurythmy therapy is like pruning the rose bush. You cut away branches so that others can grow and make more flowers.”

I understand this in the following way. All exercises that start in the middle are like the ‘water’ in the image of the rose bush. They harmonize, they vitalize. The art of eurythmy is the moving art of the middle.

The work with the consonants and vowels in the way R. Steiner describes it in the *Eurythmy Therapy Course* can be compared with pruning. The therapeutic measures take a starting point at the one sidedness that causes illness. In this sense a doctor told me: without ‘legs’ no eurythmy therapy. The legs are more closely connected with the metabolic system than the arms are. Through the uprightness of the posture the arms also belong to the middle, to the rhythmical system of the human being.

*Martine Leicher*

*Martine Leicher received her eurythmy diploma from the Zuccoli Schule in 1996. Since then she has taught eurythmy in different schools in Antwerpen, Belgium, and in one school ‘extra-eurythmy for children with learning problems’. Her therapeutic eurythmy practicum was at the Ita Wegman Clinic in Arlesheim, Switzerland. Martine is a graduate of the Therapeutic Eurythmy Training in North America.*

<sup>11</sup> Steiner, Rudolf, *Eurythmy as Visible Speech*, GA 279

<sup>12</sup> Bentinck, Volkier, *Das reduzierende Element in R*. “Steiner’s Curative Eurythmy Course”, from “Persephone”, No. 9

<sup>10</sup> Steiner, Rudolf, *Eurythmy Therapy*, GA 315 Lecture 3

## PRIVATE PRACTICE TELE-CONFERENCE

November 15, 2015

Facilitating: Dale Robinson

Attending: Andrea Marquardt-Preiss, Barbara

Bresette-Mills, Christi Pierce, Linda Larson, Mary Ruud

### ***What goes into making it a success?***

*We will answer questions and explore together parameters ranging from those that make TE the unique and powerful mode of therapy that it is to all the practical, professional and business perspectives that can be considered and brought to our advantage.*

TE is a unique and powerful therapy. To open up a private practice as a self-employed therapeutic eurythmist what more do we need besides our diplomas and enthusiasm? Well to answer this question is the purpose of this tele-conference. We've spent a minimum of seven years in training and becoming sensitized to etheric and astral movement. We know how TE is able to work with all aspects of the human being. We work with the cosmic forces that have gone into the development of our physical body. We work with all four 'bodily' members of the human being, all four of the lower senses (touch, life, self-movement and balance), and the higher senses, integrating and harmonizing all these hidden or not so hidden facets of life (including our etheric and astral bodies and our soul forces of thinking, feeling and willing) and we bring our many exercises and gestures to try to foster what we sense as health or overall healthy development in the patient.

I would like to start with some general and obvious requirements for a successful practice and then go on to explore more practical or professional aspects. The first thing that we need, in addition to our extensive training, is simply a fundamental therapeutic attitude or approach that is both perceptive and accepting. The patients need to experience that we are both seeing and accepting them. We see their present state of affairs and we see their wholeness of being and we want to help them bring the two together. If we are successful in this we will be addressing the sense of Life or Well Being of the patient and will be able to establish the ground for all further therapeutic work. Then as we begin working with the patient we need to be able to communicate what we are doing in a language that they can understand and follow: the right imaginations or thoughts that bring them more and more deeply into the various exercises and gestures.

### **Practical and professional aspects:**

Business license: contact your city business office.

Liability insurance: try [www.hpsoc.com](http://www.hpsoc.com) As an Art Therapist, self-employed, at a part time rate you pay \$129/yr;

A space to work in: rental (school/clinic) or home studio options (tax advantages, see #10 below).

Traveling to different locals (schools or clinics). Infringement on other TEs? – *We didn't get to this point in our discussion,*

*but it was a question brought up beforehand. It is a very individual matter how patients come to us (and not to others) and hopefully this kind of situation can be handled by both TEs in a professional and courteous manner, as colleagues.*

Obtaining a patient base: Through referrals - Who can refer patients to you? Clients, health care providers, teachers, care groups, parents or former patients and other therapists. Here we need to remember that legally we will need permission (signed release) to exchange patient information with other professionals.

Through advertising: Business cards; ATHENA brochures are available, fliers or other printed or email materials which describe what therapeutic eurythmy is and what it can be helpful for. Webpage.

Practical information for the patients: includes session length, number of sessions per week, series dates, fee and payment policies, etc. Setting fees and payment policies: I suggested checking the going rate for PT or OT in your area and fix your fee accordingly. Also not advertizing a sliding scale, but being willing to give reductions or make special arrangements if people ask.

These parameters were found to be different for each of us and seemed to depend on where we live and the population we serve and if one works as an employee of a school.

Intake forms and confirmation from patients/parents. You may devise a form. Some of us prefer to obtain this information during the first session. What is necessary intake information? Taking a history and obtaining a diagnosis. Medical concerns and family history can be asked. When is this necessary? Using your good judgment.

Scheduling that works for you and the patients - Suggestion: Receive intake and/or confirmation back before scheduling. If possible set dates (a series, a pause and following series) throughout the year. I have found in working mostly with children and in various schools that it is possible to have two or sometimes three series of seven weeks with healthy breaks (of six, seven or eight weeks) in between during the school year. I work one day of the week at one school and another day at another school, limiting my long distance travel to one or sometimes two days a week. When I begin a break at one school, I can begin a series at another school. I do one session/week.

Writing reports to health care providers and patients/parents: This is an important aspect that should not be overlooked or taken lightly. A good, informative report that shows what you are addressing with the various exercises and if progress has been made or not, gives assurance to both the patient/parent and referring Health Care Provider, if there is one, that you are addressing your job as a professional. A good source for detailed intake and report guidelines can be found through ForumHE. This is available online or I can send you a PDF file from them that was done in 2008: 'Forum Documentation'.

In cases where you are working with children with developmental issues I would also suggest that you include various terminologies in your reports, including those from developmental medicine which are now in vogue (proprioception, sensory integration, bilateral integration, eye tracking and convergence issues, balance or vestibular issues). A lot of this is what the Extra Lesson practitioners are using. Along with the higher aspects of what we are affecting and our terminology we use for this, we are at the same time through certain TE exercises often able to work with and address the physiological aspects that this terminology refers to. By integrating the four members of the human being and integrating the four lower senses we are allowing the child to better incarnate into his or her body.

#### **Medical Insurance and funding possibilities for patients:**

a) Some people have HSAs (Health Savings Accounts) or MSAs from which they can draw funds that they have put aside for paying medical expenses.

b) Some private insurance companies accept eurythmy therapy when it is prescribed by a physician. We should be requesting from our medical professionals (anthroposophical doctors, cranial sacral osteopaths, naturopaths) to use the terminology and proper diagnosis codes that are acceptable to insurance companies. If you are working mostly with children and developmental issues, developmental medicine has diagnostic codes for sensory processing disorder, or other issues like bilateral integration, proprioception or vestibular challenges. Then we can use the appropriate Current Procedural Terminology (CTP) codes. Two codes that have worked with some people's insurance companies for eurythmy therapy are: code 97110, Therapeutic Exercise; and 97530, Kinetic Activities.

*Note: On invoices you will need to give the fee and payment info, dates of therapeutic sessions and one or both of these codes and state something like: "John ... received Therapeutic Eurythmy under the prescription and guidance of Dr. XXXXXXXX, MD.*

*Issues addressed: To help with sensory integration and to strengthen proprioceptive system. "*

c) Another source of funding for children whose parents cannot pay the full fee could be specific limited grants or funding that may be available from the school district in which the child lives. For example the Davis Waldorf School has applied for such a grant through the Davis Unified School District. Title 1 funds they were called. So when I worked with the children to whom the Care Group has offered this source of funding, I, as 'eurythmy therapist', have filled out a form to become a 'vendor' of services. Then I submitted an invoice which went through the Davis Waldorf School for approval and then to the Davis Unified School District for funding to me directly. ATHENA also has a special, limited fund, the Children in Need (CIN) fund, for situations where the parents cannot pay the full fee and all other sources of funding have

been exhausted. The TE can apply directly to ATHENA for a CIN grant.

#### **Tax aspects**

Advantage of having a home office: If you work out of your home, seeing at least some patients there and taking care of the administrative aspects like planning, scheduling and billing, you may be eligible for greater tax advantages. These include deducting part of your home expenses (mortgage or rental payments, utilities, including phone, car and gas expenses and all of your business travel to see patients or go to conferences) from your business income. This in turn will lower your 15% self-employment tax on your net business earnings. I would highly recommend using a tax program like Turbo Tax Home and Business which will determine first if you qualify and then will take you through all the possible deductions and aspects that are to your advantage.

## ANNOUNCEMENTS

Goetheanum  
School of Spiritual Science  
Goetheanum Leadership Group

Dear Friends near and far!

By April 12 we received 182 individual messages from 21 countries regarding my successor as Section Leader, as well as countless verbal statements since the day that the names of my proposed successors were first communicated. Parallel to this the 22 members of the International Coordination Anthroposophic Medicine (IKAM) asked for comments from collaborators in each of their areas of responsibility. Their responses have been collected as well as the positions of the boards of many professional associations.

The result was gratifyingly unanimous.

Even those who wish for a younger person as Section Leader, a woman, a more visibly esoterically oriented representative, a non-German, a non-doctor or an international collegium nevertheless also emphasized that they could support the proposed successors.

Based on this the Collegium of the School of Spiritual Science unanimously appointed Matthias Girke as Leader of the Medical Section from Michaelmas 2016 at their meeting today. They thus accepted the IKAM collegium's proposal, along with Matthias Girke's express wish that Georg Soldner take over some of the operational tasks as deputy section leader. This concludes a process that began in 2010 when the IKAM collegium jointly published the book *The Anthroposophic Medical Movement. Responsibility Structures and Modes of Work.*

With great thankfulness for the fact that our proposal for my successor has met with such broad approval, and with many warm greetings.

*Yours,  
Michaela Glöckler*



**MUSIC THAT MOVES ME**

Dear Fellow Eurythmists,

I had the great opportunity to be invited this summer to do eurythmy in Australia and New Zealand. I would like to share two outstanding observations from the week with the participants of the International Post-Graduate Medical Training in Brisbane.

I spent five afternoons with some twelve eurythmists and two doctors. As I worked for so many years independently, I had to come up intuitively with the right approach for each patient. For instance, what exercises would you work on with a person whose tongue is too big for her mouth? You don't find that in the book. My intuitions were based on much observation, reflection, and action at the spur of the moment.

While much was to learn from the facts of how different well-known therapeutic eurythmy exercises are executed in different parts of the world, at the end of the five days several therapeutic eurythmists thanked me for giving them back **the confidence to trust in their intuitions**.

The other experience had to do with being asked by Michaela Glöckler, Leader of the Medical Section at the Goetheanum in Dornach, Switzerland, to introduce the basics of tone-eurythmy every morning to the whole group of 80 participants of the International Postgraduate Medical Training / IPMT. I was given this task only the evening before, and therefore did not bring any piano music, as my preparation had been for something quite different. So instead of using examples from piano music, I used my singing voice. Luckily, music is the joy of my life and in my work, especially with the children, I often sing songs like:

*I am God's Melody of Life, He sings His Song through me,  
I am God's Rhythm and Harmony, He sings His song through me,  
A Song of Life, of radiant Life, a Song so full and free.  
I am God's Melody of Life, He sings His Song through me.*

Or with folks a little bit older other songs like:

*In all eternity, there is no tone so sweet  
As when man's heart with God does beat.*

Or the song: *Heard Melodies are sweet (2x), but those unheard are sweeter still.*

At the end of the six days, everyone wanted to know where they could find those songs. As a result I have now put together *Music that Moves Me*, which includes 30 melodies with their musical notation, explaining how and in what circumstances this music has been helpful in working with patients. I am still busy to work with finalizing the accompanying CD that should more clearly demonstrate how I worked with this.

In New Zealand at the Kolisko Conference, I offered a workshop on Anxiety in Children. I shared one most successful exercise I have used with individual children, as well as with a whole class of first graders, namely the AUM-exercise which is mostly used only with adults.

Anthony, whose parents both had a successful

company in Alarm-Systems, confided one day that he did not have a Golden Heart, but only a frozen heart. I started working with him twice a week with the AUM-exercise, now transposed into a childlike version: This exercise brought color to his face and a spring in his step and was transformative.

AH — We reach for the stars

U (from high downward) — Who benevolently look down on us,

M (as in the eurythmy figure for M):

A Miracle wrapped in Musical Mystery.

In case people might be interested in ordering *Music that Moves Me*, you can contact me at [truus.geraets@gmail.com](mailto:truus.geraets@gmail.com)  
Other books by Truus: *The Healing Power of Eurythmy* and *Artistic Movement, Ring Games*.

*Truus Geraets*  
Altadena, CA

**TONE EURYTHMY THERAPY COURSE**

Van der Pals/ Kirchner-Bockholt

***Tone Eurythmy Therapy Course***

to be held in English by Jan Ranck

April 1-10, 2016, at Camphill Ballytobin, Ireland

The course is warmly recommended for trained eurythmists, eurythmy therapists, medical doctors and music therapists.

Information and Registration: [ginapoole@outlook.com](mailto:ginapoole@outlook.com)

As space is limited, early registration is recommended.

Inspired by Rudolf Steiner's indication that tone eurythmy therapy should be developed in addition to speech eurythmy therapy, the eurythmist Lea van der Pals and the medical doctor Margarete Kirchner-Bockholt worked together in the early 1970s to develop a sequence of exercises in connection with the diseases discussed in Rudolf Steiner and Ita Wegman's book "Extending Practical Medicine".

This course was taught for many years by Lea van der Pals within various eurythmy therapy trainings, and the effectiveness of the exercises was proven in practice. When for health reasons Lea van der Pals was prevented from continuing to teach, she passed the torch to Annemarie Baeschlin, who took over holding the course and assisted Lea van der Pals in bringing the material into book form.

At this time Jan Ranck held the practice sessions within Annemarie Baeschlin's courses, and was also involved with compositional and editorial suggestions for the publication "Ton - Heileurythmie", Verlag am Goetheanum 1991, published in English in 2009 as "Tone Eurythmy Therapy" by the Medical Section at the Goetheanum.

Jan Ranck did her eurythmy training in Dornach with Lea van der Pals, and her therapeutic eurythmy training in Stuttgart. She was a faculty member of the Eurythmeum in Dornach and The London School of Eurythmy. She is the founding director of the Jerusalem Eurythmy Ensemble (1990) and the Jerusalem Academy of Eurythmy (1992), and



represents Israel in the International Department of Eurythmy Therapy (“Eurythmy Therapy Forum”). She is also an instructor in the Jerusalem Waldorf Teacher Bachelor Program in David Yellin Academic College, and a guest teacher in various venues worldwide, including the Goetheanum, and the MA Program in Eurythmy held in Emerson College.

Besides the material mentioned above, Lea van der Pals’ book “The Human Being as Music” (Robinswood Press 1992), published in German in 1969 as “Der Mensch Musik”, is highly recommended as background reading for the course.

Anyone interested in initiating such a course in their own country may contact Jan directly at: jranck@012.net.

## WORLD EURYTHMY THERAPY CONFERENCE

MAY 16-21, 2016

### DORNACH, SWITZERLAND

“The Art of Healing Based on the Science of Life”

Diversity – Connecting – Deepening

Medical Section

The Seven Seals

The seven seals that Rudolf Steiner gave us at the start of a new mystery art look like jewels. Pure forms stand before us in total clarity. Never before seen, and yet continuously participating in world events as active forces! If the beholder wishes to learn to understand them, the following statements by Rudolf Steiner on

15.10.1911 are helpful:

“Let us imagine that we turn our physical eye to one of these figures; it is not only the physical eye. Rather, it is the whole organization, especially the streams of the etheric body, that begin to move in a very specific way, stimulated by the path of the lines and by the forms of these figures so that the etheric body has different movements within it depending upon which figure we are looking at. This means that within the world of etheric substance that surrounds us, with all of the beings embodied within it, the forms that we trace here really exist. There are beings which really take these forms in the etheric world, and when we look at one of these figures our etheric body arranges itself so that its own movements create forms based on its lines – it creates a thought form that now emanates from it. And depending on the thought form, our etheric body is able to actually connect with the one or other kind of being. These figures are the intermediaries in that they induce us to form the thought forms – the movement forms in our etheric body.

Now, these figures are chosen so that, in rhythmic succession, they result in a whole—in that which corresponds to a particular stream of development in the etheric outer world—one which is beneficial for our etheric body for a very specific reason: Our etheric body has within itself the tendency to change – it changes in certain ways as it becomes more complete. The sequence of the forms that correspond to

the completion of our etheric body will take place in the sequence of these figures.” (15.10.1911)

On each seal there is a small sign which was known, among other places, in the Rosicrucian schools, where it was placed with the others at the points of a seven star. If we follow the lines of the star, we see that each point bears a sign in the order of the days of the week. The secret of the seven planetary stages of our earth was put into the names of the days of the week (21.5.1907). We find a seal for each of these stages or days.

### **Information on the program**

“What, did you think we just wanted to dance? We also want to help ill people.” (Rudolf Steiner to Marie von Sivers on 22.09.1912, GA277a) Rudolf Steiner, PhD, delved into this capacity of eurythmy therapy in a breakthrough and brilliantly composed course delivered to scientists and artists.

Art and science were represented by eurythmists and physicians, respectively. These two professional groups became involved in an inspired conversation on the well-being of the patient. Nine lectures (GA 313) were predominantly attended by physicians. Six alternating lectures (GA 315), which the eurythmists were also requested to attend, addressed the practical design of eurythmy therapy exercises.

If, for editorial reasons, we make the ninth lecture (GA 313) into the seventh in the other series (GA 315), we make a ratio of seven to eight (or seven to nine?). How does that sound?

As physicians and eurythmy therapists, we look forward to working with this ninth lecture. Or with this fifteenth, if we look at the whole cycle:  $15 = 3 \times 5$ . In connection with healing, Rudolf Steiner spoke especially about the number five (15.9.1907, GA 101), which is increased times three in this cycle on our vocation.

*Dr. Sabine Sebastian*

*Physician and Eurythmy Therapist*

*From the planning circle, 16th June, 2015*

### Truth-Wrought Words to accompany us while preparing

#### the Second World Eurythmy Therapy Conference

Where sense knowledge ends,

There alone the portal stands

Which opens up realities of life

To soul being.

The soul creates the key

When it becomes strong in the conflict

Waged by world powers on their own ground

Against forces of the human being;

And, by itself, dispels the sleep

Which veils in spirit darkness

The forces of knowledge

At the senses’ boundaries.

*Rudolf Steiner, 6. May 1915*

## TRAVEL FUNDS

Dear ATHENA Members,

If you plan to attend the **Second World Therapeutic Eurythmy Conference, (May 16-21, 2016)** know that there are funds available to support your travel costs as well as the costs for the conference. In addition to the Glenmede Grant, which ATHENA received in autumn for professional development, we gratefully received grants from the Rudolf Steiner Foundation and from the Rudolf Steiner Charitable Trust to support our members with costs for transportation to Dornach.

*The deadline for the application is January 15.*

We do have the request that the grantees write up something substantial from the conference for our newsletter when they return. Please send your requests to Dale Robinson. [dale1022@sbcglobal.net](mailto:dale1022@sbcglobal.net)

There will be also funds available through the Medical Section. Beginning on December 5, applications for financial aid for the conference costs, housing and/or traveling costs may be send to Stefan Langhammer at [stefan.langhammer@medsektion-goetheanum.ch](mailto:stefan.langhammer@medsektion-goetheanum.ch).

*Best wishes,*

*Andrea Marquardt-Preiss*

*ATHENA Corresponding Secretary*

## CALENDAR 2016

### Eye Eurythmy Therapy Conference

**February 8-15, 2016**

with Dr. Thorwald Thiersch, Margaret Thiersch and Doris

Ten Brink at the Goetheanum, Dornach, Switzerland

This course will address various eye conditions and diseases and will include basic Tone Eurythmy Elements.

Please look at the following link for more information:

<http://www.medsektion->

[goetheanum.org/veranstaltungen/kalender-medsektion/](http://www.medsektion-goetheanum.org/veranstaltungen/kalender-medsektion/)

### ATHENA Pre-IPMT Conference

**Rudolf Steiner College, Fair Oaks**

**April 23, 2016**

An introduction of the theme and morning workshop session, followed by two afternoon workshop sessions

Place: The Teacher's Education Room in the Emerson Building at Rudolf Steiner College, Fair Oaks, CA

Topic: Allergies and asthma and therapeutic eurythmy

ATHENA is in the planning stages of this exciting workshop designed to bring together therapeutic eurythmists and medical doctors. This will be the second time ATHENA is sponsoring what proved to be a very popular Pre-International Postgraduate Medical Training (IPMT) event.

The week-long IPMT will begin in the evening of the same day. This will be a good opportunity to introduce, interact and work together with doctors on the topics of allergies and asthma through therapeutic eurythmy.

### Second World Therapeutic Eurythmy Conference

#### The Goetheanum, Dornach, Switzerland

**May 16-21, 2016**

[http://www.heileurythmie-medsektion.net/en/world-eurythmy-therapy-conference\\_2016](http://www.heileurythmie-medsektion.net/en/world-eurythmy-therapy-conference_2016)

### AAMTA Conference about Digestion

**Petaluma, CA**

**August 3-5, 2016**

For this conference, we are looking for one or two colleagues, who would like to lead a morning session in eurythmy.

### Posted Online

*The Invisible Human Being In Us*

Studies and exercises (55 pages)

Kathrin Studer-Senn

[http://www.medsektion-goetheanum.org/EYED2/files/file/pdf\\_EN/EN\\_Studies.pdf](http://www.medsektion-goetheanum.org/EYED2/files/file/pdf_EN/EN_Studies.pdf)

You may view a video of the

**2015 Kolisko Conference Malaysia.**

<https://www.youtube.com/watch?v=t5BWKH2-D8E>

To quote Dr. Michaela Glöckler:

*"We are a big global family."*

### Copper balls and copper rods for sale

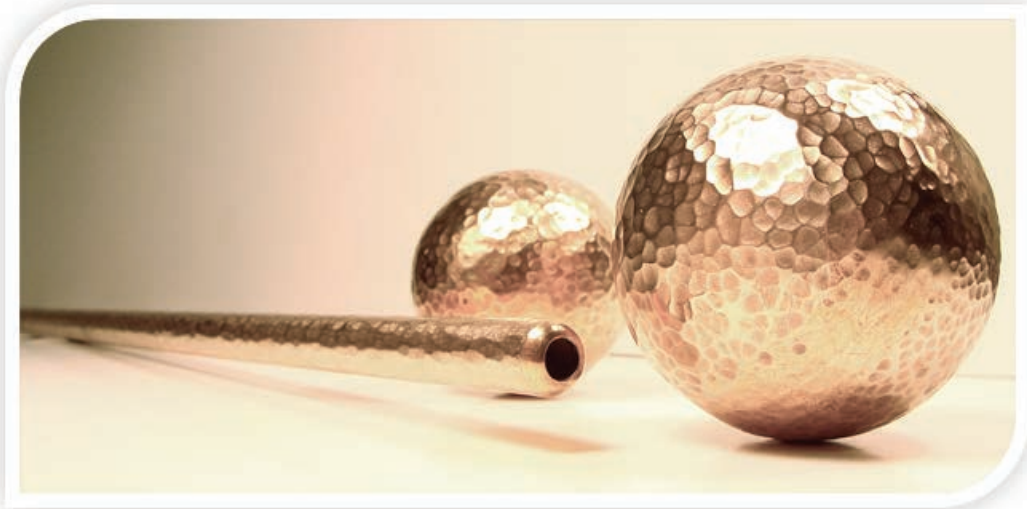
Birch-wood stands (as pictured)

Contact Leonore Russell

at 516-581-5696

or email [leonorerussell@gmail.com](mailto:leonorerussell@gmail.com).

[www.Understanding-Management-Change.com](http://www.Understanding-Management-Change.com)



E  
C  
u  
r  
y  
t  
h  
m  
y



## COPPER RODS & BALLS

HANDCRAFTED in AMERICA

 UNDERSTANDING &  
MANAGING CHANGE



