



ITA WEGMAN INSTITUTE

FOR BASIC RESEARCH
INTO ANTHROPOSOPHY

IN ARLESHEIM

WORK AND INTENTIONS

Looking back after ten years

2002 – 2012

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for Basic Research into Anthroposophy:

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Preface

In March 2002 the Ita Wegman Archive launched a series of publications with a volume on Ita Wegman's work in support of the social ideals of anthroposophy. The book published by *Natura Verlag Arlesheim/Dornach* marked the beginning of the Ita Wegman Institute for Basic Research into Anthroposophy and this first volume is available in English translation under the title "I am for going ahead."

Ten years after this first publication based on material kept in the Ita Wegman Archive, we look back over the work that has been done in Arlesheim and its underlying intentions, trying to evaluate what has been attempted and realized. What were the key motives that guided us at the beginning? What tasks has the Institute set itself and what are the main intentions that inform its activities? In the ten years since its foundation the Ita Wegman Institute has produced and published almost ninety volumes, which have been translated into ten languages. Looking at the sheer number of monographs and the wide range of topics they encompass, many readers and visitors to the Ita Wegman Institute and Archives have expressed their wish to learn more about the background and underlying motives of the various publications and the central element that links them. The present volume will try to give a preliminary answer to these questions by providing an overview of what has been achieved so far.

With this review we also want to express our gratitude – for the many fortunate circumstances we benefited from and to all those who made the work of the Institute possible with their interest and good thoughts, but also with their generous financial contributions. In 2011, we were able, with the help of the Ita Wegman Clinic, to fully restore Ita Wegman's chalet (*Holzhaus*) and to rent more rooms for our work. For this we are deeply grateful. In the same year a first gathering took place of the international Friends of the Institute: a social occasion that we would like to repeat every three years. During that first meeting we had opportunity to look back over the work and developments that began in Ita Wegman's chalet in 2002.

We hope and trust that we will be able to continue activities in the future with the same momentum and support that carried us through the last ten years.

Arlesheim, 22 February 2012

Peter Selg



2.

Basic intentions

The Ita Wegman Institute was founded in order to produce monographs on Rudolf Steiner's life and work (1861 – 1925) and represent his work in public. The "basic research into anthroposophy" that we carry out does not presume Rudolf Steiner's spiritual science to be known nor does it relate his *oeuvre* to particular contexts. It rather explores spiritual science on the basis of Steiner's work itself.

The life work of any personality who played a prominent part in the history of culture needs to be explored in such a "work-immanent" way. In Rudolf Steiner's case there is a specific added necessity for this, not only because of the many distortions, caricatures and attacks that his spiritual work was, and still is, exposed to, but because of the way his work is constituted. Rudolf Steiner did not primarily write books. He spoke to people and with people. Steiner's written books or essays only constitute about ten per cent of his – still incomplete – "complete works," while the major part consists of lectures and lecture cycles that were taken down in shorthand. These lectures were given in public, within the Anthroposophical Society, in front of scientists and professional groups or interest groups. If one wants to gain genuine understanding of Steiner's presentations and contributions one needs to consider a number of circumstances including the immediate context and significance of the lectures and the questions asked in advance by members of the audience. Rudolf Steiner responded to these particular questions and situations with numerous individual statements. Beyond that, we must take into account the place that the spiritual scientific research results communicated by Rudolf Steiner occupy *within* anthroposophy and its history. This means that we need to study the history of anthroposophical spiritual-scientific research so that we can gain a deeper understanding of what Rudolf Steiner communicated at a particular place and time to a particular audience.

Making Rudolf Steiner's scientific work visible therefore requires historical, sociological and psychological study, primarily on the questions and problems Rudolf Steiner addressed during his lifetime and that he referred to, directly or indirectly, in his books and lecture courses. At the same time, we must study the development of anthroposophical spiritual research itself on the basis of the many

lectures and books, notes and manuscripts of the man who took it upon himself to carry out this research.

By taking on this task – even if with limited powers – the Ita Wegman Institute hopes to correct the mostly distorted public image of the spiritual scientist Rudolf Steiner. In our time, simply to proclaim Rudolf Steiner's initiation seems, if not meaningless, then hardly a constructive step. A more fruitful approach is to present information about his life and work that can be extracted reliably from the wide range of sources available. Up until a few decades ago most archival sources were hermetically closed off and inaccessible. Essential works remained unpublished and it was impossible, or extremely difficult, to learn more about crucial historical occurrences and developments. The situation has improved greatly in recent years and it is even becoming apparent – in fields such as the history of science or social politics, but also in society at large – that the issues Rudolf Steiner addressed as well as the research method he used and the results he achieved are attracting growing interest and respect. There is much to support the view that his work will, in the short or medium term, carry much more weight and become relevant for the whole of society. History will leave behind those who, within and outside of the anthroposophical movement, misrepresented or misunderstood Rudolf Steiner. What looks set to prevail is a genuine interest in anthroposophical spiritual research, in Rudolf Steiner's personality, life, questions, concerns, aims, methods and findings. This development is already noticeable even if other forces still seem to cloud the picture.

The Ita Wegman Institute for Basic Research into Anthroposophy approaches Rudolf Steiner and his work in the positive way just described. Its primary aims are to present anthroposophical ideas and their importance for civilization in the most diverse fields of life and to review the thematic and problem-centered statements we find "dispersed" (Steiner) in the more than 300 volumes of the *Gesamtausgabe*. Rudolf Steiner saw it as important for people to seek access to his work in this way and encouraged endeavors to penetrate his work synoptically: "You will find almost everything about the human being dispersed in my lecture cycles. Almost everything has been said somewhere." (September 26, 1919). "It is possible to expand what has been briefly outlined by means of the numerous details you find in my lecture cycles and writings. Not much has been done to that effect yet..." (January 5, 1924)



The second aim that the Institute pursues is to honor those who, as Rudolf Steiner's co-workers and friends, were able to apply the results of Rudolf Steiner's spiritual scientific research in various areas of practical life. In 1917, the Berlin professor of philosophy and "parapsychologist" Max Dessoir accused Rudolf Steiner of surrounding himself with dependent, un-free followers who were unable to think for themselves. Rudolf Steiner was rarely as incensed by an accusation as he was by this; an accusation that is, in essence, still prevalent today. Rudolf Steiner knew the weaknesses of the Anthroposophical Society and of many of its members only too well. But he also knew their strengths: we only need to study the historical sources to find evidence of prominent gifted individuals who worked closely with Rudolf Steiner in particular fields and were perfectly able to form their own judgments. They clearly understood the problems, the objectives and the value of anthroposophical spiritual science and were able to internalize and apply it in their own specialized fields. Between 1990 and 1992, after more than ten years of meticulous research, Emanuel Zeylmans van Emmichoven published his three-part documentation of the life and work of the physician Ita Wegman (1876 – 1943), revealing the scope and quality of Rudolf Steiner's collaboration with eminent personalities in clinical medicine, a field that is as relevant to science and society as it is complex. In his documentation, Zeylmans showed that a considerable part of Rudolf Steiner's research and work was carried out in cooperation with others, on the basis of their questions and expertise, especially where it was possible to apply anthroposophical spiritual science in practice, that is, where real initiatives arose from it. It was this kind of cooperation between the spiritual scientist Rudolf Steiner and eminent representatives of the sciences or arts that formed the foundation for the School of Spiritual Science in Dornach and its specialist sections, and it informed Steiner's professional relationship with personalities such as Marie Steiner, Ita Wegman, Edith Maryon, Elisabeth Vreede, Lilly and Eugen Kolisko, Assia Turgenev, Karl Schubert and Albert Steffen, to name but a few.

The Ita Wegman Institute, from its inception, saw it therefore as one of its tasks to compose and publish – next to thematic studies of the history of Rudolf Steiner's work – also monographs on some of his earliest co-workers to make their important contributions and commitment visible, especially in the fields that, since 1921, had been at the center of Ita Wegman's work in Arlesheim: medicine, education, curative education, social therapy and general anthroposophy. These monographs not only celebrate the lives of these individuals, but show how they pursued their own, independent and progressive paths –

relating to and recognizing the significance and specialness of Rudolf Steiner and anthroposophy, but uniting them with their own mindful and forward-looking thoughts and actions. Emanuel Zeylmans detailed Ita Wegman's profound involvement with and independent acting *out of* anthroposophy that she carried on for decades also after the death of her spiritual teacher with whom she had a deep inner connection. The extensive writings she left behind are evidence of the greatness of her individuality and of her life's work that spanned various specialist fields and bore fruit in medicine, art therapy, nursing, curative education, pharmaceuticals and social therapy. The Ita Wegman Archive and Institute were founded with the intention to systematically review and add to the written legacy Ita Wegman left us and to extend it by the legacies left by other individuals of note who worked with Rudolf Steiner's. We began our work by bringing back Ita Wegman's literary estate from the graphology department at the university library in Basel to the chalet in the grounds of the Clinic. Rudolf Steiner designed this Chalet in 1924 and had it built for Ita Wegman. Here she died on March 4, 1943.

From the very start, our work on the legacy of Ita Wegman (and other co-workers of Rudolf Steiner) was carried by the hope that the examples in these life stories of how anthroposophy can be brought to life might be an inspiration for the fields where anthroposophy is practiced today. The possibility of entering into an inner relationship with the individualities, achievements and attitudes of Rudolf Steiner's closest companions and pupils might encourage readers to take up and continue on the paths once so successfully begun under very different conditions. On December 31, 1923 (one year after the arson attack that destroyed the Goetheanum) Rudolf Steiner said to the members of the Anthroposophical Society in the Carpentry Building (*Schreinerei*) that the Goetheanum was now "history" which meant that it now lived "in your hearts." "History" or "anthroposophical history" is for Rudolf Steiner not what is past and gone and only preserved in documents. It is a task that is interwoven with one's destiny.

The two basic intentions of the Ita Wegman Institute – producing documentation of the development of anthroposophical spiritual science *and* studies that portray the fruitful cooperation of individual personalities with Rudolf Steiner in specific fields – are connected with the spiritual essence of the School of Spiritual Science in Dornach.

Dr. Rudolf Steiner

Dr. Ita Wegman

Grundlegendes
für eine Erweiterung
der
Heilkunst
nach geisteswissenschaftlichen Erkenntnissen

Erster Teil

1925

PHILOSOPHISCH-ANTHROPOSOPHISCHER VERLAG
am Goetheanum, Dornach (Schweiz)

3.

Research

The sciences should only work on the outer world through enhanced practice: because they are in truth all esoteric and can only become exoteric through improved actions. Any other participation will lead to nothing.

Goethe

At the Ita Wegman Institute we conduct research according to the intentions described in the previous chapter. It is our aim to provide access to the ideas Rudolf Steiner brought to expression in his life's work, also in relation to his work biography, and in his deliberations on various areas of life. To a limited extent, we also carry out research into the life and work of those of Steiner's co-workers who influenced the way anthroposophy evolved within general culture. The work done at the Ita Wegman Institute since its foundation can be divided into seven categories:

Rudolf Steiner's work biography

The School of Spiritual Science

Medicine and medical ethics

Biography, art and contemporary history

Anthroposophical Christology

Rudolf Steiner's co-workers

Erster Anhang.

(Zusatz zur Neu-Ausgabe 1918)

Einwendungen, die ^{mir} ~~dem~~ ^{dieses Buches} ~~Verfasser dieses Buches~~ gleich nach ~~dem~~ ^{dem} Erscheinen von philosophischer Seite her gemacht worden sind, veranlassen ^{mich} ~~für~~ die folgende kurze Ausführung dieser Neu-Ausgabe hinzuzufügen. Ich kann mir gut denken, dass es Leser gibt, die für den übrigen Inhalt dieses Buches Interesse haben, die aber das Folgende als eine ihnen überflüssiges und fernliegendes abstrakte Begriffsgeheimnis ansehen. Sie können diese kurze Darstellung ungelesen lassen. Allein innerhalb der philosophischen Weltbetrachtung tauchen Probleme auf, die mehr in gewissen Vorurteilen der Denker als im naturgemäßen Gang jedes menschlichen Denkens selbst ihren Ursprung haben. Was sonst in diesem Buche behandelt ist, das scheint mir eine Aufgabe zu sein, die jedem Menschen ansteht, der nach Klarheit ringt in Bezug auf das Wesen des Menschen und dessen Verhältnis zur Welt. Das Folgende aber ist mehr ein Problem, von dem gewisse Philosophen fordern, dass es behandelt werde, wenn von den in diesem Buche dargestellten Dingen die Rede ist,

3.1

Rudolf Steiner's work biography

Studies in this category that have so far been completed and published comprise monographs illustrating the signature of Rudolf Steiner's work and style as well as particular phases in his development. The titles covering Rudolf Steiner's relationship with Felix Koguzki or Christian Rosenkreutz describe esoteric aspects of his biography, while the study into the "Philosophy of Freedom" focuses on the history of one central book during a distinct period in Steiner's life. Two monographs on meditations Rudolf Steiner wrote and passed on to his pupils illustrate how the themes of these meditations were a response to the challenges and tasks of the time and were therefore also indirectly part of his biography and life's work. The contribution on the spiritual physiology of the heart ("The Mystery of the Heart") shows the wider intellectual-historical context of Rudolf Steiner's achievements in that it demonstrates how he elaborated on questions and themes that were, and still are, sustaining motifs in the history of Western culture and science. A review of Rudolf Steiner's entire work – as the expression of an inner journey in response to contemporary challenges – is under way to mark his 150th birthday. It will be published later this year in German under the title "*Rudolf Steiner, 1861 – 1925. Aspekte einer inneren Biographie*".

We are also planning a series of studies on Rudolf Steiner's work biography, including publications on individuals who were important for Rudolf Steiner and whom he had either met personally or felt connected with spiritually (Karl Julius Schröer, Hermann Grimm, Albert Schweitzer, Johann Gottlieb Fichte, Vladimir Soloviev etc.). Further plans include systematic studies of the evolution of Rudolf Steiner's spiritual scientific research, based on particular questions or themes (for instance all his statements about the life of the human soul after death or about the hierarchies). Monographs on individual lecture cycles, on work periods and places of activity are also underway (among them studies on his last culminating working year, 1924, and on his studio at the Goetheanum).

Publications

1. *Mysterium cordis. Aristoteles-Thomas von Aquin-Rudolf Steiner.* Dornach 2003, ²2006
2. *Rudolf Steiner – zur Gestalt eines geistigen Lehrers. Eine Einführung.* Dornach 2007, ²2010
3. *Rudolf Steiners innere Situation zur Zeit der «Philosophie der Freiheit».* Eine Studie. Dornach 2007
4. *Rudolf Steiner und Felix Koguzki. Der Beitrag des Kräutersammlers zur Anthroposophie.* Arlesheim 2009
5. *Rudolf Steiner und Christian Rosenkreutz.* Arlesheim 2010, ²2011
6. *Die Grundstein-Meditation Rudolf Steiners und die Zerstörungen des 20. Jahrhunderts.* Arlesheim 2011
7. *«Die beseelte Menschen-Sonne».* Eine Herz-Meditation Rudolf Steiners. Arlesheim 2011
8. *Rudolf Steiner, 1861 – 1925. Aspekte einer inneren Biographie.* Arlesheim 2012

Articles in edited volumes and other papers

1. *Rudolf Steiner oder «Vor uns nur das Nichts».* In: *Das Goetheanum* 2004; 13: 13 – 14
2. *Rudolf Steiner und der Tod Christian Morgensterns.* In: *Das Goetheanum. Nachrichtenblatt* 2004; 13: 3 – 6
3. *Von der Erinnerung. Rudolf Steiner: Lesen in der Akasha-Chronik.* Zu: Andreas Neider (Hg). In: *Das Goetheanum* 2008; 43: 13 – 14
4. *«Die beseelte Menschen-Sonne».* In: *Das Goetheanum. Nachrichtenblatt.* 2008; 6: 1 – 3
5. *Ein wunderbarer Mensch. Ita Wegmans Erinnerung an Rudolf Steiner.* In: *Das Goetheanum.* 2009; 9: 6 – 7
6. *Les souvenirs d'Ita Wegman sur Rudolf Steiner.* In: *L'Esprit du temps*, 2011; 77: 63 – 68



The School of Spiritual Science

Instituting the School of Spiritual Science was without doubt one of Rudolf Steiner's priorities. Various publications of recent years have explored the question as to what Rudolf Steiner had in mind when he spoke of such a School: what should it look like, what should its tasks be? What work methods did he envisage for the individual faculties or "sections"? What was the role of the "esoteric lessons" or "First Class" within the overall concept and what kind of esoteric community did he have in mind? Exploring these questions also involves the study of Rudolf Steiner's intentions with regard to the General Anthroposophical Society.

Themes that we will focus on primarily are the individual sections of the School of Spiritual Science that were established and started their activities with Rudolf Steiner's help between 1923 and 1925. We intend to document the progress of the Medical Section at the Goetheanum in Rudolf Steiner's lifetime and his collaboration with Ita Wegman. This will include all aspects of the section work: research, teaching and training, the building up of institutions and the development of the various professional groups. Using the Medical Section as an example, these studies will illuminate the intentions Rudolf Steiner and Ita Wegman had when they established the "esoteric core" of the Medical Section at the Goetheanum in September 1924. – Once these studies are complete we intend to produce similar monographs on the development of the arts at the Goetheanum and on Rudolf Steiner's (extensive and intensive) work with Marie von Sievers on building up her section.



Publications

1. Vom Umgang mit Rudolf Steiners Werk. Ursprung, Krise und Zukunft des Dornacher Goetheanums. Dornach 2007
2. Rudolf Steiners Toten-Gedenken. Die Verstorbenen, der Dornacher Bau und die Anthroposophische Gesellschaft. Arlesheim 2008
3. Rudolf Steiner und die Freie Hochschule für Geisteswissenschaft. Die Begründung der «Ersten Klasse». Arlesheim 2008
4. Esoterische Gemeinschaften in Rudolf Steiners Mysteriendramen. Tempeler – Rosenkreuzer – Der Kreis um Benedictus. Arlesheim 2010
5. Der Vorstand, die Sektionen und die Gesellschaft. Welche Hochschule wollte Rudolf Steiner? Arlesheim 2011

Articles in edited volumes and other papers

1. «Muss man verstummen?» Vom zweifelhaften Umgang mit Rudolf Steiners Leben und Werk. In: Das Goetheanum 2003; 47: 1 – 4
2. Von der Entscheidung für die Anthroposophie. In: Das Goetheanum. Nachrichtenblatt 2008; 22: 3 – 4
3. Von der Beziehung zur Hochschule – Lehrer, Ärzte und Priester im Jahre 1924. In: Das Goetheanum 2010; 50: 1 – 4
4. Ein Tor fundamentalen Charakters. Zu Sergej O. Prokofieff: Warum wird man Mitglied der Anthroposophischen Gesellschaft? In: Das Goetheanum 2011; 46: 14 – 15

I. Wahre Menschenwesen-Erkenntnis als Grundlage medizinischer Kunst.

In dieser Schrift wird auf neue Möglichkeiten für das ärztliche Wissen und Können hingewiesen. Richtig beurteilen wird man das Vorgebrachte nur, wenn man sich auf die Gesichtspunkte einlassen kann, die leitend waren, als die medizinischen Anschauungen zustande kamen, von denen hier gesprochen wird.

Nicht um eine Opposition gegen die mit den anerkannten wissenschaftlichen Methoden der Gegenwart arbeitende Medizin handelt es sich. Diese wird von uns in ihren Prinzipien voll anerkannt. Und wir haben die Meinung, dass das von uns Gegebene nur derjenige in der ärztlichen Kunst verwenden soll, der im Sinne dieser Prinzipien vollständig Arzt sein kann.

Allein wir fügen zu dem, was man mit den heute anerkannten wissenschaftlichen Methoden über den Menschen wissen kann, noch weitere Erkenntnisse hinzu, die durch andere Methoden gefunden werden, und sehen uns daher gezwungen, aus dieser *erweiterten* Welt- und Menschen-erkenntnis auch für eine Erweiterung der ärztlichen Kunst zu arbeiten.

Eine Einwendung der anerkannten Medizin kann im Grunde gegen das, was wir vorbringen, nicht gemacht werden, da wir diese nicht verneinen. Nur derjenige, der nicht nur verlangt, man müsse sein Wissen bejahen, sondern der dazu noch den Anspruch erhebt, man dürfe keine Erkenntnis

Medicine and medical ethics

The studies on anthroposophic medicine, its underlying ideas and spiritual foundations, but also on its place within the 20th century history of medicine, have always formed an essential part of the Institute's activities. We have published comprehensive studies on Rudolf Steiner's spiritual scientific understanding of human physiology, pathology and therapy, as well as on the moral and ethical aspects of anthroposophic medicine. Rudolf Steiner's training courses for medical students and young physicians are the subject of four monographs. These monographs focus not only on the contents and composition of the courses but explore how the lectures were received by the audience. This work made it possible for us to demonstrate, using the example of two essential lecture cycles (given between January and April 1924), Rudolf Steiner's academic intentions and approach as well as their social implications. – Other publications are concerned with the case studies in Rudolf Steiner's and Ita Wegman's central medical publication ("Extending Practical Medicine"), Ita Wegman's correspondence with other physicians, and the 20th century pioneers of anthroposophic medicine and pharmacy. The history of the two great anthroposophic medicine manufacturers, Weleda and Wala, is part of this documentation.

Plans are underway to publish, in the near future, a comprehensive work on the use of clinical mistletoe therapy for cancer under Rudolf Steiner and Ita Wegman, a new edition of Rudolf Steiner's medical courses, and monographs on the therapeutic work of Ita Wegman, Madeleine van Deventer and Hilma Walter. Further projects include studies on the work of the nurse Anni Pfirter and the history of anthroposophic art therapy in the Arlesheim Clinic. In the field of medical anthropology we envisage studies and publications on the history of medicine as a history of medical consciousness, the history of euthanasia, the camp hospital in Auschwitz and a general publication on the thinking and actions of physicians under the Nazi regime.

Publications

1. Vom Logos menschlicher Physis. Die Entfaltung einer anthroposophischen Humanphysiologie im Werk Rudolf Steiners. Dornach 2000, ²2006 (Studienausgabe in zwei Bänden)
2. Anfänge anthroposophischer Heilkunst. Ita Wegman, Friedrich Husemann, Eugen Kolisko, Willem Zeylmans van Emmichoven, Karl König, Gerhard Kienle. Dornach 2000
3. (Hg.): Anthroposophische Ärzte. Lebens- und Arbeitswege im 20. Jahrhundert. Dornach 2000
4. Krankheit und Christus-Erkenntnis. Anthroposophische Medizin als christliche Heilkunst. Dornach 2001, ²2003
5. (Hg.): Eugen Kolisko: Das Wesen und die Behandlung der Maul- und Klauenseuche. Dornach 2001
6. Gerhard Kienle. Leben und Werk. 2 Bände. Dornach 2003
7. (Hg.): Es war einer krank. Die Heilungen in den Evangelien. Stuttgart 2003
8. Helene von Grunelius und Rudolf Steiners Kurse für junge Mediziner. Eine biographische Studie. Dornach 2003
9. (Hg.): Rudolf Steiner – Quellentexte für die Wissenschaften. Band 3: Physiologische Menschenkunde. Band 4. Pathologie und Therapie. Dornach 2004
10. Krankheit, Heilung und Schicksal des Menschen. Über Rudolf Steiners geisteswissenschaftliches Pathologie- und Therapieverständnis. Dornach 2004
11. Sterben, Tod und geistiges Leben. Die Kondolenzbriefe Ita Wegmans und das Todesverständnis der anthroposophischen Geisteswissenschaft. Dornach 2005
12. Die Briefkorrespondenz der «jungen Mediziner». Eine dokumentarische Studie zur Rezeption von Rudolf Steiners «Jungmediziner»-Kursen. Dornach 2005
13. Christliche Medizin. Die ideellen Beziehungen des Christentums zur Heilkunde und die Anthroposophische Medizin. Dornach 2005
14. Die «Wärme-Meditation». Geschichtlicher Hintergrund und ideelle Beziehungen. Dornach 2005, ²2006
15. «Die Medizin muss Ernst machen mit dem geistigen Leben». Rudolf Steiners Hochschulkurse für die «jungen Mediziner». Dornach 2006
16. (Hg.): Ita Wegman. Medizinisch-therapeutische Korrespondenzen. Dornach 2007
17. «Und in der Tat, dies wirkte». Die Krankengeschichten des Buches «Grundlegendes für eine Erweiterung der Heilkunst nach geisteswissenschaftlichen Erkenntnissen» von Rudolf Steiner und Ita Wegman. Eine Dokumentation. Dornach 2007

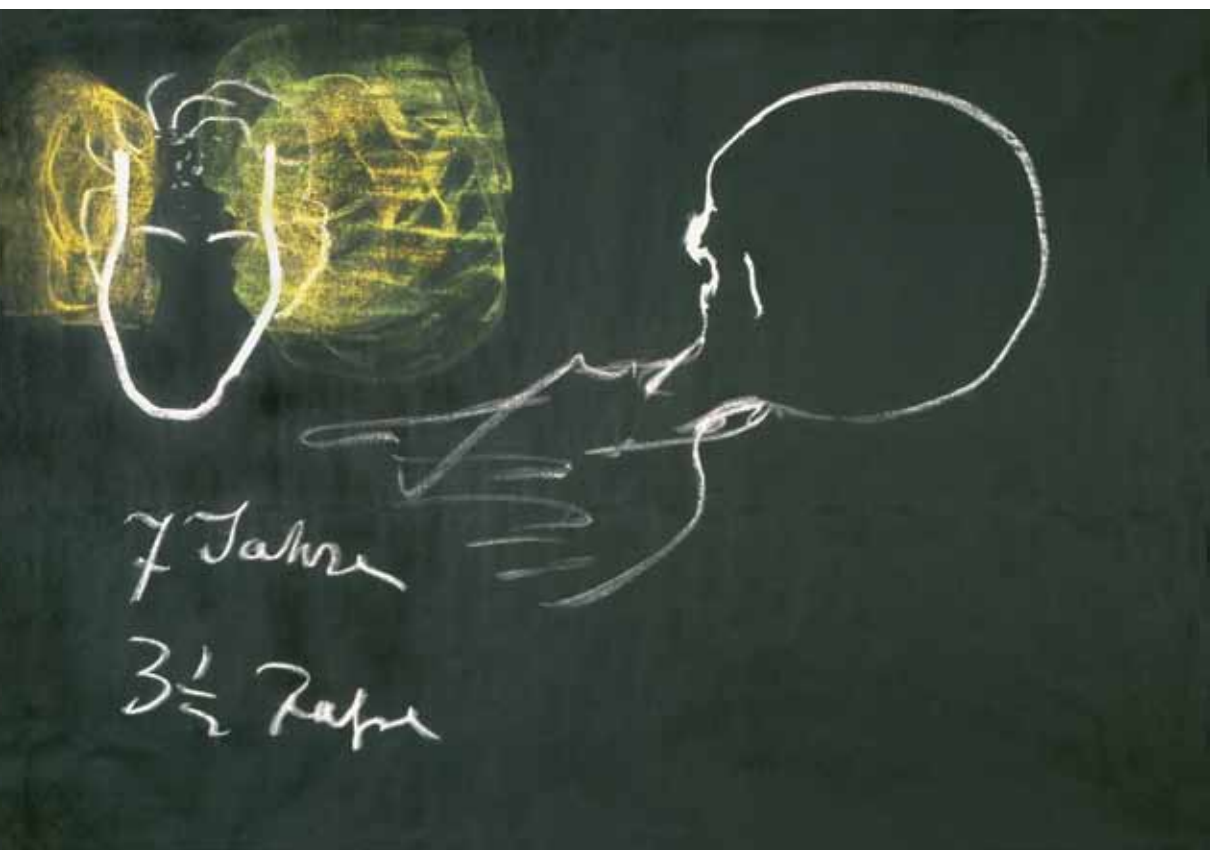
18. Koberwitz, Pfingsten 1924. Rudolf Steiner und der Landwirtschaftliche Kurs. Dornach 2009
19. (Hg.): Gerhard Kienle. Die Würde des Menschen und die Humanisierung der Medizin. Aufsätze und Vorträge. Arlesheim 2009
20. Dr. Oskar Schmiedel. 1887 – 1959. Der erste anthroposophische Pharmazeut und Weleda-Direktor. Arlesheim 2010
21. Rudolf Hauschka am Klinisch-Therapeutischen Institut in Arlesheim 1929 – 1940. Arlesheim 2010
22. Das Leben schützen. Ärztliche Ethik und Suizidhilfe. Eine Betrachtung aus anthroposophischer Sicht. Dornach 2010 (gemeinsam mit Sergej O. Prokofieff)
23. Das Leib-Seele-Problem. Zur Entwicklung eines geistgemäßen Menschenbildes in der Medizin des 20. Jahrhunderts. Arlesheim 2011 (gemeinsam mit Peter Heusser)

Articles in edited volumes and other papers

1. Allgemeine Grundlagen der Anthroposophischen Medizin: Teil 1: Aspekte von Gesundheit, Krankheit und Heilung. In: Handbuch der Naturheilverfahren. Band 3. Sektion 16. Springer-Verlag, Berlin 1996: 1 – 19 (zusammen mit Peter F. Matthiessen)
2. Paracelsus. In: Franco Volpi (Hg.): Wörterbuch der Philosophie. Stuttgart 1999: 1123 – 1126
3. Paracelsus – Heils substanz und Heilung. In: Der Merkurstab 1999; 2: 85 – 87
4. Die menschliche Wahrnehmungsfähigkeit in der Naturphilosophie Theophrast von Hohenheims. In: Harald Schwaetzer H (Hg.): Aisthesis. Nürnberg 1999: 167 – 184
5. Friedrich Husemann und der Beginn klinischer Psychiatrie anthroposophischer Orientierung. In: Der Merkurstab 1999; 4: 256 – 258
6. Gerhard Kienle und die Humanisierung der Medizin. In: Der Merkurstab 1999; 5: 313 – 318
7. Das eigene Blut. Die Leukämie-Erfahrung Rainer Maria von Rilkes (I). In: Das Goetheanum 2000; 26: 535 – 538
8. Heilloser Schmerz im leiblichen Geweb. Die Leukämie-Erfahrung Rainer Maria von Rilkes (II). In: Das Goetheanum 2000; 27: 264 – 267
9. Die Heilungen im Neuen Testament und die Medizin Rudolf Steiners. In: Rundbrief der Medizinischen Sektion 2000; 41/42: 120 – 128
10. Erinnerung an Dr. Karl König und seine medizinischen Aufsätze in den «Beiträgen zu einer Erweiterung der Heilkunst nach geisteswissenschaftlichen Erkenntnissen» (1950 – 1966) – Teil 1. Die medizingeschichtlichen Arbeiten. Der Merkurstab 2000; 2: 83 – 91
11. Erinnerung an Dr. Karl König und seine medizinischen Aufsätze in den «Beiträgen zu einer Erweiterung der Heilkunst nach geisteswissenschaftlichen Erkenntnissen» (1950 – 1966) – Teil 2. Arbeiten zur Morphologie und Physiologie. In: Der Merkurstab 2000; 3: 160 – 168

12. Erinnerung an Dr. Karl König und seine medizinischen Aufsätze in den «Beiträgen zu einer Erweiterung der Heilkunst nach geisteswissenschaftlichen Erkenntnissen» (1950 – 1966) – Teil 3. Arbeiten zur Pathologie und Therapie. In: Der Merkurstab 2000; 4: 221 – 233
13. Physiologisch-anthropologische Grundlagen einer Bleitherapie im Werk Rudolf Steiners. In: Der Merkurstab 2000; 5: 317 – 321
14. Die Medizin im Lebensgang Rudolf Steiners. In: Der Merkurstab 2000; 6: 377 – 385
15. «Es keimet die Seele in des Herzens Schrein». Geisteswissenschaftliche Studie über das Herz als Schicksals-Organ. In: Das Goetheanum 2000; 32/33: 249 – 250
16. «... durch Phantasie kurieren». Schauspieltherapie mit Jugendlichen. In: Erziehungskunst 2001; 2: 142 – 153 (zusammen mit Sophia van Dijk)
17. «Eine richtige geistige Medizin.» Rudolf Steiners Paracelsus-Rezeption. In: Mitteilungen aus der anthroposophischen Arbeit in Deutschland 2001; 10: 1 – 13
18. Die Entwicklung eines Heilmittels. Rudolf Steiners und Eugen Koliskos Einsatz gegen die Maul- und Klauenseuche. In: Das Goetheanum 2001; 21: 383 – 385
19. «Und so drehen wir immerfort an einer Schraube ohne Ende.» Noch einmal: Rudolf Steiner und die Maul- und Klauenseuche. In: Das Goetheanum 2001; 46: 847 – 848
20. Eremus und Insula. Der Bodenseeraum, die christliche Heilkunst und der Tod der russischen Kinder. In: Die Christengemeinschaft 2002; 10: 500 – 507
21. Paracelsus' Apologie oder Eine Medizin wie nie zuvor. Zu Paracelsus: Septem Defensiones. Die Selbstverteidigung eines Außenseiters. In: Die Drei 2003; 12: 64 – 67
22. Paracelsus: Septem Defensiones. Die Selbstverteidigung eines Außenseiters. In: Der Merkurstab 2003; 5: 318 – 319
23. Gerhard Kienle. In: Bodo von Plato (Hg.): Anthroposophie im 20. Jahrhundert. Ein Kulturimpuls in biografischen Portraits. Verlag am Goetheanum, Dornach 2003: 355 – 358
24. Helene von Grunelius. In: Bodo von Plato (Hg.): Anthroposophie im 20. Jahrhundert. Ein Kulturimpuls in biografischen Portraits. Verlag am Goetheanum, Dornach 2003: 248 – 250
25. Ludwig Noll. In: Bodo von Plato (Hg.): Anthroposophie im 20. Jahrhundert. Ein Kulturimpuls in biografischen Portraits. Verlag am Goetheanum, Dornach 2003: 565 – 569
26. Paul Jaerschky. In: Bodo von Plato (Hg.): Anthroposophie im 20. Jahrhundert. Ein Kulturimpuls in biografischen Portraits. Verlag am Goetheanum, Dornach 2003: 334 – 336
27. Der Odilienberg und die anthroposophische Medizin. In: Rundbrief der Medizinischen Sektion am Goetheanum 2003; 62: 63 – 64
28. Vom außergewöhnlichen Werk des Paracelsus. Gunhild Pörksen (Hg):

- Paracelsus: Die Selbstverteidigung eines Außenseiters. In: *Das Goetheanum* 2003; 31/32: 17 – 18
29. Gerhard Kienle und die Freiheit in der Medizin. In: *Der Merkurstab* 2005; 6: 465 – 469
 30. Finsternis und Licht. Die Blindenheilungen im Evangelium und die christliche Medizin. In: *Quinte* 7, 2005
 31. Vom Umgang mit dem Tod. Ein Beitrag zur ärztlichen Gesinnung Ita Wegmans. In: *Der Merkurstab* 2006; 2: 3 – 7
 32. Rudolf Steiner, Ita Wegman und die «jungen Mediziner». Spirituelle Gemeinschaftsbildung an der Medizinischen Sektion am Goetheanum 1924/25. In: *Der Merkurstab* 2006, 4: 331 – 338
 33. Die Krankenheilungen in den Evangelien und die christliche Heilkunst heute. In: *Flensburger Hefte* 2006; 1: 165 – 179
 34. Meditative Menschenkunde – das Herzorgan in Mantren Rudolf Steiners. In: *Der Merkurstab* 2006, 6: 525 – 532
 35. Helmut Zander und seine Geschichte der anthroposophischen Medizin. In: *Der Europäer* 2007; 1: 20 – 25
 36. Ita Wegman und der «Mut des Heilens». In: *Der Merkurstab* 2008, 4: 362 – 369
 37. Rudolf Steiner und das Ereignis des Landwirtschaftlichen Kurses. S. 42 – 62. In: Stefan Mahlich (Hg.): *Der Landwirtschaftliche Kurs. Wie lebe ich mit dieser Inspirationsquelle?* Dornach 2009
 38. Rudolf Steiner und der Landwirtschaftliche Kurs. Koberwitz, Pfingsten 1924. In: *Lebendige Erde* 2/2009: 12 – 14
 39. Die Grundlegung einer neuen Landwirtschaft. Rudolf Steiner und der Landwirtschaftliche Kurs. In: *Das Goetheanum* 2009; 5: 1 – 4
 40. Le Cours aux agriculteurs et la fondation d'une nouvelle agriculture. In: *Biodynamis* 65, 2009, 24 – 29
 41. Der therapeutische Imperativ Rudolf Steiners. Zur ärztlichen Ethik. *Der Europäer* 2010; 14/8: 7 – 12
 42. The Incarnation of the Human Being and the Path of the Soul Today. Biography of Ita Wegman and Healings in the Gospels. In: *Michaelmas Newsletter*, Vancouver 2009
 43. L'Imperativo Terapeutico Di Rudolf Steiner. In: *Antroposofia* 2010; 4: 24 – 38
 44. Sul Rapporto Con La Morte. Un contributo sul pensiero di Ita Wegman in materia di medicina. In: *Antroposofia* 2010; 5: 54 – 66
 45. L'impératif thérapeutique de Rudolf Steiner. L'éthique médicale. In: *L'Esprit du temps*, Automne 2010; 46 – 56
 46. «Mi immergo in me stesso». Una meditazione del cuore. In: *Antroposofia* 2011; 2: 19 – 29
 47. «Il sole umano nell' anima». Una meditazione del cuore. In: *Antroposofia* 2011; 5: 75 – 87
 48. Wandlung und Neubeginn – im Zeichen der Therapie. Der Kunstbegriff in der Heileurythmie. In: *Zukunftswerkstatt 100 Jahre Eurythmie*. Dornach 2011, S. 54 – 69



Education and Curative Education

In recent years the Ita Wegman Institute has published widely on education and curative education to illuminate, on the basis of special themes, the contributions and visions of Rudolf Steiner and anthroposophical spiritual science in this field. Among these works are four publications, each on a particular stage of child development, as well as a monograph on the spiritual essence of Waldorf education and a study on Rudolf Steiner's special way of observing children undergoing diagnosis and therapy. The destiny of one child who was treated by Ita Wegman and presented in the "Curative Course" is documented in a volume on curative education. Apart from that, the Institute has published studies on early anthroposophists such as Eugen Kolisko, Siegfried Pickert, Karl König and Georg von Arnim and their pioneering work.

More monographs are planned on anthroposophy and developmental physiology as well as on the development of the Waldorf School under Rudolf Steiner's direction (1919 – 1925). Rudolf Steiner's relationship with the members of the first Faculty of Teachers and with the children and the parents of the school are also topics envisaged for future investigation. In the field of curative education, another monograph is planned about the Dornach teachers' course of June 1924, on further individual studies of children who were presented to Rudolf Steiner and on the meditation he gave to the teachers on the course.

Publications

1. (Hg.): Georg von Arnim. Meditative Aufzeichnungen. Dornach 2002
2. (Hg.): Eugen Kolisko. Vom therapeutischen Charakter der Waldorfschule. Dornach 2002
3. Der therapeutische Blick. Rudolf Steiner sieht Kinder. Dornach 2005, ³2011
4. Eine «grandiose Metamorphose». Zur geisteswissenschaftlichen Anthropologie und Pädagogik des Jugendalters. Dornach 2005
5. Der Engel über dem Lauenstein. Siegfried Pickert, Ita Wegman und die Heilpädagogik. Dornach 2005
6. Willfried Immanuel Kunert. Zur Lebens- und Therapiegeschichte eines Kindes aus dem «Heilpädagogischen Kurse». Dornach 2006
7. (Hg.): Karl König: Das Seelenpflege-bedürftige Kind. Vom Wesen der Heilpädagogik. Karl König Werkausgabe. Stuttgart 2008
8. (Hg.): Karl König: Meine zukünftige Aufgabe. Autobiographische Aufzeichnungen und lebensgeschichtliche Zeugnisse. Karl König Werkausgabe. Stuttgart 2008
9. Ita Wegman und Karl König. Eine biographische Dokumentation. Dornach 2007
10. Ungeborenheit. Die Präexistenz des Menschen und der Weg zur Geburt. Arlesheim 2009, ²2010
11. Der geistige Kern der Waldorfschule. Arlesheim 2009, ³2011
12. «Ich bin anders als Du». Vom Selbst- und Welterleben des Kindes in der Mitte der Kindheit. Arlesheim 2011
13. Der Wille zur Zukunft. Arlesheim 2011

Articles in edited volumes and other papers

1. «Man muss sich schulen, menschliche Leistungen anzuerkennen». Zu Georg von Arnim: Bewegung, Sprache, Denkkraft. Der geistige Impuls der Heilpädagogik. In: *Das Goetheanum* 2001; 50: 936
2. Bewegung, Sprache, Denkkraft. Zu Georg von Arnim: Bewegung, Sprache, Denkkraft. Der geistige Impuls der Heilpädagogik. In: *Erziehungskunst* 2002; 66: 1256 – 1257
3. Dr. med. Georg von Arnim (26.9.1920 – 7.11.2000). In: *Der Merkurstab* 2001; 6: 411 – 417
4. Mit spiritueller Leidenschaft. Zu Karen Swassjan: Anthroposophische Heilpädagogik. In: *Das Goetheanum* 2004; 38: 14
5. «Um jede Seele wird gekämpft». Über einen jugendpädagogischen Brief Ita Wegmans an Ernst Lehrs (1931). In: *Das Goetheanum* 2004; 31/32: 7 – 9
6. «In das Licht hineingeboren». Die Wandtafelzeichnung zum 8. Vortrag aus dem «Heilpädagogischen Kurs» und die Therapiegeschichte von Willfried Immanuel Kunert. In: *Seelenpflege in Heilpädagogik und Sozialtherapie* 2007; 1: 30 – 35
7. Persönliche Erinnerung an Erika von Arnim (1918 – 2007). In: *Das Goetheanum. Nachrichtenblatt*. 2008; 17: 1 – 3
8. Zum Lebensgang Erika von Arnims. In: Richard Steel (Hg.): *Erika von Arnim zur Erinnerung*. Dornach 2008
9. Die Waldorfschule und Rudolf Steiner. In: *Freunde der Erziehungskunst Rudolf Steiners. Studienhilfe*. GLS Treuhand 2008
10. La Natura della volontà umana. In: *Antroposofia* 2011; 1: 24 – 38
11. Lo spazio aperto del future (1). In: *Antroposofia* 2011; 3: 82 – 96
12. Lo spazio aperto del future (2). In: *Antroposofia* 2011; 4: 80 – 88
13. The Relevance of Waldorf Education Today. (Introduction to «The Essence of Waldorf Education»). In: *Renewal* 2011; 1: 11 – 13



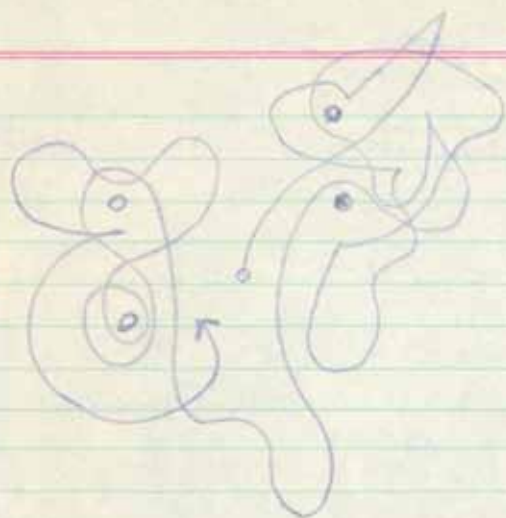
Biography, art and contemporary history

The biographical studies in this category center mostly on the lives of artists who went through existential experiences or illnesses that they acknowledged as part of their biography and immediate history. They were individuals who succeeded in transforming their experiences creatively, incorporating them in their work which flourished and proved itself in the face of strong resistance. (Friedrich Schiller, Friedrich Hölderlin, Rainer Maria Rilke, Franz Kafka, Nelly Sachs, Paul Celan). Further studies are devoted to the inner or outer resistance of individuals (Elie Wiesel, Ruth Klüger, Ruth Elias, Primo Levi, Viktor Frankl) or of smaller or larger spiritually inspired communities (White Rose, Order of St. John) who were faced with extremely challenging situations. These publications do not seek to interpret historical personalities through the eyes of anthroposophy, but illustrate how their creative ways of offering resistance, the special signature of their I – that is, their mental health and strong spirituality – shone through in tragic circumstances. In his lectures and writings Rudolf Steiner presented portraits, therapeutic biographies so to speak, of countless historical personalities. He celebrated their life's work and paths, highlighting their – often painfully achieved – sacrificial contributions to the cultural and intellectual history of humanity, as an offering to the living as well as the dead.

We are planning similar biographical studies on the individual destinies and sacrificial life paths of victims of National Socialism, and also on artists and philosophers such as Paul Klee, Franz Rosenzweig and Martin Buber who established and asserted their humanist contributions in the face of severe illness or difficult circumstances. "We need to learn – our time needs to learn – to look at individual destinies with holy reverence." (R. Steiner)

"As human beings we cannot live without the profound trust that there is something indestructible in us, although we may permanently remain unaware both of this indestructible something and of our trust in it."

Franz Kafka



Mir hält kein Band, mir fest
 Keine Schraube
 Frei / hing ich mir durch alle Räume
 fort
 Mein inneres Licht fließt als
 Gedanken
 Und mein geflügeltes Wagnis ist das
 Wort
 Was sich bewegt im Himmel und
 auf Erden

Publications

1. Friedrich Schiller. Die Geistigkeit des Willens. Dornach 2005, ²2010
2. Der geistige Weg von Hans und Sophie Scholl. «Wir haben alle unsere Maßstäbe in uns selbst». Dornach 2006
3. Rainer Maria Rilke und Franz Kafka. Lebensweg und Krankheitsschicksal im 20. Jahrhundert. Dornach 2007
4. «Alles ist unvergessen». Paul Celan und Nelly Sachs. Dornach 2008
5. Friedrich Hölderlin. Die Linien des Lebens. Stuttgart 2009
6. Überleben in Auschwitz. Elie Wiesel – Ruth Klüger – Ruth Elias – Primo Levi – Viktor Frankl. Arlesheim 2010
7. Die Reinheit des Ordens und das Opfer. Friedrich Schillers Johanniter-Fragment «Die Malteser». Dornach 2010

Articles in edited volumes and other papers

1. In den Wohnungen des Todes. Erinnerung an Nelly Sachs. In: Die Drei 2000; 2: 7 – 16
2. «Spatenstiche des Willens tun». Gerhard Kienle und die Gründung der Universität Witten-Herdecke. Teil 1 und 2. In: Das Goetheanum 2001; 9: 149 – 154 und 10: 177 – 180
3. Johannes Müller im 19. Jahrhundert. Schicksal von Leben und Werk. In: Tycho de Brahe – Jahrbuch für Goetheanismus 2001: 68 – 108
4. «Weil doch unaufhaltsam die Dinge weitergehen und gar kein Rückgrat mehr da ist ...». Ein Brief Ita Wegmans an Fried Geuter vom 9.7.1933, den Nationalsozialismus, England und die Zukunft der anthroposophischen Bewegung betreffend. In: Der Europäer 2006; 12: 3 – 5
5. Zeugenschaft. Paul Celan, Nelly Sachs und die «unverlorene Sprache». In: Das Goetheanum 2008; 50: 5 – 6
6. Individuelles Totengedenken. Konzentrationslager Auschwitz. In: Das Goetheanum 2008; 47: 6
7. Emanuel Zeylmans van Emmichoven †. Der Biograph Ita Wegmans. In: Das Goetheanum. Nachrichtenblatt 2008; 42: 1 – 4
8. Friedrich Hölderlin. Schreiben für die Zukunft. In: a tempo 06, 2009
9. Der aufrechte Mensch. Der polnische Historiker Krzysztof Antonczyk. In: Das Goetheanum 2009; 14: 7 – 9

Erde des Ost, von dem aus²
der Kosmos gelesen wird;
Es wird „gefañtelt“ /u, dass
der Weltall fañtelt.

Chr. mit dem „Tf“ /eit dem
Myth. Gely. - vorher „Tf“ ein
weisen außer den „drei Welten“

3.6

Anthroposophical Christology

Anthroposophical Christology is a vital part of Rudolf Steiner's spiritual scientific research. It formed – explicitly or implicitly – the foundation of many of his contributions on specialist subjects. The studies we have produced and published on this theme explore Rudolf Steiner's references to the gospels, including his work on the "Fifth Gospel." They document Steiner's view and interpretation of the Lord's Prayer, explore the relevance of the "Oberufer Christmas Plays," which he valued so highly and saved from oblivion, and honor his historical as well as topical deliberations on Epiphany. We have done work on the place of the Dornach Christ Statue in Rudolf Steiner's work and life and on Christology as the key motif in his approach to labor and the social question. With Sergei O. Prokofieff, we have held conferences on this theme and published monographs exploring the Christological impulse at crucial stages in the evolution of anthroposophy such as the writing of the "Philosophy of Freedom" and "Occult Science," the building of the first Goetheanum and the Christmas Conference.

There are plans for a great number of other works, among them the documentation of Rudolf Steiner's relationship with the Christian Community as a "movement for religious renewal." This new departure with its corresponding sacraments was only possible thanks to Rudolf Steiner's resolute support and help. Looking back over his life, he referred to the entire process with profound gratitude: "What I experienced with these theologians in September 1922, in the small room in the South wing, where the fire was later first discovered, I count among the most precious moments of my life. A group of nobly enthusiastic people was able to step onto the path that leads spirit-knowledge to religious experience."



Hans Memling: central panel of the altarpiece at the Hospital of St. John in Bruges, Belgium. Ita Wegman had a reproduction of this altarpiece in her consultation room in the Arlesheim Clinic (above her desk).

Publications

1. Rudolf Steiner und die Vorträge über das Fünfte Evangelium. Eine Studie. Dornach 2005, ²2010
2. Die Kultur der Selbstlosigkeit. Rudolf Steiner, das Fünfte Evangelium und das Zeitalter der Extreme. Dornach 2006, ³2010
3. Die Arbeit des Einzelnen und der Geist der Gemeinschaft. Rudolf Steiner und das «Soziale Hauptgesetz». Dornach 2007, ²2012
4. Die Gestalt Christi. Rudolf Steiner und die geistige Intention des zentralen Goetheanum-Kunstwerkes. Arlesheim 2008, ²2009
5. «Wie eine Art Gottesdienst». Rudolf Steiner, die Oberuferer Spiele und das Weihnachtsfest. Stuttgart 2008
6. Das Ereignis der Jordantaufer. Epiphanias im Urchristentum und in der Anthroposophie Rudolf Steiners. Stuttgart 2008
7. Christus und die Jünger. Vom Schicksal der inneren Gemeinschaft. Arlesheim 2009
8. Das Vaterunser in der Darstellung Rudolf Steiners. Stuttgart 2009
9. Die Wiederkunft des Christus im Ätherischen. Zum Fünften Evangelium. Arlesheim 2009, ²2010 (gemeinsam mit Sergej O. Prokofieff)
10. Das erste Goetheanum und seine christologischen Grundlagen. Arlesheim 2009 (gemeinsam mit Sergej O. Prokofieff)
11. Michael und Christus. Studien zur Anthroposophie Rudolf Steiners. Arlesheim 2010
12. Die Christologie des Buches «Geheimwissenschaft im Umriss». Arlesheim 2010 (gemeinsam mit Sergej O. Prokofieff)
13. Die Weihnachtstagung und die Begründung der neuen Mysterien. Arlesheim 2011 (gemeinsam mit Sergej O. Prokofieff)

Articles in edited volumes and other papers

1. Rudolf Steiner und die neuen christlichen Mysterien. Zu Sergej O. Prokofieff: Die Grundsteinmeditation. In: Das Goetheanum. Nachrichtenblatt 2004; 31 – 32
2. Zwischen Ostern und Pfingsten – das Fünfte Evangelium heute. In: Anthroposophie weltweit, Mitteilungen Deutschland 2009; 4: 13 – 14
3. Im Zentrum der Anthroposophie. Rudolf Steiner und die Vorträge aus dem «Fünften Evangelium». In: Das Goetheanum 2009; 15/16: 6 – 8
4. Dem Auftrag treu bleiben. Zu Sergej O. Prokofieff: Das Erscheinen des Christus im Ätherischen. In: Das Goetheanum 2011; 27: 16 – 17



Goetheanum, Freie Hochschule für Geisteswissenschaft.

Sekretariat: Dornach 6. Basel, Schweiz. Telefon: Dornach 133.
Haus Friedwart 1 Stock.

Rudolf Steiner Beruf: Dr. phil. Schriftsteller, wissenschaftlicher und künstlerischer Leiter des
Goetheanums Dornach
Geburtsdatum: 27. Februar 1861
Geburtsort: Kraljevec in Ungarn
Staatsangehörigkeit: Deutsch-Osterreich
Wohnort: Dornach

Ita Wegman

Beruf: Dr. med. Ärztin
Geburtsdatum: 22. Februar 1878
Geburtsort: Parakkentross - Java - Niederländisch-Indien
Staatsangehörigkeit: Niederlande
Wohnort: Arlesheim
Beruf: Schriftsteller
Geburtsdatum: 10.12.1884
Geburtsort: Murgenthal, Schweiz
Staatsangehörigkeit: Schweiz
Wohnort: Dornach.

Albert Steffen

Elisabeth Vreede

Beruf: Dr. phil.
Geburtsdatum: 16.7.1879
Geburtsort: Den Haag
Staatsangehörigkeit: Holland
Wohnort: Arlesheim.

Günther Wachsmuth

Beruf: Dr. jur. et rer. pol.
Geburtsdatum: 4.10.1893
Geburtsort: Dresden
Staatsangehörigkeit: Deutschland
Wohnort: Dornach.

Emil Grosheintz

Beruf: Dr. Zahnarzt
Geburtsdatum: 22.2.1867
Geburtsort: Basel
Staatsangehörigkeit: Schweiz
Wohnort: Dornach.

Rudolf Geering-Christ

Beruf: Buchhändler
Geburtsdatum: 3.9.1871
Geburtsort: Basel
Staatsangehörigkeit: Schweiz
Wohnort: Basel

Rudolf Steiner's co-workers

The biographical studies of Rudolf Steiner's pupils and co-workers focus either on individuals or on particular subjects. They include almost all members of the Executive Council as appointed by Rudolf Steiner (who were at the same time leaders of the School's individual faculties or sections), as well as other spiritually advanced individuals such as Michael Bauer, Christian Morgenstern, Willem Zeylmans van Emmichoven or Edith Maryon. Some of them died prematurely or they became victims of the destructive tendencies outside or within the Anthroposophical Society. The life stories of Karl König and Maria Krehbiel-Darmstädter were particularly tragic, since they were, as Jews, persecuted by the Nazi Regime and died under difficult circumstances, abroad and in Auschwitz respectively. The example of Karl Schubert, on the other hand, shows how the personal relationship with Rudolf Steiner continued to carry the anthroposophical work in curative education in Stuttgart even during the Fascist oppression.

All the biographical portrayals seek to bring to light the inner truth of the individual, the best part of their being that was inspired by the encounter with Rudolf Steiner, an encounter that decisively influenced their further work and life: "He did not use others – he helped them to realize the best potential that lived in them." (Maria Röschl-Lehrs) These biographical studies are therefore also a contribution to the anthroposophical movement or to the spirit-community that continues to exist despite all conflicts. This community brings together and relies on individuals who each have their gifts and tasks but who complement each other. – We will therefore continue this series with studies on Friedrich Rittelmeyer, Assia Turgeniev, Andrei Belyi, Lilly Kolisko and Guenther Wachsmuth among others.

Publications

1. «Ich bin für Fortschreiten». Ita Wegman und die Medizinische Sektion. Dornach 2002, ²2004
2. Die letzten drei Jahre. Ita Wegman in Ascona. 1940 – 43. Dornach 2004
3. Geistiger Widerstand und Überwindung. Ita Wegman 1933 – 35. Dornach 2005
4. Ita Wegman und Arlesheim. Dornach 2006
5. Karl König und die Anthroposophie. Zur Spiritualität eines esoterischen Christen im 20. Jahrhundert. Dornach 2006
6. Edith Maryon. Rudolf Steiner und die Dornacher Christus-Plastik. Dornach 2006
7. Marie Steiner-von Sivers. Aufbau und Zukunft des Werkes von Rudolf Steiner. Dornach 2006
8. Michael Bauer. Ein esoterischer Schüler Rudolf Steiners. Dornach 2006
9. «Ich bleibe bei Ihnen.» Rudolf Steiner und Ita Wegman. München, Pfingsten 1907. Dornach, 1923 – 1925. Stuttgart 2007
10. Liane Collot d'Herbois und Ita Wegman. Dornach 2008
11. Christian Morgenstern. Sein Weg mit Rudolf Steiner. Stuttgart 2008
12. Elisabeth Vreede. 1879 – 1943. Arlesheim 2009
13. Willem Zeylmans van Emmichoven. Anthroposophie und Anthroposophische Gesellschaft im 20. Jahrhundert. Arlesheim 2009
14. (Hg.): Ita Wegman. Erinnerung an Rudolf Steiner. Arlesheim 2009
15. Albert Steffen. Begegnung mit Rudolf Steiner. Dornach 2009
16. Zum Schicksal Elisabeth Vreedes. Plinius der Ältere – Jakob von Molay. Eine Studie. Arlesheim 2010
17. Maria Krehbiel-Darmstädter. Von Gurs nach Auschwitz 1940 – 1943. Arlesheim 2010
18. Karl Schuberts Beziehung zu Rudolf Steiner. Arlesheim 2011

Articles in edited volumes and other papers

1. Christian Morgenstern und Rudolf Steiner. I. 1909: Die Begegnung. In: Das Goetheanum 2000; 13: 275 – 277
2. Christian Morgenstern und Rudolf Steiner. II. 1910 – 1914: «Wir fanden einen Pfad». In: Das Goetheanum 2000; 14: 294 – 298
3. «Zu tun, was mein Schicksal ist». Edith Maryons Zusammenarbeit mit Rudolf Steiner. In: Stil 2001; 2: 3 – 9
4. «... solange es «Tag» ist». Zu Ellen Huidekoper: In silberner Finsternis. Eduard Lenz. In: Das Goetheanum 2003; 27: 14 – 15
5. «Ein Fundamental-Gefühl von Mensch-Sein ergriff die Seele». Zu: Hans Jürgen Hanke: Karl Schubert. In: Das Goetheanum 2005; 3: 14 – 15
6. Ludwig Noll. In: Der Merkurstab 2005; 1: 28 – 31
7. Ita Wegman soziale Wirksamkeit im 20. Jahrhundert. In: Seelenpflege in Heilpädagogik und Sozialtherapie 2005; 4: 67 – 68
8. Notizie dall'Ita Wegman Archiv di Arlesheim. Antroposofia 2005; 5: 78 – 87
9. Michael Bauers Beziehung zu Rudolf Steiner. In: Das Goetheanum. Nachrichtenblatt. 2006; 16/17: 1 – 5
10. Das soziale Wirken Ita Wegmans im 20. Jahrhundert. In: edition freie rede. Borcheln 2006
11. Andacht zum Kleinen. Organisation und Hauswirtschaft bei Ita Wegman. In: Tagungshandbuch zur Putzfachtagung 2006. Hg. Sozialwissenschaftliche Sektion am Goetheanum. Dornach 2006, S. 45 – 58.
12. Erinnerung an Friedrich Rittelmeyer. Zum 70. Todestag am 23. März 2008. In: Das Goetheanum. Nachrichtenblatt 2008; 12/13
13. «She was a Michael inspired being». Ita Wegman und der Anbruch des Michael-Zeitalters. In: Der Europäer 2008; 9/10: 20 – 27
14. Ita Wegman und München, 1907. In: Anthroposophie wird Kunst. Der Münchner Kongress 1907 und die Gegenwart. München 2008, S. 222 – 240.
15. Lebenseinweihung. Zu: Friedwart Husemann/Werner Prieuer: Friedrich Husemann, eine Biographie. In: Das Goetheanum. Nachrichtenblatt; 2009; 26
16. «Sie sehen den Äther». Zum 33. Todestag von Lilly Kolisko. In: Das Goetheanum 2009; 49
17. «Der im Schmerz sich Erhaltende schaut die siegende Erkenntnis». Elisabeth Vreedes Tod vor 66 Jahren. In: Das Goetheanum 2009; 50
18. Zum Schicksal Karl Königs. In: Gemeinschaftsbildung im Lichte Michaels. Hg. Richard Steel. Dornach 2010, S. 61 – 75.
19. Christus-Liebe in den Zeiten der Verfolgung. Maria Krehbiel-Darmstädter (1892 – 1943). In: Die Christengemeinschaft 2010; 11: 576 – 581

PETER HEUSSER / PETER SELG

DAS LEIB-SEELE-PROBLEM



*Zur Entwicklung
eines geistgemäßen
Menschenbildes
in der Medizin
des 20. Jahrhunderts*

VERLAG DES
ITA WEGMAN
INSTITUTS

4.

Teaching tasks

The director of the Ita Wegman Institute holds a chair in Medical Anthropology and Ethics at Alanus University of Arts and Social Sciences near Bonn, Germany. He also lectures at Witten-Herdecke University both on the part-time Study Program for Anthroposophic Medicine (program directors are Drs Friedrich Edelhäuser, Diethard Tauschel, Christian Scheffer) and in the Faculty of Medical Theory, Integrative and Anthroposophic Medicine at Witten-Herdecke University, Germany (chair holder: Prof. Peter Heusser, MD)

The lectures and seminars at Alanus explore basic categories of medical thinking as well as different anthropological concepts of health, illness and healing including aspects of salutogenesis and resilience research. As part of the syllabus, the life's work of 20th century physicians, philosophers and psychologists such as Viktor von Weizsäcker, Max Scheler, Hellmuth Plessner, Maurice Merleau-Ponty, Erwin Strauß or Wolfgang Blankenburg finds appreciation. These scientists pioneered a phenomenologically inspired human physiology and human medicine. In focusing on medical anthropology they prepared the ground for an extension of medicine through spiritual science as proposed by Rudolf Steiner in "Riddles of the Soul" (1917).

The seminars at Witten-Herdecke University explore Rudolf Steiner's academic courses for medical students and young doctors, the anthroposophical concept of illness and therapy and the spiritual foundations of Witten-Herdecke anthroposophical hospital and university. The lectures in medical ethics investigate the thinking paradigms of National Socialism and, particularly, the involvement of physicians with Nazi selection and extermination policies. It is still not known widely enough that Rudolf Steiner and Ita Wegman recognized the potentially disastrous tendencies of modern medicine at an early stage. In various lectures and writings Rudolf Steiner

Publication of two lectures at Witten-Herdecke University (2011). Peter Heusser: "The scientific theory of anthroposophic medicine and the body-soul-problem."/ Peter Selg: "The spiritual dimension of the human being? The development of medical anthropology in the twentieth century"

foresaw the great danger of reducing medicine to a body-manipulating technology. He decisively advocated the spiritual-scientific extension of the reductionist approach of university-taught medicine, warning at an early stage against its disastrous union with the prevailing racist and eugenic thinking and the ideas of euthanasia. Up until her death in 1943, Ita Wegman, as a practicing physician and as Rudolf Steiner's long-time co-worker, tried to work against the tendencies toward manipulation, selection and euthanasia in medicine and curative education. She did all she could to strengthen the staying power of the anthroposophical therapy and curative education centers and her efforts proved ultimately successful. Rudolf Steiner's medical intentions led eventually, in 1983, to the founding of an independent university in Germany by Gerhard Kienle. It is important to see these intentions within their general social, socio-critical and scientific context and not just as strands of an alternative or complementary medical movement. Kienle closely followed Rudolf Steiner's ideas in that he advocated a free spiritual life and the corresponding academic institutions to foster it. Such an independent university, or medical school, must deduce its basic categories of health, illness and healing from anthropology, that is, from the human being, and not under the pressure of public interests or economic and technological targets. "The progress or decline of medicine will be determined by the crucial global question of how knowledge – also the knowledge of the human being – will be acquired in medicine and in the social sphere." (Gerhard Kienle)

Over and above that the Ita Wegman Institute provides frequent public lectures and seminars. Their main aim is to demonstrate, on the basis of our research, how important Rudolf Steiner's life work is and to represent him and his work within the history of culture and ideas, also in critical response to the frequent derogatory polemics and intentional misrepresentation. Many of these lectures and seminars are held in anthroposophical institutions (Waldorf schools, anthroposophical hospitals, curative education and social therapy centers etc.) as a contribution to identity-building and quality enhancement, in order to strengthen the connection of those who work there with the inner substance that every anthroposophical institution is based on but that has often been marginalized and is in need of renewal and innovation.

The activities of the Ita Wegman Institute within the Anthroposophical Society as such are guided by the same intentions: in 1923 Rudolf Steiner was emphatic about the importance of the Society and the responsibility it carries for the future of anthroposophical spiritual science *and* for the future of the anthroposophical institutions. His words are as valid today as they were then. In this context, the Ita

Wegman Institute offers contributions at general anthroposophical as well as specialist conferences at the Goetheanum and at other centers of anthroposophical study in various countries.

Hear (fol 16)

Visc. alb. plv. 100,0
werden mit
Glycerin 10,0
Spirit. tpl. 20,0
befeuchtet & in den Perkolator
gebracht. Perkolieren mit
Spirit. tpl.
Vorlauf 80,0
Nachlauf nach Destillieren
des Alcohols eindampfen
auf 20,0
Mischen & filtrieren,
evcut. ergänzen mit
Spir. tpl. auf 100,0

Hear I = 0,001
" II = 0,003
" III = 0,005
" IV = 0,01
" V = 0,02

Lösung mit physiol. Nösl
IV & V mit Atropin 0,005
zur lokalen Anästhesie.

5.

The Archives

Work on the archives in Ita Wegman's Chalet in Arlesheim began in 2002 and was devoted, in the first instance, to her literary legacy and the legacies of her medical colleagues Hilma Walter, Madeleine van Deventer, Margarete Kirchner-Bockholt, and of Helen von Grunelius, the physician who organized Rudolf Steiner's first lecture course to medical students and young doctors and who died at an early age. In the time that followed, personal archives have been established for Willem Zeylmans van Emmichoven and Karl Schubert, who did important pioneering work in the fields of anthroposophic medicine, psychology, social therapy and curative education.

These archives are not yet complete and the relevant documents have not been fully explored. Ita Wegman's extensive legacy alone comprises more than 50,000 letters as well as notebooks, manuscripts, photographs and patient files. It will need decades to work through and penetrate all of them. They include important historical material, some of it entirely unique, on anthroposophic pharmacy, the development of anthroposophic clinics, institutes and therapies, on dietetics and nutritional physiology, patient-doctor correspondence and on a wide range of social and biographical processes that were connected with the establishment of anthroposophic medicine and curative education and with the growth of the General Anthroposophical Society worldwide. Ita Wegman's estate – the Ita Wegman Archive – has many visitors from all over the world, including the patients and co-workers of the Clinic next door. Together with the estates of Hilma Walter, Margarete Kirchner-Bockholt and Madeleine van Deventer it stands for the essential therapy-impulse that spread from Arlesheim to be implemented in many ways in medicine. This highly ethical impulse is important not only for anthroposophic medicine but for medicine in general.

The Institute's second largest archive includes copies of Karl König's literary estate (kept in one hundred lever arch files). The originals of these documents are kept in Camphill Aberdeen in Scotland. Karl König was a physician who worked with Ita Wegman. She introduced him to anthroposophical curative education in late 1927 and followed with interest his – often difficult – path that would lead to the foundation of the Camphill movement. It was in König's

KLINISCH-THERAPEUTISCHES
INSTITUT
ARLESHEIM

TELEPHON 200

TELEGRAMME:
CLINIC ARLESHEIM

POSTCHECK-KONTO BASEL V 6487
POSTCHECK-KONTO KARLSRUHE 70.104

ARLESHEIM, den 18. März 1933.

Lieber Dr. König!

Es ist jetzt von Kolisko sehr stark der Wunsch - und für Vieles ist es auch gut - in Stuttgart sich zu treffen, weil es ihm ganz unmöglich ist, an diesem Datum von Stuttgart wegzugehen. So habe ich gemeint, dass man einmal zweierlei macht, ein Teil in Stuttgart, mit denen, die da sind und ein Teil in B. Vielleicht sind Sie in Stuttgart und Strohschein in B. Michael Wilson, sowie auch seine Mutter, die eine hervorragende Tätigkeit in Birmingham hat, werden nach B. kommen. Ich habe vorgeschlagen, in Stuttgart 29. und 30. Man kann es auch erst später machen, den 5. Es ist sehr schwer, es so zu dirigieren, dass es zusammenklappt. Meine Frage ist also jetzt: ob 29. und 30. in Stuttgart, was mir und Anderen auch sehr gut passen würde, oder 4./5.? Ich bitte Sie dringlich, über diese Sache nicht zu sprechen, weil doch dieses Zusammenkommen jetzt etwas anderes geworden ist als im Dezember 1932. Ich möchte nicht viel schreiben, möchte lieber mit Ihnen mündlich manches besprechen.

Mit herzlichem Gruss

Dr. T. Wegman

destiny to establish a Christian community for curative education. A physician, scientist and anthroposophist who had not met Steiner personally, Karl König was immensely productive and innovative. He made important contributions to various fields of science and life – in dialog with anthroposophy, in the existential encounter with the wider history of culture and science, and on the basis of his own insights. He began his work after having had to flee Central Europe at the end of 1938. Almost all members of the group that escaped from Austria and went to Scotland, supported by Ita Wegman, were Jewish. In 2008 the Ita Wegman Institute started publishing Karl König's complete works in cooperation with the Karl König Archive in Scotland. The edition comprises twelve sections and was published in German and English by the publishers *Verlag Freies Geistesleben* (Stuttgart) and *Floris Books* (Edinburgh). By spring 2012 the first 20 volumes had been released; six of them were produced in Arlesheim, including two monographs that deal with Karl König's deep understanding of the being of children with special needs and the history and mission of curative education. Based on his diaries, his life's journey towards anthroposophical curative education and his relationship with Ita Wegman have been explored and documented in "Karl König's Path into Anthroposophy. Reflections from his Diaries."

While the work on the literary legacies of Madeleine van Deventer, Margarete Kirchner-Bockholt and Hilma Walter is still ongoing, the archives for Willem Zeylmans van Emmichoven and Karl Schubert have yielded first publications in the form of two monographs: *"Willem Zeylmans van Emmichoven. Anthroposophie und Anthroposophische Gesellschaft im 20. Jahrhundert"* (2009) and *"Karl Schuberts Beziehung zu Rudolf Steiner"* (2011). Further studies on and from these legacies are underway, including a description of Karl Schubert's curative teaching methods in relation to Rudolf Steiner's "Education for Special Needs" and a publication on Willem Zeylmans van Emmichoven's special fields of research.

It is without doubt Ita Wegman's comprehensive legacy that has formed the spiritual and social center of the archival activities in Arlesheim over the last decade. The organization and assessment of the records were complex and diverse tasks. At first the general correspondence needed reading as did the letters Ita Wegman exchanged with her medical colleagues, with curative teachers, social therapists and patients. The work has also covered the topics Rudolf Steiner addressed in his lectures to young doctors and medical students as well as his cooperation with Ita Wegman on the book "Extending Practical Medicine" (1923-1925). Records relating to the development of

1925 - 1940

25

15

Wieder ist ein Jahr vergangen
und sind wir in das 16^{te}
Todesjahr R. Steiners' Länge
treten.

in diesem Tage
So sind wir mit einander
versammelt und ^{dergestalt} was wir
in diesem Momente denken,
fühlen und wollen hat
eine Realität den Geiste
R. Steiners gegenüber.

Über der ganzen Welt ver-
breitet werden Menschen
da sein, die sich ^{auf diesen}
Tage mit R. Steiners ^{mit} befehen
mit seinem Wesen und
wirken. Individuell werden
die Erlebnisse, die jeder
einzeln mit ihm gehabt
hat! Aber einen bestimmten
Eindrück werden sie alle
gleich gehabt haben, den

Class (Johannes Kiersch), an academic dissertation on anthroposophical curative education (Bente Edlund), research and publication on Lilly Kolisko's life's work (Soili Turunen), a documentation on the speech therapy of Martha Hemsoth (Dietrich von Bonin), the biography of Karl Schubert (Hans-Jürgen Hanke) and the vast complex of the associative economic enterprises "Der Kommende Tag" and "Futurum AG" that were founded in Rudolf Steiner's lifetime (Alexander Lüscher). Receiving these researchers and supporting them in their studies has been a particular pleasure for our archivist Gunhild Pörksen and is a service the Ita Wegman Institute provides as part of its social responsibilities.

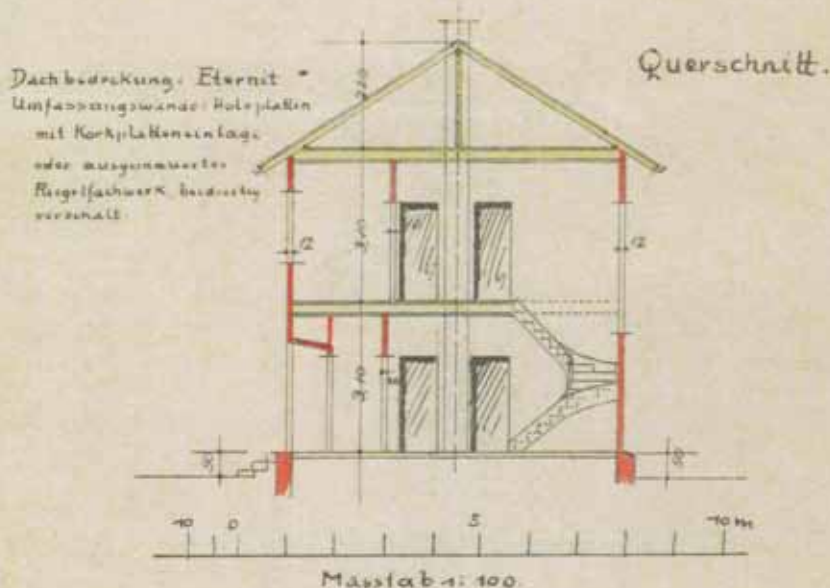


Ita Wegman, entering her Chalet; September 29, 1926

Klinisch-therapeutisches Institut Arlesheim.
Plan zum Neubau einer Wohnbaracke.



Aufriss.



Querschnitt.

Arlesheim, den 15. Juli 1924.

Der Bauherr:

Dr. Rudolf Heiner

Dr. J. Liegmann

als Vorsitzender u. Schriftführer
der Antroposophischen Gesellschaft.

Dornach, den 15. Juli 1924.

Gefertigt:

f. Baubetrieb des Goetheanum
DORNACH (Solothurn)

Ernst Aisenberg.

6.

The “Chalet”

The Ita Wegman Institute for Basic Research into Anthroposophy began its activities by setting up the Ita Wegman Archive in Ita Wegman’s chalet in the grounds of the Arlesheim Clinic. Rudolf Steiner had this wooden house built for Ita Wegman in the summer of 1924. Here, where she lived and where she died on March 4, 1943, the work of the Institute unfolded. Without Dr Wegman’s chalet our Institute would not exist. Right from when we started we felt that the special atmosphere of this place is inseparably intertwined with our intentions. We would therefore like to give a brief history of the building:

Ita Wegman and her co-workers lived and worked in constrained circumstances in the early 1920s. The (small) hospital, which had started in 1921, had only a few rooms for patients and almost no facilities for physicians and nurses. For many years Ita Wegman slept on a couch in her consultation room. In the summer of 1923 – half a year after the fire on the Dornach hill – she wrote a letter to her wealthy Dutch friend and sponsor Susanne Bouricius, describing how gratifying it was that the anthroposophical movement was growing and that there were plans to rebuild the Goetheanum. She also wrote about her “concern” (asking for help): “It is that there is not enough room for my co-workers. No-one has a little room to go to for resting, and I need to urgently find some kind of a solution; the best thing would be if I had a little chalet built in the garden with places to sleep for my people.” This “chalet” could not be built immediately, but a year later, in July 1924, Rudolf Steiner insisted that a house be built next to the Clinic in Arlesheim (funded by the Goetheanum) for Ita Wegman, his co-worker and leader of the medical section. Looking back, Ita Wegman would later write in a letter to Madeleine van Deventer that Steiner had emphasized that the house would have to “be transplanted to the Goetheanum once the possibility presented itself for a new clinic on the Dornach Hill.” Rudolf Steiner therefore arranged for a (potentially) mobile wooden building to be constructed in a simple style, and he produced sketches that were used as the basis for a small clay model. Ita Wegman, who was at first reluctant about Rudolf Steiner’s building plans, grew gradually more enthusiastic. After seeing the model at the Goetheanum site office she asked for a small verandah to be added and Rudolf Steiner prepared a

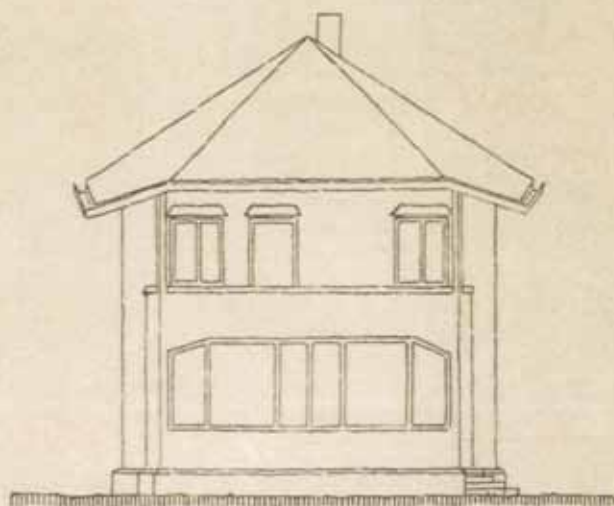
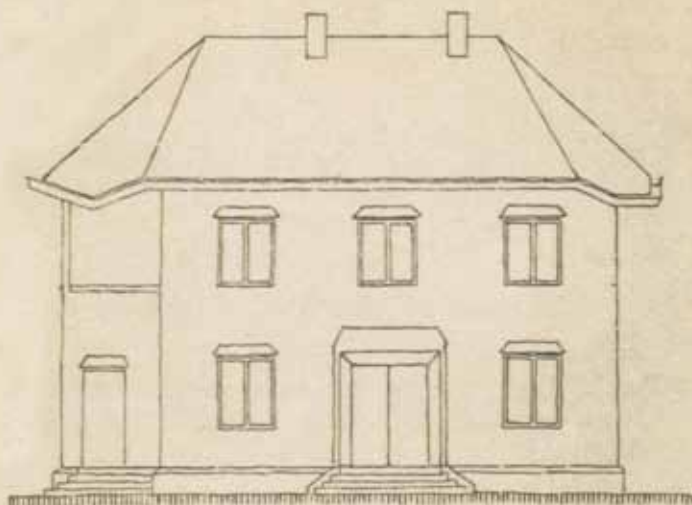


new sketch. The second model was made by the architect Albert von Baravalle, but Rudolf Steiner added the shape of the cornices (the motif above the verandah).

The first planning application for the house (in its simple form *without* a verandah) is dated July 15, 1924, while the second (with verandah and changes to the roof slopes on the short side of the building) is probably from early August. At that time the wooden frame was already being erected in the garden of the Clinic, the necessary preparatory work at the Goetheanum Carpentry having been completed. The whole process was surprisingly quick. In the night of August 9, 1924 (three weeks after the first planning application) Rudolf Steiner set off for England on what was to be his last journey abroad. Shortly before that, Ingeborg Goyert, then eleven years old and a patient in Ita Wegman's clinic, where she was treated for poliomyelitis, wrote: "For hours I watched the exciting building work from the small balcony of my room. Rudolf Steiner often inspected the construction site, clambering on the scaffolding with Dr Wegman to get to the first floor. ..." – On August 6, three days before Rudolf Steiner's departure, Ita Wegman's co-worker Mien Viehoff wrote in a letter to a Dutch friend: "They are now building the house in the garden and we hope it will be finished by September. It will be a charming house with 8 beautiful rooms, bathroom and a verandah, so that we are all terribly excited because it will be such a relief for the present house." Ita Wegman, who was travelling with Rudolf Steiner (and Marie Steiner-von Sivers, Elisabeth Vreede and Guenther Wachsmuth) to England, pointed out in a letter: "The Clinic has a little chalet now where I will live and where there will be room for a few patients." Ita Wegman obviously planned from the beginning that the chalet would not only be for her or her colleagues and nurses, but also for patients.

Ita Wegman's colleagues kept her posted about the progress of the building work during her absence. "The structure of the little house is already standing up to the top floor," Hilma Walter wrote to Torquay on August 14, 1924. If there were any questions Ita Wegman was contacted by letter, wire or telephone. Mien Viehoff sent photos of the house to London and Ita Wegman wrote back: "It looks nice. I hope it will be ready. I can't make up my mind from a distance whether we should order "duvets" or "quilts." For the beds that will disappear during the day and only come out in the night duvets will be more useful, for the permanent beds quilts are nicer." (August 24) In a letter to her colleague Margarete Bockholt, Ita Wegman wrote on the same

Klinisch-therapeutisches Institut Arlesheim.
Korrekturplan



Maßstab 1:100

Arlesheim, am August 1924

Der Bauherr:

*Dr. Paul J. Schiller
 Dr. J. J. J. J.*

*als Vorsitzender u. Schriftführer
 der anthroposophischen Gesellschaft.*

Dornach am August 1924

Gefertigt:

*Baubetrieb des Goetheanum
 DORNACH (Salzhorn)*

E. Aisepreis.

day: "Let them install the running water, the toilet too, I think that will be necessary. I wonder if it will all be ready?"

It was all "ready" even if the work was completed in a great hurry and not all details could be carried out in the way originally planned by Rudolf Steiner. The intended carving of the cornice was abandoned in the end and it was lined with metal sheeting instead. When Ita Wegman and Rudolf Steiner returned in the first week of September 1924, the house was not only ready – after only seven weeks – it was also fully furnished, and inhabited by physicians, nurses and patients. "We have finally built the long-awaited chalet in the garden; it was done in seven weeks and we have already admitted six patients," Ita Wegman wrote in a letter of September 19.

At the same time Rudolf Steiner was running five parallel lecture courses in the Goetheanum Carpentry: for physicians and priests, speech artists and actors, Goetheanum workers and the members of the Anthroposophical Society. Although it is not known whether Ita Wegman actually moved into the chalet in September, it is likely that she did. She took part in all the events at the Goetheanum and cared for Rudolf Steiner whose waning strength gave cause for concern. On October 1, 1924 Rudolf Steiner took to his bed in his studio at the Goetheanum and Ita Wegman moved there to treat and nurse him.

She did not return to the chalet in Arlesheim until half a year later, after Rudolf Steiner's death on March 30, 1925, and lived there from then on, during the difficult weeks, months and years that followed the passing on of the spiritual teacher. It was a busy time, with important activities being carried out in support of anthroposophic medicine and the anthroposophical movement in the world, but it was also a time of struggle and pain. Ita Wegman traveled much and was away for half of the year, but she always returned to her rooms in the chalet. There she meditated and prepared her esoteric lessons and there she wrote and dictated letters and essays and received visitors.



Ita Wegman lived on the first floor in two south-west facing rooms and she used the lower verandah. The entire complex serves today as the Ita Wegman Archive and is open to the public. Her literary estate was returned there ten years ago. During Ita Wegman's lifetime the rooms to the right of the entrance hall were used as a tea kitchen and a doctors' library. On the second floor were the rooms of the nurses and of the (female) physicians: Margarete Bockholt, Ilse Knauer and Hilma Walter



lived there temporarily. Among the close friends and colleagues who were also occasionally put up in the chalet were Willem Zeylmans van Emmichoven, Prince Georg Moritz of Saxony-Altenburg, D.N. Dunlop and Susanne Bouricius. In September 1925 she became concerned about the health of Albert Steffen, her colleague on the Executive Council, and although her relationship with him had not been an easy one, she invited him to come and take a rest in the chalet. "Is it not possible for you to take a few days off? I would gladly invite you to be treated by me and to join us in the chalet that the Doctor himself designed and that lies next to the Clinic. You can be for yourself, bring your work and be cared for at the same time and receive the treatment you need. Nobody needs to know about it, to keep visitors away. We'll say that you are on holiday. I would be so happy if you could be persuaded to do something for yourself. I am greatly concerned, dear Mister Steffen, just like you. What would we do if you got really ill?" Over the years that followed Ita Wegman worked with various groups of medical students in the chalet on Rudolf Steiner's courses. Once, when she was unable to attend a meeting, she trustfully invited the group to use her private rooms in her absence. One member of that group (Beate Rust) never forgot the large reproduction of Rublev's "Icon of the Trinity" that hung in her rooms.

While the chalet was being built Ita Wegman had asked for the verandah to be glazed, also on the upper floor, and in the 1930s she commissioned a partial underground level to be added to the building. After her exclusion from the Executive Council of the General Anthroposophical Society, her subsequent life-threatening illness and her convalescence trip to Palestine she attempted a new beginning in Arlesheim in 1935. She moved to the upper floor because she wanted more light, as she wrote on her way back from Palestine to Madeleine van Deventer who was preparing the rooms. There Dr Ita Wegman died in the morning of March 4, 1943. Three years earlier, in May 1940, just before her removal to Ticino (to the Casa Andrea Cristoforo) she had written in her last will and testament: "The chalet should be turned into a library and rooms for the doctors, at least the rooms I lived in, so that a memory of me is kept there."



The memory of Ita Wegman and Rudolf Steiner lived on in the Chalet after 1943. The co-workers and interns who were allowed to live there sensed the special atmosphere. "The place where a good person enters is



consecrated." Els Eichler once wrote, citing Goethe. She had worked as a young nurse under Ita Wegman in Arlesheim and felt deeply connected with her and with the chalet. Margarete Kirchner-Bockholt lived for some time in Ita Wegman's former rooms on the second floor. She preserved and categorized Ita Wegman's literary estate, including all the esoteric writings Rudolf Steiner had given her. Margarete Kirchner-Bockholt invited the curative teacher Margarethe Kübel to help her with this task. In 1959 Margarethe Kübel and her husband, Peter Kübel, arrived at the Clinic from Eckwälden, a center for curative education in Germany. Later, after Margarete Kirchner-Bockholt had been appointed a member of the Executive Council at the Goetheanum, a small study group continued to work in the chalet on the mantras and esoteric texts that Rudolf Steiner had given to Ita Wegman. After the death of his wife, Erich Kirchner published the results of these studies in a book with the title *"Die Menschheitsaufgabe Rudolf Steiners und Ita Wegmans."* (1976)

In 1978, Margarethe and Peter Kübel moved into the chalet after it had stood vacant for some time. When 24 years later, in 2002, Ita Wegman's entire literary legacy was returned to the chalet from Basel University and the Ita Wegman Archive and Institute took up their work, Mrs Kübel was still living on the top floor. Peter Kübel had died in the Clinic six months previously. To us, Mrs Kübel seemed like the guardian of this house and of its growing treasures. She was delighted with the budding initiative that brought new life to the rooms where it had become all too quiet. For eight years she accompanied everything that happened with interest and openness, authority and earnestness, but also with a great sense of humor. She once more experienced the profound spirituality of Christmas in the Clinic before passing into the spiritual world on February 10, 2010, just before her 85th birthday. She had been born on February 27, 1925, Rudolf Steiner's last birthday.

Margarethe Kübel's death was a crucial moment in the life of the Institute in Ita Wegman's chalet and in the spiritual work that she had embraced so wholeheartedly. It was her wish that, after her death, the rooms she had occupied be made available to the Institute and its activities. Her wish has been fulfilled. The upper floor with the room where Ita Wegman's death mask is kept, was fully refurbished in the summer of 2011. The room is still used by the physicians of the clinic for their anthroposophical work, but it is shown to the guests who come from all over the world to visit the Institute. The glazed verandah houses the complete lectures and writings of Rudolf Steiner. In one of

the rooms where Mrs Kübel used to live the literary legacies of Karl Schubert, Hilma Walter, Margarete Kirchner-Bockholt, Madeleine van Deventer and Willem Zeylmans are now kept. The blackboard with the drawings from Lecture 8 of the Curative Education Course, once thought to be lost, and documents from Karl König's estate, found a worthy home on this floor.

On Ita Wegman's birthday, February 22, the children from the *Sonnenhof* used to come to the chalet to sing to her, bringing with them the first spring flowers. This "consecrated place" still retains the same atmosphere of light, warmth, simplicity, joy, life and devotion to what is essential.



Rudolf Steiner: "Greetings from the studio" for Ita Wegman (a stem with a leaf or blossom was originally inserted in the paper)

Auf Geisteshöhen,
An Abgründszändern
In uralten Zeiten
Schicksalswende
Gefunden,
Schmiedet Notwendigkeit
Sich nie zu verlieren.

M. lieben Myfa - 13. Januar 1924
Rudolf Steiner

Rudolf Steiner: Book dedication for Ita Wegman. (Emanuel Zeylmans van Emmichoven: *Die Erkräftung des Herzens*, p. 230)

7.

Ita Wegman Publishing

Ita Wegman Publishing (*Ita Wegman Verlag*) was founded four years ago, at Easter 2008 and has since released 36 books, thirty of which were produced by the Institute. The rest are by authors who feel committed to the Institute's aims and objectives and to the task of conducting basic research into the work of Rudolf Steiner. We were particularly pleased to have the opportunity of working with Sergei O. Prokofieff.

We will continue our former cooperation with the anthroposophical publishers *Verlag am Goetheanum*, *Verlag Freies Geistesleben* and *Rudolf Steiner/Pforte Verlag* who will publish work produced at the Ita Wegman Institute in the future, but on a smaller scale. The reason for setting up our own publishing firm was to create an independent organ that would enable us to publish the work of the Institute swiftly, economically and independently, and in a form that reflects the contents we present. Thanks to our collaboration with Graphic designer Walter Schneider (Stuttgart), which began in 2008, we were able to realize our goals in a very satisfactory way.

Founding our own publishing firm allowed us, moreover, to publish the manuscripts of authors whose writings are in keeping with the intentions and objectives of the Ita Wegman Institute. The books we issue are available from any high-street or mail-order book shop, directly from the Ita Wegman Institute or from Walter Schneider Graphic Design in Stuttgart. The income from our publishing activities covers the production costs and supports the work of the Institute. For a catalogue of our publications please visit www.wegmaninstitut.ch



BERND RUF

TRÜMMER UND TRAUMATA

*Anthroposophische Grundlagen
notfallpädagogischer Einsätze*

VERLAG DES ITA WEGMAN INSTITUTS

A sepia-toned portrait of Rudolf Steiner, an older man with glasses, wearing a dark suit and tie. He is looking upwards and to the left. The background is a soft, mottled brown.

Rudolf Steiner as a Spiritual Teacher

From Recollections of Those Who Knew Him

Peter Selg

8.

Translations

Anthroposophy has to become even more cosmopolitan; it must not be encapsulated by groups of people or remain restricted to individual countries. It is for all people all over the world.

Ita Wegman

In recent years we were able – thanks to the initiative of individual publishers, translators and the Friends of the Ita Wegman Institute – to bring out a number of our publications in other languages and countries. The difficulties of publishing anthroposophical literature outside the German-speaking realm are generally underestimated: costs are high and sales are limited. The books produced by the Institute, on the other hand, support the anthroposophical work in many countries where the necessary initiatives in the field of medicine and therapy, education and curative education, or in the social or general anthroposophical context, are still at the developmental stage. It is particularly important to foster the inner connection to Rudolf Steiner's original spiritual impulse, and to Rudolf Steiner himself, in these countries.

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Published in English:

1. Seeing Christ in Sickness and Healing (*Krankheit und Christus-Erkenntnis*). Floris Books, Edinburgh 2005
2. Karl König: My Task. Autobiography and Biographies. Edited by Peter Selg (*Karl König: Meine zukünftige Aufgabe. Autobiographische Aufzeichnungen und lebensgeschichtliche Zeugnisse*). Floris Books, Edinburgh 2008
3. Karl König's Path into Anthroposophy. Reflections from his Diaries (*Karl König und die Anthroposophie. Zur Spiritualität eines esoterischen Christen im 20. Jahrhundert*). Floris Books, Edinburgh 2008
4. The Therapeutic Eye. How Rudolf Steiner Observed Children (*Der therapeutische Blick. Rudolf Steiner sieht Kinder*). SteinerBooks, Great Barrington 2008
5. A Grand Metamorphosis. Contributions to the Spiritual-Scientific Anthropology and Education of Adolescents (*Eine «grandiose Metamorphose». Zur geisteswissenschaftlichen Anthropologie und Pädagogik des Jugendalters*). SteinerBooks, Great Barrington, 2008
6. Ita Wegman and Karl König. Letters and Documents (*Ita Wegman und Karl König. Eine biographische Dokumentation*). Floris Books, Edinburgh 2008
7. Karl König: The Child with Special Needs. Letters and Essays on Curative Education. Edited by Peter Selg (*Das Seelenpflege-bedürftige Kind. Vom Wesen der Heilpädagogik*). Floris Books, Edinburgh 2009
8. The Figure of Christ. Rudolf Steiner and the spiritual intention behind the Goetheanum's central work of art (*Die Gestalt Christi. Rudolf Steiner und die geistige Intention des zentralen Goetheanum-Kunstwerkes*). Temple Lodge, Forest Row 2009
9. The Agriculture Course. Koberwitz, Whitsun 1924. Rudolf Steiner and the beginnings of biodynamics (*Koberwitz. Pfingsten 1924*). Temple Lodge, Forest Row 2010
10. Rudolf Steiner as a Spiritual Teacher. From Recollections of Those Who Knew Him (*Rudolf Steiner – zur Gestalt eines geistigen Lehrers*). SteinerBooks, Great Barrington 2010
11. Rudolf Steiner and the Fifth Gospel. Insights into a New Understanding of the Christ Mystery (*Rudolf Steiner und die Vorträge über das Fünfte Evangelium*). SteinerBooks, Great Barrington 2010
12. Unbornness. Human Pre-existence and the Journey toward Birth (*Ungeborenheit. Die Präexistenz des Menschen und der Weg zur Geburt*). SteinerBooks, Great Barrington 2010
13. The Essence of Waldorf Education (*Der geistige Kern der Waldorfschule*). SteinerBooks, Great Barrington 2010
14. The Path of the Soul after Death. The Community of the Living and the Dead as Witnesses by Rudolf Steiner in His Eulogies and Funeral Addresses (*Rudolf Steiners Toten-Gedenken*). SteinerBooks, Great Barrington 2011
15. Rudolf Steiner's Intentions for the Anthroposophical Society. The Execu-

- tive Council, the School for Spiritual Science, and the Sections (*Der Vorstand, die Sektionen und die Gesellschaft. Welche Hochschule wollte Rudolf Steiner?*). SteinerBooks, Great Barrington 2011
16. Rudolf Steiner and the Fundamental Social Law. The Work of the Individual and the Spirit of Community (*Die Arbeit des Einzelnen und der Geist der Gemeinschaft. Rudolf Steiner und das «Soziale Hauptgesetz»*). SteinerBooks, Great Barrington 2012
 17. I am Different from You. How Children Experience Themselves and the World in the Middle of Childhood (*«Ich bin anders als Du». Vom Selbst- und Welterleben des Kindes in der Mitte der Kindheit*). SteinerBooks, Great Barrington 2012
 18. Christ and the Disciples. The Destiny of an Inner Community (*Christus und die Jünger. Vom Schicksal der inneren Gemeinschaft*). SteinerBooks, Great Barrington 2012
 19. The Creative Power of Anthroposophical Christology SteinerBooks, Great Barrington 2012 (together with Sergej O. Prokofieff)
 20. Rudolf Steiner and Christian Rosenkreutz (*Rudolf Steiner und Christian Rosenkreutz*). SteinerBooks, Great Barrington 2012
 21. The Mystery of the Heart. Studies in Spiritual Physiology: Aristotle, Thomas Aquinas, Rudolf Steiner (*Mysterium cordis*). SteinerBooks, Great Barrington 2012

Published in French:

1. Le noyau spirituel de l'école Waldorf (*Der geistige Kern der Waldorfschule*). Éditions Triades, Laboissière en Thelle 2011
2. Innatalité. Le chemin vers la naissance (*Ungeborenheit. Die Präexistenz des Menschen und der Weg zur Geburt*). Éditions Triades, Laboissière en Thelle 2011
3. Maladie et découverte du Christ (*Krankheit und Christus-Erkenntnis. Anthroposophische Medizin als christliche Heilkunst*). Éditions Triades, Laboissière en Thelle 2012
4. Rudolf Steiner et les Conférences sur le cinquième Évangile (*Rudolf Steiner und die Vorträge über das Fünfte Evangelium*). Éditions Triades, Laboissière en Thelle 2012

Published in Italian:

1. Gli ultimi tre anni. Ita Wegman ad Ascona 1940 – 1943 (*Die letzten drei Jahre. Ita Wegman in Ascona 1940 – 43*). Aedel Edizioni, Torino 2007.
2. Resistenza spirituale e superamento. Ita Wegman 1933 – 1935 (*Geistiger Widerstand und Überwindung. Ita Wegman 1933 – 1935*). Aedel Edizioni, Torino 2011
3. Koberwitz, Pentecoste 1924. Rudolf Steiner e il corso sull'agricoltura (*Koberwitz, Pfingsten 1924. Rudolf Steiner und der Landwirtschaftliche Kurs*) Aedel Edizioni, Torino 2012

Published in Dutch:

1. De christologie van het boek «De wetenschap van de geheimen der ziel» (*Die Christologie des Buches «Die Geheimwissenschaft im Umriss»*). Uitgeverij Pentagon, Amsterdam 2011 (zusammen mit Sergej O. Prokofieff)
2. De wederkomst van Christus in het etherische. Over het Vijfde Evangelie (*Die Wiederkunft des Christus im Ätherischen. Zum Fünften Evangelium*). Uitgeverij Pentagon, Amsterdam 2011 (zusammen mit Sergej O. Prokofieff)

Published in Spanish:

1. El Trabajo del Individuo y el Espíritu de la Comunidad. Con Fundamento en la «Ley Social Fundamental» de Rudolf Steiner (*Die Arbeit des Einzelnen und der Geist der Gemeinschaft. Rudolf Steiner und das «Soziale Hauptgesetz»*). Editorial Antroposófica, Buenos Aires 2008
2. Innatalidad. La preexistencia del ser humano y el camino hacia el nacimiento (*Ungeborenheit. Die Präexistenz des Menschen und der Weg zur Geburt*). Editorial Dorothea, Buenos Aires 2011

Published in Portuguese:

1. Eu sou a favor de progredir («Ich bin für Fortschreiten»). Ita Wegman und die Medizinische Sektion). Editora Antroposófica, Sao Paulo 2005.

Published in Romanian:

1. Nenasterea. Preexistentă omenească și drumul către naștere (*Ungeborenheit. Die Präexistenz des Menschen und der Weg zur Geburt*). Univers Enciclopedic, Bukarest 2012.
2. Christos și ucenicii. Destinul unei comunități interioare (*Christus und die Jünger. Vom Schicksal der inneren Gemeinschaft*). Univers Enciclopedic, Bukarest 2012.
3. Rudolf Steiner și Evanghelia a Cincea. O nouă înțelegere a misterului christic (*Rudolf Steiner und die Vorträge über das Fünfte Evangelium*). Univers Enciclopedic, Bukarest 2012.
4. Cunoașterea lui Christos prin boala și vindecare. Medicina antroposofică, o artă creștină a vindecării (*Krankheit und Christus-Erkenntnis. Anthroposophische Medizin als christliche Heilkunst*). Univers Enciclopedic, Bukarest 2012.

Published in Czech:

1. Som za napredovanie. Ita Wegmanova, Rudolf Steiner a lekárska sekcia («Ich bin für Fortschreiten». Ita Wegman und die Medizinische Sektion). Fabula, Hranice 2007
2. Duchovní jádro waldorfské školy (*Der geistige Kern der Waldorfschule*). Vydala Asociace waldorfských škol ČR 2011

Published in Hungarian:

1. Karl König es az antropozofia. Egy huszadik századi ezoterikus keresztény szellemről (*Karl König und die Anthroposophie. Zur Spiritualität eines esoterischen Christen im 20. Jahrhundert*). Mihály napjára 2008
2. Ita Wegman: Emlékeim Rudolf Steinerről. Ed. Peter Selg (*Ita Wegman: Erinnerung an Rudolf Steiner*). Arkánium Szellemi Iskola Kiadó, 2011.

Published in Norwegian:

1. Rudolf Steiner, Kristiania, Oktober 1913. Det femte evangelium. / Rudolf Steiner und eine Zukunftskultur der Selbstlosigkeit. Vorträge Oslo Oktober 2006 (norwegisch und deutsch). Privatdruck 2010
2. Rudolf Steiner og foredragene om Det femte evangelium. In: Rudolf Steiner: Det femte evangelium. Oslo 2010

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Ita Wegman

Among the international friends and sponsors of the Ita Wegman Institute for Basic Research into Anthroposophy are private individuals, as well as institutions and foundations in various countries who are willing to support the work of the Institute spiritually as well as financially.

Founding and upkeep of an organ of the free spiritual life with no income other than what is generated by the lectures and seminars is a challenging task in the present economic climate. It relies on considerable financial donations. The Institute's outgoings include staff wages and rent, infrastructural costs and maintenance of the comprehensive library that is necessary for the research we carry out. Even the dissemination of the specialist knowledge, that illuminates the underlying history and ideas, relies on support from individuals or foundations who commit to the costs of printing (and, if necessary, translating) the works in question. The Ita Wegman Institute would not exist without the help of Dr Peter Schnell and his colleagues of the *Software AG Foundation*.

We hope that we will gain more friends and sponsors in the near future and that the Institute and its publishing branch will grow. With the increasing popularity of Rudolf Steiner's work and the worldwide success of anthroposophical initiatives and their practical application, it becomes ever more necessary to make the foundations, the underlying ideas, of anthroposophy more visible. Just continuing to carry forward traditions, forms and behaviors does not do justice to Rudolf Steiner's scientific life work; neither does the intellectual dissociation from his work that we tend to experience today even in anthroposophical circles. Rudolf Steiner's thoughts and achievements are often seen as a part of history, as context-dependent and in need of updating. At the same time these thoughts and achievements are less and less known and



understood. The study of Rudolf Steiner's work, of his work biography and development, reveals in detail the original impulse that was at work in him as well as the future potential inherent in that impulse.

Rudolf Steiner's outstanding contribution to humanity and civilization is not alone in being misjudged in academic and journalistic circles. Long periods of time often pass before innovative humanist achievements are discovered and truly understood for what they are. If we consider how there are many destructive tendencies threatening our world today and then realize how complicated it is to find access to research results that are "dispersed" over more than 300 books, we might find that a "growing understanding" for anthroposophy is indeed doubtful. With the work it has carried out over the last ten years the Ita Wegman Institute for Basic Research into Anthroposophy has made the attempt to meet the situation society finds itself in today. The breadth, in number and content, of its publications needs to be seen against this background.

We thank all our friends and sponsors for their support!

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Ita Wegman's address at the opening of the Clinic extension in 1927

There are always two aspects to the actions of people who have a spiritual orientation. There are actions that are directed outward and exoteric: they will be carried out in a way that allows people who think differently to understand them because they are not unlike the actions these people are familiar with. But within this spiritual orientation there are other actions: actions that are subject to spiritual laws.

We have to keep this in mind when we gather here today to perform an act that is of great importance to the world outside and to our movement. On this day we offer to the public a place from which our medical work shall unfold strongly, a place where those who are sick and tired in body and soul will find peace and healing.

This side of our external activities will be observed with interest by the public. It will also meet criticism. And the more brilliantly we begin the better it will be. Our first step, which is directed outward, will then be crowned with success. The more sophisticated our demeanor the more positive the echo that we will receive. The more secure the appearance of those who carry out this step, the more it will be accepted outside our movement by people who tend to have nothing but criticism and negative views when it comes to new ideas.

But what should the internal aspect of our actions be like?

As the same people who know how to present a sophisticated image to the outside, who go confidently towards others, attracting their interest through knowledge and expertise, we need to be aware of the fact that other actions are expected from us, actions that are not directed outward, but need to be born in our hearts. These actions no longer take their orientation from human beings nor are they concerned with human beings but they integrate themselves into the spiritual world.

In a very real way, we will maintain relations with others and with the world while we cultivate our communion with the gods. If we take the spiritual world seriously, if we see it as a reality, then a very different mood or disposition of soul must prevail in the moment when we turn our inner eye, our inner ear, our soul, to the revelations of the spiritual world. Reverence and modesty, a mood of receiving

rather than giving, must take the place of self-assurance and pride. This transformation must be noticeable right down to our gestures. We bow our heads as if to listen inward. Our gaze is no longer held by the brilliance of outer objects that tend to capture our interest, but turns inward; our hands fold in a gesture of expectant meditation. The soul grows still while letting go of the emotions that usually stir it. This transformation, this turning inward, is essential if we strive to hear our inner voice, the voice of conscience.

And what does the voice of conscience say when we listen inward, calmly and modestly? How does it reveal itself? When we hear this voice in our souls we are startled at first, we feel very small and too weak to bear what it says to us. The voice of conscience asks us, demands of us, relentlessly that we don't waver in our trust in the spiritual world; that we do not shrink back from our duties. The voice demands that we bear strokes of fate with courage, however severe, however incomprehensible they might be.

And if we listen even more carefully to this voice of conscience it will say, resolutely: there is too much of the personal still in you. You cannot reach the spiritual world if there is so much egoism in you: surrender your I. This demand to surrender your own I is of enormous impact.

We are aghast at first. In ordinary consciousness giving up our own self means becoming a feeble person. But soon, we hear it resound within us: Michael lives in you, you see with his eyes, you have the strength of Christ, you have the power of consecration.

The more we can obliterate our own I the lighter it will grow around us. And strongly the feeling will arise in us that our I cannot be present when the forces of Michael, the strength of the Christ, the power of consecration come to overshadow us or unite spiritually in us. All that is personal in us must be forced back; self-love must be extinguished.

When this takes place in us, we can have the image of the overcoming, bleeding serpent that is transformed into the cross and the forces of the blood turn into bright stars. Seven stars stand shining around the cross. We will feel the power of seven brilliant stars in our hearts. They radiate all around with such vigor that it will grow light within us. This is the inner experience we have to strive for. Then we will be chalices, mediators, for the deeds of the spiritual world.

We must, in the moments of consecration, sacrifice our I devotedly and humbly so that gods can live in us and penetrate our thinking, feeling and will. Then we will also receive the strength we need for our outer actions, and our I will be supported in the right way.

Our I is strengthened so that self-confidence streams through us from the head to the feet and into the tips of our fingers. The physician who does not follow this path will not be able to fulfill his task in the world.

My dear friends, we are gathered here for the festive opening of the clinic. But all the festivities planned for this opening would be meaningless, however brilliant they might be, and they would fade away and be forgotten, if those who are connected with this hospital through their work will not foster an inner esoteric life apart from their exoteric, outward directed activities.

It will therefore be significant for us that the words with which our teacher, Rudolf Steiner, once connected himself with us when he was still here in body, will be the first words spoken in consecration of this space: the words that were given at the laying of the foundation stone of the Anthroposophical Society in Dornach and that shall always live in our hearts:

Soul of Man!
Thou livest in the Limbs
Which bear thee through the world of Space
Into the ocean-being of the Spirit.
Practise Spirit-recollection
In depths of soul,
Where in the wielding
World-Creator-Life
Thine own I
Comes to being
Within the I of God.
Then in the All-World-Being of Man
Thou wilt truly *live*.

For the Father-Spirit of the Heights holds sway
In Depths of Worlds begetting Life.
Spirits of Strength!
Let this ring out from the Heights
And in the Depths be echoed,
Speaking:
From God, Mankind has Being.
The Spirits hear it in
East and West and North and South:
May human beings hear it!

Soul of Man!
Thou livest in the beat of Heart and Lung
Which leads thee through the rhythmic tides of Time
Into the feeling of thine own Soul-being.
Practise Spirit-mindfulness
In balance of the soul,
Where the surging
Deeds of the World's Becoming
Do thine own I
Unite
Unto the I of the World.
Then 'mid the weaving of the Soul of Man
Thou wilt truly *feel*.

For the Christ-Will in the encircling Round holds sway
In the Rhythms of the Worlds, blessing the Soul.
Spirits of Light!
Let this be fired from the East
And through the West be formed,
Speaking:
In Christ, Death becomes Life.
The Spirits hear it in
East and West and North and South:
May human beings hear it!

Soul of Man!
Thou livest in the resting Head
Which from the ground of the Eternal
Opens to thee the Thoughts of Worlds.
Practise Spirit-vision
In quietness of Thought,
Where the eternal aims of Gods
World-Being's Light
On thine own I
Bestow
For thy free Willing.
Then from the ground of the Spirit in Man
Thou wilt truly *think*.

For the Spirit's Universal Thoughts hold sway
In the Beings of all Worlds, craving for Light.
Spirits of Soul!
Let this be prayed in the Depths
And from the Heights be answered,
Speaking:
In the Spirit's Universal Thoughts, the Soul awakens.
The Spirits hear it in
East and West and North and South:
May human beings hear it!

At the turning-point of Time
The Spirit-Light of the World
Entered the stream of Earthly Being.
Darkness of Night
Had held its sway;
Day-radiant Light
Poured in the souls of men;
Light that gives Warmth
To simple Shepherds' Hearts,
Light that enlightens
The wise Head of Kings.

O Light Divine,
O Sun of Christ!
Warm Thou
Our Hearts,
Enlighten Thou
Our Heads,
That good may become
What from our Hearts we would found
And from our Heads direct
With single purpose.