



Paths to a Science of the Living



**Texts and Meditations
for Deepening the Work in Eurythmy Therapy**

Given by Rudolf Steiner

Goetheanum

If we make a promise to ourself, not to anyone else,
but for once just to ourself,
that we will remain true to this meditating,
then this in itself can be an immense force in the soul life,
to be able simply to remain true to ourself.

*(Rudolf Steiner, Oxford, 20 August 1922;
in The Mystery of the Trinity and the Mission of the Spirit.
Anthroposophic Press, 1991)*

Only where sense knowledge ends
Is the portal found
Which reveals life realities
To soul existence;
The soul creates the key
When it becomes strong within,
In the battle waged by cosmic powers
On their own ground
Against forces of humanity;
And when, through its own activity,
It drives away the sleep
That shrouds cognition's strength
In spirit night
When the senses reach their limit.¹

במקום בו מסתיימת ידיעת החושים,
שם לראשונה ניצב השער,
אשר את ממשויות החיים
פותח בפני הווית הנפש;
את המפתח יוצרת הנפש,
בהתחזקה בתוך עצמה
במאבק, אשר כוחות העולם
מתוך יסוד עצמיותם
מובילים עם כוחותיו של האדם
כאשר היא עצמה מסירה
את השינה, אשר את כוחות הידע
בגבולות חושיה
בליל רוח עוטפת.²

1 Rudolf Steiner: Anthroposophy in the Light of Goethe's Faust. CW 272; 22.5.1915

2 R. Steiner: Anthroposophy in the Light of Goethe's Faust. CW 272; 22.5.1915 – translated into Hebrew; excerpt from a poster for the World Eurythmy Therapy Conference 2016

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Introduction

One of the most important tasks of active eurythmy therapists is to venture ever deeper into the inner forces of the word, so that they awaken increasingly to the instrument of their therapeutic activity. If this deepening is undertaken in the right way, and not just as a kind of enhancement of practical knowledge, a complete transformation of the personality can take place.

A culture of practice leading to spiritual knowledge differs from other forms of practice in that the formative forces of the inner word enter the human soul in such a way that they come to complete consciousness in the human being. This requires the soul forces to be developed to a point where they become what they are to perceive.

Only by awakening in the imaginations unconsciously at work in the anchoring forces, in the inspirations unconsciously at work in processes of secretion, and in intuiting in connection with cosmic formative forces will it become possible to overcome the tendency in therapeutic work merely to create "likenesses". Then eurythmy and eurythmy therapy will be able to unfold their innate dynamics of infinite potential for development, to which Rudolf Steiner continually drew attention.

A good preparation for this is afforded by exercises which enable concepts to become so mobile and fluid that they are gradually able to lead our sense perceptions into metamorphic transformation and spiritualise them. The capacity for perception in the elemental world requires this inner mobility. In eurythmy a corresponding mobility is practised with the limbs in that the physical body must follow the movements of the ether body.

Achieving the *capacity for imagination* requires a strengthening of inner soul force. A strenuous schooling of the self leads to a trans-

formation of the astral body. It becomes ennobled. In a similar way to what happens in eurythmic activity, thinking, feeling and will are withdrawn from the rulership of the instinctive soul life. In experiencing and shaping the sounds, the soul's forces turn their attention to a spiritualised world in order to express its mysteries through the movement of the whole human being.

The mere force of attentiveness, not directed at any sensory content, can be strengthened through meditation to such an extent that the life of thought can increasingly free itself from its physical, bodily basis. Through this the soul can mature to become a dwelling place for divine thoughts.

With their body-free, thinking I-consciousness a person active in this way awakens to the world ether which is ensouled with thoughts. The person's connection to the creative world ether is perceived at this stage of awareness in surging, continually metamorphosing images. The livelier their own thinking becomes, and the greater its capacity for metamorphosis, the more easily it can immerse itself in this surging, mobile, etheric world. When thought becomes enhanced to the level of clairvoyance, the beings behind the colours, sounds and shapes of the sense world can be perceived. If the astral body attains the capacity for imagination, it can reflect the wisdom of the ether body in a similar way to how ordinary, everyday consciousness reflects thoughts by means of the physical body so that they may become a mental image.

Exercises for attaining *the capacity for inspiration* develop the ether body. This enables an inner aptitude for the word. This level of cognition gives the capacity spiritually to hear cosmic thoughts. What was beheld in great imaginations now comes to expression in the soul, non-pictorially, as cosmic morality. Before this, all the soul's independent activity must be stilled, so that one has completely overcome the tendency to refer everything in one's experience back to oneself. This state of pure, active devotion expunges everything

seeking to arise in the soul in the way of its own sensations and feelings. Feeling is thus liberated from the shackles of the body and begins to live in cosmic resounding and the music of the spheres.

During this development, one may become powerfully aware of the lower attributes of the soul, which should be recognised, surmounted and discarded. This needs not only courage, but absolute truthfulness and moral steadfastness, or one may be overwhelmed by these forces in one's own soul. Only a knowledge of the self freed from its own powerlessness can reach the sounding of the cosmic word. Therapeutic mysteries of the inner power of the word are revealed through the consciousness attained in inspirational cognition.

The unfolding therapeutic processes within the great vowel exercises appear as a smaller image of this. Here speaking and movement are polarised. The vowel is intoned aloud by the patient at the beginning. When the spiritual content of the eurythmic vowel enters the soul and what streams in through its form is moved with feeling, healing forces may become effective. At the conclusion of the exercise, the patient listens inwardly to what they sounded at the beginning and then brought into movement. The moral substance of the vowel in movement is thereby condensed on the one hand, and thus fortified becomes effective for the body; while on the other hand the spiritual seed of illness from the past is partially released through the individual intoning. The therapy is in what the patient gives back to the vowel in its own cosmic language of movement.

In *intuition* the true human I into which the organisation of the I must be transformed becomes one with the creative movements of world creation. The I has found its centre in the substantive being of the cosmos. It is one with the creative thoughts of the hierarchies and beholds itself from within them. The human being stands before a new self creation out of the primal being of the world. Should we wish to rise to awareness of intuitive formative forces, the soul's experience of its self transforms into the cosmic thought of the SELF.

A completely willed inversion of the soul forces is part and parcel of awakening the "inner word". Thinking, feeling and will are reshaped into instruments of the spiritual world so that they may achieve presence in consciousness. In order to have insight into the efficacy of the shaping, forming forces on the spiritual and bodily nature of the human being, the stages of gaining higher knowledge are required. The future of medical and therapeutic treatment depends on this insightful cognitive power.

The stages of human cognition in relation to the forces that shape the human being are the theme of lecture 7 of the Eurythmy Therapy Course (lecture 9 in the parallel course for doctors)³ and are also the theme of the 2nd World Eurythmy Therapy Conference 2016:

"The Art of Healing Based on a Science of the Living"

The accompanying selection of texts and meditations from the works of Rudolf Steiner and Christian Morgenstern is intended to stimulate this work and deepen it.

Elke Neukirch,
December 2015

³ Rudolf Steiner: Eurythmy Therapy. CW 315; 18.4.1922 (Also in Illness and Therapy. CW 313)

SCIENCE — ART — RELIGION

Thus anthroposophy always starts from science, enlivens its concepts artistically, and ends in religious deepening.⁴

Religion can be deepened out of artistically enlivened cognition;
Art enlivened out of cognition born from religion;
Science enlightened out of religion carried by art.⁵

Our cognising personality's attitude to the objective essence of the world also gives us our ethical physiognomy. What does our possession of knowledge and science mean to us?

The inmost kernel of the world is expressed in our science. Lawful harmony, by which the universe is ruled, appears in human cognition.

It is thus part of a human being's calling to transfer the basic laws of the world, which, although they govern all existence, would themselves never come into existence, into the realm of *manifest reality*. The essence of science is liberating objective reality's essential underlying lawfulness. Speaking pictorially, our cognition is a constant living into the foundations of the world. [...]

4 Rudolf Steiner: Awakening To Community. CW 257; 30.1.1923

5 Rudolf Steiner: West-Ost Aphorismen; der Goetheanumgedanke inmitten der Kulturkrisis der Gegenwart. GA 36 (not published in English)

Goethe does not flee reality in order to create an abstract world of thoughts which have nothing in common with it; no, he goes deeper into reality, its processes and movement in order to find its immutable laws. He confronts an individual example in order to find in it the archetype. That was how the archetypal plant and the archetypal animal originated in his mind as nothing other than the idea of the animal and of the plant. [...]

To Goethe's way of thinking, ideas are as objective as the colours and forms of things, but they are only perceptible to those whose faculty of comprehension is appropriately equipped, just as colours and shapes are only apparent to those who can see and not to the blind. If we do not approach the objective world with a receptive mind it will not reveal itself to us. [...]

That is the "higher nature" in nature that Goethe wishes to grasp. We can thus realise that the reality spread out before our senses is by no means something where a human being who has attained a superior stage of culture may stand still. Only to a human mind that penetrates this reality with thinking will be revealed what holds this world together in its inmost kernel. [...]

Perceiving with the senses is not sufficient; for they do not tell us how a thing is connected with the overall conception of the world or what its significance is for the overall whole. For that we have to look in such a way that our reason creates an ideal substrate, on which what the senses convey to us can appear to us; to use Goethe's expression, we must behold with the eyes of the spirit.⁶

⁶ Rudolf Steiner: Moral und Christentum (Goethe-Studien). GA 30; 1900 (not published in English)

Cognition and artistic creation

Our considerations have shown that the true content of science is absolutely not the external matter that we perceive, but rather the idea that is grasped in the spirit and that leads us deeper into the whole hustle and bustle of the world than all the dissection and observation of the outer world as mere empirical knowledge. The content of science is the idea. Science is thus a product of the human spirit's activity, as opposed to passively absorbed perception.

Thereby we have brought cognition closer to artistic creativity which is after all actively brought forth by the human being. At the same time we have also brought about the necessity of making clear the reciprocal relationship between both.

Both cognitive and artistic activity are based on the fact of the human being's ascent from being a product of reality to being its active producer; from creature to creator, from coincidence to necessity. In that external reality continually shows us a creature of creative nature, we ascend in spirit to the unity of nature which appears to us as the creator. Every object of reality represents for us *one* of the endless possibilities which lie hidden in the womb of creative nature. Our spirit ascends to a vision of that source which contains *all* these possibilities. Science and art are the objects into which the human being impresses what this vision offers him. In science it happens only in the form of an idea, that is to say in a directly spiritual medium; in art, in a manifest or spiritually *perceptible* object. In science nature appears purely ideally as "what encompasses all that is individual"; in art, an object of the external world seems to *represent* this encompassing whole.

The infinite, which science seeks in the finite, is impressed by art into substance taken from the existing world.

What appears as an idea in science is image in art. It is the same infinite that is the object of both science and art, only it appears differently in each. The manner of representation differs. Goethe argued against speaking of an idea of beauty as if the beautiful were not simply the sensory reflection of the idea.

It becomes clear now how the true artist must create directly from the fountainhead of all existence as they impress what is necessary into their works — what in science we seek ideally in nature and spirit. Science learns the lawfulness of nature by listening to it; art does no less, only it implants that lawfulness into the raw material. A work of art is no less natural than a product of nature; it is only that the lawfulness was poured into it in the way it appeared to the human being. The great works of art that Goethe saw in Italy appeared to him as the direct replica of necessity, perceived in nature by the human being. For Goethe, therefore, art is a manifestation of hidden laws of nature.

In a work of art, everything depends on how far the artist has implanted the idea into their material. All depends on how they treat it, not on what it is they are treating. While in science the substance perceived externally has to disappear so that its essence, the idea, is left; in a work of art it has to remain, but its characteristics, its randomness have to be utterly vanquished through the artistic treatment. The object must be completely raised out of the sphere of the random and transferred into that of necessity. Nothing must remain in what is artistically beautiful unless it has been imprinted by the artist with *their* spirit.

The aim of art and science is to overcome the sensory by means of spirit. Science overcomes the sensory by dissolving it in spirit; art by implanting the spirit into it. Science looks *through* the sensory to the *idea*, while art perceives the idea *in* the sensory. We may conclude our considerations with a quotation from Goethe that expresses these truths in a comprehensive way: "I think one could call science knowledge of the general, abstract knowledge; art on the other hand would be science implemented in a deed. Science would be reason and art its mechanism, which is why one could also call it practical science."⁷

⁷ Rudolf Steiner: Goethe's Theory of Knowledge. CW 2; Chapter 21, Cognition and Artistic Creation

Art is the worthiest interpreter of cognised mysteries of the world

Art is bound up with the external senses only because the human being has forgotten how to cognise the spiritual.

When humanity once more finds the way back to spiritual heights and knowledge, it will know that true reality is in the spiritual world and that whoever beholds this reality will create in a lively way and without slavishly following sensory models.

One will only understand Goethe when art and wisdom are once more in step with each other to a great extent; when art will once more be a declaration of the spiritual. Then science and art will be one again, and in their union will become religion once more. For the spiritual, in its form, will once more work in human hearts as something divine, bringing forth what Goethe called true, genuine piety. "Whoever possesses science and art also has religion", says Goethe, "and may those who do not possess both have religion." ... Truly, whoever possesses knowledge of the spiritual mysteries of the world ... will unite in their soul science or wisdom and art, and give birth in their soul to a genuine, free religiosity or piety.⁸

8 Rudolf Steiner: Isis and Madonna. Single lecture, 29.4.1909, Mercury Press

Art is a kind of cognition

Goethe's saying is becoming true: art is a kind of cognition — because the other cognition is not a complete cognition of the world. Art must first come together with what is cognised abstractly for real knowledge of the world to arise. It remains true that when such cognition arises, that goes as far as what is formative, it goes so deeply into the human soul that this union of art and science gives rise to a religious mood. ... For from true science and true art, when they flow together in a living way, religious life arises. And religious life need deny neither science nor art but strives toward both with all its energy and in complete reality of life.⁹

If one looks at the different branches of humanity's spiritual development, they move together. Art, religion and science, in fact all human spiritual movements, have really sprung from one root. One can look at the divine, sacred mysteries of humanity of olden times, of ancient cultures; if they could be separated from sensory existence, then one could see them as beautiful art. The same thing could also be looked at so that it appealed to the capacity for cognition, and then it was science. Or if it was beheld in such a way as to evoke human devotion, then it was religion.¹⁰

9 Rudolf Steiner: The Arts and their Mission. CW 276; 18.5.1923

10 Rudolf Steiner: Eurythmie — die Offenbarung der sprechenden Seele. GA 277; 25.8.1918 (not published in English)

The artistic is something that brings one onto the path of spiritual beholding

... if the artistic element finds its place more and more among us, then it will also increasingly be possible for our friends to overcome the difficulties of actual spiritual scientific beholding, for the artistic is something that brings us onto the path of spiritual beholding. That is simply the case. When one apprehends the supersensual human being in their pre-earthly existence, for instance, then they actually reveal themselves in the way that eurythmy attempts to emulate. So eurythmy stimulates one to turn the eye of the soul toward the supersensual human being. True art, I would like to say, has always been the manifestation of the supersensual in the sensory world, such that one had a direct perception, in the sensory world, of the supersensual: nothing symbolic, nothing allegorical; that kind of thing is just a house of cards, it's not artistic.¹¹

¹¹ Rudolf Steiner: Eurythmie — die Offenbarung der sprechenden Seele. GA 277; 5.1.1924 (not published in English)

Moral and spiritual experiencing of colour and sound

A time lies ahead of us ... when the means of artistic creation will be experienced much more intensively by the human soul, ... when colour and sound will be experienced morally and spiritually much more intimately by the human soul, and when we shall encounter in the artist's creations the traces of the artist's soul experiences in the cosmos. ... What is being referred to is an even more intensive togetherness with the external world, so strong that it doesn't extend just to outer impressions of colour, sound and form, but reaches what lies behind sound, behind colour, behind forms and reveals itself in the colour, in the sound and in the form.¹²

If we have seen colours and sounds as windows into the spiritual world, through which we can climb spiritually, similarly life in turn brings us windows through which the spiritual world enters into the physical world. ...

Whoever is unable to read these cosmic phenomena confronts them as an illiterate of the cosmos. The task of spiritual science is to do away with this illiteracy.¹³

¹² Rudolf Steiner: Art in the Light of Mystery Wisdom. CW 275; 1.1.1915

¹³ Rudolf Steiner: Art in the Light of Mystery Wisdom. CW 275; 1.1.1915

COGNITION OF THE SENSORY WORLD — COGNITION THROUGH IMAGINATION, INSPIRATION AND INTUITION

Should one wish to arrange these stages of higher cognition in a certain systematisation, then one can say: first we have the objective cognition of ordinary life; it is naturalistic.

Then we come to cognition through imagination; it is artistic.

Then we come to cognition through inspiration; it is moral.

And then we come to cognition through intuition; it is religious, ...¹⁴

The human sensory organisation does not belong to the essence of the human being, but is built into it from the environment during earthly life. Spatially, the perceiving eye is in the human being; in its essence though it is *in the world*. The human being extends their spiritual and soul being into what the world experiences in them through their senses. The human being does not take their physical surroundings into themselves during their earthly life, rather they grow into this environment with their spiritual and soul being.

It is similar with the thought organisation. Through it the human being grows into the stars' existence. They recognise themselves as a world of stars. When the human being has cast off its sensory organisation in living cognition, it lives and weaves in cosmic thoughts.

After casting off both the earthy world and the starry world, the human being confronts themselves as a spiritual and soul being. Then they are no longer *world* but truly human being. Becoming aware of what they experience is *self cognition*, just as becoming aware in the sensory and thought organisation is *world cognition*.¹⁵

14 Rudolf Steiner: Soul Economy — Body, Soul and Spirit in Waldorf Education. CW 303; 27.12.1921

15 Rudolf Steiner: Anthroposophical Leading Thoughts. CW 26; leading thoughts 171–173 "The human being's sensory and thinking organisation in relation to the world"

Configurations of the forces of the four bodies

The body of the I gives in the	physical	=	form
	etheric	=	inner movement
	astral	=	inner life
	spiritual	=	ensoulment
The astral body gives in the	physical	=	movement
	etheric	=	desire
	astral	=	feeling
	spiritual	=	thinking
The ether body gives in the	physical	=	experience of the self
	etheric	=	self knowledge
	astral	=	self preservation
	spiritual	=	memory
The physical body gives in the	physical	=	egoity = inwardness +
	etheric	=	concept +
	astral	=	sentiment = feeling +
	spiritual	=	perception +

Allocating the organs to the four bodies

Sense organ ←	sense organ	life organ	soul organ	I organ
	physical body	etheric body	astral body	I body ¹⁶

16 Beiträge zur Rudolf Steiner Gesamtausgabe, Nr. 34 Dornach. Notebook 210/16
(not published in English)

Thinking that becomes beholding

Someone who is able to grasp in their concepts only schematic after-images of what the senses tell them does not understand what thinking is. To press forward into the essence of things requires filling thinking with a content that no external sense can convey, but which flows from the spirit itself. Thinking must be productive, intuitive. If it does not live arbitrarily in fantastical images, but in the bright clarity of inner beholding, then the laws of the cosmos live and weave in it. One could justifiably say of such thinking: the world thinks itself in the human being's thoughts. For this it is necessary for the human being to experience in themselves the eternal laws which thinking itself gives to itself.¹⁷

Incalculably much depends on the human being's ideas not remaining merely active in "thinking", but becoming active in "beholding".¹⁸

When beholding, however, thinking weaves in an element that is spiritual, musical and pictorial.¹⁹

17 Rudolf Steiner: Luzifer-Gnosis. GA 34; "Charakteristik von P. Asmus' Weltanschauung"; Februar 1904 (not published in English)

18 Rudolf Steiner: Anthroposophical Leading Thoughts. CW 26

19 Rudolf Steiner: West-Ost Aphorismen; der Goetheanumgedanke inmitten der Kulturkrise der Gegenwart. GA 36 (not published in English)

One who allows that thinking has a capacity of perception that goes beyond comprehension via the senses must of necessity also recognise that it has objects that lie beyond mere manifest reality. The objects of thinking are ideas.

In taking hold of *ideas*, thinking merges with the very basis of cosmic existence; what is working externally enters the spirit of the human being and they become *one* with objective reality at its highest potentiality. *Becoming aware of the idea in its reality is true communion for the human being.*

Thinking has the same significance for ideas as the eye has for light, or the ear for sound. *It is an organ of perception.*²⁰

20 Rudolf Steiner: Goethean Science. CW 1

Mystical penetration down into the body

... mysticism is not particularly magnificent when seen from the other side of the threshold. For mysticism is entirely a product of the physical, material world; it is how people who are actually still materialistic want to penetrate into the spiritual world, by regarding what is here as all the more materialistic. That is too base for them, too materialistic.

But if they would just penetrate into what is out there, they would actually come into the spiritual world, into the hierarchies.

But instead they penetrate into their interior; then they are groping around in the deepest matter within their own skin! Only, this appears to them to be lofty spirit.

But the point is not that we mystically delve down through our spiritual and soul phenomena into our body, but that we penetrate through the phenomena of the sensory world into the spirit world, the world of the hierarchies, the world of spiritual essentiality.²¹

Head clairvoyance and abdominal clairvoyance

For our current cycle of evolution, it is absolutely the case that head clairvoyance leads to results that are independent of the human being; whereas abdominal clairvoyance leads primarily to results that are connected with what goes on in the human being itself. ...

21 Rudolf Steiner: Spiritual Science as a Foundation for Social Forms. CW 199; 8.8.1920

But one must be clear that this abdominal clairvoyance can only teach the human being a little about what takes place impersonally in cosmic processes, and that essentially it teaches them about what takes place within their own skin.

This abdominal clairvoyance is permeated primarily by all kinds of egoism. (...)

Head clairvoyance stands in relation to the whole cosmos ... It is a matter of slow, selfless development. It must particularly be emphasised that studying spiritual science is indispensable for this development. ...

This understanding of spiritual science must precede actual beholding. ... We must first develop concepts and mental images, and exert ourselves to live into spiritual science objectively; otherwise we may never be certain that we are correctly interpreting any observations we make in the spiritual world. Here science must precede beholding. (...) ²²

In the case of head clairvoyance, we see a new ether organ forming in which one becomes independent of the bodily organisation. With abdominal clairvoyance, one calls on the gangliar system, which is otherwise disregarded. (...)

Abdominal clairvoyance is something that does not arise in the course of meditation and concentration. It relies on the gangliar system being felt, which can take place through all kinds of abnormal conditions of life. It is more comfortable to be an abdominal clairvoyant because to a certain extent it arises of itself, whereas head clairvoyance must strictly speaking be attained. (...) Head clairvoyance can only come about through diligent, regular meditation and concentration which brings one to certain stages of initiatory development. (...)

²² Rudolf Steiner: Wege der geistigen Erkenntnis und der Erneuerung künstlerischer Weltanschauung. GA 161; 27.3.1915 (not published in English)

Abdominal clairvoyance is always cultivated through cravings, it is just that one does not always realise it. In passionate craving, which is reflected back, events are mirrored which can then be perceived in the ether body.²³

The two constituents of the cosmic ether

In its etheric body, the human being lives with what these spirits of the higher cosmic order intend with morality. Moral life is dependent on life in the etheric body.²⁴

World ether, from which our ether body comes, has two constituents. One constituent of this world ether is warmth, light, chemical and life ether. Underlying all of this, as a second constituent, is a moral essence of the world ether. This moral essence of the world ether is, however, present only near the stars and planets. So if you are living on the earth then, although you are unaware of it in the daytime, you are also in the midst of the world ether as moral essence. (Meaning you are in both constituents.)

But between the stars, morality is driven out of the ether by sunlight; although the sunlight itself is actually the fountain-head of the moral ether for us human beings. Still, when the sun shines, it banishes through its light the moral essence of the ether. And so it is that when we look out into the world with our eyes we see flowers, trees, springs, and so on, without imbuing them with morality because the sunlight has killed it off.

23 Rudolf Steiner: Wege der geistigen Erkenntnis und der Erneuerung künstlerischer Weltanschauung. GA 161; 1.5.1915 (not published in English)

24 Rudolf Steiner: Geistige Zusammenhänge in der Gestaltung des menschlichen Organismus. GA 218; 12.11. 1922 (not published in English)

When we leave behind our physical and ether bodies we leave behind us religion and morality. And through the moral world order not being in the ether, ahrimanic being has access to this ether.²⁵

Thinking in the ether body and thinking in the astral body

Just as every step leaves an impression in the earth, and as you can demonstrate that each of your steps has left its impression, so you can demonstrate that what is willed and thought there makes an impression, an effect, on the brain. But that is just a trace, it is only what is left behind from thinking. Thinking takes place after all in the ether body, and in truth everything you experience as thinking is nothing other than inner activity of the ether body.

As long as we are in the physical body, we need this physical body for thinking. ...

... when we are walking with our physical body, we must have ground beneath our feet; when we think in the physical world, we need a buttress as the basis for our thinking: it is the nervous system.

But if we transpose our thinking activity into our astral body, then the ether body becomes what the physical body is for us when we are thinking in the ether body.

²⁵ Rudolf Steiner: Esoteric Lessons 1913–1923. CW 266/3; 12.11.1922

If we then proceed to imaginative thinking, we are thinking in the astral body, and the ether body retains the traces which otherwise, when we are thinking in the ether body, the physical body retains.

...

That is the essence of the first step of initiation: the transposition into the astral body of the activity which the ether body previously carried out.²⁶

Moral ideals and theoretical ideas

Here we see how our whole organisation, starting with our warmth organisation, is actually permeated with moral ideals. And when at death we separate our etheric body, our astral body and our I out of our physical organisation, then in these higher components of our human nature we are permeated by the impressions that we have had.

With our I we have been in our warmth organism, in that moral ideals have enlivened our own warmth organisation. We were in our airy organism, where sources of light were planted that after our death go with us out into the cosmos. In our fluid organism we animated sound which becomes the music of the spheres, with which we sound out into the cosmos.

²⁶ Rudolf Steiner: Wege der geistigen Erkenntnis und der Erneuerung künstlerischer Weltanschauung. GA 161; 1.5.1915 (not published in English)

We carry life out with us as we go through the gate of death. ...
Where are the sources of this life?

They are to be found in what stimulates moral ideals which en-
thuse human beings. We realise we have to say to ourselves
that, when we become aglow with enthusiasm for moral
ideals, these bear out life and sound and light, and become
cosmically creative. We bear out with us cosmic creativity, and
the source of cosmic creativity is morality. You see, when we
look at the whole human being, we find a bridge between
moral ideals and what is working out there in the physical
world in an enlivening way, chemically as well, bringing sub-
stances together and separating them out. And what is radiant
in the world has its source in what is astir morally, in human
beings' warmth organisms.

Let us now consider theoretical ideas as opposed to moral
ideals. ... Theoretical ideas have a cooling effect on the warmth
organism. — That is the difference in the effect on the human
organisation. ... Theoretical ideas have a calming, cooling effect
on the warmth organism, a stultifying effect on the airy organ-
ism and also on the source of light, on the formation of light.
In addition they have a deadening effect on cosmic sounding,
and their effect on life is to extinguish it.

In our theoretical ideas, what was created in the earliest times
of our world comes to an end. When we grasp theoretical
ideas, a universe dies in them. We bear within us the dying of
a universe, and we bear within us the coming into being of a
universe.

Moral ideals:

stimulating the warmth organism
activating the airy organism
sources of light
activating the fluid organism
sources of sound
activating the solid organism
seeds of life (etheric)

Theoretical ideas:

chilling the warmth organism
stultifying the formation of light

deadening sound

extinguishing life

Through the dying of the universe, we are actually self conscious human beings, able to come to thoughts about the universe. But in that the universe thinks in us, it is already a corpse. Thoughts about the universe are the corpse of the universe. Only as a corpse do we become aware of the universe and thus we become human. A by-gone world dies in us as far as matter, as far as forces. And only because a new world immediately arises, we do not notice that matter decays and comes into being again. In the human being materiality is brought to its logical conclusion through theoretical thinking; materiality and the forces of the world are re-enlivened through moral thinking. Thus what takes place within the human being's skin has its effect in the decaying of the world and in its coming into being. In this way, morality and nature are organised in relation to each other. Nature decays in the human being; a new nature comes into being in morality.²⁷

27 Rudolf Steiner: Universal Spirituality and Human Physicality — Bridging the Divide. CW 202; 18.12.1920

The beginning of experience of the spirit world

As long as the feeling of the I is experienced in ordinary consciousness, it remains a yearning for spirit fulfilment. It stops being this only when the light of sense knowledge is permeated with the light of spirit knowledge.

Soul experience from the sense world turns the I into desire; soul experience from the spirit world turns the I into content of existence. — The first human experience of the spirit world is present in moral impulses. They do not originate in the sense world. They are willed in a thinking that originates from beyond the sense world. They are willed in the light of "pure thinking". —

Living in true moral impulses is the beginning of experience of the spirit world. Continuing this activity, in which the soul is present in the experience of moral impulses, leads to knowledge of the spirit world. Every human being who wills ethically looks at the methods of spirit research in this way. It is only necessary for them actually to recognise them.²⁸

Thus spiritual training has an inner connection with the enhancement of moral forces, which is why any properly communicated spiritual training works above all toward strengthening and stabilising moral forces. ...

For moral forces may not remain just how they are in the ordinary life of the physical world, but should be consolidated and enhanced.²⁹

28 Rudolf Steiner: West-Ost Aphorismen; der Goetheanumgedanke inmitten der Kulturkrise der Gegenwart. GA 36 (not published in English)

29 Rudolf Steiner: Ergebnisse der Geistesforschung. GA 62; 3.4.1913 (not published in English)

The practice of strengthening character, inner truthfulness, calm in the soul life, complete level-headedness, must support meditation. Only when the soul is permeated by these qualities will it gradually be able to imprint what forms as a process in meditation into the whole human organisation.

If such practice leads to the right outcome, one experiences oneself in the etheric organism. The life of thought takes on a new form. One experiences thoughts not merely in abstract form as before, but such that one experiences forces in them. Thoughts that were experienced previously can be thought; but they have no power to activate anything. The thoughts now experienced have power similar to the forces of growth that reorganise the human being from a little child to an adult.

For this very reason it is necessary for meditation to be carried out in the right way. For if subconscious forces intervene and the activity does not unfold purely in soul and spirit in complete calm, impulses will develop which intervene in one's own human organism like natural growth forces. This is not permitted in any form. One's own physical and etheric organism must remain completely unaffected through meditation.

In rightly done meditation one comes to live with the newly developed content of the forces of thought *outside* one's own physical and etheric organism. One has an experience of the ether; and one's own organism attains personal experience in a relationship of relative objectivity.

One beholds this content and has an experience of what one experienced in the ether, but now in forms of thought.³⁰

30 Rudolf Steiner: Cosmology, Religion and Philosophy. CW 25; Chapter III

In ordinary cognition we ponder on things. In initiation cognition we must seek to know how we are thought in the cosmos.³¹

The eurythmy meditation

I seek within
The working of creative forces,
The life of creative might.
They tell me
The might of earth's gravity
Through the word of my foot;
They tell me
The forming power of the air
Through my hands' song;
They tell me
The power of heaven's light
Through the musing of my head;
How in the human being the world
Speaks, sings, muses.

When you have done such a meditation you will see that you are in a position to say of yourself: you have awakened as if from a world sleep into the celestial life of eurythmy.³²

31 Rudolf Steiner: Oxford, 20 August 1922; in *The Mystery of the Trinity and the Mission of the Spirit*. Anthroposophic Press, 1991

32 Rudolf Steiner: *Eurythmy as Visible Speech*. CW 279; 11.7.1924

The soul's imaginative living and weaving

If one enters the ether life of the universe through an inner apprehension of thinking, one is basically living in what is actually a process of soul and spirit. In this imaginative living and weaving of the soul that becomes an experience of the etheric, one experiences neither the inner shadowiness which the soul's life has in ordinary consciousness, nor its dreaminess in that state. Nor does one feel so shut off from the world, as one does in the physical body where one feels enclosed in one's skin. One feels the outer world flowing into one, one's own being flowing out into the world. One feels as if one is being brought into movement and is moving with the world as part of the whole etheric universe.³³

When the human being enters the spiritual world through imaginative, inspirative and intuitive cognition, they meet the master craftsperson, the being who creates and builds, who works on us even before our consciousness dawns, who builds up the human body where we are as yet incapable of working on ourselves consciously, because this work proceeds in our subtle organisation and in the subtle elaboration of our body. This is where the I that comes out of the spiritual world is at work, on the subtle formation not only of the brain but of the whole body.³⁴

33 Rudolf Steiner: Was wollte das Goetheanum und was soll die Anthroposophie? GA 84; 21.4.1923 (not published in English)

34 Rudolf Steiner: Menschengeschichte im Lichte der Geistesforschung. GA 61; 28.3.1912 (not published in English)

In Pure Thought you Find the Self (mantra)

In pure thought you find the self
The self that can hold you.

If you transform thought to an image
You experience creative wisdom.

If you condense feeling to light
You reveal forming force.

If you reify will to being
You create in world existence.

These four mantras contain the stages of higher cognition:
the first mantra corresponds to pure thinking, through which
we comprehend the I,
the second corresponds to imagination (image),
the third to inspiration (light)
the fourth to intuition (being).

Practised in this way, they guide the pupil from thinking into the essentiality of the spirit itself.³⁵

35 Rudolf Steiner: Esoteric Lessons 1904–1909. CW 266/1; 1.11.1907

Losing the consonantal and the transition into cosmic song

If one goes on from imaginative cognition to inspirative cognition, if, that is, one directly perceives the revelations of the spiritual, then all the consonants that are here on earth become something quite different. One loses the consonants. All that falls away for one; instead, in spiritual perception that can be explored through inspiration, something new begins to be expressed: the spiritual counterpart of the consonants.

However these spiritual counterparts of the consonants no longer live between the vowels, but in the vowels. When you have language here on earth, you have the consonants and vowels such that they live beside each other. You lose the consonants when you rise to the spiritual world. They live their way into a world singing in vowels. They actually stop singing; instead, there *is* singing. The world itself becomes a world of song. And everything that is vocalising takes on a soul and spiritual tinge such that the spiritual counterparts of the consonants live in the vowels.

Here in the earthly world there is the sound A [ah], and let us say the tone of C sharp in a particular octave. As soon as one comes into the spiritual world, there is not one A, there is not one C sharp in a particular scale, but inwardly, qualitatively they are innumerable; and they differ from each other not by virtue of being at different pitches — for it is something quite different for a being from the hierarchy of angels to utter an A, or a being from the hierarchy of archangels, or some other being. The outer manifestation may remain the same, but inwardly the manifestation is ensouled. Thus we can say:

Here on earth we have our body; then the vocalising tone sounds. Over there we have the vocalising tone, and the soul sounds into it and lives in it so that the tone becomes the body of this soul.

Now you are in cosmic music, in cosmic song; you are within creative tone, in the creative word.³⁶

The nature of inspired cognition

In etheric, imaginative beholding, one's own etheric organism grows together with the etheric of the cosmos; one feels oneself to be in one's own etheric organism and in the etheric of the cosmos in the same way. (...)

In inspirative cognition, one gets to know one's astral organism which, in ordinary consciousness, takes its course in life through thinking, feeling and will.

At the same time one gets to know the spiritual cosmos. (...)
What then flows into the human being through inspiration, whereby they come to a soul life that is independent of the body, is comparable to the breathing in of real oxygen. One attains through this inspired cognition an exact insight into what the human respiratory process is, and into the process of circulation of the blood which is connected to the breathing process in a rhythmical way. Through inspired cognition, one attains a real insight into the rhythmical human being, into all rhythmical processes in the human being.

36 Rudolf Steiner: The Inner Nature of Music and the Experience of Tone. CW 283; 2.12.1922

One sees how the astral organisation works in the rhythmical human being. Furthermore, one acquires insight into how the astral organisation, in the way it clothes and permeates the physical and etheric organisms, is connected with the whole rhythmical organisation, how it finds its way into the rhythm of the circulation of breath and blood. (...) One arrives at a cosmic image which includes the way in which the astral organism of humanity, with the I, draws into the physical organism on the billows and waves of breathing and the other rhythmical processes. One sees the cosmos in its actual lawfulness continuing on into the human being through human rhythmical processes. One acquires a cosmology through which one understands the astral organism and through which one also understands the rhythmical processes in individual human beings. ...however, what is attained in inspired cognition is actually attained in full consciousness and can then be beheld in its reflection in the human etheric body.³⁷

This inspiration, which must be attained after imagination or during imagination, does not have images in front of it; it is non-pictorial cognition, it is cognition through spiritual hearing. Inspired cognition takes in cosmic intelligence and cosmic thoughts in such a way that it is as if one hears them. The world word resounds from all sides with utter clarity: one knows that something lies behind it. Then there is the annunciation. Then, if one can give oneself over to this inspiration, one begins to perceive the essence of the world in intuition — behind the thoughts of the world. Imagination perceives images of the spiritual, inspiration hears the spiritual as it speaks spiritually. Intuition perceives the beings themselves. I said that the world is filled with world thoughts. — They do not point to any beings, but we come to perceive words behind the thoughts, and with intuition to behold the beings of the world.³⁸

37 Rudolf Steiner: Philosophy, Cosmology and Religion. CW 215; 7.9.1922

38 Rudolf Steiner: Karmic Relationships, Volume 5. CW 239; 23.5.1924

Through inspiration, things spiritually present in our surroundings begin to speak to us, as it were; they unveil, they reveal their being. We don't hear them through voices and sounds similar to external ones, rather we hear them spiritually. But a separate preparation is needed so that the human being doesn't simply perceive what their own being reveals, but so that they get to know an objective, real world. ... Someone who wants to reach inspiration must develop in themselves the virtues of moral courage, perseverance and fortitude, in a higher way than is necessary in the ordinary world.³⁹

In inspiration, the experiences of higher worlds speak out their meaning. The observer lives in the properties and deeds of the beings of these higher worlds. (...) In imaginative cognition the observer's experience is not, for instance, that they are outside the colourful images, but within them; but they also know quite well that these colourful images are not in themselves independent beings, but properties of such beings.

In inspiration, the observer becomes aware that they are one with the deeds of such beings, with the revelations of their will; only in intuition do they themselves merge with beings that are self-contained. This merging happens in a right way only when it takes place while preserving, not extinguishing, the observer's own being.⁴⁰

39 Rudolf Steiner: Ergebnisse der Geistesforschung. GA 62; 3.4.1913 (not published in English)

40 Rudolf Steiner: The Stages of Higher Knowledge. CW 12; Chapter 4: Inspiration and Intuition

Intuitive cognition and the human being's true I

Through this intuitive cognition one acquires the capacity to behold the true nature of the I, which in reality is immersed in the spirit world. The aspect of this I that is present in ordinary consciousness is only a weak reflection of its true form. Through intuition it becomes possible for one to feel this weak reflection in union with the divine primeval world to which, in its true form, it belongs.⁴¹

There now comes work which is the opposite of that undertaken by the mystic. Now we must do something similar to ordinary natural science, namely to go out into the external world. This latter is the difficult part, but it is necessary if intuitive cognition is to come about. The human being must now direct their attention away from their own activity. (...) If they have patience however and if they have carried out their exercises properly and for long enough, they will see they retain something of which they can be quite sure that it is absolutely independent of their subjective personality, and yet which, through its objective nature, shows that it is the same as what is at the centre of the human being, at the centre of the human I.

In intuitive cognition we go out of ourselves in order to attain it, and yet we come to something that is the same as our own inner being. So we rise from what we experience within us to the spiritual, that we do not now experience within us but in the outer world.⁴²

41 Rudolf Steiner: *Cosmology, Religion and Philosophy*. CW 25; 1922

42 Rudolf Steiner: *Transforming the Soul*, Volume 2. CW 59; 10.2.1910

The spiritual force of standing upright and real intuition

Through what the soul carries out in the way of exercises for enhanced concentration and devotion, the human being becomes inwardly aware how the forces which raised them into the upright as a child work within them still. They become aware of spiritual directional forces and spiritual forces of movement, and the outcome is that they are able to add an inner physiognomy of their soul and spiritual nature to their inner facial expression and the play of their features, and their inner capacity for gesturing.

When the soul and spirit are thus outside the physical and bodily nature, when the human being begins to be a spiritual researcher, and when the statement "You experience yourself in the world of soul and spirit" begins to make sense to them, then the time comes when they become aware of the forces which raised them upright and placed them as a physical and sensory being vertically upon the earth.

They now apply these forces purely in the realm of soul and spirit and become able to utilise these forces differently to how they are used in ordinary life; they manage to take these forces into different directions and to make of themselves a different form from the one they made in physical experience during childhood. They now know how to develop inner movements, how to adapt in all directions, know how to give their spiritual being different physiognomies than as an earthly person. They can immerse themselves in different spiritual processes and beings; they know how to unite so as to take the forces which otherwise transform the crawling child into an upright human being, and to transform them in the interior of spiritual things and beings so that they become similar to these things and

beings and can express them and thus perceive them. That is real intuition. True perception of spiritual beings and processes is an immersion in them, a taking on of their physiognomy. In that one experiences processes in a being through an inner mimicking and experiences the mobility of spiritual beings through being able to replicate their gestures, and being able to change oneself into the things and processes, take on the spiritual beings' own form; through all of this one can perceive them, in that one has, as it were, actually become them.⁴³

⁴³ Rudolf Steiner: The Inner Nature of Man and the Life between Death and a New Birth. CW 153; 6.4.1914

Connecting what lies before birth and what lies after death through eurythmy

If we now manage to cognise the spiritual world, to comprehend it conceptually, in thinking, feeling, and will — out of a cognition that, like anthroposophically oriented spiritual science, has as its aim cognising the spiritual world — then this would be the mother soil for an art that to some extent integrates what lies before birth and after death.

Let us consider eurythmy. We bring the human body itself into movement. What is it that we bring into movement? We bring the human organism into movement so that its limbs move.

It is particularly the limbs that live on into the following earthly life, and point to the future, to the life after death.

But how do we shape these limb movements in eurythmy?

We study sensorily and supersensually how, out of the head, the larynx and all the speech organs have been brought over from the previous life and formed through the intellectual faculties and through the emotional faculties of the chest. We link what lies before birth directly with what lies after death.

From earthly life we take as it were only the physical material: the human being themselves, who is the instrument for eurythmy. But we let appear through the human being what we study inwardly, what is preformed in the human being from a previous life, and we carry that over into the limbs, that is into what preforms the life after death.

In eurythmy we provide a shaping and movement of the human organism that gives direct, external proof for the way in which the human being lives in the supersensual world. The human being connects directly to the supersensual world when they do eurythmy.

Everywhere that art is established from a truly artistic attitude, art bears witness to the connection of the human being with the supersensual worlds.

And in our time when the human being is called, as it were, to incorporate the gods into their own soul forces, so that they don't just devoutly wait for the gods to bring them this or that, but they will to act in the way the gods have lived in their active will — this is the point, as long as humanity has the will to experience it, when the human being has to make the transition from the externally formed objective arts to an art which in future will take on quite other dimensions and forms: to an art which directly represents the supersensual. How could it be otherwise? After all, spiritual science wants to represent the supersensual directly, so it must bring forth such an art out of itself.

The educational application will gradually come to teach people who, through such an education as this, find it quite natural that they are supersensual beings, because they move their hands, arms and legs in such a fashion that in them the forces of the supersensual world are active.

It is after all the soul of the human being, the supersensual soul, that comes into movement in eurythmy. It is the living expression of the supersensual that comes to light in eurythmic movements. (...) That is the inner implication that underlies spiritual scientific striving when it is anthroposophically oriented.⁴⁴

44 Rudolf Steiner: Kunst und Kunsterkenntnis. GA 271; 12.9.1920 (not published in English)

The human Being is a Bridge

The human being is a bridge
Between what is past
And future existence;
The present is a moment;
The moment as a bridge.
Spirit that has become soul
In the mantle of matter,
That is from the past;
Soul that is becoming spirit
In the husk of the seed,
That is on the way to the future.
Apprehend what is future
Through what is past,
Hope for what is becoming
Through what has become.
Thus take hold of existence
In becoming;
Thus take hold of what is becoming
In what exists.⁴⁵

45 Rudolf Steiner: Wahrspruchworte. GA 40; 24.12.1920, S.143 (not published in English)

THE NATURE OF EURYTHMY THERAPY ACTIVITY AND ITS BASIS

Inspiration, imagination and intuition make it possible to have insight into the connection of a medicine or therapeutic process with the essence of a pathological process, and to replace a merely empirical approach to therapy based on trial and error by rational therapy that has insight into the human being and the therapeutic process.⁴⁶

... with ordinary ideas one will not reach a point where some substance or process in the world reveals its healing forces. The healing forces will be revealed by things when one approaches them with certain awakened soul forces.⁴⁷

In eurythmy lives the speaking soul which desires to communicate its words to an understanding that transcends space.⁴⁸

This eurythmy therapy is actually based on processes of soul and spirit being awakened through what the human being carries out with their bodily limbs ... how as a therapy it can be a particular branch within all the therapeutic processes which can be found out of real human cognition based on anthroposophy.⁴⁹

46 Rudolf Steiner: Philosophy, Cosmology and Religion. CW 215; 15.9.1922

47 Rudolf Steiner: Understanding Healing — Deepening Medicine through Spiritual Science. CW 316; 9.1.1924

48 Rudolf Steiner: Eurythmie — die Offenbarung der sprechenden Seele. GA 277; Notizblatt, S.431 (1972) (not published in English)

49 Rudolf Steiner: The Healing Process — Spirit, Nature and Our Bodies. CW 319; 28.8.1923

The actual therapeutic aspect

This great activity (of the astral body and ether body) which must be undertaken there is the actual healing agent. The spiritual is summoned to energetic activity, that is the actual healing agent. What can call up the spiritual components of the human being to greater activity is what brings about healing. Every illness is based on there being some disorder in the physical body or in the ether body that prevents the spiritual parts from intervening in the right way, so to speak, and healing consists in calling up a stronger power of resistance against the disorder. ...

When the course of an illness is such that we become healthy, it is a result of our having then put into our limbs, which we have brought with us from earlier incarnations, strong life forces that can really intervene therapeutically ... we have brought a reserve fund with us which we can draw on out of the spiritual life-limbs.

Now let us suppose that we die: ... if an attempt had been made for healing, we have actually called up stronger forces within us.

However they weren't adequate, they were insufficient. But when we call up forces that have a strong effect, it is not in vain. We should actually have made a stronger effort.

If we have not yet been able to bring about order in some area of our organism in this life, we have still become stronger. We still wanted to put up resistance. It just wasn't sufficient. But even if it wasn't sufficient, the forces that we called up have not gone to waste. It all goes over into the next incarnation, and the organ concerned will be stronger than if we had not had the illness.

We will then be in a position to develop that organ particularly strongly and regularly, even though it brought about our untimely death in this life. There can thus still be a beneficial outcome with the right treatment for an illness, even if it was unable to bring about a cure. ... It is a matter of bringing about healing in such a way that the balancing forces are able to intervene most advantageously; that means we do as much as is at all possible to bring about real healing, regardless of whether healing takes place or not. Karma is always supportive of life, never inimical to it.⁵⁰

Insight into the spiritual and bodily process in eurythmy therapy

Particularly when we look at a spiritual and bodily process, such as when doing eurythmy, we have to refer to deep spiritual and physical relationships. ...

First we need to look at the cosmic process, ... which one does not pursue in relation to what is actually active inwardly. (...)

We can call these forces that work through the ether ... formative forces; they work from outside.

... They are confronted by forces that take up and anchor these formative forces in the human being and in the earth, and gather them so to speak around a central point, such that the earth can come into being. We can call these the forces of anchoring.

They are present in human beings as forces that sculpturally shape the organs, whereas the other forces, the formative forces, are active in pushing the organs out of the spiritual and etheric world and into the physical world.

50 Rudolf Steiner: The Christ Impulse and the Development of Ego Consciousness. CW 116; 22.12.1909

In between these two processes is what mediates, ... what in the broadest sense we could call processes of secretion; ... it is formed in an inward direction from without but anchored from inside. The forming process is internalised. We have this anchoring process that spiritualises itself as we go forward to the sense organs that are of the nature of soul and spirit in the human being; this anchoring process spiritualises itself, becomes ensouled in the activity of perception. This is a kind of descending process, which leads to the forming of organs. Then, at the lowest end of the process of perception, we find objective perception. If that develops further, then perception meets the anchoring process and, when it becomes conscious in this anchoring, it becomes imagination. If imagination develops further and becomes aware in relation to the process of secretion, it becomes inspiration. And when inspiration continues to develop toward the formative process, becoming conscious at the interface with the formative process and seeing into it, it turns into intuition. One can develop this sequence of stages of soul life from objective perception to imagination, inspiration and intuition. However a process of transformation underlies this process that one evolves in the soul life. Only, as we see here, it is a process of development in reverse. One encounters what has already come into being and ascends again in an opposite direction into what is evolving. The formative process has a downward direction. One ascends in the opposite direction and proceeds toward what is in becoming. So that what one develops as perception and the forces of cognition in imagination, inspiration and intuition always has its counter-effect in the creative forces which come to expression in the forming forces, in the processes of secretion and in the processes of anchoring.⁵¹

51 Rudolf Steiner: Eurythmy Therapy. CW 315; 18.4.1923 (also in Illness and Therapy. CW 313)

Behold what comes together cosmically

Behold what comes together cosmically: Moon
You feel forming of the human being.

Behold what moves you airily: Sun
You experience ensouling of the human being,

Behold what changes you earthily: Saturn
You grasp the permeation of the human being with spirit.⁵²

⁵² Rudolf Steiner: Understanding Healing — Deepening Medicine through Spiritual Science.
CW 316; 22/23.4.1924

What does the creator in me, as a human being, do out of the primal being of the world?

If you had to give an answer to this, then you would have to compose eurythmy forms. God does eurythmy and, as he does this, the human form arises as a result of this eurythmic activity. ... particularly in eurythmy, which draws on the human being as a component, as an instrument, you gain insight in the deepest way into the connection of the human being with cosmic being.

If you have a child before you that is not yet mature, that still needs to become a complete human being, one should lend the divinity a hand so that the form of the child that the divinity has laid down for the child develops further in the right way; what forms should one apply in teaching, in education? Eurythmy forms. They are the continuation of divine movement, of divine forming of the human being.

When the human being becomes ill it is as if the forms that correspond to their divine archetype have become faulty. They have become different in the physical world. What ought we to do?

In eurythmy we have a healing art, (...) if one gets a person to do the movements that correspond to the formation of their organs, in which case one just needs to know what these movements are — for instance certain foot and leg movements correspond to certain forming activities that work right into the head — if one gets them to reproduce all that, then the third aspect of eurythmy emerges: eurythmy therapy.

I wanted to share this today as an introduction so that everyone who is active in eurythmy has a real sense and feeling for what they do in eurythmy that includes its origins, and they do not just take eurythmy as something that they can learn merely conventionally,

but comprehend it as something through which the human being can actually approach more nearly to the divine than can be achieved without eurythmy, ...⁵³

Assisting the godhead to shape the forms ... means ...not just having an awareness of oneself, but an awareness of the creation of one's self.⁵⁴

53 Rudolf Steiner: Eurythmy as Visible Speech. CW 279; 24.6.1924

54 Rudolf Steiner: Disease, Karma and Healing. CW 107; 17.6.1909

MEDITATIONS AND MANTRAS

Meditate sometime on the idea:

"I think my thoughts. — And I am a thought which is thought by the hierarchies of the cosmos. My eternal being exists in that the thinking of the hierarchies is something eternal. And if I have once been thought out by a category of the hierarchies, I will be passed on — as the human being's thought is passed on from the teacher to the pupil — from one category to the other, so that the latter thinks me further in my eternal, true being. Thus I feel myself right within the cosmos' world of thoughts."⁵⁵

How do the divine and the spiritual work in me?

Spiritual-Divine

From upper cosmic places

It radiates me;

The Stars

From above

Bear Spiritual-Divine

Through me

Spiritual-Divine

From far periphery of worlds

It surges through me.

The Sun

Circling round

Sinks Spiritual-Divine

Into me

Spiritual-Divine

From deep clefts of earth

It flows through me.

The Earth

From below

Braces Spiritual-Divine

In me.⁵⁶

⁵⁵ Rudolf Steiner: Human and Cosmic Thought. CW 151; 23.1.1914

⁵⁶ Rudolf Steiner: Mantric Sayings — Meditations 1903–1925. CW 268; loose-leaf note 1924

From God, as all existence is, I'm born

From God, as all existence is, I'm born,
I go in God with all that's mine to die,
I go back home, o God, as Yours to live.
Once from Your I was I given,
Then had this given to be earned,
To You as a YOU breast by breast be raised.
Then pride wanted to corrupt its very core,
Yours it became and from it you were lost...
Until You, overwhelming, me adjured!
Then to You once more was I born:
Since only then I understood how to die,
Since only then I experienced how to live.⁵⁷

57 Christian Morgenstern: We Found A Path

In the spirit lay the seed of my body

In the spirit lay the seed of my body
And the spirit has impressed into my body
My senses' eyes,
So that through them I may see
The bodies' light.
And the spirit has impressed into my body
Sensing and thinking
And feeling and will
So that through them I perceive the bodies
And on them work.
In the spirit lay the seed of my body.
In my body lies the spirit's seed.
And I will to incorporate into my spirit
The supersensual eyes
So that through them I may see the light of spirits.
And I will to impress into my spirit
Wisdom and strength and love,
So that through me may work the spirits
And I become the conscious instrument
Of their deeds.
In my body lies the spirit's seed.⁵⁸

58 Rudolf Steiner: Esoteric Lessons 1904–1909 — From the Esoteric School, Volume 1. CW 266

You are soul

You are soul
Body is God's
Being in you
In your soul
Dwells the spirit
In your body
Dwells the spirit
Yet in the body's spirit let
The Godhead prevail
And in the soul's spirit let
The I – hood prevail
But if your soul's spirit take
Your body for itself as strength
Then you are ill in body
And if your body's spirit take
Your soul for itself as strength
Then you are ill in soul.⁵⁹

59 Rudolf Steiner: Mantric Sayings — Meditations 1903–1925. CW 268; notebook, January 1924

In my thinking live world thoughts

In my thinking live world thoughts
In my feeling weave worlds' mights
In my willing work will's beings

I will to recognise myself
 In world thoughts
I will to experience myself
 In worlds' mights
I will to create myself
 In will's beings

Thus I do not end at ends of worlds
And not at widths of space
I begin at ends of worlds
And at widths of space
 And only end at me
 Cognising me in me.⁶⁰

⁶⁰ Rudolf Steiner: Mantric Sayings — Meditations 1903–1925. CW 268; [for a Russian anthroposophist] 1912

In thinking awaken

In thinking awaken: you are in spirit light of the world.
Experience yourself as shining, *touching* the shining.

In feeling awaken: you are in spirit deeds of the world.
Experience yourself, *feeling* the spirit deeds.

In will awaken: you are in spirit beings of the world.
Experience yourself, *thinking* the spirit beings.

In the I awaken: you are in your own spirit being.
Experience yourself, receiving existence from the Gods
And giving it to yourself.⁶¹

In the beginning was the word

In the beginning was the word
And in the word was I myself,
And the word was with God.
And with the word was I myself with God.
And a God was the word.
And a God beheld me in the word,
And the word should live in my soul.⁶²

61 Rudolf Steiner: Freemasonry and Ritual Work — The Misraim Service. CW 265; 3.1.1924

62 Rudolf Steiner: Mantric Sayings — Meditations 1903–1925. CW 268; [to M. Corré on the death of his father, undated]

In the beginning is the thought

In the beginning is the thought,
And endless is the thought,
And the life of the thought is the light of the I.
May the shining thought fill
The darkness of my I,
That the darkness of my I grasp it,
The living thought,
And live and weave in its divine beginning.⁶³

"In the beginning *was* the word, and the word *was* with God, and a God *was* the word."

Therefore one ought to say: since in the beginning the word *was*, it is now no more. — Otherwise it would say: *now* is the word. And the word is not with God, it *was* with God. And a God *was* the word. It *is* thus now no more. (...) ⁶⁴

63 Rudolf Steiner: Mantric Sayings — Meditations 1903–1925. CW 268; 7.3.1914 [also in Approaching The Mystery of Golgotha CW 152]

64 Rudolf Steiner: The Incarnation of Ahriman. Various GAs; 2.11.1919 [Rudolf Steiner Press]

See, you my eye

See, you my eye,
The sun's pure rays
From earth's being of form;

See, you my heart,
The sun's spirit powers
From water's wash of waves.

See, you my soul,
The sun's cosmic will
From air's flickering gleam.

See, you my spirit,
The sun's godly being
From fire's flowing love.⁶⁷

⁶⁷ Rudolf Steiner: Mantric Sayings — Meditations 1903–1925. CW 268; September 1924, notebook

What I speak from my physical body is semblance

What I speak from my physical body is semblance —
I must speak from my ether body
To penetrate the true reality:

1. You spirits under the earth, press on the soles of my feet.
I stride away over you.
2. You spirits of moisture, caress my skin.
I push you to all sides.
3. You spirits of air, fill up my interior.
I unite myself with you.
4. You spirits of warmth, ensoul my interior.
I live in you.
5. You spirits of light, enspirit my interior.
I think with you.
6. You spirits of the (chemical) forces, paralyse my forces.
I shall overcome you.
7. You spirits of life, kill my life.
I await you in death.

Thus I am, saying this, in the ether body.
And you can come: colours, tones, words,
of the etheric world.⁶⁸

68 Rudolf Steiner: Mantric Sayings — Meditations 1903–1925. CW 268; for Ita Wegman, October 1923

In you lives the essence of the human being

A In you lives the essence of the human being
That God beholds from face to face,
that is eternal,
And is in the circle of the seven great spirits

B It is above everything that in you
is angry or afraid

G It rules with powers of the upper world
And the forces of the lower world serve it

D It has at its command its own life and its
own health and can do this for others too

H Nothing can surprise it; no mishap can befall it;
it can't be brought into confusion and can't be
overcome

V It knows the essence of the past, the present
and the future

Z It has in its possession the secret of arousing
out of death and of immortality.⁶⁹

69 Rudolf Steiner: Mantric Sayings — Meditations 1903–1925. CW 268; notebook, circa 1924

My head bears the stars' existence

My head bears
The stars' existence
My breast harbours
The planets' life
My body is present
In beings of the elements
That am I.⁷⁰

A breath from the world of spirits

A breath from the world of spirits is
What on awakening into the body
What on falling asleep out of the body
Flowing as being of the I
Experiences itself in the changing meaning of existence.

In the breathing of spirit weaving I am
As air is in the bodily lung
I am not lung; no, air for breathing
Yet lung is something that knows of me:
If I grasp this — I cognise
Myself in the spirit of the world. —⁷¹

70 Rudolf Steiner: Mantric Sayings — Meditations 1903–1925. CW 268; April 1924, for Walter Johannes Stein

71 Rudolf Steiner: Mantric Sayings — Meditations 1903–1925. CW 268; for Marie Steiner, 15 March 1916

Give me the eyes to see your life, o world

Give me the eyes to see your life, o world...
Let sensory existence slowly permeate me...

Just as a house grows gradually brighter,
till day's beams of light vibrate all through it —
and just as if this house could bring
roof and wall as offering to heaven's sheen —
that at the end, quite flooded through with golden plenty,
like a monstrance shining all with spirit:

Thus might the starkness of my walls
dissolve, that your whole essence might in mine
and my whole essence might in yours gain entry —
and thus essence united pure with essence.⁷²

⁷² Christian Morgenstern: We Found A Path



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