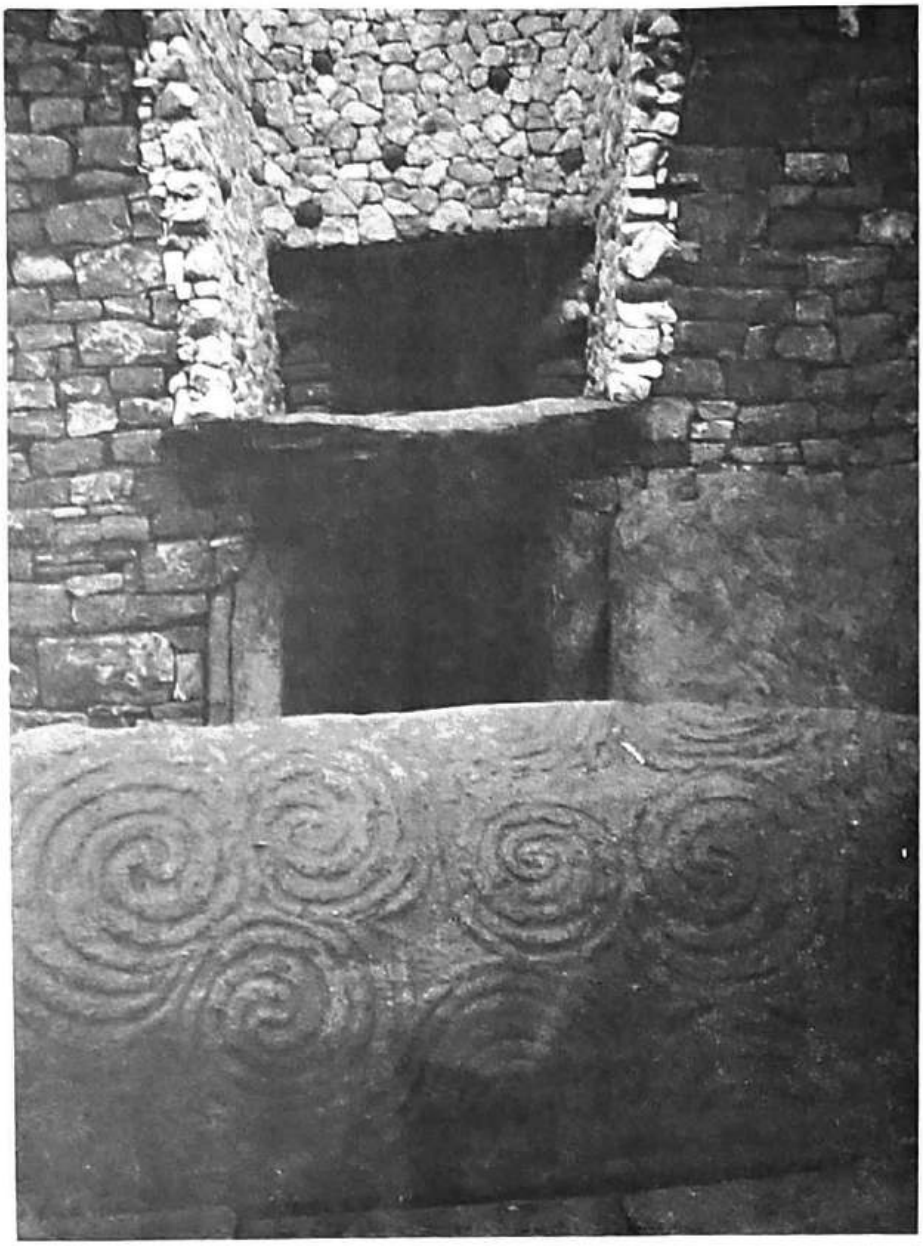
The Passage Grave at Newgrange

Thomas McKeen, M.D.

To make itself receptive to light, the eye creates a dark inner space for itself. The black pigment of the eye socket provides a contrast against which brightness may appear. The iris delimits the sensitive inner space from the outside, and acts as a diaphragm to screen off the light which is coming in from all sides. What is left to enter through the aperture of the pupil is focussed by the lens so that a clearly defined image of the outside world can arise on the retina.

What the eye shows in microcosm, may be seen in architectonic dimensions at Newgrange, a megalithic monument in Ireland.[1] This lies 25 miles to the north of Dublin, on a peninsula created by the river Boyne as it flows through green pastures on its way to the northeast, to the Irish Sea. The white quartz stones used in the facade make the monument visible from afar. The actual structure is in the form of a low, more or less circular hill, about 15 meters high and 85 meters in diameter.

1. The passage grave at Newgrange. The whole facade to the southeast consists of white quartz stones. Four of the orthostats which were part of the original stone circle may be seen in front of the monument.



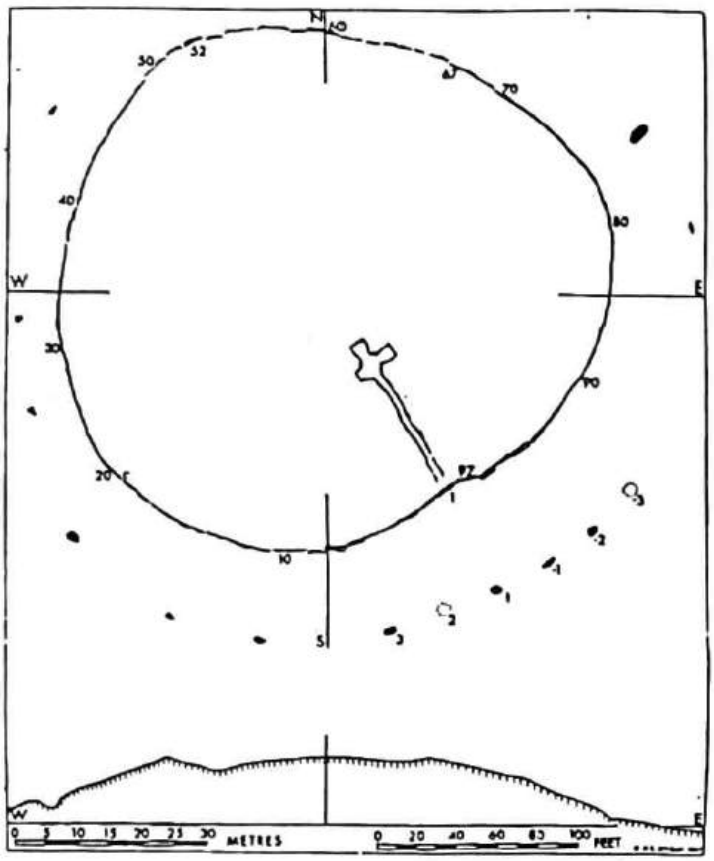
2. The entrance seen from the outside. A large entrance stone lies across the threshold. To the right is the flat stone formerly used to close the entrance. Above the entrance, and separated from it by a stone plate, is a second opening framed in white quartz stones. This is referred to as a 'roof box' by archaeologists. It narrows to the inside until it is only a handspan in width. The smaller grey stones around the entrance have been added at a later date for technical reasons. Originally the whole facade in the region of the entrance was of quartz stones.

The entrance is to the southeast. A large entrance stone lies across the narrow door which is sufficiently high and wide for a person to walk in upright. Above the entrance is a second opening, called a "roof bow" by Professor M.J. O'Kelly, the archaeologist in charge of excavations. A flat stone divides it from the door. The "roof box" narrows towards the inside, being scarcely more than a hand's width where it opens onto the passage. This narrow passage rises slightly as it goes towards the inner part of the hill. The walls consist of orthostats the height of a man, some of them ornamented—21 on the right side, 22 on the left. Twenty meters inside, the passage opens into a high vaulted chamber, with deep recesses in the walls in three places. The ground plan of passage, chamber and recesses thus forms an Irish cross. The recesses contain shallow stone basins which may have been used for sacrificial purposes. Ornaments such as spirals, rhombi, zigzag lines and a fern-like figure have also been carved into the stones of the inner chamber.

Human bones and traces of human ashes have been found in the chamber, which is why it is generally thought to have been a burial chamber, with the monument referred to as a "passage grave." Radiocarbon dating suggests that it is between 4,500 and 5,300 years old.[2]

Little is known of those early peoples and their culture, and this is also why the significance of Newgrange is far from fully understood. The narrow opening above the door does, however, provide a key. Scientists did for a long time refer to it as a "soul hole" for the dead, or a device by which the gods of the hill could be provided with food and sacrifices when the entrance was closed. Among the local country people, however, it was thought that at a certain time of the year—at St. John's Tide, they believed—direct sunlight would reach the dark chamber inside the structure. O'Kelly investigated this. There are no other apertures in the chamber, so that the only possible direction from where light could enter was through the passage. Yet the passage rises upwards, and none of the light entering by the door therefore reaches the inner chamber. The aperture of the "roof box," on the other hand, is at the same level as the floor of the chamber. This means that it would be possible for light entering through the slit to just reach the floor of the vaulted chamber. In other words, the line of light coming in horizontally and the line of the rising floor cross within the inner space. The question arises as to whether there is any time in the year when the sun's position is directly opposite to the aperture. The horizontal line connecting chamber and aperture makes it clear that the only possible times would be those when the sun is on the horizon; i.e., at sunrise or sundown. On the other hand the fact that the aperture is to the southeast would appear to rule out the midsummer period, making a winter sunrise more likely.[3] On December 21, 1969, O'Kelly made the following observation:

Exactly at 9:45 a.m. the upper rim of the sun disk appeared at the horizon and at 9:58 a.m. the first beam of direct sun light shone through the "roof-box" and reached, running along the entry hall to the floor of the vaulted chamber up to the rim of stone bowl in the posterior recess of the chamber. The narrow beam of light broadens into a band about 17 cm wide which moves from one side to the other and thus dramatically illuminates the chamber so that the various details of the lateral and posterior recesses could be clearly recognized in the light reflected from the floor. At 10:07 a.m. the band of light becomes narrower again and at exactly 10:15 the direct light entry into the chamber is cut off. Thus on the shortest day of the year, at sunrise, direct sunlight can enter into the chamber, not through the door, but through the slit placed at the extreme end of the passage ceiling.[4,5]



Ill. 1: Groundplan of the Hill of Newgrange. The hill is not completely circular. In the south-east near the entrance there is a slight indentation, while on the side opposite there is a slight excursion beyond the circle. The remaining orthostats of the stone-circle are indicated. (Copied with permission from: Claire O'Kelly, *Illustrated Guide to Newgrange and the other Boyne Monuments.*)

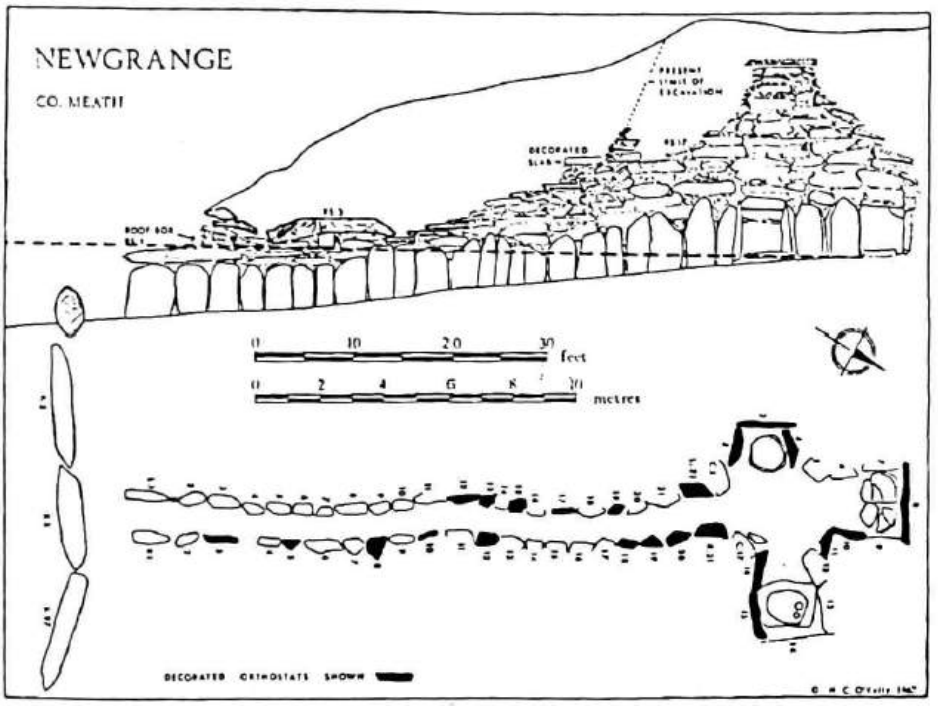
It is reported that before two of the orthostats in the passage started to lean in the direction of the incoming light, the band of light on the chamber floor was 40 cm wide, so that one must imagine the original impact to have been much more powerful compared to what can be seen today.

The sun making its appearance at the winter solstice thus provided the basic inner law according to which Newgrange was constructed.[5] Light perceived within, as described by O'Kelly, is the underlying idea, the design and architect of the Stone Age monument. Here a relationship exists with the human eye, for this, too, developed as a living organ on the basis of laws governing the perception of light. Light created the one in stone, the other in the living organism, and both are the same in kind.[6] To gain further insight into the nature of the Megalithic monument, let us therefore consider the similarities which exist between it and the human eye. This will throw further light on the significance which this building held for the people of earlier times.

Indications that Newgrange has similarities with a sense organ are already given in the facade. Unlike the rest of the structure it is not built of graywacke (whin-rock) but of quartz rock from the distant Wicklow Mountains. Where it faces the winter solstice, therefore, the wall consists of rocks which have the capacity to be translucent, just as the sclera is transformed into the transparent cornea anteriorly, and the lens grows translucent shortly before birth. In physical terms, the lens has a relatively high silica content; i.e. 3.0% of SiO_2 in its axis. Among other things Rudolf Steiner said the following on the connection which quartz has with sensory function: "Today . . . . almost nothing is known about the way light behaves within the earth. People do not know that siliceous rocks are in fact cosmic by nature, receiving light into the earth and letting light become active there . . . ."[7] This activity remains hidden throughout the year, for the inner space behind the facade of quartz stones is in perpetual darkness, except for the one occasion when it is lit up for 17 minutes. The eye has its pigment layer to provide substantial darkness; in the monument we have the darkness of the whole year as the background which serves to enhance the brief appearance made by the sun.

The angle of the passage and the narrow slit of the "roof box" determine the relationship to the horizon, where the sun emerges from the darkness of earth, in spatial terms and to the day of the year when the sun is closest to the earth in terms of time. With this, the building relates to the astronomy of earth and sun; the effect is that the light's power to blind the human eye appears muted. The inner space of the hill is illumined not by the radiant midday sun of St. John's tide, but by the mellowed light of a rosy winter dawn. This interest in modified sunlight corresponds to the function of the iris which acts as a diaphragm and reduces the amount of light coming in.

The functions of the refractory media and the lens of the human eye are reflected in the architectonic dimensions at Newgrange. The length and gentle gradient of the passage have the effect that light and earth intersect in the vaulted tomb. The sun projects itself onto the ground which has risen to meet it. The people who built this monument stood in the inner chamber and saw the sun shining through the stones, illumining the darkness of the earth.



Ill. 2: Cross-section and groundview of the passage grave. Broken line indicates entering light. It is evident that the passage inwards inclines by about 2 meters, so that the light and the floor first meet in the vaulted inner chamber. The groundplan has the form of an Irish cross. (Copied with permission from: Claire O'Kelly, *Illustrated Guide to Newgrange and the other Boyne Monuments.*)

This being the point where man appears within the context of the building, the question arises as to what it really meant to him to perceive the winter sun within the tomb. The answer lies in the way in which man and sun stand in relation to each other. To get a clear picture of the exceptional

situation created in conjunction with architectural structures, the following should be taken into account. Man as the seeker after knowledge is constituted in such a way that perception of an object does not immediately provide him with its comprehension. Reflective thought is required to form a concept of the object perceived. Concept and percept must be combined if true comprehension is to arise. Comprehension thus consists in the uniting of elements which because of the way the human being is constituted are initially separate.[8]

The separation of sensory perception and thinking activity is reflected in the anatomy insofar as the brain separated itself from part of its substance, placing this outside the cranial cavity. The eye is thus part of the brain positioned forward, within the orbit. Under the influence of light it developed into an organ of perception, while the brain became the instrument of thinking activity. Originally united, they developed in different directions, with the eye reflecting the world outside, the brain our thoughts.

Entering the sacred mound at Newgrange, the human being enters a structure corresponding to what in his own organism is a part that has been pushed forward. He, the whole, takes up position in the eye organization which has taken the form of a building. This is in fact a physical realization of a law pertaining to higher perception. Rudolf Steiner put this as follows: "To perceive color, only the eye; i.e., a component part, and its neural appendages are required to function; supersensible perception on the other hand requires the whole person, who is then "all eye," or "all ear."[9] The architecture of Newgrange thus presents an image of the whole human being transformed into a higher sense organ. The confrontation between a sun modified so that it may be looked at and early man transformed into an organ of vision may thus be seen in a new light. Perception come to life in the sense organ was looking towards the original source of the forces active in the light of the sun, for these are the forces of the spirit that are the foundation of the world which presents itself to the senses.

Rudolf Steiner: "This is what in the ancient mysteries was called 'beholding the sun at midnight'. It was, however, only possible to behold the sun in its full magnificence and greatest glory if at the winter solstice the soul had prepared itself and reached a state when all the outer trappings of the sense world had died away, as it were. In this way the faculty had been acquired to see the sun not as the source of blinding light that we perceive by day, but in a way where what blinds men in the sun could be beheld, having become muted. The blinding of the sun had ceased and the sun was altogether no longer seen as something outer and physical, but as a spiritual entity. Having acquired this faculty, the Sun Spirit was perceived."

In this sense Newgrange is one of the centers of the Irish Sun Mysteries.

For the initiate, a significant connection existed between the sun beheld at the midnight hour, through the earth which covered it, and the sun beheld as it rose in the morning. The midnight experience emerged into daytime awareness as memory. "What does the red glow of the rising sun signify for initiates? The red glow of the rising sun triggers the cosmic memory of having beheld the midnight sun behind the earth, covered by the earth, its glow passing through the earth."[10] At Newgrange, people had a very special experience of the sun rising at the midnight season of the year. We may well surmise that the building served to intensify the memory of what the senses had perceived when spirituality was beheld at midwinter.

Hibernian culture has passed away. The light of the spirit has separated from the sun and come to birth in man. The spirit which shone into the darkness of the stone tomb has united with the physical substance of the earth and come to life everywhere within it. This is openly apparent all over Ireland today, for the space-form formerly enclosed within the mound now presents itself to the human eye as the Celtic Sun Cross standing erect.

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ACKNOWLEDGMENT

I am most grateful to Claire O'Kelly for permission to reprint two of the illustrations from her *Illustrated Guide to Newgrange,* and also to Prof. M.J. O'-Kelly for the personal communication of many of his findings. The photographs of Newgrange were taken by the author between December 19 and 23, 1979.

FOOTNOTES

1. The name Newgrange is roughly equivalent to 'new acre' (grange deriving from Lat. granum, grain). The area probably owes its name to the fact

that it was acquired by Melifont Abbey during the Middle Ages, as its 'new acre'. Another possible derivation of the name is as an Anglicized form of 'an uamh gre-ine', 'the cave at Gre-ine' or, alternatively, 'Cave of the Sun'. O'Kelly assumes that the monument is the legendary 'Brugh na Bo-inne' frequently referred to in the traditional Old Irish tales. There it is among other things referred to as the house of the god Dagda, the most eminent of the Irish gods. He married the river goddess Bo-ann (Boyne) who bore him a son, O-engus, and the site is said to have belonged to the latter. Later reports also refer to it as the burial place of Irish kings. (O'Kelly, p. 70 ff.)

2. Agreement between 'C_{14} years' and 'solar' or calendar years (as determined from the annual rings of trees, for example) is sometimes more, sometimes less accurate. Present calibrations show a particularly high degree of inaccuracy for the period during which Newgrange was built. Two carbon dating exercises fixed the time at about 2475 +/- 45 BC and 2465 +/- 40 BC (O'Kelly, p. 114). Corrected to solar years this suggests a time around 3300 BC (v. Reden, p. 185).
3. Jakob Streit writes on page 37 of his book *Sonne und Kreuz*: "In 1966, an aged guide—he had held this office for more than 50 years—took the author inside the mound. He pointed to a rhombus carved in the stone and said that he had noted how every year, at the time in June when the days were longest, a sunbeam entering by the long, narrow entrance after sunrise always reached exactly this point." On the basis of the given facts this cannot be true. From the winter solstice onwards the point where the sun rises on the horizon travels further and further northward from the southeast. At the time of the equinox the sun rises exactly to the east, at St. John's Tide to the northeast, at an angle of 118 degrees to the passage.
4. O'Kelly C, p. 111.
5. A detailed treatment of the astronomical aspects of Megalithic monuments may be found in Müller, R., *Der Himmel über den Menschen der Steinzeit, Astronomie und Mathematik in der Bauten der Megalithkulturen*. Springer Verlag, Heildelberg 1970. The book does not refer to Newgrange.
6. Concerning the idea of the 'type', see Steiner, R., *Über die organische Bildung*, in *Goethes' Naturwissenschaftliche Schriften*, GA 1. Rudolf Steiner Verlag, Dornach, 1975. English edition: *Goethean Science*, tr. Lindeman, Mercury Press, NY 1987, and Steiner, R., *Grundlinien einer Erkenntnistheorie der Goetheschen Weltanschauung*, Kap. 16, GA 2 English edition: *The Science of Knowing*, tr. Lindeman, ch. 16, Mercury Press, NY 1988.
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8. See Steiner, R., GA 2 (as per 7 above): GA 3: *Truth and Knowledge*, tr. Stebbing, R., Rudolf Steiner Publications, NY 1963; GA 4: *The Philosophy of Freedom*, tr. Wilson, M., Rudolf Steiner Press, London, 1970.
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Literature Review

Werner Fabian, M.D.

Therapy of Glaucoma

by Susanne Vogel

According to Rudolf Steiner, glaucoma is characterized by a hypertrophy of the corpus vitreum. The etheric organization cannot penetrate because the corpus vitreum has become too physical. To treat glaucoma, we have to assist the etheric activity in the head region by strengthening of the breathing-out process. This, according to Rudolf Steiner, can be achieved by the application of calcium carbonate from rotted bones (*Knochenerde*) combined with air roots. The author of this article explains the breathing out process which Steiner describes in the *Pastoral Medical Course* (1924). The difficulties are to get 5% calcium carbonate from bone earth and to choose air roots from the appropriate plant (ivy?, pandanus?, philodendron?). At the present time, gongloloides, a plant from Malaysia, is used. The author stresses the need for further research in this field.

(Beitr., Sept.–Oct. '87)

Valerian and the Phosphorus-Process According to Spiritual Science and Classical Homeopathy

by Martin Furlenmeier

The valerianaceae consists of thirteen families with approximately four hundred kinds. Three families are medicinal. We mostly use valeriana officinalis, which has a special relationship to the central nervous system. It is especially effective in cases of insomnia, inner restlessness, nervous exhaustion, intellectual overwork, nervous stomach, nervous headaches, general excitement with hypersensitivity with a tendency towards syncope on experiencing the slightest pains and cor nervosum.

In the fifth lecture of the *Agricultural Course,* held in 1924 by Rudolf Steiner, it is mentioned that a potentized extract from the flowers of valerian is one of the six compost ingredients. This extract from valerian flowers adds the phosphorus process to the compost. The author of this article then compares the anthroposophical picture of valeriana officinalis with the homeopathic picture of phosphorus according to Mezger, Kent and Nash. Much to the surprise of the author, the picture of phosphorus completely contains that of valeriana officinalis. In other words, valeriana officinalis means phosphorus process. This explains the anthroposophical application of phosphorus for insomnia, for example.

(Beitr., Sept.–Oct. '87)

The First Cancer Treatments with Viscum Album

*by Dr. Ita Wegman, 1921**

In 1920, Dr. Steiner mentioned that cancer can be seen as a revolution of certain physical forces against the etheric forces. The physical forces gain the upper hand, the etheric organization does not want to work at this point, the etheric forces are jammed up and at this point the cancer develops. The task of therapy would consist of forc-

ing the etheric body to work again at these places where it did not want to go. Mistletoe (viscum album) can assist in such therapy.

Dr. Wegman then reports concerning her experience with viscum album injections. In advanced cases, cancer cannot be influenced very much, although these patients feel better, sleep better, their outlook is better and they seem to have less pain. The best effect with viscum album can be achieved in the preventive area with patients who have a positive family history of cancer, don't feel well, look older than their age, feel tired, are sleepless and have digestive disorders.

Treatments consist of one injection every other day, seven in a row, followed by one or two weeks break, during which time antimonit ointment, or argentum ointment can be applied on back, chest, abdomen, legs, or arms. The site of the injection or ointment application depends on the cancer. Tumors in areas with rich vascularity pick up the injectables easily and the subcutaneous injections can be made anywhere (e.g., between shoulder blades, inguinal area, arms, legs). Whenever the tumor is located in an area with less vascularity, the site of the injection should be an area with extensive vascularity and having a relationship to the location of the tumor. For example, in esophageal cancer, the injection site should be the tongue or the buccal mucus membrane. In nasal carcinoma, the lacrimal gland should be injected under mild local anesthesia.

The effect of viscum album injection is best during the waxing moon and one should not inject during menstruation.

*Dr. Wegman talked about her first cancer treatment during Steiner's second course for medical doctors, April 11th to 18th, 1921. This report is from Ita Wegman's notebook.

(Beitr., Sept.–Oct. '87)

The Blending of Juices from Viscum Album (Summer and Winter Juices) According to Suggestions by Rudolf Steiner

by Dr. Rita Leroi

Cancer is the result of the predominanance of telluric forces over the cosmic forces. This predominance leads to undifferentiated life and cell life. Telluric forces are leftovers of the Old Moon forces, which came under the influence of Ahriman. These telluric forces are sucked up by mistletoe. On the other hand, cosmic forces (life and warmth) are internalized very strongly by viscum album as well. Vertical forces predominate in summer mistletoe, horizontal forces (telluric forces) are predominant in winter mistletoe. The juices from both summer and winter mistletoe have to be blended in a centrifuge at 15,000 rpm to eliminate the earth forces. In the mingling together of both substances, a new "aggregate process" comes into being with its healing qualities through Sun, Moon, and Mercury impulses.

The first machine was built in 1922 by Dr. Carl Unger (15 centimeters in diameter and 15,000 rpm) which produced all Iscador preparations until 1928. Further improvements were made by Schickler, Schiller, Alexander Leroi and the physicist, John H. Jeffree with the help of the companies Voith and Siemens. The newest centrifuge (#7) has been operative since Easter, 1987. It has a diameter of one meter and achieves 10,000 rpm. All Is-

cador preparations are now done on this machine.

Thoughts on Immunology–Part I

by Manfred Weckenmann

Contemporary textbooks on immunology and immunopathology are getting more and more voluminous and comprise today just about the entire field of internal medicine. It seems that immunology is one aspect of almost every disease. In this regard Rudolf Steiner's approach is very fruitful. He talked about disease entities (*Krankheitseinheiten*) or disease types, like hay fever. He then searches for the principle or the background of these disease entities from the viewpoint of spiritual science.

Hay fever occurs mostly in children with exudative diathesis, in which condition the astral body neither digests nor excretes properly. Thus certain organs don't get enough nourishment and become weak. The nutrients are in the blood but not used for certain organs. These nutrients are now deposited into the organism and the water organism expands. Astral body and ego organization withdraw from the periphery and subsequently the sense process is not sufficiently attended to. The etheric body expands (swelling of mucus membranes) and the sense process is now influencing the ether body directly without the intermediary activity of astral body and ego organization. This results in hypersensitivity (for example to pollen).

In hay fever as well as in bronchial asthma, the astral body does not connect sufficiently with the etheric body. The astral body is "hooked" to the bronchial wall and expiration comes now from the physical body instead through the will impulse from the astral body. The astral body is now more attentive to the sense process. Shock and anxiety can thus be psychological causes for asthma, but there is also a hypersensitivity to dander from cats, dogs, etc., which can trigger asthma.

In the case of influenza, there is also insufficient digestive activity of the astral body. This can result in the damage of organs like brain, larynx, trachea, bronchi, etc. The stagnating substances are of a sulfuric quality, leading to dullness of the sensorium. Weak people, who imitate this dullness, become vulnerable to the virus, which finds a fertile ground for multiplication. So we can say that an insufficient metabolic activity of the astral body (with regard to food on the etheric level) is the common denominator for these three diseases. The result is:

1. The food on the etheric level is not digested properly by the astral body with regard to secretion within towards the organism or towards the outside.

2. "Sulfuric" substances remain in the water organism (etheric body), which is expanding. Metabolic processes are radiating now to the periphery (head regions with its sense organs, lung, etc). Outer world processes are coming now too far into the organism, and are "imitated" (imitation of the spring processes, common cold). This is the allergy *(hyper-ergischer Prozess)*, which is secondary. The primary factor is a weak astral body resulting in a metabolic disturbance (metabolic processes are pushing into the nerve sense pole).

(Beitr., Nov.–Dec. '87)

Thoughts on Immunology–Part II

By Manfred Weckenmann

The Immunological Process of a Process of Digestion

According to Rudolf Steiner, allergic processes are metabolic disturbances on the astral level. The astral body does not work into the etheric level with the proper "appetite." The result is a deficient digestion in the broadest sense from the view point of spiritual science. Digestion here means dissolution of a form and creation of a new form. Form here means inner structure as well as outer form (Gestalt) which is maintained over a certain period of time.

In the process of digestion (enteral as well as parenteral) we observe a melting together of outer world and inner world. On both sides there is a loss of structure (form). This is a process of destruction (de-structuring). Food or bacteria are destroyed but also some of the digestive endothelium gets lost. In the case of an abscess (parenteral digestion, inflammation) we observe a loss of the surrounding tissue. At this stage, in both situations, there is no clear cut division of outer and inner world. The loss of tissue during regular digestion is small and regeneration takes place soon. In parenteral digestion, this loss of tissue can be tremendous (abscess, phlegmone) or it can be small if we have a good immunity. During the process of digestion, the organism learns "to digest economically" which means, keeping the losses low. The organism develops immunity. This ability to learn depends on the astral body working into the etheric body with a "good appetite."

The therapy aims for strengthening the astral body with acids, such as lemon, CO_2 bath for asthmatics, berberis vulgaris, tannic acids. Especially succus citri, lemon juice (a component of Gencydo) increases the "appetite" of the astral body. After the injection with Gencydo, it is important also to stimulate the excretory forces of the astral body (movement, sweating, laxatives).

(Beitr., Nov.–Dec. '87)

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MEDICAL SEMINAR

of the Medical Section at the Goetheanum
in cooperation with the Anthroposophical
Medical Association, England

from January 28th to February 24th 1990

Leader: Dr. med. Rosselke Zech

The evolution of modern medicine has reached proportions that tend to push the medical profession to limits of knowledge on the one hand and human capabilities on the other. Sophisticated technological aids and available statistics tend to determine both diagnostics and therapy to the point where an individual relationship between doctor and patient threatens to break down. The doctor finds little if any support for this "individual relationship" in medical science. One could almost say this aspect of its mission has been forgotten.

What is the meaning and nature of illness? What are the basic aims of healing? Such questions can be suppressed by one who regards himself merely as a medical scientist. The concerned doctor, however, is confronted with them day by day. He soon becomes painfully aware of the fact that they cannot be ignored or avoided. They arise in the interplay of pathology and therapy and an evolving medical science cannot afford to exclude these questions from its field of enquiry, even though natural science can find no answers.

The Art of Medicine today requires, more than ever before, an extension into knowledge that objectively reveals interplay and relationships between the spirit of the individual and the spirit in the universe or world around him. Such a way of cognition can be explored and developed by means of Rudolf Steiner's spiritual science. An anthroposophically expanded art of medicine provides concrete knowledge of how the spirit works within the complexities of pathology and therapy.

The advertised course of study is run by the Medical Section at the Goetheanum.

Themes:

Anthroposophical Study of Man (the four members of man's being, threefold man, physiology, psychology)

Descriptions of diseases and patient presentation in cooperation with the Ita Wegman Klinik and the Lukas Klinik

Study and observation of plants

Pharmaceutical processes

Basics of the science of knowledge

The course will be complimented and intensified by artistic exercises (modelling and eurythmy).

The course is for doctors and medical students who are seriously interested in anthroposophical medicine.

Knowledge of the fundamental books of Rudolf Steiner is recommended (i.e. "Theosophy" and "A Theory of Knowledge Implicit in Goethe's World Conception", both published by the Anthroposophic Press, Hudson, NY 12534, as well as the biography of Rudolf Steiner by Shepherd " A Scientist of the Invisible", publisher Hodder and Stoughton Ltd., London).

After this four week course there is the possibility of participating in the following one week course in Curative Eurythmy, given at the Goetheanum (held in German). From March 6th the course can be continued in Forest Row, Sussex, co-ordinator Dr. J. Josephson.

The detailed schedule can be requested from the Secretary, Aerztliche Fortbildungsstätte, Grellinger Weg 4, CH - 4144 Arlesheim, Switzerland.

Please bring your musical instruments and gym shoes for eurythmy with you.

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We ask for a deposit of sFr. 500.-- 4 weeks in advance. Postscheckkonto Basel Nr. 40-1176-7 (Lukas Klinik, zugunsten der Aerztlichen Fortbildungsstätte).

Die Welt im Ich erbauen,
Das Ich in Welten schauen
Ist Seelenatem.

Erleben des All
In Selbst-Erfühlung
Ist Weisheitpuls.

Und Wege des Geistes
Im eignen Ziel beschreiben
Ist Wahrheitsprache.

Und Seelenatem dringe
In Weisheitpuls, erlösend
Aus Menschengründen
Die Wahrheitsprache
In Lebens-Jahres-Rhythmen.

To build the World in the I ,
To behold the I in the World,
Is breathing of the soul.

To sense the Universal All
In feeling of one's inner self
Is Wisdom's pulse.

To trace the paths of the Spirit
In one's own aims of life
Is inner speech of Truth.

So let the soul's breath penetrate
Into the pulse of Wisdom, calling forth
From inmost depths
The speech of Truth
Through all the rhythms of the years of life.