



Anthroposophical Medical Newsletter

*For all with an interest in the field of medicine,
curative education and social therapy*

Issue 25-2, April 2009

THE HERBALIST FELIX - RUDOLF STEINER'S TEACHER

This essay on Felix the Herbalist is a tribute to Emil Bock and a stepping stone to understanding the development of Rudolf Steiner and his contribution to our time.

Emil Bock was deeply engaged in the new beginning of the Christian Community after its abolition by the Nazis during the Second World War. At the same time, Emil Bock was centrally involved in the Anthroposophical Society. He gave 19 lectures on Rudolf Steiner's life and work, between September 1949 and September 1959. The one but last lecture he gave was about the Herbalist Felix Koguzki on 26 November 1958, exactly 50 years ago.

In this lecture he describes how he was able to discover the identity of Felix, and the deep joy and satisfaction he felt for having been permitted to achieve this filled Emil Bock still in the days and hours before his death on the Second Advent Sunday in 1959, it being 6 December. These 19 lectures are now published in translation by Floris Books. The first volume appeared just in time for the 50th anniversary.

I will first refer to the figure of Felix as and where Rudolf Steiner mentions him.

Then I will touch on earlier attempts to discover his identity, and then I will relate how Emil Bock set about this task and his success. Then I will describe aspects of Felix's character and of his life. His diary of the years 1876-1883 is on view before it goes to the Goetheanum Archive in Dornach.

Rudolf Steiner was active in the furthering of Goethe's work and the fairytale of the Green Snake and the Beautiful Lily became the archetype of his four Mystery Dramas which he created between 1910 and 1913. You will remember the Old Man with the Lamp from the fairytale and the Old Woman, his wife. The Man with the Lamp can always help and heal and he calls four times, "The time is at hand". He knew the four secrets when he appeared in the subterranean vault of the four kings.

The second Mystery Drama, 'The Soul's Probation', includes the figures of Felix Balde and his wife, Felicia. Felix, like the other characters, is modelled on a real individual, the herbalist Felix.

The year 1913 was a watershed in Rudolf Steiner's work. 1913 confirms the independence of the Anthroposophical Society from the Theosophical Society. 1913 is the peak of the first Mystery Drama performances. 1913 is the year of the laying of the foundation stone of the Goetheanum on 20 September. On 4 February 1913 Rudolf Steiner gave a lecture in Berlin which was entitled 'Autobiographical Reflection 1861-1893'. Here he spoke in the third person:

"It was intended that he would go to the university, but of course, he could only attend the Technical University in Vienna, taking courses in Chemistry, Physics, Zoology, Botany, Geology, Mathematics, Geometry and pure Mechanics. He also attended courses by Karl Julius Schroer on the history of Germany Literature". (Schroer was the man who saved the Oberufer Christmas plays from oblivion and who sent Rudolf Steiner to edit Goethe's scientific works.)

In the first years of his study, something special must be mentioned: by a special chain of events he came into contact with a remarkable man. He was a person without any learning, but with a deep knowledge and a truly encompassing wisdom. Let us call him by his actual first name, Felix."

Rudolf Steiner had grown up in the area south of Vienna, the 'Vienna Basin', living a homeless life due to his father's work as a railway telegraphist and station master who moved from one station to the next. At the time of Rudolf Steiner entering the Technical College he lived in the station building of Inzersdorf, from where he could commute to the city.

He continues his lecture:

"He, Felix, lived in a remote, isolated mountain village with his rustic family and his room was filled with mystic-occult books. He spent most of his time gathering herbs and plants. Soon something also occurred. My Felix was the herald, as it were, of another personality, who served as a means to stimulate in the soul of the boy the regular, systematic qualities one has to have in order to gain knowledge of the spiritual world."

Some time later, Steiner heard that this unusual man was a messenger of that master whom he did not know yet and who was destined to become his true initiator who watched over him already from a distance (Eduard Schure).

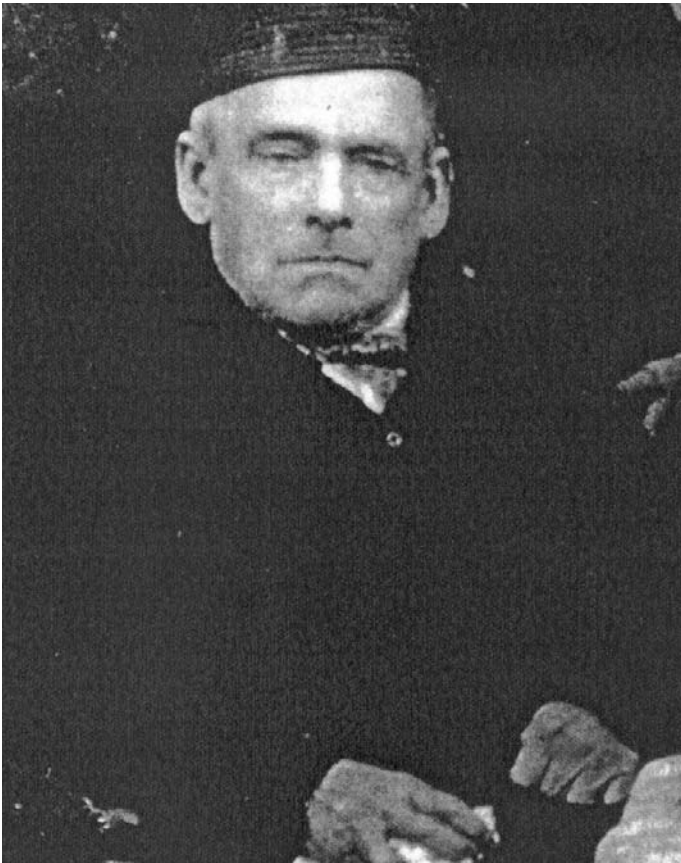


Rudolf Steiner

Back to Felix, who was he? What was his full name and in which mountain village did Felix live? Rudolf Steiner spoke again of him to the first Waldorf teachers as the archetype of his Felix Balde in the Second Mystery Drama. On 26 August 1919 he was giving three lecture courses: Study of Man, Practical Advice to Teachers and Discussions with Teachers. In the latter is the reference to Felix where also the village is named for the first time as Trumau. By a strange quirk, this name was lost. It happened like this. The lectures were taken down in shorthand and got typed overnight so that the teachers could have them the next day. The sentence with the name of the village Trumau was unclear and simply left out of the typescript. These unpublished lectures were the main resource for the would-be teachers. One of those days one of the teachers, Walter Johannes Stein, together with Dr Hamburger and Count Polzer Hoditz, set off to Munchendorf, where they wanted to locate the diary of a school master and to find Felix, whose name was thought to be Klakotzky. They got a copy of the school master's writings for Rudolf Steiner but their search for Felix was In Vain.

Only in 1958 - 39 years later - Dr Erich Gabert set about editing the rust printed version of 'Discussions with Teachers' and he deciphered the missing sentence from the shorthand notes:

"Recently, on another occasion (22 June 1919), I said here that Felix Balde was a real person living in Trumau." - He did not pronounce though his full name."



Felix Koguzki

This was in 1958; W J Stein had died in Vienna the year before. Erich Gabert showed this passage to Emil Bock who was just setting off to give lectures and courses in Vienna in October 1958. So it began: he knew the description of the view from Felix's village to the Leitha Mountains in the east, the Snow Mountain and the Hohe Wand and the Rosalien Mountains in the south, and he knew the name Trumau. He arrived there on 6 October. How could he find Felix's full name?

He went straight to the village inn to find the ancients of Trumau to ask about Felix. He was directed to one very old and nearly deaf man, shouting in his ear, "Do you remember Felix?" "Aye, aye, Felix was the name of Koguzki, a special man, full of stories and knowledge." Emil Bock was directed to the church and the cemetery and found Felix's grave, the stone showing that he died in 1909, almost 100 years ago. He also saw the house where Felix had lived; it had an inscription: "With the blessings of God all things are good". They also said that Felix was learned and a "dreamer" and that he had five sons of whom two were still alive.

Richard, the fourth son, lived in Florisdorf, an industrial suburb of Vienna. Richard was 75 and had just lost his wife. Her paintings were hung on all the walls and Richard was busy constructing a set of components for building a variety of models of houses. He became suddenly very alive when Emil

Bock read to him the description of his father from Rudolf Steiner's 'The Story of My Life':

"It then chanced that I became acquainted with a simple man of the plain people. Every week he went to Vienna by the same train I took. He gathered medicinal plants in the country and sold them to the chemists in Vienna. We became friends. With him it was possible to talk about the spiritual world as with one who had his own experience therein. He was a personality of inner piety. He was quite without schooling... He carried on his back his bundle of medicinal plants, but in his heart he bore results which he had won from the spirituality of nature in the gathering of these herbs. I have seen many a man smile while I walked through the streets of Vienna with this 'initiate'. No wonder; for his manner of expression was not to be understood at once. One had first in a certain sense to learn his spiritual dialect." (1923-

Richard then began to talk about his father, Felix, and his brothers. Felix Koguzki was born on 1 August 1833 in Vienna. His mother, Barbara, was the unmarried daughter of a Polish officer whose unit had fought a losing battle against the Russians to gain independence for Poland. They had been driven into Austria in 1831 and were disarmed.

1833 is the year when Kaspar Hauser died; the very year when Felix was born who also suffered great deprivation in childhood.

Michael Koguzki and his daughter remained in Austria and she became pregnant. After Felix's birth he was christened in the St Stephen's Cathedral and placed in an orphanage. Here he met no love, but rather severity and cruelty. At the end of his school time he wanted to study to become a priest. He was told that being illegitimate this could not be and that he might just as well study the dung heap. He then moved to Trumau, became a herb collector, played the organ in the church and the harmonica at weddings. He married Johanna and had five sons - Felix Anton (1877), Anton Felix (1879), Gottfried (1881), Richard (1883) and Emanuel (1886). Felix was poor and worked hard to give his sons a good education.

Once Felix had to borrow a large sum from the local baker. Some time later the baker asked that one of the sons should come to his shop. He was given a bowl of doughnuts. One of these was very heavy because Felix's gold watch was inside which he had pawned.



Felix Koguzki and Johanna (1858 - 1920). The five sons from left, Felix Anton, Anton Felix, Gottfried, Richard and Emanuel

Richard travelled with Emil Bock to his nephew, Anton, the son of Anton Felix, who lived in Kirchberg a.d. Pielach.* Anton was a school master who had inherited Felix's books. He met Anton and his wife, Maria, and was made very welcome. When Anton heard of the search for Felix, he handed over Felix's diary and two mystical books as well as photographs, knowing these to be in good hands. It is remarkable that Anton died 2 1/2 years later, having passed on these important items already.

The diary is a record of Felix's piety and practical daily events. It does record two visits of the student, Rudolf Steiner. Felix did not use the diary for profound thoughts and wisdom.

The following entries are taken from Felix's diary:

At the beginning:

Highly praised and blessed is the most holy sacrament of the Altar, for ever. Amen.

3. On 27 March 1876 A.D. I presented myself to Mr Fenzel, the Director of the Botanical Museum in Vienna. The following day I bought a botanical magnifying glass.
23. In Dei Jesu Nomine! Starting today, Sunday 13 January 1881 A.D., one gilder Austrian currency is set aside every Sunday as long as I live, as a so-called savings-penny.
41. Mr Steiner, jun. studiosus, residing at Inzersdorf, visited me on Sunday 21 August 1881 A.D. Unfortunately I was not at home.
42. Mr Steiner came to visit me again Friday 26 August of this year.
78. The ordering of time when getting up if duty and speed demand this.
- 30 June 1882 A.D. In the months May, June and July at 3 o'clock in the morning. In August

and September at 3.30, in October at 4.00, in November at 4.30, in December and January at 5.00, in February at 4.30, in March and April finally at 3.30.

In conclusion, I want to quote short passages of The Soul's Probation, when Capesius, an intellectual, meets Felix and Felicia Balde. Felicia tells the 'Miracle of the Well' to Capesius and she refers to Felix:

Felicia:

Ah yes, good Felix used to shut himself off from all the world,
Now he is forced to talk to many people,
his duty, this new life appears to be to him.

Felix:

Obediently I followed spirit guidance
that speaks within my heart
when it demands silence of me.
And just as faithful to its call to speak
I shall now yield myself.

I am a man who artlessly
lets stream into his heart
each revelation that may come to him.

Maybe you will begin to see that the original Felix Koguzki, the herbalist, was the first teacher of Rudolf Steiner. It was Rudolf Steiner who could perceive Felix's wisdom and translate it into present-day language at the age of twenty.

Friedwart Bock, Camphill

December 2008

*About 60 km west of Vienna.

Dear Colleagues and Friends,

Since I took on the tasks of coordinating/facilitating the various activities of the Medical Section in the UK at the end of last year I have been eager to meet various organisations, people and initiatives up and down the country. And dare I say there is a lot I have not met and seen. Initially I thought I needed to have a much wider overview and to be further on in the consultation process before attempting to formulate more clearly an outline of where I perceive we are in the development of our movement at this point in time and the future tasks ahead. A meeting with Michaela Gloeckler is planned at Easter Time where I hope to share with her my initial thoughts and intentions, to collaborate and place them in the context of the Goetheanum.

However I was kindly nudged by my colleagues to make a start. Thank you for doing so.

The following should be seen as a brief outline.

● **Communication and information sharing**

In order to coordinate and facilitate the various tasks an effective communication structure needs to be in place. This, of course, can take numerous shapes and forms. The creation of a website with a log in facility is on the way, needs of course much more input and further development. May I invite everybody to participate, let us know of diary events, contents, news, questions you have or want to share etc. I am aware of people who have no access or find it difficult to communicate in this way-please do let us know and we will do our best to enable you to receive or share the relevant information.

Our database of colleagues and friends is not up to date, giving us some headaches. This is the time to contact us with your new address, telephone number and email address.

There is also a great need to develop appropriate public relation material for our various endeavours.

● **Movement office**

The movement office, located in the premises of Camphill Medical Practice, Murtle Estate, Aberdeen is starting to look more and more like an office, with a desk, filing cupboards, computer and suitcases of archive material arriving from the former office at St Luke's in Stroud. To be honest I have not dared to open them yet!

We had a visit by Dr Peter Heusser from Switzerland on the 1st of January this year following the death of Gisela Schlegel in December 2008.

Gisela devoted her whole life to the nursing impulse and many people, patients young and old, experienced her loving care in the house and room where the office is now. We do experience her very closely connected with this space and new phase, hoping that her nurturing qualities in the future will benefit the whole of the movement. Peter gave us a most appropriate present which is now hanging on the wall; the druid stone drawing by Rudolf Steiner for the Medical Section. Thank you Peter for this beautiful and most appropriate gift.

Mignon Manning, whose warm and friendly voice is at the other end of the phone and always understanding of my floating in and out of the office, is fortunately about to devote more of her time to her real task as a eurythmy therapist at the other end of the country! We wish her all the best to her new start in the South and may I express my deep gratitude for her contributions. Finding a replacement is proving to be not so straight forward.

● Confusion regarding CAHSC, Crossfields Institute, ahasc/Medical section and the professional associations such as ACESTA and the AMA.

Over last ten years we have seen more and more effort put into and responding towards the demands of regulation, governance, legislation and other restricting and controlling processes. We "of course" have seen these demands from the world we live in today as not only negative obstacles but perceived them as opportunities to proactively engage and shape the future, to own and integrate them in a more healthy way. Have we succeeded? In my opinion we are a long way off as, for example, the developments of CAHSC last year have indicated. After seven years of hard work, human resources and financial commitments we almost had to admit defeat. This had many and complex reasons. I would like only to mention those here which are relevant in this context. The difficulties to clearly communicate the aims and tasks of CAHSC to the members of the movement, the lack of registration of anthroposophic health and social care professionals, the fragmentation of our movement and difficulties to present a cohesive and understandable overview of the various parts. I do believe we need at this time the help and support of everyone for the reopening of the register in May 2009. Another failure would surely have significant consequences.

CAHSC needs be seen in the light and context of the other organs of the movement. Therefore I would like to describe their roles in very simple terms:

❖ **Medical Section with its ahasc-office:** A section of the School of Spiritual Science for those members who are working in the field of health, curative education and social therapy. Its office and co-workers initiate, coordinate facilitate, promote and nurture activities, individuals, trainings and institutions concerned with anthroposophic health and social care. It communicates and collaborates with relevant national and international organisations in particular with the Medical Section at the Goetheanum.

❖ **Professional associations such as ACESTA and the AMA** provide support for the individuals, trainings and organisations in their specific profession. Help organising events, dealing with all those matters and communication concerning their specific profession. Ideally they should work most closely together with the Medical Section.

❖ **Crossfields Institute:** Provides support and expertise for the various trainings to improve their standards and gain recognition, accreditation or validation. This includes not only the basic professional trainings but also educational modules for continuous professional development.

❖ **CAHSC:** Regulatory body; to hold a register of individuals practicing in the various fields of anthroposophic health and social care. To ensure the public that they are safe and fit to practice in an anthroposophic orientated profession. To provide the public with an organisation which can deal with complaints related to the anthroposophic aspects of their work.

In the past the various responsibilities and tasks were very interwoven and not clearly defined, identified as tasks of separated established organisations. Once all the above organisations are able to fulfil fully and effectively their roles they will complement and support each other, not competing, doubling up, nor work in isolation but help us to provide a unified and cohesive platform from which we can meet the may challenges ahead. Someone told me the image that the pillars need to be in place that a cupola can be created safely.

● **Medical Section Conference - a yearly focal point?**

In recent years the medical section liaison group had two regular meeting points in the year. At the beginning of the year we had a weekend which was more like a retreat in Aberdeen and a more open meeting at the Mount Camphill Community in the late autumn.

In addition, the yearly lecture type study, led by Dr Broder von Laue for many years, transformed into more of a research circle exploring the bringing together of lecture contents with class lesson/mantram work. This proved to be so inspiring that for this year we propose a conference for class members (everyone working in the fields of medicine, therapy, curative education and social care), which the Mount has kindly offered to host. This space could provide an action space to deepen our work and help building a community in the realm of the Medical Section. I also hope that this space would provide the possibility of effective feedback, sharing, networking of concerns regarding the Medical Section.

To have one yearly meeting/conference of this type could free us to engage more with the following questions: What does the younger generation need/want? This will be a very important task to address and if you do know younger people how are interested or wish to reengage please let me know.

Another need appears to be on the Professional area. What kind of CPD courses (Continuous Professional/Personal Development) do we need as professionals?

● **Finance**

Economic questions and search for answers are equally important in these times of financial turmoil. Who is paying for all this? Many of our organisations but also individuals feel the restrictions and burdens of the financial squeeze. Finding ways of how we can work more associatively, cooperatively and possible share resources will need to be explored. User friendly public profile, presence and fundraising are important tools to be developed. I plan to publish regularly financial updates and budgets of the Medical Section/movement accounts on the log in web page, so that the money streams become transparent. Clarification with the Anthroposophical Medical Trust (AMT) and the Anthroposophical Society (AS) also needs also to be sought and are already on the way.

● **Request for a CV**

Again some kind people asked me to say something about myself as there are many people who have not met me or have heard some rumours. Here are a few snapshots:

Born in a little village called Rot (Germany) next to Waldorf, where I went to School - no Waldorf School - however the name comes from there. I was

a very lively youngster, connected with nature and animals (horses). I skipped school whenever I could (which was quite often) and where there was mischief I surely was involved. At the age of 20 I met anthroposophy in a very practical way; 18 months hands on experience as a nurse assistant in the anthroposophic hospital of Oeschelbronn. January 1983 arrived at Murtle Camphill Aberdeen. Finished the Course in Curative Education summer 1985. Started Medical studies in Heidelberg, Germany, after 2 years continued at the University of Witten-Herdecke. Participated in many anthroposophic medical studies. Graduated in 1993, married Terhi in the summer of this year and received my doctorate in the autumn of 1993. First son born July 1994, worked for two years on various departments at the Hospital in Herdecke. In 1995 the move to Aberdeen, starting my GP registrar year which I finished summer 1996, which also saw the birth of my second son. Autumn the same year joining the Camphill Medical Practice in Murtle Aberdeen. A circle has closed. If you Google my name I am most famously known for a moving a planned "BYPASS". Some people say this gave me all the necessary experience and equipped me well for my new role....

In the past we held many conferences on the themes of human organs. The importance of our bodily organs to fulfil their tasks and work in the context of the whole is well known to us. We have many worthwhile and impressive endeavours up and down the country. I hope we can develop an integrated and cohesive organism and look forward to a fruitful working together.

Stefan Geider

**MEDICAL SECTION CONFERENCE
FOR MEMBERS OF THE SCHOOL OF
SPIRITUAL SCIENCE** - at The Mount,
Wadhurst 28 October - 1st November 2009

THE ROLE OF THE METALS IN
ANTHROPOSOPHIC MEDICINE - TRUE &
FALSE PATHS - Lecture V in conjunction with
work on selected Class Lessons.

You are warmly invited to join this conference which is open to all members of the School of Spiritual Science engaged in the Medical Section, be it in the clinical realm or in Curative Education/Social Therapy.

The approach in this conference has been developed

over the last three years as a small research project to find new ways to study lectures of Rudolf Steiner in the light or context of mantras of the Class Lessons.

Over many years Dr Broder von Laue, oncologist from Germany, has helped to build up the medical work in the UK. He developed a particular goetheanistic approach which, through a specific methodology allows access to the imaginative pictures underlying the lectures of Rudolf Steiner. Those carrying this work wished to develop a freer style, exploring further steps which involved working with class lessons and integrating artistic activity. The result was the experience of a new and fruitful way of intensive work striving towards the quality of the so-called 'Saturn Path'.

This has proved very rewarding, sometimes surprising and definitely refreshing, but the particularly striking feature, which has accompanied both the original lecture study work and these new attempts, is how a more lively imagination of a lecture arises through the combined efforts of those present. In our recent work we have experienced a variety of approaches brought by individuals and seen these begin to grow richer and metamorphose through our co-working, which also has a strong emphasis on both artistic and esoteric content. Hazel Adams and Broder von Laue, as Class Readers, have led the work with Class Lessons.

This year the conference will focus on Lecture 5 of True and False Paths and on Class material, the specifics of which will appear in the programme. These lectures were not given to a medical audience. However, indications are given which make an important contribution towards understanding the various activities of the metals in the human being, both for those working in anthroposophic medicine and also in curative education and social therapy. Therefore participants would need to be familiar with the 5th lecture and the relevant mantras prior to the meeting.

The conference will include a visit to Blackthorn Medical Centre to observe coloured glass panels being used as a colour light metal therapy; we also hope to have a case presentation.

Recently Stefan Geider, has taken on the role of coordinator of Medical Section activities in the U.K. and sees this conference as central to his endeavours to shape the next phase of the medical and social care movement and would therefore like to extend this invitation to all those wishing to join in taking responsibility for the further building of the Medical

Section here.

For the preparation group:

Hazel Adams, Stefan Geider, Ingrid Hermansen,
Broder von Laue & David McGavin

For information please contact Ingrid Hermansen -
01224 732 304

Ingrid@fastmail.co.uk Programme & Application
forms will appear in the next issue.

CAHSC UPDATE: ALIVE AND KICKING!

Dear colleagues and friends

Important decision

At our Council meeting on 17 February 2009 the
important decision to re-open the CAHSC Register
was made.

The CAHSC register will re-open on Monday 11
May 2009

New registrar

The appointment of a full-time Registrar was
integral to this decision. Dr Aileen Falconer will
take up the post from 1 March 2009, by unanimous
decision of the Council. Aileen has been involved
with the CAHSC from its inception, playing a key
role in developing the registration process. Her
varied experience in regulation, education and
project management, along with her in-depth
understanding of the anthroposophic health and
social care sector make her ideally placed to
facilitate the CAHSC's success as a voluntary
regulatory body.

Play YOUR part

The CAHSC is the first and only voluntary regulator
for the anthroposophic health and social care
professions in the UK. It has a pivotal role to play
in securing the future of the anthroposophic
approach to health and social care, but it needs
YOUR support to succeed. To play your part, please

- register with us
- encourage your colleagues to register
- spread the word that the CAHSC is alive and well!

Updated registration information:

New registrants: Registration packs with the new
streamlined registration forms and revised Codes of
Practice will be available from 11 May to download

from our website or from the CAHSC office.

Existing registrants: An information sheet 'What to
do next: paying your annual registration fee' will
also be available.

We look forward to re-establishing contact with our
existing registrants and to welcoming new
registrants!

Contact us:

If you have any questions or require further
information, please contact:

Aileen Falconer or Tanesh Bhugobaun

Telephone: 07890 674 836

Email: admin@cahsc.org www.cahsc.org

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Stefan Geider

CAHSC Deputy Chairman, 14 March 2009

Refurbishment at Park Attwood Clinic

25 March - 4 June 2009

Park Attwood Clinic will temporarily be closed for
nine weeks between March 25th and June 4th for in-
patients - when some major structural refurbishment
work is taking place. Referrals, telephone and face-
to-face consultations with the doctors and the
administrative work of the Clinic will continue
uninterrupted as will limited out-patient therapy
services - for details of this please visit our website
www.parkattwood.org.

Some of the refurbishment consists of essential
upgrading of very 'tired' electrical and mechanical
aspects of the building. Other work will further
improve safety aspects at the Clinic by enhancing
fire protection technology and installing a service lift
to ensure greater staff safety for example.

In addition, a number of the patient bedrooms and
clinical areas will be refurbished and this will ensure
that the Clinic is in a position to apply to the Care
Quality Commission for re-registration; such
registration is more appropriate to the ongoing
development of the Clinic's work, particularly in
relation to its palliative care services. It is important
to emphasise that this does not change the admission
criteria for Park Attwood or the current range of
services available in any way at all. It is from the
perspective of appropriate statutory registration that
such application is being made.

Needless to say, our intent is to improve both the quality of current services and to proactively work toward future service development.

It is hoped that Park Attwood's temporary closure will not seriously inconvenience you, but please do get in touch with us if you have any concerns or sense of uncertainty. We look forward to receiving referrals, also for non-urgent treatment requests, and to resume full services as soon as possible after 1st June.

The administration and operating team will be relocated on site (Cygnet House) and the normal contact details will be maintained.

Margaret Ellis, Chief Executive

WOMEN'S HEALTH SEMINAR FEBRUARY 27/28TH, 2009

We were delighted to welcome Dr Bartholomeus Maris for the second Women's Health Seminar at Park Attwood Clinic.

In the public lecture on the Friday night Bart posed two questions: What are the differences in the health of men and women? and why do we need sexual reproduction? We were taken through male and female development from the formation of the gametes through to the differentiation of the sexual organs of the embryo. It was fascinating to learn that for the first seven weeks we all develop both sets of reproductive organs; we then actively "deconstruct" the spare parts, releasing etheric forces in the process that form the basis for the opposite gender's qualities of thinking and reflection. Women have an additional opportunity after the menopause to release their female etheric forces from their reproductive cycles and re-unite their male and female forces and become a more 'completed being'.

Thus the separation of male and female gives us the opportunity for individuation, but also creates the possibility of illness. Comparing the nature of maleness and femaleness in the physical body informed our understanding of the various diseases which occur predominantly in men or women.

On the Saturday we first looked at breast disease.

We examined the difficulties which can arise from the "illness" attitude to the breasts which is engendered by mammography screening programmes, and considered how women can adopt a more nurturing approach to caring for themselves- perhaps using rose, lavender or malva oils. Bart and

Dr Jenny Josephson also shared several prescribing tips for treating fibrocystic disease and breast pain.

We then discussed pregnancy and fertility- how one could prepare the home for conception, and how a woman's life is changed by pregnancy. We considered miscarriage, and the nature of this for both the mother and the unborn child.

The final session was mainly centred on our own case histories and questions about our patients. Finally we discussed the new HPV immunisation programme and its limitations.

This seminar was invaluable for furthering our understanding of Women's Health from the anthroposophic perspective, and once again we left with many practical suggestions for managing some of the problems which can arise. A good blend of thoughtful consideration, interpreting case histories and practical prescribing.

Bart will be returning next year- we hope to see you then!

EYE EURYTHMY THERAPY COURSE - DORNACH JANUARY 2009

Twice a year the Medical Section in Dornach continues to offer further training in the specialised area of eye eurythmy therapy. The Summer session reviews the underlying polarities of long and short sightedness (hypermetropia and myopia), together with variations such as squinting (strabismus) and astigmatism. Most eurythmy therapists receive an introduction to these areas of work during their therapy training. The Winter session addresses some of the more complex (generally degenerative) conditions that can affect the eye including glaucoma, macula degeneration, cataracts and diabetic retinopathy.

This work was pioneered by Dr Ilse Knauer (anthroposophical ophthalmologist) and Daniella Armstrong (eurythmy therapist) who worked intensively together from the 1960's onwards. In recent years the course has been carried by Margret Thiersch (with assistance from Doris ten Brink) who attended many of the courses held by Daniella Armstrong in the last decades. Some eight participants (including 2 from the Britain) attended the 8 day course held in Dornach in January. In addition a further 4 people joined for specific themes on different days.

The human eyes (together with other senses) are a gift from the hierarchies received during the Saturn period of earth evolution. This is wonderfully depicted on the ceiling of the main auditorium in the Goetheanum. As Goethe states in his Colour Theory:

"The eye owes its existence to light. From an auxiliary, sensory apparatus, animal and neutral, light has called forth, produced from itself, an organ like unto itself: thus the eye was formed by light, of light and for light, so that the inner light might come into contact with the outer light."

He further states:

"Colours are the deeds of light, its deeds and sufferings..."

so it should not be of great surprise to us that Rudolf Steiner indicated that colour is of utmost importance as a therapy for the eye.

Eye eurythmy therapy utilises colour quite directly. Coloured silk cloths are hung in the therapy room (ideally catching natural daylight) and the patient is bathed in this colour experience. Sometimes the exercises are carried out with colours surrounding the patient (both in front and behind) at other times the patient is simply asked to observe the colour directly. We are aware that the outer colour evokes a complementary colour for our inner experience but here the main colour works directly into the interaction of our bodily sheaths.

We began our course with a review of long and short sightedness and some of the eurythmy therapy exercises for these conditions. Constitutionally, these conditions underly the development of many of the more advanced eye conditions which manifest either as conditions of the front of the eye (lens, cornea etc) or the rear of the eye (retina, macula etc).

Accompanying the practical sessions were daily lectures. A lively introduction reminding us of the embryology and structure of the eye was given by Dr Ralf Burkhart (Konstanz). Later we were joined by Dr Susanne Vogel (Munich - retired) who presented the background to the different eye conditions and the various medicaments (anthroposophical and allopathic) and therapies that could assist and mediate their effects. These lectures provided an invaluable background in understanding the nature of the conditions we were studying.

Our practical sessions were led with great surety and warmth by Margret Thiersch. As the days went by we were schooled in the subtleties of how eurythmy gestures could be modified and refined from

something large and all encompassing to something fine and intimate that is suitable for addressing the eye. In particular we learnt something of the nature of the working of the warmth and light ethers and how their interaction is uniquely bound in the processes of sight.

Although an intense period of study, we came away with the feeling of having our own instrument thoroughly penetrated and renewed. I was once again very taken about the all-encompassing possibilities inherent in eurythmy if only we have the courage and patience to practise and listen. A heartfelt thankyou to all the course carriers.

Here in Britain, many people were fortunate to experience the work of Valerie D'Aniel who taught the eye eurythmy therapy exercises at the therapy training in East Grinstead for many years. She was also a great help to many patients who benefited from her experience in treating eye conditions. A number of years have now passed since her death and few eurythmy therapists active here have been able to work with "advanced" eye conditions. There are now three of us who have undertaken the additional training in the last 2 years (Andrea D'Amico Gibson, Brenda Newton and myself) so it is our hope that we can be of assistance to patients and other therapists who may need help in this area. I can also wholeheartedly encourage other colleagues to take up this fascinating area of work so that it can be made available more widely.

I would like to end by expressing my thanks and support to the Eurythmy Therapy Association and the Medical Section in Dornach for their support in undertaking this course.

Michael Mehta

ANTHROPOSOPHIC HEALTH CARE COURSE, 2006 - 2008

The Anthroposophical Health Care Course suited our needs perfectly. As new house parents in a "Care House" at Camphill Village, U.S.A. when we began the course, we were eager for training as well as deepening our understanding of the Anthroposophical foundations that permeate our work. And indeed the course provided the right balance between the practical application of treatments of various sorts and the spiritual and philosophical attitude with which we approach all our work and embrace all whom we seek to serve. We learned it is not only what we do, no matter how

skillfully, but also how we approach every person that is paramount.

At the heart of the course was *einreibungen*, a form of rhythmical massage for the application of therapeutic oils. ("Einreibung" means "rubbing in") By virtue of this massage we experienced a remarkable unity between the "giver" and the "receiver" so that those distinctions in fact dissolved. The warmth of this experience was indeed salubrious to both.

It must be said that the other members of the course, not to mention our excellent tutors, both resident and adjunct, played a vital role in the richness of our experience. We were a remarkably international group, coming from various aspects of health and therapeutic care. We became a wonderfully warm community and have developed an indelible devotion to one another as well as to our strivings.

Though the course is now over for us, its impact and enduring worth are only just beginning to be tapped. We now rise to the challenge of bringing to bear all we have learned and nourishing those seeds that have been planted in all of us. In that sense the course has no ending but rather unfolds in a most organic way to manifest in ways we cannot even imagine at the moment. For all this we are immensely grateful.

Ted Todd and Ben Matlock

Dear readers,

After our enormous undertaking of doing "Pericles Prince of Tyre" by William Shakespeare on the Goetheanum stage, we are now working on a family show based on a story by Hans Christian Andersen: "The Nightingale". It is a funny show of about one hour long and we would love to take it around our movement. If you think your community or organisation would be interested, please let me know. This is a new undertaking to tour with our company. We are 10 people, so- after Pericles- comparatively small! We will be taking our little show to the Brighton Fringe at the beginning of May and also to the Edinburgh fringe at the end of August, and in East Grinstead on the 5th of September, but would like to tour and perform for you all as well. Please contact me if you are interested: Paulamaria Blaxland de Lange, Pericles Theatre

Co, 18 Hoathly Hill, West Hoathly, West Sussex, RH19 4SJ; email: enquiries@pericles.org.uk

Tel/fax 01342 810133

SEMINARS

MEDICAL SECTION CONFERENCE for Members for the School of Spiritual Science.

28th October until Sunday 1st November 2009 at the Mount - Wadhurst, Sussex. - STUDY OF THE METALS IN ANTHROPOSOPHIC MEDICINE.

This conference will work on the subject of the metals and focus on Lecture 5 of True and False Paths, given in Torquay 15th August 1924. The work on this lecture will be combined with focus on selected mantra from the first class and will also involve artistic activity, case study and a visit to Blackthorn Medical Centre to observe the coloured glass panels developed as a form of metal therapy treatment. Full details and application form will appear in the Midsummer edition of the Newsletter.

RYTHMICAL MASSAGE

Dr.Katrin Studer-Senn from Switzerland on the "Invisible Human Being in us" on 17,18,19 April at St.Christopher's School, Bristol, for rhythmical massage therapists, eurythmy therapists and doctors.£85 including meals. Translations of Studer-Senn's book will be available before the start of the conference from Henk Kort,2 Cook Street Avonmouth Bristol BS11 9JX or email: henkkort@gmail.com .

Second conference mainly for rhythmical massage therapists: 5,6,7 June at Camphill, Aberdeen working on practical applications of the "Invisible Human Being" with Ricarda Meyer and Aoine Landweer-Cooke.

Eurythmy Therapy for the Teeth 24 - 29 August 2009

This course will be for Eurythmy Therapists to learn exercises which have been developed and proven effective in working with misalignments of the jaws and overcrowding of the teeth. The topics covered will be: Overbite and under bite, open bite and cross bite, overcrowding and gaps. For more information and to register your interest call Katherine Beaven 01342 822759 or e-mail katherine@bevbach.co.uk Peredur Centre for the Arts, East Grinstead

Anthroposophic Nutrition in Health & Illness Friday 19 June- Saturday 20 June 2009

at Park Attwood Clinic for Health care professionals, dieticians, nutritional therapists and cooks and all who have an interest in healthy nutrition Led by: Petra Kuehne PhD

FROM THE EDITOR

This edition of the newsletter begins with an article by Friedwart Bock about 'The Herbalist Felix'. I was lucky enough to hear Friedwart give this as a talk and asked him if he could prepare it for publication in the newsletter. I am very grateful that he has done so and made this research available to a wider audience.

Stefan's letter gives an overview of current developments as well as a very brief biography that enables those who have not met him to have a glimpse of his life.

As is mentioned in Stefan's article there are still problems in bringing the database up to date and I would ask you to be patient with the mistakes that are still happening in this interim phase of transition. I will be taking some time off work after Easter to travel, take stock and do courses. There will be a newsletter at the end of June but do not be surprised if I do not respond to correspondence in May and June. If you would like a flavour of where I'll be going then have a look at the poem 'Spirit that formed this scene' by Walt Whitman!

John Browning

DIARY DATES

17th - 19th April

Rhythmical Maasage Conference in Bristol on the "Invisible Human Being in us".

Contact: henkort@gmail.com

12th - 15th May

Creating Community Today, 4th Biennial Conference at New Lanark on Community Building and Social Renewal
(see page 15)

5th - 7th June

Annual Rhythmic Massage Therapy Conference in Aberdeen

28th October - 1st November

Study of the Metals in Anthroposophic Medicine

(See page 7)

For details of the many other courses, lectures and seminars please see www.ahasc.org.uk

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A Medical Section Seminar on Mental Health starting in October 2009

Understanding Psychological Disturbance and Crisis in Soul and Spiritual Development. Ten four-day Sessions of Continuing Personal and Professional Development over three years. Please contact the Administrator for a brochure, application form and any further information:
Karen Kamp, Wester Lochloy Farmhouse
Lochloy Road, Nairn, Scotland. IV12 5LE
Tel: 01667 459343
Email: mentalhealthseminar@yahoo.com

ANTHROPOSOPHIC HEALTH CARE COURSE

A second round starts in April 2009 with 9 modules (each 4 days), finishing in 2012
Details from Judith Jones, Simeon Care for the Elderly
Cairnlee Road, Aberdeen AB15 9BN
e-mail judithjones999@hotmail.co.uk

Due to over-commitments of some of the key contributors, the Seminar on 'Tumour immunology and Mistletoe' - scheduled for 24-25 April (at Raphael Centre), has been deferred and re-scheduled for April 2010. We have invited Prof A Dalglish (London) and Prof S Martin (Heidelberg) as keynote speakers.

For further information:
maurice.orange@parkattwood.org

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