



THE INNER SCHOOLING OF THE THERAPIST, PRACTICAL ASPECTS OF THE EURYTHMY THERAPY TRAINING.

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Introduction.

Two questions have prompted the considerations that follow.

The first arises from the deepening of our work with eurythmy therapy itself, drawing from Rudolf Steiner's exposition in the Eurythmy Therapy Course. The second has to do with the current developmental tendencies within the eurythmy therapy movement, which are going in opposite directions and which I find ever harder to understand, given the background of the Eurythmy Therapy Course and the work with anthroposophy.

Steiner opens the Eurythmy Therapy Course with the remark that in what is to follow he will indicate the first seeds of a eurythmy therapy. In the 8th lecture he points out that eurythmy therapy as it is today corresponds to what it was possible to give at that time, and that it is not necessary to go beyond that stage. "For if it is applied in an appropriate way, it can be of very far-reaching significance".

Similarly it is pointed out in the closing words of the Eurythmy Therapy Course that only a thorough understanding of the human organisation can provide the basis for a physiology and a therapy that work in the clear light of consciousness, as opposed to groping in the dark.

Now the current situation in the eurythmy therapy movement shows that what Rudolf Steiner describes as "seeds" is being interpreted to mean that eurythmy therapy, now just 100 years young, needs new impulses and must be further developed. This raises a question that could be expressed in a variety of ways: how do the objectively effective, imaginative, inspired and intuited powers of the Word to act as healing substance as Steiner puts it, relate to efforts to further develop them? Are the forces at work in the stars accessible to modernisation? What significance is attributed to the strict methodology of eurythmy therapy in efforts to "further develop" it? Do these efforts retain an inner, lawful connection with the healing substance within sound and word? Or can everything be dealt with freely and changed at will? Into what territory, also in a soul/spiritual sense, are we then moving?

The 7th lecture has an underlying developmental theme: the universal formative forces in the human being which are raised to our awareness, do so as a result of a process of inner development of consciousness. An understanding of this fact enables

the eurythmist who is working therapeutically to attain a genuine perception of spiritual and physical processes at work in the human organism. There are already many references to the awakening of a higher human being to be found in Steiner's addresses and lectures on eurythmy.

This self-development is left by Rudolf Steiner within the freedom of each individual. It does however prove to be unavoidable, if one looks more carefully at the challenges involved in dealing with the elements of eurythmy therapy, and if one is to attain an adequate relationship to its contents or therapeutic applications.

If the path of self-knowledge is undertaken together with work on the power of the Word in eurythmy therapy, then the universal formative forces in the human being can reveal themselves in their pure form.

Striving to take hold of the formative forces in their entirety presupposes a degree of receptivity which can only be acquired by inner work. The developmental secrets of the human organisation in connection with the enlivened Word will only reveal themselves as human beings increasingly develop themselves. This self-development also gives access to the secrets of the power of the Word at work precisely in the practice of eurythmy therapy, which itself is based on a mystery path of inner work. If the eurythmy therapist embarks on this inner schooling, then the so-called "inner photography" or "inner listening" take on a whole new dimension.

To realise that it is not eurythmy therapy that needs modernisation or extension, but rather the practising therapist who needs an intensified development by means of the anthroposophical path of schooling could be a way to deal more effectively with the challenges that we are presented with by eurythmy therapy itself.

The author will attempt in the considerations that follow to address the question of inner development more closely, in relation to the methodology and practice of eurythmy therapy.

The path from eurythmy to the being of eurythmy therapy

If a therapy is going to be applied that is born out of an art form, as eurythmy therapy clearly is, then the therapist must not only be familiar with the art form, but also be a capable practitioner. This implies both a certain artistic maturity and also the capacity so to inhabit the language of eurythmy that its spirituality can address the understanding that goes beyond space.¹⁾ In addition, the eurythmy therapist will need sufficient experience of their own in the realm of etheric formative forces in order to be able to act responsibly as a therapist, without which the most essential tools for a differentiated experience of the patient would be lacking.

The eurythmic agility, suppleness, transparency and grace necessary for eurythmy therapy can only be acquired by years of practice. These qualities of movement are also essential to prevent the formative forces active in therapy from exercising a stiffening or hardening influence on the etheric body of the patient. This is of particular importance in working with small children, since every sound which they observe in movement is inwardly imitated to the extent that it works directly as an organ-forming force in the child's own organism.

The transformation of eurythmy into a therapy does not involve a reduction or

simplification of skills, but rather a deepening and extending of one's work with eurythmy. Metamorphoses can only come about when something has developed or matured sufficiently. Moreover eurythmy is essential to awaken in the practitioner the spiritual processes into which they lived their way artistically at first, and which now can be applied therapeutically.

An artistic training should enable the eurythmy student to experience and recognize in themselves the wisdom of world mysteries in their spiritual depth and reality, “for the artistic leads one onto the path of spiritual beholding.²⁾ If we wish to reach the sources of an art-form again, to the artistically creative element, then we need also to attain a new insight into the spiritual world”.³⁾

In his address on the topic of eurythmy after the burning down of the Goetheanum, - on the occasion of the first performance of the Foundation Stone Meditation on the 20.04.24 – Rudolf Steiner described eurythmy as a second developmental step on the path to grasping the effectiveness of the Word at work in the Foundation Stone. The cosmic spiritual content could at this level be perceived directly as a visible element of heart and will. The Word of worlds should not merely be spoken and then allowed to rest in its existing form, but rather the whole human being should itself take shape as a willed expression of a living weaving within the Word of worlds. Eurythmy raises to the level of imaginative perception the world mysteries of the human being in these words of wisdom. Steiner hoped this cosmically generated power of the Word would give an impulse, furthering spirit awakening and spirit beholding within the anthroposophical movement.

A few days later Rudolf Steiner spoke at the conference on 30th April 1924⁴⁾ of how by means of eurythmy one could be enabled to remember back to one's spiritual existence and that this was where the transition from eurythmy to general anthroposophy could be found. By this was meant not just the contents but the anthroposophical path of inner schooling. Since the supersensible human being is taken hold of through the limbs in eurythmy, and is raised to self-knowledge on the path of inner schooling, this crossing-point is of immeasurable importance, both for eurythmy and for the anthroposophical movement itself, if it aspires to wholeness. For this is where life and consciousness meet as the two sides of the etheric in supporting human development.

Aspects of the schooling involved in eurythmy therapy

Eurythmy therapists need a substantial range of capabilities. On the one hand they face the challenge of being able to see the human being in the various layers of his nature, and on the other the fact that working with sounds requires an awakening of consciousness within the shaping forces of the Word, since their capacity to give form to the human being would otherwise remain a token one. If eurythmy therapy is to be applied rationally, the therapist has to be able to see the patient in the deeper layers of his being. This means embarking on a path of practice and development in two directions in order to meet the challenges of eurythmy therapy. If the therapist takes this path, it will increasingly become an expression of the moral sovereignty of a conscious therapeutic engagement.

On the basis of this lofty aspiration, it may be understood why in the Eurythmy Therapy Course Rudolf Steiner merely says the following in respect of the medical requirements involved, "...so that in order to apply the hygienic, therapeutic element of eurythmy in practice, one will indeed have to acquire certain physiological insights which border on a kind of feeling for the how the human organisation is built up."⁵⁾

Rudolf Steiner knew what kind of dimensions of work still had to be realised. From what has been said before, it is however already clear that eurythmy therapists have to develop quite different sources to draw from in order to unfold their therapeutic capabilities, than one-sided medical knowledge. The cooperation with a doctor that Rudolf Steiner required provides the appropriate medical and scientific foundations. As the law stands today it would not be possible to provide therapy without this. (This only applies in certain countries, ed.)

The living spirituality of the art of eurythmy unites the heavenly with the earthly in the soul of the practising human being. The formative forces of the world of the stars light up in the soul. If the "School of Eurythmy" enables the person practising to expand their personal soul-life by the power of their ego so that it can become a vessel for the spiritual experience of sound, then the spiritual world itself paints the colours and forms of sound in our soul which become visible in our whole gestalt through movement, feeling and character. The mobility in soul and spirit induced by the colour experience of sound leads to an awakening of the creative interactions of the formative forces in eurythmy therapy. As the soul matures, i.e. becomes so capable of movement and transformation that it can encounter sound with a sense of inner relatedness, it overcomes a purely conceptual consciousness of the etheric, and gradually awakens to an awareness of the etheric itself. In this newly developing state of consciousness the secrets of the healing powers of sound are increasingly able to express themselves. At this level of becoming aware of cosmic formative forces and the laws at work in them, our concepts of health and sickness are also expanded.

Our personal soul-life can become completely reorganised on the basis of a free initiative in the encounter with the living power of the Word in the world. What the soul can begin to call its own through the heart's powers of devotion in receiving the living power of the Word can light up in our consciousness as knowledge of the world and ourselves. The soul acquires a mood of devotion towards what wants to realise itself in the human being through the power of the Word.

This fact alone makes it clear that the eurythmy therapist can only be a selfless mediator of the powers of sound and that the patient's independent growing into the power of the Word is connected with deeper forces of destiny at work within him. At night, when the higher members of the ill person are released into the world of the stars, the hierarchies can receive the forces developed through eurythmy therapy and integrate them into his destiny for further development and healing. They will not be lost, even if the patient is no longer able to bring them to fruition in the present illness. The human organisation must be restored to equilibrium again and again until it can be so penetrated by the world consciousness of the hierarchies that it can no longer be lost to the human being. The instrument by means of which this process can be initiated in a manner appropriate to our time is the human will.

Through eurythmy therapy the patient acquires the capability of working on the

balancing of the forces at work in him which have fallen out of their active context. That means that a process of genuine self-healing is initiated, since the taking in of the cosmic power of the Word as a healing substance in our organism must be realised out of our own initiative.

Thus the healing process is transferred to the responsibility of the patient. In eurythmy therapy the healing is not brought about passively or magically by bypassing the active will of the ill human being, but by the conscious engagement of his best efforts.

“What can call forth greater activity of the higher members of the human being is what can bring about healing.”⁶⁾

The eurythmy training practices raising the physical body to the level of the etheric, i.e. schooling its movement so that it can be completely transformed into an etheric one. That can only be achieved when the physical body is enabled to grow beyond its own laws and thus attains to a permeability in its movement that in eurythmy therapy also allows spiritual healing impulses to work through it. That requires long and intense practice, so that what results is not the opposite: namely that the movements of the ether body take on a physical character and it becomes evident that they are inadequately ensouled.

The astral body is developed by feeling. If anything is to be developed in or through it, it must learn to dive into the formative forces of the etheric, and thus to acquire its purity. Thus it becomes attuned to devotion and piety and transfers these qualities to the ego-organisation. It is just this transformation that makes it possible for soul-spiritual processes to be awakened more strongly by the movement of the limbs in eurythmy therapy, which work back on the internal organs. This is an important fact for eurythmy therapy, since the cosmic healing substance of sound is spiritually brought into movement in the etheric body by the supersensible members of the human being; the physical body is then able to slip into this movement and can condense it into form.

*We are trying to bring forth what the ego can generate as movements in the etheric body by means of eurythmic movements, to the extent that is already possible in our time....the etheric body is not a form body but a movement body.....If you were to ignore the physical body and just focus on what the etheric body is doing, then you would see the ego in movement in the etheric body.*⁷⁾

The more suppleness there is in the way the physical body can follow the movement impulses of the etheric, the more healing impulses can become active within the forces of growth in a simple, subtle and enduring way. This process enables the eurythmy therapist to work with the secrets of the etheric body as it metamorphoses, i.e. to work in and on the forces of growth, appealing to them, stimulating them or holding them back.⁸⁾

By means of a rhythmically repeated, continuous process of practice, the patient

works at the permeability of his movements and in doing so deepens the effect of the sounds on his organism.

Just as the artistic eurythmist is devoted, (in a sense creates an intimate space for communication with the divine spirituality at work in the outer world), so the patient practising eurythmy therapy directs a part of this spiritual world that is connected with the gesture of his illness right into the inner part of his physical organism. By means of a very precise method developed in the Eurythmy Therapy Course, the patient directs the power of the Word, aiming at his ailing astral-etheric-physical organism in order to unfold a specific salutary effect there.

Human soul forces are given the task in eurythmy to educate themselves towards receptivity to the spirituality of sound. The soul has to be able to devote itself completely selflessly so that the divine world-content of sound can enter into it. In so doing, the astral body must completely renounce the dynamic of unfolding its own life on the basis of the movement in the sound. The more selflessly the will and feeling are able to transform themselves into a receptive organ for the cosmic thought content of the being of sound, the more strongly the healing impulses can take effect, in order to reintegrate the spiritual-physical organisation of the ill person into the cosmic order.

Without the power of reverence and piety towards the experience of sound no real healing is possible, since this is where the heavens enter the body. The soul's experience of sound can be so condensed that it can raise itself to the level of the spirit becoming divine, since only the human spirit becoming divine can have a healing effect on the chaotic natural processes of the body and the soul and gain control over them. The degree to which this can be raised to the inner life of our souls and transmitted to the patient is decisive for the healing process we have initiated. If this inner process of transformation is not actively undertaken in the eurythmy therapist, then the therapeutic capacity to act on the various levels of life can only be developed inadequately. The being of sound closes itself off from a profane approach. It must be able to unfold its being in the conscious soul of the therapist in such a way that its life-giving field of force awakens and so can be transmitted to the patient. It is only when the cosmic power of the Word is taken hold of by the patients themselves and moved, that it can become a healing force for the individual.

Rudolf Steiner's statement that eurythmy is generally health-giving is based on the fact that by means of eurythmy the ego is enabled to order the soul's members and to incorporate them harmoniously in the whole human being. In this way the human being becomes a source of radiant health. The number four bears within it the secret of order-bestowing forces. Over the course of four years of training this fundamentally ordering force can take effect in the sheaths of the human being. By means of the habitual practice of eurythmy the whole organism is placed under the control of the human being, i.e. becomes inwardly mobile, sculptural and dextrous. ⁹⁾ Steiner describes in the Eurythmy Therapy Course how artistic eurythmy “.. will also have a health-giving effect whenever the human being begins in any way to become abnormal.”¹⁰⁾

The crossing of the threshold to the spiritual world, as an event affecting the whole of humanity in our time, brings with it a falling apart of the soul-forces if they are not

held together by the spiritual power of an ego attaining to full consciousness. They become isolated in their modes of expression, lose their orientation, and unconsciously fall under the influence of Luciferic and Ahrimanic forces. They release into the striving of the soul and the life circumstances of the individual a multi-faceted awareness of self and in doing so focus his interest one-sidedly on what can be achieved, also in the context of health. This inner darkening leads to the human being losing his sense for the language of his destiny as expressed in an illness. Eurythmy therapy makes it possible once again for an illness to be understood as an opportunity for growth. If the members of the soul as they relate to the physical body fall out of their normal interweaving and interplay to the extent that metabolic illnesses arise, then it falls to eurythmy therapy to engage cosmic formative forces to control the inner human being. The soul-forces are drawn together by the three-fold lawfulness of sound and directed towards the spiritual, so that they can once more be placed under the leadership of the ego.

It was Rudolf Steiner's intention that eurythmy should enter our whole humanity and there begin to unfold and develop. He extended its ennobling power to the circumstances of the world in general and expressed the hope that the indications which he gave in the Eurythmy Therapy Course could have a corresponding healing effect within humanity as a whole. ¹¹⁾

Eurythmy and eurythmy therapy enable us to become the bearers of a spiritual world which, without eurythmy, would be much more likely to remain closed to us.

Through the spirit of the forces of sound our feeling life and will forces are educated and expanded. The capacity to transform the soul can lead to the development of an ego awakening which is the basis for that penetrating insight which raises the processes initiated in eurythmy therapy before the inner gaze.

If the eurythmist is successful in letting the transformed and feeling-imbued will “rise up from the heart into the head”¹²⁾, that is the best basis on which these faculties can flourish. The power of sound in movement spreads out as radiant life, filled with feeling, from the heart out over the whole human form. When they reach the head, these currents turn into light that can unite with cosmic powers of thought.

Rudolf Steiner's words can shed light on this process, when he says that what passes visibly from being to being in the articulated gesture of eurythmy is a transformation of “what the archangels are saying to each other”. ¹³⁾

At this level of experience the members of the human being undergo a transformation. As a new sense of hearing grows within the soul the practising human being awakens to a “perception of the inner Word”. ¹⁴⁾ The inner being of sound becomes audible within the listener, since it is able to give utterance to its own spirit. This is a path of intense practice, which leads to direct experience of the healing power of the Word.

With regard to eurythmy therapy Rudolf Steiner makes the process of focusing the power of the Word as healing substance for the physical body more concrete and specific in that he encourages the practitioner to bring to their inner awareness:

- unconscious objective imaginations “condensing into matter” as they work with consonants,

- unconscious objective inspirations leading to “secretion processes” as they work with vowels,
- and unconscious intuitions in the “formative forces” as they work with syntax.

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Here it becomes tangibly obvious how strongly the so-called consciousness factor needs to be developed, which at first can only be taken hold of conceptually, and how very important insightful knowledge is for the healing process.

The effects of unconsciously objective Imaginations

In the Eurythmy Therapy Course Rudolf Steiner describes how the forces of the human soul can be developed to enable them to behold the cosmic process of becoming a human being. That leads on to the insight that the human gestalt is built up out of the same formative forces that are at work in our consciousness. It is only when one has acquired the corresponding faculties that one can see what is at work in spiritual-physical processes. This “inner seeing” then makes it possible for the flowing, transforming, shaping life-stream of the creative spirit to be perceived.

An internalised image of this conscious process represents the “inner beholding” of sound in movement as one works with consonants – as an inner recreation of objectively active imaginations. Here our consciousness is encouraged to strengthen the healing process by means of the capacity to inwardly behold and perceive it. The hearing of consonantal speech arouses the unconscious urge in the physical body to get into movement at once. The power of the ego, however, holds the movements back. The listening human being remains at rest. This restrained will activity is then pent up in the will itself. This has a strengthening effect on the ego, since it is not following the impulses of the physical body but is spiritually moved in the subsequent consonantal movement of the body.

The etheric body of the metabolic/limb system is endowed with a particular agility as it listens to consonantal speech. The ego and astral body which gently sleep their way into the consonants they are hearing pass over into the intensified movements of the etheric body and begin to “dream” there. Dreams arise in the human being which play around him and influence the outer astrality and the outer ether because the supersensible members of the human being unconsciously slip into them. The “willing-feeling-factor” which plays around the human being and otherwise gives agility to the metabolism is transferred while listening to the consonants into the head-organisation, and makes that more agile.¹⁶⁾

Thus the practising eurythmist is brought into a living connection with their spirit and soul environment by means of the “eurythmy of the listening human being”.¹⁷⁾ It is a process of “becoming selfless” which takes place in the soul and spirit.

In the Eurythmy Therapy Course Rudolf Steiner points out that in active listening the so-called “sleeping movements of the etheric body” are even stronger than those that take place in sleep at night.

These movements of the etheric body during sleep, as can be observed by clairvoyant consciousness, he describes as follows:

“...that this warming flow, this phosphorescent mild illumination, this fluctuating music is the outer revelation of wielding world beings....Thus the ego and the astral body experience the etheric body of the human being during sleep as an individualised Logos, like a language directed to what is within.”¹⁸⁾

In the therapeutic, eurythmically moved consonants that now follow, the physical body slips, instead of following its own movements, into the imaginations of the listening human being which play around his gestalt as a “dreamlike will”. In the movement of the consonants, the sculpted auric environment is expanded. The abnormal luminous images of the ailing organ, or organ-process that are fixed in the etheric body, there encounter the strengthened etheric forces called up by the work with the consonants. This imaginative “sparkling” in the work with the consonants penetrates the pathological luminous images and works back on the fixed radiance of the etheric organisation in a health-giving way. The cosmic, sculptural formative forces work indirectly through the physical body into the etheric body in such a way that the deformed etheric quality of the pathological life-process or organ is overcome and can be reintegrated into the world ether again. This re-established connection in turn moulds the healing forces inherent in working with consonants back into the physical body. By means of “inner photography” this process is embedded in the physical body.

The deformed life-process is reintegrated into the cosmic world ether by means of this entire sequence of events. In this way the outer being of the world is brought into harmony with the inner human being. The upper members of the human being which are more intensely called into activity, stimulate the breathing processes of the organs. That enhances the life-processes in the organs and increases their sculptural capabilities, allowing them to let go of their pathological tendency. The partial falling away from the creative thought forces of the world ether has the effect that organic life strays too strongly into the hardening influences of the physical body with the result that they produce a crystallising tendency.

In eurythmy therapeutic work with consonants the therapeutic process is particularly strengthened by the engagement of the legs.

A knock-kneed posture allows the aura playing around the human being to radiate out more strongly, which on the one hand strengthens the effect of the “L” sound on the head organism, and on the other stimulates the peristaltic in the lower human being. Where the posture is bow-legged, the aura becomes denser in the lower organism. That brings about an etheric warmth process, which in the “S” sound overcomes sclerotic tendencies. It is in this way that the plasticity of the etheric body is modified in one way or another by means of the differentiated positions and movements of the legs. Grasping the consonants by means of arm movements brings about a strengthening of this fluctuating, ensouled light substance in its effect on the human organism.

The organs also lose their plasticity as a result of hardening, material influences on the life of the soul. Their tendency towards crystallisation increases under the influence of life-forms that are materialistic or one-sidedly directed towards the ego. These may become so strong that they remain effective even in life after death. This has the consequence that the human being falls out of the workings of cosmic

wisdom to such an extent that the pre-birth will towards incarnation is not able to unite the guiding concept of the creative thought-forces working out of wisdom with his physical organisation. Individuals affected in this way arrive on earth with forces of imagination that shape the body that are simply too weak. That leads to the tendency towards deformation in the building up of the physical body.

By working with consonants, the human being's strengthened will power, as expressed in the ego, re-establishes a substantial connection with the creative wisdom of cosmic thought-forces which manifest as cosmic formative forces in the organisation of the human being.

In practising the consonantal exercises of eurythmy therapy, the patient takes hold of those "dreams transformed into will" with his limbs in a very differentiated way. Thus the invisible "willing-feeling factor" which plays around the human being reconnects him in soul and spirit with the cosmic ether and the celestial astrality at work within it and makes it visible once more in outer movement. The ensouling of the sculptural effect of consonantal movement takes on a specific nature according to how it is tinged by a vowel. Where a consonant is tinged by a following vowel, the practising patient objectifies himself through his soul entirely within the "willing-feeling factor" that plays around him, whereas if the vowel precedes the consonant the spirit lights up more strongly within the soul. Here the will of the soul is called up more strongly within by the thought-forms of the outer ether, whereas in the case of vocalic tingeing after the consonant the wholly-felt will of the soul is entirely devoted to the thought-forms of the outer ether. This process also has its place within the activity of "inner photography" - even if the practising patient is unable to grasp this perspective conceptually.

In the therapeutic application of tingeing the living interplay of astral and etheric bodies within the work with consonants is enabled to develop in a particular way.

Dividing the sounds up according to their relatedness to the 4 elements, i.e. plosives, undulants, vibratory and breath sounds, will have a differentiated effect on the four organisational principles via the individual members of the human being and their effect on the etheric body.

In dividing the sounds up from a physiological perspective, i.e. labials, dentals and palatals - within which the imaginations have the tendency to form themselves into sensory images - the individual members of the soul are called upon to support the etheric body in its taking shape by means of working consonantly within the physical body in a differentiated way. ¹⁹⁾

Thus, the whole human being is integrated into the therapeutic processes of working with the consonants in a thoroughly diverse and differentiated way, with some of them partly overlapping.

"Inner photographing" is the way in which our consciousness can have a strengthening effect on the healing process within the organism. The more this process can be inwardly viewed with the sculpting and moving inner power of thought-formation, the more the forces streaming in from the cosmos can be supported and consolidated in their work on the body.

In the process of inner, sculptural replication by the soul - during which observer consciousness penetrates into the consonantal force-field - it is on the in-breath that

the sculpting dynamic of the nervous system is reflected into the circulatory process and thus internalised.

By working with consonants, the circulation within metabolic activity is stimulated. It pulses up with a certain exuberance into the the rhythmical human being. There it encounters the breathing rhythm. In the encounter of the circulatory rhythm with that of our breathing, the consonant works on from the rhythmical system in two directions:

In the upper human being, the etheric forces of the head are called upon to stimulate the plasticity of thought-formation. This occurs through strengthening those etheric forces which have already entered the head-organisation from the lower organisation as a result of listening, and there invisibly bring the etheric body of the head into “eurythmic movement”.

In the lower organism the strengthened activity of the ego – called forth by the pent-up will-forces – brings about such agility in the etheric organisation of the metabolism that it enhances the inner plasticity, mobility and skill of the inner organisation. Thus both uncontrolled growth and hardening life-processes can be led over into the kind of plasticity that can find a connection with the celestial, world-forming forces. This new openness to shaping, sculpting forces makes it possible for the inner organism to be brought into a harmonious relationship with the wisdom of the cosmic outer world of creative thought.

In eurythmy therapy work with consonants the physical body, instead of following its own movements, glides into these flowing, intensified movements of the etheric body. Thus the metabolism also comes under the leadership of this intensified ego-competence, which has overcome the urge of the physical body towards its own movements. It passes over into the circulatory rhythm and restores order to the rhythm of the tissue fluids within the activity of digestion, which has become chaotic. At this meeting point, where the strengthened activity of the ego gives order via the circulatory organisation to the rhythms of metabolic activity, organic will-forces unfold within the physical. It extends to all inner movements of the life-organisation within the metabolic system and continues, pouring itself into the shaping of the will in outer action.

From these considerations we come to a growing insight that in eurythmy therapy only a self-activated ego-will is able to integrate itself into the cosmic activity of movement, which can then become accessible to the ill human being as a therapeutically active Logos power.

Since the creative, cosmic forces of thought become therapeutically active imaginations in eurythmy therapy, they must remain living imaginations in the process of “inner photographing”. They may not rigidify into a purely conceptual image of movement, but must appear before the inner eye as a dynamic image of creative thinking activity. Our consciousness must reflect back the living activity so that it is not a rigidified nerve process, but a sculpting, living one that radiates into our circulation and there takes root. Then the soul learns to read what spiritual substance of being is integrating into our organism and in which it is also simultaneously active. The life-processes which have been raised up to living inner vision support the plasticity of the inner organism through the power of

consciousness. Only then does the practising patient become a sculptor of his own being. The moment the purely conceptual consciousness enters this process, the process of “inner photographing” in reality becomes an outer one. It remains a reflected image and cannot get beyond the mere observation of a movement carried out before it, of a sound brought into movement by the physical body. If however the imaginative picture of the sound in movement is penetrated by full ego-consciousness, then this inner apprehension overcomes a purely external representation of the movement of the sound. This consciousness raised to the level of inner beholding perceives how by means of the sound in movement a creative cosmic process affects the body, penetrates it and in doing so initiates transformative forces and enables them to take hold.

“.....eurythmy brings it about that the human being in reality increasingly acquires the capacity to become aware of himself from within and to control himself from within.”²⁰⁾

“Inner photographing” takes place in the tension between conceptual and inwardly beholding consciousness. What further capacities need to be developed becomes clear in this field of tension. Whilst the acquiring of this consciousness that is able to raise itself to intuitive perception is left within the freedom of the individual therapist, it is an absolute precondition for perceiving spiritual-physical processes at work. In the long run, a therapy that is born out of the spirit – as practised in eurythmy therapy – cannot continue to be effective unless the therapists themselves can maintain a living connection with the spiritual world. Otherwise they would lose the power to enable the substantial content to become therapeutically effective. Thus what was entrusted to the care of eurythmy therapists from out of occult sources and was given over to them as healing substance is at risk of being lost.

The effects of unconsciously objective Inspirations

In eurythmy the person carrying out the movement follows a consciously shaped speech, and makes it visible. Rudolf Steiner compares this speech formation with a continual creation of the human being in the etheric which inscribes its forms into the air. ²¹⁾

When eurythmy is used therapeutically the speaking of a vowel by a person who is ill takes on a wholly different meaning and a particular purpose. A big vowel exercise begins with the protracted sounding out of the vowel by the person carrying out the exercise. This is a significant moment for the therapeutic process, since the patient places the forces making him ill outside himself by means of a long exhalation, secretes them as it were, before the vocalic movements follow in rhythmical sequence from arms to legs and back without accompanying speech.

The will-forces of the soul which have been partially liberated from pathological impulses, and which have begun to search, now strive towards what wishes to pour into them by means of the sound. Here the cosmic power of the vowel streams towards the inner being of the soul that is growing towards it. From both gestures in movement that are interpenetrating in soul and spirit, there arises an inwardly perceptible sound, whose outer expression is the vowel form.

In the vowel the astral body dips into the formative forces of the etheric body in such a way that it acquires the latter's heavenly purity by means of a deeply felt sound movement.

Rudolf Steiner describes this life of the soul in the etheric body in the following words:

“In his etheric body the human being lives together with what these spirits of the higher world order mean by morality. Moral life is dependent on the life of the etheric body.”²²⁾

In the case of the vowel movements, - the unconscious, objectively effective inspirations – it is important to feel what flows into the movements and shapes them. The person practising them should try to acquire a sense for them and an inner consciousness that is able to see them.²³⁾

The more selflessly, actively and unreservedly the vowel movement is carried out, the more deeply what wishes to flow into the sound and to give shape to the whole human being can work into this devotion. Imbuing the vowel form with feeling should become a presence right into the muscle.

This indication of Rudolf Steiner's, which is frequently repeated in the Eurythmy Therapy Course, is given a significant spiritual deepening by the following words:

“We believe that while we stand on the physical plane, the muscular human being is composed simply of fleshy muscles; in reality however, these fleshy muscles are crystallised karma; and they are so formed, so crystallised in human beings that they bear their crystallised karma within them right into the finest chemical composition of their muscular system..... The world order has crystallised our destiny right into our muscular system.”²⁴⁾

Just as in the element of air the inner and outer worlds encounter each other in the act of breathing in and out, so the spiritual outer world and the inner will of the soul blend into each other in the vocalic movement of the inner human being. This simultaneous movement of the spirit-soul outer world and the soul-spirit inner world can be perceived by the forces of the heart, whilst breathing in and out are supported by the organ of the lung, which links inner experience with the outer world. It is thus evident that the vowel movements in eurythmy therapy exert their healing forces through the rhythmical middle. From its centre the healing power of the vowels streams out in two directions: in the upper human being it exerts an awakening, light, consciousness-forming power, and in the lower it has a breathing quality and thus an ensouling effect. This harmonising of the breathing process is accompanied by a relaxing effect if the breathing forces are dammed up in the head organisation, i.e. when they are too strongly locked up in the nervous system (chronic headaches). The whole circulatory organism is newly ensouled by the breathing forces. This stimulates the metabolism and restores regularity to its movements once more. The formative forces spiritualised by cosmic substance are particularly evident in the sculpting forces of growth whose activity is then either limited or encouraged.

The vowels imprint the archetypal images of a higher process of becoming human

into the human organisation, and in doing so enable human beings to come once more to themselves. Working with vowels makes the aura denser, so that the supersensible organisation can incorporate the impulses towards a higher process of becoming human right into the life of the organs. The “old human being” is, as it were, overcome by every vocalic movement in eurythmy therapy, and the forming forces of a new process of becoming human are incorporated from our cosmic surroundings. This encounter must be intensely felt. It must enable the person practising to acquire a “seeing” level of consciousness. Thus those forces are revealed which infuse the human being with a kind of celestial music. They awaken a strongly felt will for what is to come about in the future. In so doing, devotion towards the power of the vowel is enhanced to the level of a spiritual experience.

In the calm process of listening for what echoes on in him, the person practising is enabled by devotion and attentiveness to enter a kingdom of quietness. This inward listening opens the way to the soul-spiritual gestalt of a future process of becoming human whose forming forces have been stimulated by the vowel movements. In the moment of calling back to mind the vowel that has been spoken, the soul receives a particularly deep impression. This is where inner listening and the power of memory encounter each other. As one recalls what was cast out as the vowel was spoken, the illness-causing forces can be inwardly perceived. The forming forces of a future human gestalt become imbued with the impulses which have revealed themselves as illness-causing. Out of this experience a new will can be born. In this way, the active self-moving and the inner listening attentiveness that accompanies them can lead to a kind of awakening within one's own soul.

The spiritual power of movement within what one has inwardly heard can become so condensed that it strengthens the objective inspirations controlling the life-forces within the organism. The forces of conscience, which are deeply connected with the etheric body, can light up in our consciousness in the moment of awareness that we experience when inwardly perceiving. This experience is confirmed by the following words of Rudolf Steiner:

“Equally what streams out of the human soul in form and movement in this way can in turn work back on the whole human being. That is the basis for the healing effects of eurythmy, healing effects which can be present in the moral/soul realm and indeed in relation to the physiological/physical realm. Salutory effects in the soul-life will be particularly evident when certain eurythmic measures are taken....²⁵⁾

These healing effects in the soul-life can be used in a differentiated way in the five big vowel exercises in eurythmy therapy. It is a precondition of the transforming, healing process that the practising person him/herself carries out the personal metamorphosis of the innermost forces of the sound in complete devotion of soul. The path through the five-step process of a big vowel exercise encourages the soul to gradually develop a sense for the signature of its individual destiny. The extent to which it is able to awaken in this way depends on the inner development of the person devoting him/herself to the exercise. Eurythmy therapists are thus actually challenged to expand their realms of consciousness so as to be able to develop the

inner senses that will enable them to perceive the resurrecting power of the Word in its effect on the whole human being.

Rudolf Steiner's indication that the vowel exercises should be repeated frequently makes it easier for the astral body to slip into the etheric body and to hear in a spiritual way what the power of the vowel, fully imbued with movement and rhythm, wishes to convey to the inner nature of the human being. The emphatic repetitions of the vowel movement lead to a condensing and strengthening of the more deeply seated forces of the etheric body.

Rudolf Steiner describes these more deeply seated forces of the etheric body as a member of the “moral world ether” whose being is the foundation of the four types of ether and which may only be found in the surroundings of the constellations and the planets.

“He (the human being) lives in his etheric body with what these spirits of higher world orders mean by morality.”²⁶⁾

The colours of the three-fold sound convey this spiritual reality. They form the gateway to the sense-free perception of spiritually creative forces. From out of this colourfully moving dynamic, spiritual speech makes its way into the inner human being as the morally creative essence of the vowel. This then forms the healing substance of the sound which becomes the specific salutary element applied in the healing techniques of eurythmy therapy.

The extent to which the patient is able so to internalise the spiritual power of movement that it can condense into inner, higher perceiving in the soul, must be left open. On the other hand it is important for the competence of eurythmy therapists that they are able to attain to substantive experiences in this area. For the patient it is critical that he directs his ensouled will towards the creative movement that is transforming him and thus actively encounters what is making him ill.

The “A”- exercise as an example of aspects of the spiritual-physical process.

In the Eurythmy Therapy Course Rudolf Steiner points out that the animal nature of the human reveals itself in the speaking of the vowel “A” (as in 'father'). As the “A” is spoken at the beginning of the big vowel exercise, the soul, sounding forth out of its inner being casts out this lower nature, and thus partially frees itself from those forces which organise themselves towards what is of an animal nature.

What now follows as a silent vowel A movement is in polar opposition to this. The astral body – as it were on the wings of the vowel A – is then taken up into the sphere of the moral ether in such a way that it is touched by the light in which its archetype lives. Through this spiritual power of warmth and light the astral body receives impulses from what lives in it as the image of God.

“The A is the human being, the human being in its highest perfection.... in its highest, most ideal stage of development.... in the fullness of what is divine in him.”²⁷⁾

Being too deeply bound through the sentient soul to the lower forces of the astral body results in a desire-nature, rising up out of the lower human being, which is

reflected in a corresponding dullness in the upper human being. That can intensify to the point of causing illness. Then the forces of the metabolic life overpower the upper human being and lead to migraine-type conditions. These can be overcome by the “A” in eurythmy therapy.

Here an alchemical process takes place between the human being and the enlivened, resurrecting power of the Word which, through the needle's eye of the ego-will, works transformatively right into the organisation of the physical body. The astral body receives a spiritualised life-force from its approach to its spiritual archetype in order to overcome too strong a bond with the physical body which can manifest in a variety of illnesses, in soul and body. By means of selflessly imbuing themselves with the power of sound, human beings can bring new order and organisation right into the processes of the physical body. In the “A” human beings raise themselves to the level of what is morally good, as a result of which the sentient soul receives spiritualising forces which it can impress deeply into the inner organisation of the astral body. At the same time it purifies its own soul-substance.

With every “A” movement the practitioner works at overcoming their animal nature and restores to their inner being the formative forces of the ideal human. The “A” reveals human beings in their highest, most ideal form of development as they were once created as a paradisaic human being out of the spiritual-soul forces of the divinely working Word. In the “A” movement these forces stream into the inner human being from two directions in the cosmos. What the soul learns to subdue by means of the “A” can be taken up into the Higher Ego. This in turn has its roots in the Divine Cosmic Being. The meaning of “becoming oneself” is only realised by means of the active connection between the Ego and its Higher Self. With every “A” carried out in eurythmy therapy, the patient overcomes a small part of himself that has become ill in body and soul, and brings into being what is divine in his human nature right into the depths of his ailing organisation.

The densifying of the aura while practising the “A” brings about a crystallisation of the cosmic vowel essence in the etheric organisation. This crystallisation generates the spiritual warmth by means of which the ego gathers so much strength that it is able to take the astral body into this warmth and thus transform it. The power of the instinctive soul-life is withdrawn from the astral body in the pure experience of the feeling as the sound is formed. The instinctive will is spiritualised, so that the cosmic connections to its spiritual-physical organisation can once more be accessed.

In order to achieve this, the “A” must be repeated frequently – with the arms from above down, from heaven to earth, deep into the lower and rear space – right into the sphere from which the animalistic, impulsive urges rise up from the unconscious regions.

In eurythmy the back space always represents a spiritual area in which the human being can be affected in a particular way by the spiritual power of sound. This area is polluted by the unbridled urges of the desire-nature, which is why the forces called up and received by the “A” must be enabled to shine through it. The “A” with the legs not only strengthens the impulse for the lower human being, but on the basis of the working principle of polarity, also releases an awakening, clarifying force in the upper human being. The arm movements are then repeated in order to emphasize the

path from above down, from heaven to earth. As the tempo of this swinging is accelerated, the process of imprinting the heavenly forces into the earthly human being is condensed.

In the vowel exercise the activity of the astral body is transferred to the etheric body via the breathing rhythm. The strict principle of keeping the rhythm which underlies all the big vowel exercises raises the physical body increasingly onto the level of the etheric body. This whole process intensifies the spiritual effect of the sound on the physical body, which just through being imbued with rhythm becomes half spiritual.

“Neither in nature nor in the human being are rhythmical processes physical. One could call them semi-spiritual. The physical as an object disappears in the rhythmic process.”²⁸⁾

The process which has been thoroughly imbued with rhythm increasingly frees the physical body from its own laws, so that the cosmic archetype of the sound can be taken up more easily and more deeply by the astral-etheric organism.

As can be seen from these indications, there is a really precise transformative process in the members of the human being underlying the methodology outlined in the Eurythmy Therapy Course.

By “inward listening” the patient is encouraged to receive the healing power of the sound and take it up in his soul and ego consciously, as opposed to unconsciously, and thus to strengthen its effect.

The effectiveness of the objectively intuiting powers of the word

At the level of intuition the human being is united with the divine creative forces which bring everything into being out of the heavenly Logos. Here the soul longs for a new gestalt which can be shaped by the supersensible forming forces. The intuiting creative forces make it possible for this heavenly gestalt to be built up. The ego completely sheds the qualities of the sheath-nature it has from its earthly stream of inheritance.

In eurythmy therapy the intuiting powers of the Word are particularly effective in dealing with illnesses that relate to heredity, the destiny of the human being, and our pre-birth existence. Among these are serious illnesses of the soul, referred to today as “mental illness”.

“And one will do well if one wishes to work with all that can be found in the human being as a remnant of what has not taken place between birth and death, but what materialism calls heredity, much of which accompanies the human being from pre-existing life in soul and spirit, in other words if one wishes to work with what can be described as inherited malformations or defects.....”²⁹⁾

Here our attention is directed to the deeper causes of illness and thus also to the pre-

birth formative forces deployed by the higher ego in giving shape to body and soul. Hereditary diseases and inherited deformities are based on a weakness of the ego coming down through birth whose ability to transmit the cosmic formative forces to the human organisation was inadequate. The consequence of this weakness shows in hereditary diseases where the ego has submitted to hereditary forces, instead of shaping its body out of the forces of its own individuality. What is lacking is the inner capacity to build up the organism according to its cosmic archetypes. The forming capability is so weak that it has to imitate the model body one-sidedly. Eurythmy therapy encourages overcoming the nature of the inherited body as a sheath, step by step. At the same time spiritual formative forces are stimulated, which have the capacity to renew an organ.

The weakness implied by the inability to fully realise the wisdom of the forming forces in the physical organism can appear in varying degrees of severity. The cause is to be found in major lapses in relation to the divine spiritual world order. These lie in the past history of previous earth lives and are the cause of destiny-related obstacles and illnesses. The ego cannot rightly imprint into the organism the formative forces pushing in from the spiritual world, because it was unable clearly enough to “hear and read” the creative world music and world speech in its spiritual existence between death and a new birth.

The “higher Ego” has its roots in the divine being of the world. When the human being dies, everything is rejected which was imprinted into the “earthly ego” as a result of lapses of the soul. That has the consequence that the “earthly ego” can only partially be taken up into the spiritual existence between death and a new birth by the “Higher ego”. Thus the spiritual awareness of the “earthly ego” in its passage through the world of the stars is dimmed. Its life among the forces of the stars is too unconscious. This dulling of awareness has the effect that the spirit-soul coming down to earth is unable to build up its earthly organisation adequately.

At this point it can become clear what a unique and comprehensive support for the ill human being is offered by eurythmy therapy. This connection makes it particularly evident how important it is to bring about healing by activating the ego-forces.

In eurythmy therapy the sculptural-musical forces – proceeding from World Sculpture and World Music and united in the power of the Word as a creative principle – have their effect on the body through the ego-organisation. In doing eurythmy the weakened ego takes hold of those comprehensive “formative forces” which it could not properly get to know in the life between death and a new birth. It learns to move within the power of the Word in order thus to receive its higher being and draw it into its weakened ego-organisation. The healing substance of the Word and the creative healing power at work within it are called up by the ego-willpower of the patient himself in order to work at overcoming deeply-seated predispositions to illness affecting the whole human being.

It is of the greatest importance for the healing process brought about through objectively effective powers of intuition that the patient first of all practises listening with focused attention to precisely what is coming towards him through the language – of a good poem or group of sentences. He is thus led to perceiving the formative power of thought in the shape of the language by means of a strict, objectifying

process which is stimulated by exact listening, and having perceived it, only then to move it.

Rudolf Steiner emphasises that the listening that we are accustomed to is not sufficient. The quality of attention must be enhanced, so that the person who is ill can live his way fully into the formative power of thought. In this way the soul practises silencing its own response to the spoken word and extinguishing what wishes to assert itself and mingle with what is heard in the ordinary way. He must become inwardly completely silent. Only through a process of developing strict objectivity and withholding our own inner responses can that conscientiousness towards the Word evolve, which is already a healing factor, since the the soul is schooled in selflessness by focused, attentive listening. In this way the language itself encourages a perceiving of the being of the “I”. The person practising this can have a feeling-imbued presentiment that the “I” is a part of the Being of the World, which is beginning to reveal itself through language. This speaks to the “I” of the patient out of the iron laws of its cosmic being. Falling out of this lawful order is, as was shown earlier, the underlying cause of illness.

The following words from Rudolf Steiner will further clarify these relationships:

“Much of what we experience in our sense of self, what we feel as our personality, is due precisely to language. And the feeling can arise in the human being almost in the mood of prayer: “I hear speech in the language around me and the power of the “I” flows into me through this speech!” -If you have this feeling of the sanctity of the power of the “I” being called up within you through language, then you will be able to awaken it in the children through the various measures you take with them.

“.....The “I” always takes part in eurythmy, and what eurythmy carries out with the physical body is only the act of listening made visible.... Eurythmy is the revelation of the listening human being. It is nothing random, but is in reality the activity of the listening human being revealed. - Human beings are terribly sloppy today so that while listening they inwardly carry out really bad eurythmy.People have become so rigid in their listening that they muddle everything up apart from what has already become rigid in them for decades.” ³⁰⁾

“When great, all-embracing world truths are expressed in symbolic sentences, then we have the substance with which we can give shape to our souls. By working on themselves in this way, human beings consciously bring about what otherwise the outer world would have done to them without their involvement: their brains would have been formed by the world of reason, their nervous systems by the spiritual world and their sense organs by the elemental world. Human beings themselves form the organs that stand above their brains but which are not outwardly visible because they exist beyond the physical world.” ³¹⁾

The etheric body and the higher members of the patient's being, which have already been brought into a living connection with the surrounding world of soul and spirit by hearing the spoken words, now grasp what has been heard in terms of consonants or vowels via their limbs. In this way the person practising becomes, as a whole human being, the expression in movement of the power of the Logos that is speaking to him. This enters his consciousness indirectly via the physical body.

The practising of eurythmy is joined by an "inwardly silent speech". The person practising utters what has inwardly been heard in silent speech and thus develops an inner capacity for speech out of the Word itself. His being, which has fallen ill, unites itself comprehensively with the powers of the Word which have penetrated into him through this interweaving trinity of what has been inwardly heard, spoken and outwardly silently moved. His whole humanity lives in the forces of the Word, listening, speaking and moving. Out of the unconditional surrender of his ego-will to his spiritual surroundings he receives himself back through the power of the Word working through the World-Being around him.

This is an important process in bringing about a holistic healing.

In the outer work with the consonants the silent soul-will of the inwardly heard vowels engages increasingly with the sculptural capacity of the objectively effective Imagination; they merge into an inspired Imagination.

In the outer work with vowels, the spiritual-sculptural activity in the consonant that has been heard meets the objectively effective Inspiration; they interpenetrate. In this mutually crossing interpenetration the sequence is raised as a therapeutic process to acquire the effect of intuiting the powers of the Word.

The outer work with consonants in combination with only inwardly heard and spoken vowels works more intensely on organic processes that have gone awry and on metabolic illnesses that can radiate out right into the life of the soul. The forces radiating down are reflected back into the life of the organs, secured there, and increasingly endowed with a breathing quality. Thus the activity of the etheric body is brought into connection with the astral body and is once more subject to the direction of the "I".

The outer work with vowels in combination with consonants that are only inwardly heard and spoken gives form to the sculptural processes via the breathing and brings them under inner control. In this way the human being awakens to himself both in terms of his organism and of his soul life. This counteracts an abnormal sliding of the soul life into the etheric body within the processes of the organism. The patient acquires the strength to keep his life of soul and spirit more strongly connected with the objective world outside. Both the soul-spiritual aspect affected by abnormalities and the physical organisation that has become ill are brought into a holistic healing process by virtue of a comprehensive engagement with the soul-spiritual context of the creative powers of the Word.

A holistic healing process is initiated by the "I" in the living interplay between the outer Being of the World and the inner transformative power of the "I" by means of outwardly visible and inwardly invisible eurythmy in which the higher members of

the human being are moved in a healthy alternation between intensified awakening and gentle falling asleep, between the cosmic outer world and the physical inner world.

These impulses call up a “second human being” in the patient who inserts himself into the patient by means of the intuiting powers of the Word and begins to transform him. The patient acquires the strength of an “Ego force” which brings him into a new developmental relationship with the Logos of the creative World Being, both in sleep and in the life after death.

The practising human being uses the forces of the moral sphere of the world to prepare his new form. The soul receives back from him its human-divine archetype in silent and moved language. The close relationship of healing processes to that of becoming human can be experienced here.

Thus by working with vowels and consonants the creative powers of the Word in their mysterious evolving processes are reborn in the human being and can be inwardly and outwardly contemplated. The mysteries of being human and of healing the human being begin to reveal themselves here and we can share in their transformative powers.

“Just as our physical humanity is formed out of higher worlds, so we give shape to our spiritual humanity out of ourselves. We take a step out of ourselves by progressing in our development in this way.”³²⁾

Concluding remarks

In the practical and theoretical elements of the Eurythmy Therapy Course one can experience how critical it was for Rudolf Steiner to link medical and therapeutic work with inner development. If the supersensible purity and spirituality of the moral sphere of the World which speaks to us through eurythmy and eurythmy therapy are to be apprehended, then just this inner development will be necessary. Rudolf Steiner places his trust entirely in the independence of the practising therapists and their gradually increasing capacities to approach the healing mysteries of the Word responsibly, to grow into them and to awaken in them. What is initially experienced and moved through the Word in the form of an image increasingly appears before the gaze of our soul as having the essence of being. It is only when one is able inwardly to apprehend the working of spiritual beings behind the Word that one can apply its healing substance comprehensively in a conscious and differentiated way.

The methodological approach of eurythmy therapy does not consist in “moving down” into the etheric body of individual organs or organ systems in order to achieve a “clairvoyance that is directed inwards” but rather in “stepping out” into the objective realm of speech in order to grasp the powers of the Word at work there and to direct them towards the body. From this grows insight into the wider context of creative World beings and the moral lawfulness at work in their activity. Where someone becomes ill, these creative principles are directed towards both body and soul. Thus the human being simultaneously receives and creates their own self and

their future shape and health.

As the “I” awakens step by step to the task of letting the creative powers of the Word come to life in its consciousness, so too the will of the soul deepens towards pure devotion. This enables a space to be created into which the enlivened power of the Word can enter. One can begin to have a sense for what the angels are moving in eurythmy, what the archangels are speaking and what the archai wish to allow to stream into the human will. Thus also the path can be opened to us, by means of which our entire human form can be raised to the second hierarchy so that the forces can be received by the grace of the highest spheres which enable eurythmy therapy to stimulate these comprehensive healing processes right into the physical body.

This inner attitude means that artistic forms or therapeutic ideas do not arise randomly but rather come about through living into the mighty laws of eurythmy and eurythmy therapy themselves. The Imaginations, Inspirations and Intuitions which are initially unconscious, can be raised to the level of experiential knowledge by taking the path of inner development so that the inner forces latent in human nature can be resurrected in full consciousness. This development belongs to the nature of the task and the only question is whether we can succeed in working on our eurythmy therapy in such a way that we can ever more purely bring to expression the underlying forces at work within it.

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