

## *Emotion and Feeling*

BY GEORG KUHLEWIND

W e as human beings have many kinds of feeling experiences. One could distinguish two major groups: emotions and feelings. Emotions always overwhelm the consciousness, coming and going. Emotions are not experiences by which we know something. Emotions can only be brought about at will by recalling them from the past. If an emotion like anger, jealousy, hate- they are mostly negative- comes up, we can suppress it but we can't get rid of it. Feelings are rarely experienced by adults. Feelings are cognitive; that is, we get some knowledge through them about the things, beings or situations which have given rise to them.

Sympathy and antipathy belong to the realm of emotions, whereas feeling always reveals something. For example, a physician uses their feeling in diagnosing an illness, and a psychologist uses feeling in understanding the suffering of a client. In ancient times, survival was possible through strong feelings, which signaled danger or a place where food and water could be found, and which even informed them if a plant was poisonous or could be used for medicine. By these cognitive feelings, people built large structures without any calculations, made ceramics, did metallurgy, etc. In modern times, humanity has lost this kind of faculty. A remnant of this type of cognitive feeling remains in the arts.



This verse lifts us every morning to our higher Self. Such sayings are not thought out arbitrarily by any particular person, but are drawn from the Spiritual World. Much more is therefore contained in them than is ordinarily believed. And one thinks of these in the right way if one assumes that one can never fully fathom their content, but can always find more in them, the more one gives oneself up to them.

by Rudolf Steiner  
*Guidance in Esoteric Training*

There are ways to regain feeling- at the expense of emotions. The first exercise would be the "moment" exercise. We choose ten minutes a day in which to do this, for example, during a meal. Before doing something which we usually do automatically, by habit, we make a little stop and verbalize inwardly what we will do. We say to ourselves, silently, "I will pick up the spoon"- then do it. "I will put the spoon in to the soup"- then do it, and so on. The result of this exercise is that we become more awake and become the rulers of our own consciousness. Doing it daily for some weeks, we will be able to refuse emotions or allow them to enter according to our conscious will, emotions which would otherwise sweep us away. We begin to experience our emotions like we experience a storm, and the feeling we have from this experience is a cognitive feeling.

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*Poems, Artwork  
and Letters Welcome.*

If you would like to submit  
an article for publication  
please submit by:  
October 30  
for our next issue

In this issue *Jennifer Aulie* writes a commentary on a chapter of the book *Anthroposophy in Everyday Life; Overcoming Nervousness*. The article titled *Working with the Astral Body, Building a Bridge to our Humanity*, explains in more detail how Rudolf Steiner directs us to strengthen control over the astral body. Jennifer Aulie has long been interested in prison outreach work and is also a mentor in the APO program.

You will also find an article by Georg Kuhlewind, titled *Emotion and Feeling*. He distinguishes between the experiences of emotions and feelings and shows us an exercise of intent that might be helpful in our daily lives. Georg Kuhlewind has a deep interest in many practical approaches to the life of the spirit and has authored a number of books; two of which you will find on our library list, they are *From Normal to Healthy*, and *Forgiving*.

These two articles have a lot in common, each speaking to experiencing the astral body and the soul. In the end it is about learning to understand and distinguish between these different experiences and to be in charge of them for the purpose of strengthening the "I".

Richard in Huntsville, TX asked an interesting set of questions about the Eurythmy article in the previous issue of *Illuminating Anthroposophy*. In response, Ruth Tschannen, has written a follow up on that article. Lastly, there is an article by Eileen Bristol providing hints about *learning to learn*. We hope that these are helpful hints on your journey.

We are grateful for the articles in this issue and for all of your comments, writings, poetry and artwork, that so many of you have contributed to this special addition of *Illuminating Anthroposophy*. We want to thank each of you for your generous responses and wish we could have fitted in much more of your contributions. Furthermore, we are in awe of your hard work, committed study and goodwill.

*Blessings on your path,  
Kathy Serafin*

## ❧ Meditative Work ❧

*I am still working on my inner being and seem to be progressing.* I'm able to focus upon a concept for longer periods without the mind running wild. It's hard still but I continue to practice. Thank you for opening and making available these texts of knowledge and wisdom. *Sincerely, Kenneth, Monticello, FL*

*I slowly and intensely learned and applied the various exercises covered in How to Know Higher Worlds,* they were enlightening and rejuvenating to my soul. As they say in AA groups, - "It works if you work it", talking about the twelve step process. The exercises are parallel to the ones mentioned in *How to Know Higher Worlds*, if they are carried out with sincerity and steadfastness. These exercises will cause harmony in the soul which lead to knowledge of the higher worlds. I have learned a lot! *Michael, Jessup, MD*

*I found the book How to Know Higher Worlds to be enlightening.* I try to concentrate on the meditative exercise. It becomes difficult at times due to the excessive noise levels we experience in the prison environment. I will continue to master these exercises I find the exercises help eliminate some stress. *Mark, Plainfield, IN*

*I have been meditating now for about three months.* I had an experience in which it felt like something heavy was setting down on me. I felt heavy like something was trying to fit in my body with me. It's the best way I can explain the experience. If you could give me some information on what that was it would be deeply appreciated. I also have been fasting for years. And when I have a long fast, I am being taught things in the spiritual world when I am asleep. But I can't remember when I'm awake. That's the reason I started meditating. If you can give me any hints to what's going on I would love that. *Bobby, Lithia Springs, GA*

*Any insights from our readers? Some of us choose to say a prayer before beginning meditation, also before going to sleep and when one awakens in the morning. One that you may choose to say is -*

*Oh Michael  
Angel of the hosts of heaven  
Watch over me today and  
Help me with my highest spiritual interest*

*I find the meditative exercises very interesting.* And I've had some positive experience with them, Such as, when I need to recall something which I seem to have forgotten, I apply the pencil exercise to the matter and this brings into memory what I wish to recall. *Ray, Diboll, TX*

# WORKING WITH THE ASTRAL BODY: BUILDING A BRIDGE TO OUR HUMANITY

BY JENNIFER AULIE

*All of us, no matter who or where we are, spend many moments of everyday doing things that, for one reason or another, we don't really pay attention to. If we don't, or can't, connect our souls with what we have to do or think, this constantly drains our life forces.*

In Newsletter no.4, Fred Janney described a writing exercise which has two parts: what you do (the specific exercises), and how you do it (learning to take an interest in what you do). By paying attention to your handwriting and trying consciously to improve or change it, you can begin to build up your etheric or life forces. These forces are the basis for thinking and memory, as well as for physical health. What's important here is paying attention, or taking an interest, in something you do. Rudolf Steiner calls it "connecting the innermost kernel of our being" with what we do, and this is what strengthens our etheric body. To find moments each day to connect our hearts with our hands or thoughts, should give us not only a little energy boost, even improving our health, but also make it easier to concentrate our thoughts in meditation.

Fred also gave some suggestions on specific writing exercises that at the same time can help strengthen and clarify soul forces (thinking, feeling and willing). Our handwriting is a direct expression of ourselves. This is especially clear when we look at someone's signature: we get a feeling or impression of what that person is like. In fact, our society accepts a signature as a direct expression of someone's intentions, thoughts or promises - of someone's identity: we sign letters, contracts, checks, and our signatures are legally binding. Working on our handwriting can give each of us a clearer sense of who we are.

Those of you who have read Theosophy know that Rudolf Steiner mentions a kind of bridge between the etheric body and the soul: the astral body. You might also remember that the astral body is the seat of a human being's instincts, passions and sensations: those drives and appetites that are also found in animals.

Think of what it feels like to be thirsty, really thirsty, on a hot day. What do you want, more than anything? Then think of drinking a large, cold glass of water. These feelings, when we are thirsty and drink the water, come to us through the astral body. Hunger, thirst, sexual passion, survival instincts—all of this lies within the realm of the astral body. There is enormous power in the astral body, so much that we can be overwhelmed by it, and pushed into doing something that we didn't actually want to do, or held back from doing something that we did want to do. Anyone who has tried to stop smoking, drinking coffee or alcohol, taking drugs, or who has tried

to change his/her sexual behavior, or lose weight, or learn to control a quick temper has been wrestling with his/her astral body.

In *Overcoming Nervousness*, Rudolf Steiner talks about the importance of learning to control the astral body through the "I". What can this mean for us? Because the astral body gives us similarities to animals, let's look at the example of an animal, a house pet: a dog. If you have ever kept a dog, you know that they must be cared for, housebroken and trained to obey your commands. Otherwise, your house is in a mess, and you are constantly annoyed by the dog doing something it shouldn't (chewing your shoes,

running out into the street, etc.). And of course, it can get much worse: a neglected or ill-treated dog can turn on its owner, or other people, and seriously harm them. Yet if a dog is properly cared for and trained, it really does become "man's best friend", enabling the owner, and others as well, to give and receive soul warmth in a companionship that can become a real source of life energy and satisfaction for all involved.

The control of the astral body, of our passions and instincts, by the "I", allows us to feel deeper, reaching the level of experience that we're actually searching for. And, most importantly, it helps us to start doing what we, out of our thinking conscious selves, want to do. We strengthen the will by learning to control the astral body.

This is not so easy! How to start?

Rudolf Steiner gives this suggestion: "Now, there is a simple means to strengthen the will for the outer life. The means is this: to suppress wishes that are doubtless there, to not act on them, (so long as non-action is possible and not harmful). For if we examine ourselves in life, we find from morning to night countless things that we want, which it would be nice to have, but we also find many such wishes that we can forego, without harming someone else and without neglecting our own responsibilities: wishes whose satisfaction would give a certain pleasure, but which could also remain unsatisfied. If, then, one proceeds systematically, one can find among one's many wishes those of which it can be said, No, now I will not fulfill that wish. This is not to be done in the wrong way, but only with something that leads to no harm, whose fulfillment would bring nothing but comfort, happiness, pleasure. *cont. on pg 3*



*Ancient mosaic representing the astral body (the horse), being led by the ego (the man).*

If one systematically suppresses wishes of this kind, then every suppression of a kind of wish means an increase in strength of will, in the strength of the I over the astral body. And if in later life we submit ourselves to such a procedure, then we will be able to make up, in this regard, for much that education currently neglects in many ways."

What could these exercises look like?

Let's go back to the example of a glass of water on a hot day. Instead of racing to the refrigerator or the tap and gulping down a drink as soon as you are thirsty, say to yourself "I'm going to wait for 10 minutes"—and then wait before you get a drink! The urge to drink comes through the astral body, the command to wait from the "I". Every time you make the decision to wait and not take the drink, (or smoke the cigarette, etc) immediately—and hold through on this decision, you strengthen the power of the "I" over the astral body. The exercise could be even simpler, perhaps just shifting the way you sit in a chair, to make it more comfortable. Wait a few minutes before you move, or decide not to move at all. There are many, many such moments in daily life where this exercise could be carried out.

After you work with the exercise for a while, you may begin to be able to distinguish between these two parts of your being: there is the kernel of your being, your "I"; and there is the feeling of wanting to have a drink of water, for example. This is the astral body. You may begin to notice that the astral body sometimes sends important messages (i.e. you really do need to take a drink now for health reasons), and sometimes it sends messages just for the sake of sending messages (have a drink because everyone else is having one, or out of boredom, etc). How do you feel if you start to respond only to the important messages?

You may also begin to realize that our culture has built forms of this exercise into many aspects of daily life: praying before a meal, or waiting until everyone has been served before beginning to eat, for example. A hungry animal cannot wait before eating. A hungry human being can. In learning to control our passions and instincts, we acknowledge that part of ourselves, but show that we, as human beings, are more than our appetites.

What does it mean to be a human being? This exercise can help each of us to find our individual answers.

## Verse for Form Drawers

I order

The chaotic flow of will  
Through thinking's  
Light of Wisdom.

I resolve

The rigidity of dead thoughts  
Through willing's  
Warmth of Love.

So do I work

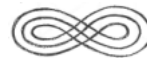
In binding and resolving  
Upon the meaning  
Of the World.

## Form Drawing, So What's Your Experience...

I finally got around to practicing a few of the loops. What I noticed was the quality of the loops; they were affected by whatever I was thinking. If my thoughts were turbulent or hurried the loops tended to be lopsided or uneven. When my thoughts were calm and controlled, the loops were smooth and fluid, almost perfect. All I can do is hope. If it is true that it is all a matter of time, and that patience is the key, then I'm going to strive as hard as I can. You know I cannot give in, to do so would be to relapse back to what I was before. Won't go there, because I have come too far on this path of inner change. *Ed, Soledad, CA*

I really do like the drawing exercises in the newsletters. I find that when I sit and do them for a period of time, a peace and calm over comes me to a point where I actually forget where I'm at. *Bruce, Atlanta, GA*

*Dear Ed and Bruce,* Keep up the good work... and I hope you stay with it! The fact is, when you spend energy to do something like this, you are developing an ability in yourself. What you do on the outer is reflected inside, as well. Each of you seem to already notice this as your own insight... that it makes a difference. Just remember, you have access to your abilities any time you choose. I would encourage you to be disciplined and make time to spend on your practice. *Marietta Yeager*



# Illuminations

In working on ourselves in prison, as anywhere, we should try to strike balance between the physical, mental, educational, and spiritual aspects of our persons. All of the above should be included in our daily and weekly routines. I have learned much from study and practice of meditative techniques and I acquire new knowledge from meditation and reading all the time. From the book *Microcosm and Macrocosm*, I have learned the importance of working on my relationship with my inner-self, while at the same time contemplating my relationship with the entire universe outside my own inner world. This allows me to not just focus upon myself, as if the world revolves around me, but allows me to see the greater "Big Picture" and how I fit into it! The book I have just read from the APO library, *Personal and Social Transformation*, has given me excellent insight as to how if there is to be real change; in the "real world" we must *apply* what we learn. Just talking, reading, and studying about change, will change nothing! I am learning how to create positive change in my world through my actions. *Ethan, El Paso, TX*

I could not decide which book to choose first, in fact, I seriously wished that I could be locked into a vault with every book and slowly read them all. But patience is a virtue... You must understand my positive anxiety. I've been locked up in prison for half my life. I recently turned 37 this July 8th. And on the very day I received your package, I was especially agitated and depressed. However, I love to read and so I tore into the package and was slowly, magically it seemed, massaged into a realm of rationality as I read first: *Anthroposophy in Everyday Life* by Rudolf Steiner. Soon I felt enveloped in an eerie, unfamiliar calm, and I realized that Mr. Steiner has shared with me the best "appetizer of truth" I've ever experienced before. Now I am hungry for more insight, knowledge and illumination. For many years I've dwelled in deceptive darkness, and greeted each day with thick bitterness. To me, love was a myth and life had no purpose or true justice, however, after perceiving these articles I had to put my defeatist philosophy on "hold"... Well, in short, I am very grateful that "Grace" has sprinkled a refreshing rain upon me, in which I hope the seeds of love, beauty and compassion will grow. So, yes, I will make a request for a book to read and look forward to learning how to transform this man of misery and pain into one of inner marvel and love. *Malachi, Florence, AZ*

Thank you for the books and for the current newsletter. Which, when I read it, I was happily surprised to find my last letter published. I hope that my words can encourage others and bring healing to those in need; it feels good to be able to give something back to something noble and altruistic. I've always had to think about the (my) negative effects and their lasting implications so, to see something that came from my heart, that is unselfish and good is healing for me. Thank you for allowing me that inner experience! *George, Leesburg, NJ*

As I contemplate my future from a religious perspective, I have come to believe that the *Holy Bible* is the inspired word of God based on the fact that God does not create without a purpose. He said "it was good" when he created humankind with the faculties to reason, imagination, etc. If this were not true then our sense of perception would be to no purpose. One of the reasons I am able to experience God so vividly today is because of you and the help I have received through the writings of Dr. Rudolf Steiner. And of course the newsletter, when I

read the comments of those who are in prison also, and the responses given to them, helps me recognize and resolve my own problems more readily. All of these have been a positive aspect in my life that I will be forever grateful. *Ed, Soledad, CA*

*How wonderful that you experience God so vividly in your life. Yes, he said "it was good". Some would remind us that God also made humankind in his own image, so it is not only the qualities of the mind that we pursue but also qualities of the heart, like patience, courage, perseverance, honesty, forgiveness, etc.* *Kathy*

Thank you very much for your understanding of the help that we inmates do need when times seem so hard and lonely. Your material is a bright light that shines in the darkness of the minds of misunderstanding. I have made many mistakes in this body but my goal is to have a metamorphosis in mind, body and spirit. My desire is to express myself with the full help of the spiritual world. I truly believe that the positive path is the better way to go. I believe that in human experience and in this spiritual realm, there are no limitations. I will move in degrees to the place I should be. I am going to grow in knowledge, wisdom and understanding. *Roy, Hardwick, GA*

There comes a time when you have to transform the way you think. I do have the time to apply these practices; I just need access to the necessary material to make this happen. It is hard for me to open up myself to people, this is why I ask for the book *How to Transform Thinking, Feeling and Willing*, so I can change the way I think. I know this will not happen overnight, but I know that perseverance and patience will carry me to this goal. *Larry, Comstock, NY*

I am a somewhat passive man, and it takes a lot of pushing to get me mad, yet a lot of small things can send me off my rocker. So I need to learn more about my self in order to have more self control. I do not desire to leave prison only to return because of a lack of self control. Also, my bro turned your program information onto me because he says your books really help him gain understanding of not only himself but those around him as well. *Edward Joe, Lamesa, TX*

I find I must share with you an experience that I had when I read the Rosicrucian section of the book, *Start Now* and came across the Latin phrase that begins with: *Ex Deo Nasimur*... I do not recall ever seeing that set of phrases before, but when I saw the first phrase I knew just how it is pronounced and to say the rest of it before I ever read it. These words stirred an immense feeling within me that felt so right. And I had an intense feeling of déjà-vu. I was so very pleased that Steiner had done several meditative verses around that theme. I try not to get his book full of verses - as I will be up for weeks to try to copy them all down to read and to fill my soul with. Ah, so much to read and reread and to work to experience the way of his path of knowledge and evolution. All the best, *White Eagle, Tennessee Colony, TX*

First and foremost, I am very appreciative for the help from the society. I hope that this society will continue to manifest its healing hand to those in need. I've received the last newsletter and enjoyed the contents in its entirety. Being imprisoned within the depths of solitude has caused me to find the purpose of life. The worth that the Society produces is the best that I've ever read. It breaks everything down in the simplest form. Day by day my eyes are becoming awakened more and more. *Fredrick, Arcadia, FL*

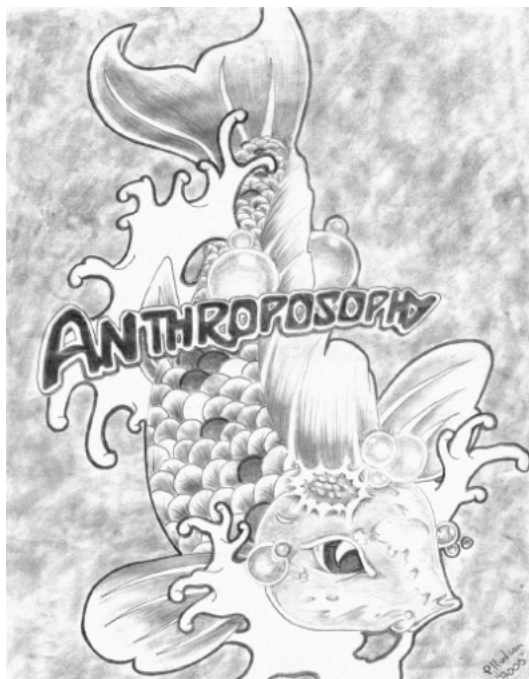
# Art and Poetry



*Herman, Abilene, TX*

Visions arise in my head  
He said: "I AM THAT I AM"  
By symbols enigma I am fed  
Searching, seeking and knowing  
Becoming as watery liquid flowing  
Lead along this enlightened path  
The spheres of existence expanding and growing  
The spirit is always in the knowing  
Watching and waiting  
The signs appearing  
They are road maps to divinity  
Eye's open with intensity  
Sacred serenity  
My godhood infinity  
Bolts from above  
Basking in the Love...

*Roger, Westville, IN*



*Paul, Atlanta, GA*

## *Speak to the Earth*

Speak to the Earth  
And it shall teach thee  
How to not  
Destroy ourselves so fast.

Speak to it  
Softly  
And it will release its  
Secrets to you in  
The swish of the stream,  
The chirp of the birds  
And the rhythm of its wind.  
  
Stop and breath  
Slowly  
And you will feel  
The heart of man,  
The Spirit of God  
And the urgency of attaining this Peace.

In mid-pace  
Meditate  
And touch the land,  
Embrace the naturalness,  
And you will reach the sky; see the senselessness in  
what we do  
And cry at the preciousness that we miss and destroy.

Pray to it  
Which is He, She, Love, Hope and Oneness.

This is all we have,  
So let's make it better for us.  
Speak to the Earth  
And it shall teach thee.

*Kenneth, Livingston, TX*



*Richard, San Quentin, CA*

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## Dear Moon

Though I miss your crescent shaped face,  
I do not know when I will behold you again  
But please continue to glow, as you may,  
And realizing others need you as well

You are part of me, and very likely of us all,  
But I feel you friend, and miss you indeed  
I do not know if others have expressed this to you  
I feel to a large degree you are underrated  
And taken for granted

And so, on behalf of myself and mankind  
I embrace you friend  
Warmly, lastingly  
And for the many

*Dwayne, Ione, CA*



The painting 'The Dawn' is representative of my beginning enlightenment while in prison. The desert was my life; the moon and stars represent the things everyone sees in the various esoteric forms of spirituality; and the 'white thread' of the dawn is the beginning of my soul's awakening.

*Kevin, Waynesburg, PA*



*SN, Susanville, CA*

## Find

If I'm going to find God  
It is going to be here and now  
Not later  
Not after I have read  
One more spiritual book  
Or taken another self-help class  
Or made peace of my childhood  
Not after one more painful  
Memory rises to the surface  
And I reach for it  
With my bare hands  
If I'm going to find God  
My hands will be empty  
With my broken heart  
I will find God

*Catfish, Huntsville, TX*



## ~ Your Questions about Eurythmy ~

CONCERNING EURYTHMY ITSELF, I am fascinated by the implications of it! It would seem that the movements of Eurythmy unblock vital (etheric) passages, which then allow the vital currents of the body to flow freely, re-establishing health to the individual. Am I correct? This would then be similar to (or the Western equivalent of) the Oriental method of Tai Chi, but on a much deeper level of significance. Interesting! I am also aware of the fact that positioning the physical body in certain positions makes it receptive to receiving certain streams of energy. This would seem to imply that Eurythmy could actually help one to come into contact with the higher worlds (if done properly, kind of like the yoga postures used in many mystery schools). On page 6 of the last Newsletter, Miss Tschannen gave a few exercises for the pupil to try out. The mirroring of each movement is especially interesting. As I'm sure you are fully aware, the reading of the "akashic records" is difficult for many who first enter into that ability because the script reveals itself backwards. Everything happens in reverse, like on the negative film of a camera. So any exercise given to the pupil to help him develop the ability to "see things backwards" would be especially useful. I would also like to know, what is the correspondence between the astrological symbols and the bodily positions of the "six figures of Agrippa"? I noticed that positions #3, 4 and 5 all have zodiac and planetary symbols around them. Yours in the Search, Richard, Huntsville, TX

Thank you for your thoughtful response. Your question about the mirroring of each movement and your connection to writing backwards must wait for our next issue. But we asked Ms. Tschannen if she could expand on her Eurythmy article a bit in response to the questions you raised. Kathy

THANK YOU FOR YOUR RESPONSE and your interesting questions. There are a few things which can be added to my previous article. It was in Kassel, on January 29th, 1912 where Rudolf Steiner gives the pictures by Agrippa von Nettesheim. At that time he only asks to practice the different positions, without any words of meditation yet attached. (We know that many of the early eurythmists practiced those positions up to an hour daily). He also briefly remarks that the planetary and zodiac symbols are of no great interest, intriguing as they may be. It was not until the summer of 1924, twelve years later, that Rudolf Steiner came back to that initial meditation. The lecture was held on the 12th of July 1924. Here he introduces it without mentioning Agrippa von Nettesheim, but simply describing the different positions. He then asks six people to stand, each in one of the six positions. Only then does he give the words meant to be attached to each position. From then on it is known as "I think speech". It is also here on the last day of this lecture course where he gives the indications about the healing properties of this meditation.

In response to your question about the etheric in connection with Eurythmy, I would like to say that this brings us to yet a further level of exploration. In that same lecture cycle mentioned above, Rudolf Steiner first of all speaks about Eurythmy as visible speech. In olden times "Speech" or the "Word" was understood as coming from the spiritual world. (It is indeed a frightening thought to look what speech and the word have come to in our society). In this first lecture we are led back to the beginning of all beginnings, the Gospel of John: "In the Beginning was the Word". Rudolf Steiner has at different times and in different places spoken about those very first lines, particularly that those first lines have often been misunderstood. Which "Word" does John mean, is the question people have asked for centuries. With the help of Anthroposophy, and Eurythmy in particular we can find answers to come closer to that mystery. The meaning of the "Word", we are told, must be understood as the entire human being created out of the etheric. The first member of the human being is the physical body which can be touched, measured and drawn. The etheric body on the other hand is so complex that it could never be fixed by measuring or drawing. It is ever changing, becoming and dying away. Rudolf Steiner then continues that the human etheric body could be made visible if the alphabet (a to z), with all of its complicated forms could be sounded. The forms thus created in the air, if made visible, are the forms of the human etheric body. The organ in which our speech is formed is known as the Larynx. It is worthwhile to look it up in a book or on the computer to behold that wonder of creation. To come back in this context to the "I think speech", we remember that in the second position our arms are on the level of the larynx and the words said inwardly are: "I speak". When we speak, and especially if we pay attention to our speaking, different forms appear in the air, invisible to our physical eyes yet if we could behold it, it would be Eurythmy that we would see around our larynx.



## Eurythmy cont.

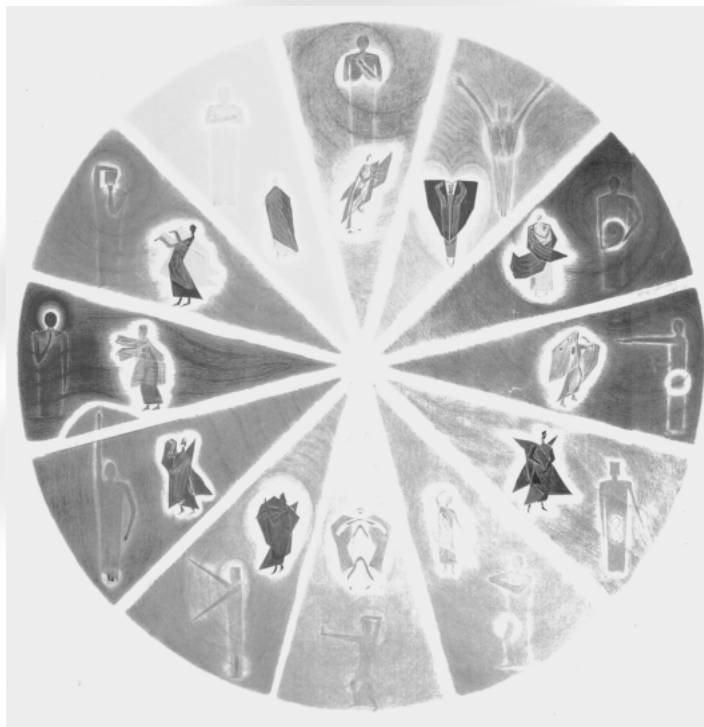
This wonderful organ, the Larynx is a facsimile of the motherly womb. In this way we can understand that when we speak, we are involved in an etheric creation of the human being. In fact the Gods do Eurythmy to bring about a human being in the womb of the mother. There is still much more to be said about the creation, but those are just a few indications for thought stimulation. The next question would be, what do the gestures of the sounds look like if shown in Eurythmy?

In our language we can distinguish two different kinds of sounds: the consonants and the vowels. Speaking the consonants as the R, S, K, M, B or L we can sense the movement accompanying each of them. Each gives a different picture or mood: R is round, rolling and vibrating. S is twofold in its character: It can be calming, as one can try out when there is too much unrest. It has magic as people of old knew, which also can be black magic. It therefore was used to change things into different shapes in a time when the sounds still had power. The K is particularly helpful when splitting wood, and not surprising that strong words as king, karate, kill all start with this sound. M on the other hand is gentle, soothing as milk is for the small child. Words starting with B mostly show something enclosing, sheltering. We can think of basket, baby, bird, bumble bee. The sound L is a fountain or the water of life. We can be nourished by simply saying it over and over again. Isn't the English language ingenious in the way we have the words Love, Life, Light? They express this very quality. Shakespeare must have known this secret of the sounds. Listening to his plays is bathing in the etheric if spoken beautifully.

The consonants are the creation. We can find them all around us in nature: The wind rustling the leaves or touching the surface of the water, and the waves crushing on the rocks, displaying millions of water drops in the air. The consonants in short are the foundation: they build our human body, our temple.

The vowels on the other hand are the expression of our soul, our inner being. If we behold a beautiful sunset, or a rainbow in the sky, we wouldn't use consonants to describe it all. The sounds F, D, G would not be adequate to describe the beauty experienced within our being. In those moments we use a vowel, most likely A (ah), where wonder is expressed. If we are afraid the sound U (oo) is used. A (ah) has an opening quality whereas U (oo) draws us together. If we look at the vowels within the alphabet we see that they are evenly spaced between the consonants. If the vowels A (ah), E (a), I (ee), O (oh), U (oo) are sounded as indicated in brackets, one can make a great discovery. Maybe I shouldn't say here what it is, but let everybody have their own experience. One clue is to pay attention to the place within your mouth where you experience the sounds.

The two kinds of sounds are representing the outer (consonants) and the inner (vowels) of the human being, the microcosm within the macrocosm. Where do we find the origin of the sounds in the macrocosm? The consonants have their homes in the fixed stars (the zodiac), the vowels in the realm of the planets. When Rudolf Steiner said that the symbols of the stars and planets are not of great importance in relationship to the meditation of "I think speech", he must have had in mind that twelve years later he would introduce the gestures of the zodiac and planets in connection with the consonants and vowels, as he did in July of 1924. *Ruth Tschannen*



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# Book Reviews



## THE GREAT INITIATES

*The Great Initiates* is a terrific book and Edward Schure's knowledge of the greats far exceeds that of most (for example, his knowledge of the Dead Sea Scrolls had yet to be discovered 50 years later). Now that I have a little more insight into the history and spiritual evolution of today's religions, I realize it is not choosing the "right" religion, but learning to recognize the truth that is inherent in all religions. I definitely appreciate Schure's boldness (at the time) in proclaiming Christ's spiritual resurrection as opposed to fundamentalist's physical resurrection of a discarded corpse. Christ is here with us now. I will serve, so long as I know that I am serving the "good, true and beautiful" and not some misguided delusion. Love is the key. *Joshua, Navasota, TX*

## AN OUTLINE OF ESOTERIC SCIENCE

In Esoteric Science, Steiner talked about the legend of Jesus walking by a dog and admiring its beautiful teeth while others cringed. I found this kind of funny, but the lesson in it is great. Being on death row has been the same. Many men here cringe; they inflict pain upon themselves, because of this they are unable to channel in the divine blessings that are still flooding in. For those of us that have decided to not let these surroundings dampen our lives we are still able to say that we are blessed, doing good, being happy and so on. We have to live life to its fullest. Regardless of what the future brings me, I will pursue life with a passion. *Kenneth, Livingston, TX*

## THE BURNING BUSH AND GENESIS: SECRETS OF CREATION

Thank you so much for the loan of the books, *The Burning Bush*, by Edward R. Smith and *Genesis, Secrets of Creation* by Rudolf Steiner. At first, because of the vast scope and depth of the commentary, *The Burning Bush* I thought, "this is not for someone such as myself". But at what point does the committed and serious student of Anthroposophy become committed and serious? Perhaps it's with a book like this... I can't give you a review that takes only the space of a paragraph for this book. But as I sit here deliberating on what comments to give, I wonder how many prisoners there may be, somewhere out there today who are aware of the anthroposophical approach to the path of life and meaning. And I can't help but think how gratifying, for them, an introduction to this book would be. It covers such a wide range of topics in just *volume 1* and each chapter is a dig down into vast stores of knowledge and wisdom – the mysteries, as they are called by some. For instance, in the first chapter "The Nativity", the two "apparent" differing accounts of the genealogy of Jesus, or, births of two different children that are given in the new testament (MT1,1-16-LK3,23-38) are discussed. It is revealed to the reader with references to Steiner's lectures and how through Anthroposophical "insight" these two accounts are not contradictory at all, both illuminating. *The Burning Bush* has many quotes and segments of Dr. Steiner's lectures. What would otherwise require a scholarly endeavor of years of reading various books and lectures to bring together a comprehensible reference to each topic covered is done for us by Edward R. Smith. The related scriptures are listed and the commentaries reveal how Anthroposophical insights and biblical scriptures are a synthesis and can be treated as elements of a whole. The scope of the book is large, that's true, but the reader gets to delve into deep scriptural lessons and at the same time become familiar with a wide range of anthroposophical concepts. I'm just guessing but I would not be surprised to learn that even someone long familiar with anthroposophy will find this book to be amazing.

And now, regarding, *Genesis: The Secrets of Creation* - These lectures help us to see that when we open our Bibles to the first chapters of Genesis what the words portray for us (with our modern senses and lack of clairvoyant perception!). But these words can mean so much more to us than they commonly do. Steiner shows how the sages of old used language and sounds to conjure up pictures and images of creation and existence that we have lost sight of in this age of our materialistic evolution. In these lectures he draws a sketch for us of what those ancient sages felt and saw, of what we could become capable of perceiving if we attune ourselves to the levels of feeling and ideas conveyed in these lectures. There is more here than an explanation of cosmology. There is an effect upon the mood of the soul, which I have found to be a basic tenet of anthroposophy. Therefore Genesis ought to be considered an indispensable read by anyone interested in Anthroposophy. I also received your newsletter and was excited to see the article, *The Sevenfold Nature of the Human Being*; I thought it a worthy read and hope to own a copy someday for further study and reference. *Curtis, Venus, TX*

*Curtis, it was very gratifying to read your review of The Burning Bush. The part that was so very meaningful to me is that you recognized that it has been from the first, an effort to bring the immense and vast insights of Rudolf Steiner onto the radar screen, if not the cross hairs, of those whose commitment has been to the biblical message. In fact, it was Steiner's lectures on the Bible, (almost all of what Steiner gave us between 1907 and 1914 I found to be biblically related), more than anything else, that convinced me Steiner was for real as a profound spiritual researcher (intuitant in the deepest and truest sense). My motive in writing The Burning Bush was to try to bring these two areas of study (the Bible and anthroposophy) together in a meaningful way. While within the entrenched channel of mainline theology there is still much resistance to, disinterest in, or complacency to, these deep and penetrating insights. For those who are willing to an open and unbiased study of what Steiner gave and of the phenomena that the heavens have given us, the inspiring greatness of the biblical story can blaze with a new and brilliant light. Curtis, the fact that you detected this in the book is most meaningful to me. Ed (Edward Reaugh Smith)*

# Hints on How to Study Anthroposophy

by Eileen Bristol

*Adults, just as children, learn in different ways. Some folks will say, "I'm a hands-on learner". Others say, "I have to see it, not just hear it." One thing for sure is that learning usually requires repetition – even when it comes to the school of hard knocks, we can amaze ourselves by how long it takes us to learn a lesson!*

No one would pick up a third year physics textbook and expect to understand it immediately. Anthroposophy is a science, an esoteric science. While we often have the joy of it "ringing true" from our first reading, it takes time to digest and understand the results of Steiner's research. It takes time to develop a regular meditative life and to modify and harmonize our soul life.

In the anthroposophical tradition, there are many individuals who have studied anthroposophy on their own for many years, others who have had the support of a study group or an organized course. Some aspects of group study traditions are also available to inmates who are studying alone. For instance:

1. REPETITION - Read each chapter or printed lecture twice before moving on to the next one. If you finish a particular page or paragraph and realize you have glazed over and didn't take it in, read it a few more times. Try putting it into your own words. If you can't summarize it you didn't get the points Steiner was making.
2. UNDERSTANDING - Since Steiner's work is translated into English, some translators use uncommon words in an attempt to convey the meaning – use a dictionary if a word stumps you. Then there is a whole list of terms such as astral body, etheric body and so on. Creating a "living glossary" in a journal which records characterizations of anthroposophical terms will help you get a handle on them.
3. WORK WITH A MENTOR - APO offers a mentor program which connects inmates with experienced students of anthroposophy. Letters flow back and forth through the APO office.
4. CHOOSING TEXTS - sometimes we get a book with which we just can't seem to connect. Steiner customized his lectures for each audience he was addressing. If you find yourself slogging through a book and not getting engaged, go ahead and read it quickly, get what you can out of it and move on to another text.
5. DIGESTING - Cultivating the role of art in your life and cultivating good physical health help you digest. Cultivating art might mean reading some poetry or sketching your foot. Cultivating good physical health might mean developing an exercise program, improving your posture, eating more slowly and remembering to be aware of your breathing.
6. PATIENCE! - A primary focus of any spiritual path – patience, combined with persistence is essential. Develop a strong relationship with your inner witness and practice impartial self-observation.
7. SHARE - When it is possible, share the ideas with others you encounter.

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## Book Reviews cont.

### HOW TO KNOW HIGHER WORLDS

*How to Know Higher Worlds* is a very good book when one is in search of understanding "spirituality", not just from the aspects of religion but from the 'Spirit' in 'spirituality'. It's an awakening – a breath of fresh air surrounded by the beauty of digging deep from within one's own very existence. I really enjoyed this book. *David, LaBelle, PA*

### SPIRITUAL PRACTICES FOR INMATES


The article, *Spiritual Practice for Inmates* by Dennis Kloczek found in our initial packet is a master piece. The unique way the two page article shows one how to contact with "the inner being" teaches how to control the unpredictable and live in peace in the world of chaos. *With Love and Kindness, Lee, Sumner, IL*

### ROSICRUCIAN WISDOM

This book is excellent; in fact, I think that *Rosicrucian Wisdom* is by far the most thought provoking and interesting book I have read. *Michael, Draper, UT*

### HOW TO KNOW HIGHER WORLDS

Just finishing the book by Rudolf Steiner, *How to Know Higher Worlds*, I thought to myself, "This is the key to initiation in the 21st century!" I have a much better understanding of the path I can use to experience the supersensible world of my soul. The book is excellent for adding direction to my desire to get to know my soul and consciously go where my soul lives. While instruction is given by Steiner, it is in a manner that a person can use it at their own pace, and can custom make their path so to speak. It is not the rigid "you must do this, only this, or fail" dogma. As it instructs, it allows for an individual to be just that, a special, unique individual. While following the path in this book may not take everyone into the supersensible world, it will definitely make them better human beings and because of that, make the world a better place for all living creatures. While reading and studying this book a very profound thought came to me. If the world would take in anthroposophy and its elements, the important problems of the world could be solved. *Ethan Erwin, El Paso, TX*



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## Illuminating Anthroposophy

Anthroposophical Prison Outreach Newsletter

*May God's protecting ray of blessing  
Pervade my growing soul,  
That it may everywhere lay hold  
Of strength-bestowing forces.  
My soul shall vow  
To waken in itself  
Life-giving might of love,  
To see thus God's strength  
Along life's path,  
And, with all it owns,  
To work God's will.*

The goal of Spiritual Science is to guide the whole man into the higher world, not merely the thinking man but also the man of feeling and of will... Anyone who professes to have knowledge of the spirit and remains indifferent in his feeling and will has not been rightly affected by this knowledge. Spiritual Science culminates in a mood of reverence, and in the dutiful practice of the principles of action recognized as right. *Spiritual knowledge must be received into the will.* When we absorb spiritual knowledge in its true meaning, something works within our soul like a spiritual Sun.

*Rudolf Steiner  
Macrocosm and Microcosm*