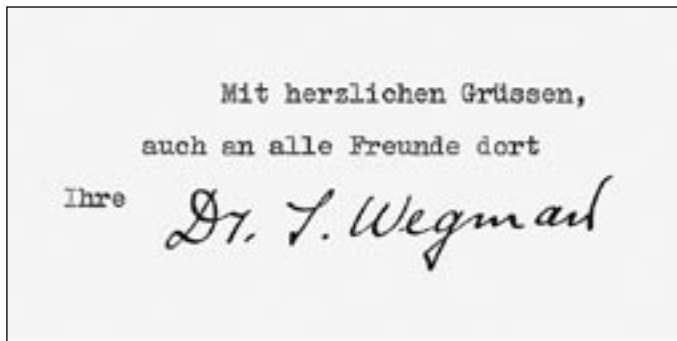


ITA WEGMAN INSTITUTE

for
Fundamental Research into Anthroposophy



Annual Review 2007

*“Expansion and advancement
are asolutely necessary,
even in difficult times.”*

ITA WEGMAN

Annual Review 2007 translated by Ireine Czech

Contents

1. Expansion of the Ita Wegman Institute	I
2. Books published in 2007.	7
3. Lecture and teaching activies in 2007	10
4. Thanks and Acknowledgements	17

APPENDIX

Rudolf Steiner: “The Ensouled Sun of Man“	21
A verse for Henriette Wegman, Ita Wegman’s mother	23

Activists in 2007

This, what we are doing, is work brought into the world by Rudolf Steiner – work that he expected should be beneficial for humanity.

Ita Wegman, 24th December 1939.

1. Expansion of the Ita Wegman Institute

The Ita Wegman Institute took on rental of the Edith Maryon floor of the lower eurythmy building at the Goetheanum from Autumn 2007 onwards and therewith began to establish research archives of four further landmark personalities of the anthroposophical movement – Edith Maryon (1872-1924), Karl Schubert (1889-1949), Willem Zeylmans van Emmichoven (1893-1961) und Karl König (1902-1966).

The Karl König archive at the Ita Wegman Institute in Arlesheim, Switzerland—in cooperation with the Karl König archive Camphill/Aberdeen, Scotland—is preparing a study edition of Dr König's works to be published from Summer 2007 onwards in English and German (Floris Books, Edinburgh and Verlag Freies Geistesleben, Stuttgart). A duplicate copy of König's entire legacy of written works – publications, manuscripts, notebook and diary entries and lecture notes – was made available to the Ita Wegman Institute for this purpose and will gradually be published within the framework of twelve different categories with content themes ranging from curative education to social questions. A large number of people in different countries are involved in the project. This edition aims to bring to light not only the entire scope of Dr König's work – the central focus of which is the child with special needs – but also the unique, spiritually-productive form of his work fostered and supported by Ita Wegman until her death: "You can be certain that I will always be connected to your work." (Ita Wegman to Karl König, 18th January 1940). The study edition of Karl König's works, collaboratively produced by the Ita Wegman Institute, may be considered to represent Ita Wegman's own

sphere of activity: Not least, it will bring anthroposophical curative education into the public eye again—a field of work and activity that was of great significance to Ita Wegman.



The Karl König archive. Background: Karl Schubert's archive and passageway to the Willem Zeylmans van Emmichoven archive.

Willem Zeylmans van Emmichoven's legacy of written works came to the Ita Wegman Institute via a bequest from the Zeylmans van Emmichoven family. Willem Zeylmans was the great Dutch psychiatrist and clinic founder who also worked closely with Ita Wegman and was part of the inner circle of the Medical Section. His written legacy will gradually be organised and studied, and then made accessible to the public. There are already plans for a new collection of documents and essays. Willem Zeylmans' sense for the "great breath" of anthroposophy (the broader, universal lines), his profound

spirituality and his intellectuality will, in the future, again be made visible within the Anthroposophical Society and movement through lectures, publications and events, as well as in the form of a public archive that has been personally dedicated to him and will specifically serve these objectives. Just over half a century ago, a Dutch journal asked Willem Zeylmans why he was an anthroposophist. He answered with an essay “Warum ich den *Weg der Anthroposophie* gewählt habe“ [Why I have chosen the path of Anthroposophy] that concluded with the following sentences: “Humanity is advancing in its development. The forces that must lead to further advancement – those forces needed to create new social structures – cannot be found in the past. Rudolf Steiner once said that the only justifiable revolution is one that shifts passive thinking to active thinking [...]. To participate in helping such a revolution to come about has always been my greatest longing: To reshape what already exists without rejecting it or running away from it; to acknowledge today’s world and see it positively, and yet still to conceive of a renewal of the spirit; and to participate in developing the kind of thinking that is infused with both love and the will so that a metamorphosis can be brought about that elevates our entire social life.”

Karl Schubert’s valuable legacy was also passed on to us from the family. Dr Steiner had entrusted Dr Schubert with the remedial classes of the Stuttgart Waldorf School because of his extraordinary competence and integrity and, in Steiner’s words, because of his ‘character’, ‘temperamental qualities’ and his ‘capacity for love’. Karl Schubert carried out this task in an exemplary way during the period of National Socialist persecution, with tremendous engagement of will and therapeutic flair. According to Steiner, Dr Schubert was an authentic representative ‘of the true impulse of the Walddorf School as a whole’. Schubert was closely associated with Karl König and felt himself to be a part of the Camphill Movement’s humanitarian striving. He forged deep friendships with Willem Zeylmans van Emmichoven and other leading personalities of the anthroposophical movement in Holland. For Schubert—as for Zeylmans and König—it was Ita Wegman who led the way to a renewal of medicine, curative education and social therapy, while at the same time, she had mutually high regard for Dr Schubert and openly acknowledged his individual ‘greatness’. The aim of the Karl Schu-

bert archive is to characterise Dr Schubert and the nature of his spirituality and, in the process, to again bring into the public arena the essence of Waldorf School education originally set out by Rudolf Steiner, the underlying ‘truth’ upon which it is based and its educational specialties—all of which are under threat of sinking into oblivion as a consequence of current debate and quality assurance issues. Dr Schubert’s unique personality, his life work and also his lectures and writings could become a helpful and remedial corrective in these challenging times.

Although the Karl König-, Willem Zeylman- and Karl Schubert archives are still in the process of being organised and are not yet accessible to the public, there have already been many visitors to the ‘Edith Maryon Room’ at the ‘lower eurythmy building’. Extensive renovations have contributed to creating a very special interior space out of the room where Edith Maryon, close colleague of Rudolf Steiner, originally lived and also died. This room is now dedicated to the memory – and the future fruits – of the artistic tasks she



© Thomas Dix

The Edith Maryon Room

carried out in connection with the Dornach buildings and specifically with respect to the 'Representative of Man' sculpture. The Edith Maryon room houses a small exhibition of her work, linked in content to that of the 'upper studio' and Dr Steiner's own studio. A catalogue of her works and numerous materials and documents will also be archived there. With support from the Edith Maryon collection of the Goetheanum archive and the Rudolf Steiner archive, the Ita Wegman Institute intends to develop an exhibition and event concept that will make available to the public further aspects of Edith Maryon's life purpose and work. The eurythmy house itself encompasses one of her life objectives in the sense that it was one of the social building projects within the Goetheanum surrounds that she initiated and implemented together with Rudolf Steiner. In fact, Rudolf Steiner wrote the 'Motto of the Social Ethic' for Edith Maryon, who originally came from England. It appears quite remarkable that the place where the internationally-orientated, social-therapeutic work of Karl König, Willem Zeylmans van Emmichoven



© Thomas Dix

Maryon House

und Karl Schubert are now housed and studied, is the very same place where Edith Maryon lived.

The expansion of the Ita Wegman Institute and main areas of work briefly described here were only possible with the initiative, collaboration and trust of many friends. The Schubert and Zeylmans van Emmichoven families passed on the written legacies of Karl Schubert and Willem Zeylmans van Emmichoven; the Karl König archive in Aberdeen, Scotland ensured that a complete duplicate copy of König's legacy of written works was made available to the Ita Wegman Institute and transported to Arlesheim in Switzerland for this purpose. Marga Tuschoff, who lived for many decades on the Edith Maryon level of the lower eurythmy building and who died shortly before her 100th birthday on 13th November 2007, fully supported the special dedication of an Edith Maryon Room – this was an 'inner matter of the heart' for her. Cornelius Pietzner, Werner Mayer und Martin Zweifel from the Goetheanum facilitated rental and renovation of space, the latter taking place under the exemplary guidance and management of Thomas Rieser. The Edith Maryon Foundation in Basel provided financial support to cover rental costs for over three years. Mirela Faldey directed the renovation project and in the future will be responsible for organisation and management of the Edith Maryon archive. Following the organisation of the Hilma Walter archive at Ita Wegman House, Nicole Ljubic has taken on the task of organising Karl König's extensive written legacy and is collaborating in the creation of the König archive in the rooms of the lower eurythmy building. Heartfelt thanks are due to all these individuals – and also to the many unnamed supporters and friends.

*

2. Books published in 2007

As far as I am able, I will try to infuse medicine with anthroposophy.

[...]

Ita Wegman, 24th May 1935

The Ita Wegman Institute produced two major medical monographs for publication by the Goetheanum in 2007: “*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*. [“And it was actually effective”. Case histories noted in “Fundamentals of Therapy: Extending practical medicine according to spiritual science” (192 pages)] and *Ita Wegman: Medizinisch-therapeutische Korrespondenzen* [Ita Wegman: Correspondence concerning medical treatment

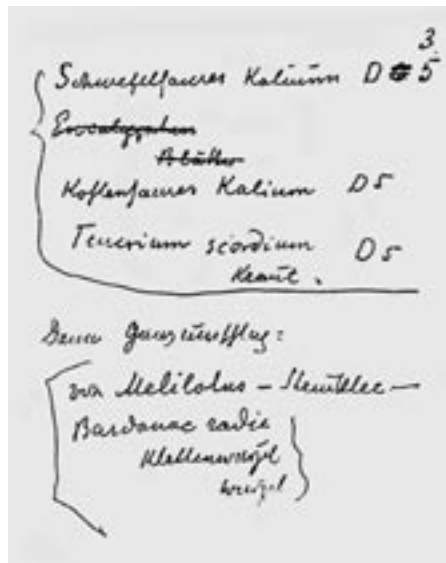


Illustration. Rudolf Steiner: 3rd Case report, notebook annotation of the medication. (from Peter Selg: „Und in der Tat dies wirkte“. Die Krankengeschichten des Buches „Grundlegendes für eine Erweiterung der Heilkunst nach geisteswissenschaftlichen Erkenntnissen“ von Rudolf Steiner und Ita Wegman, page 71).

and therapy (480 pages)]. These two publications contain detailed descriptions of the essence of Rudolf Steiner- and Ita Wegman's medical and therapeutic work. Hence, some 72 years following the first publication of their collaborative work "Fundamentals of Therapy", the original nine case histories are now published and explained, as well as the context of this important medical document and the story of how it came about.

With the annotated volume of nearly two hundred of Ita Wegman's letters of advice to medical colleagues, therapists and patients – now accessible for the first time – it is possible to gain a more detailed understanding of the medical practice in Arlesheim and how it functioned during Rudolf Steiner's lifetime and after his death, the use of medicaments and therapeutic interventions and also how doctors and colleagues were advised at that time. Both these publications were available at the beginning of October 2007 at the Annual Conference of the Medical Section of the Goetheanum. Dedicated to the book "*Grundlegendes für eine Erweiterung der Heilkunst nach geisteswissenschaftlichen Erkenntnissen*" [Fundamentals of Therapy: Extending Practical Medicine], the central conference intention was to explore the case reports as well as the many questions arising with regard to medicaments.

In 2007 the Goetheanum also published the monograph *Ita Wegman und Karl König. Eine biographische Dokumentation* (360 pages) [Ita Wegman and Karl König. Biographical Documentation], a comprehensive documentation of Wegman and König's meeting and collaboration, incorporating the correspondence of both personalities that was available for reprinting. It was thus possible to show the significant role that Ita Wegman's played in Karl König's medical and curative educational life path, and also to elucidate how König himself considered his work to be linked to the Medical Section at the Goetheanum and the Dornach School of Spiritual Science. The publication of this book and the simultaneous establishment of a Karl König Research Institute on the grounds of the Goetheanum (Karl König archive of the Ita Wegman Institute, see above) were important steps in this regard.

Through the specific initiative of Jean Claude Lin, the Freies Geistesleben publishing house in Stuttgart at short notice published the book "*Ich bleibe bei Ihnen*". *Rudolf Steiner und Ita Wegman. München, Pfingsten 1907. Dornach 1923-1925*. [I am with you. Rudolf Steiner and Ita Wegman, München,

Pfingsten 1907. Dornach 1923-1925.] to coincide with the 100th anniversary of the Munich Congress of 1907. This book explores the spiritual significance of the meeting between Rudolf Steiner and Ita Wegman within the context of the Munich congress and in relation to the separation of the esoteric schools, and also shows how this meeting led to their future-orientated collaborative work during 1923 - 1925. With the inclusion of forward-looking studies in this regard by Emanuel Zeylmans van Emmichoven, Sergej O. Prokofieff und Hella Wiesberger, it was possible – on hand of biographical content – to elaborate on essential aspects surrounding the founding of the Dornach School of Spiritual Science in the sense of a ‘Michaelic’ Rosecrucianism.

At Easter 2007, Pforte published *Rainer Maria Rilke und Franz Kafka. Lebensweg und Krankheitsschicksal im 20. Jahrhundert*. [Rainer Maria Rilke und Franz Kafka. Life path and illness destiny in the 20th Century (294 pages)]. On the basis of extensive diary entries and independent accounts taken from correspondence – and summarised aspects of their work – it was possible to show the part played by illness in the life paths of Prague poets and modern age protagonists, Rainer Maria Rilke and Franz Kafka. This further publication from the Ita Wegman Institute makes a contribution to medical anthropology, deepening the understanding of the phenomenon of illness and the process involved in overcoming illness – particularly in the sense of integrating ‘suffering’ into biography and transforming it through biographical process. This book also sheds light on spiritual conditions at the beginning of the 20th Century and examines the existential questions of these two outstanding artists who met Rudolf Steiner’s anthroposophy and heard his lectures, but who nevertheless went their own unique way along the path of ‘life initiation’ (Steiner). Finally, however, it was Dr Norbert Glas – one of the ‘young doctors’ who had attended the Easter course in 1924 – who treated Franz Kafka medically and accompanied him to the end of his life.

During 2007 the Goetheanum published a further three books about Rudolf Steiner, his work and how he was received in his lifetime. *Vom Umgang mit Rudolf Steiners Werk. Ursprung, Krise und Zukunft des Dornacher Goetheanum* [Working with Rudolf Steiner’s legacy. Origins, crisis and future of the Goetheanum at Dornach] describes the path taken by Rudolf Steiner during

1923 and the spiritual-social conditions at the second Goetheanum following the destruction of the first Goetheanum by fire—with specific emphasis on Steiner’s original intentions for the form of the School of Spiritual Science and the demands placed on the Anthroposophical Society and Movement right to the present day. The two monographs, *Rudolf Steiner – Zur Gestalt eines geistigen Lehrers. Eine Einführung* [Rudolf Steiner – Portrait of a spiritual teacher: An Introduction] and *Rudolf Steiners innere Situation zur Zeit der ‘Philosophie der Freiheit’* [Rudolf Steiner’s inner state at the time of producing the ‘Philosophy of Spiritual Activity’] present deeper aspects of Dr Steiner’s work, being and personality, also in the sense of an introduction to anthroposophy.

As described in the Annual Report of 2006 – and previous Annual Reports – the biographically-orientated publications about Rudolf Steiner fulfil the core intention and mission of the Ita Wegman Institute for anthroposophical research: “The central task of the Ita Wegman Institute is and will continue to be the opening up of Rudolf Steiner’s legacy of written works and also that of his closest colleagues.” (Annual Report 2006). Given the current discussions and conflicts about Rudolf Steiner and his work both inside and outside of the Anthroposophical Society, there is a clear necessity for such studies. About Rudolf Steiner, Dr Wegman repeatedly said the following to her colleagues: “You always see him as far too insignificant”.

*

3. *Lecture and teaching activities in 2007*

Peter Selg contributed to the furtherance of the work of the Ita Wegman Institute by his participation in the following lecturing and teaching events:

- *Universität Witten-Herdecke*. Zweitägiges Seminar von Peter Selg im Studium fundamentale: „Rudolf Steiners Leben und Werk“ (26./27. Januar).

- *Alanus Hochschule für Kunst und Gesellschaft (Alfter)*: Zweitägliches Seminar von Peter Selg: „Anthroposophische Entwicklungspsychologie und -physiologie“ (11./12. Mai).
- *Medizingeschichtliches Institut der Robert Bosch-Stiftung (Stuttgart)*: Kolloquium „Ita Wegmans Ärzte-Korrespondenz“ (29. März).
- *Ita Wegman Klinik (Arlesheim)*: Vortragsreihe des Ita Wegman Instituts zur Frage der Sterbebegleitung, des Todes und des nachtodlichen Lebens (April).
- *Höhere Fachschule für anthroposophische Heilpädagogik und Sozialtherapie (Dornach)*. Zwei Seminare von Peter Selg: „Der Begriff der Krise in der Sozialtherapie“ (5. März) und „Anthropologie und Herausforderungen des Jugendalters“ (8. Mai).
- Beitrag zu den *100 Jahr-Feiern des Münchner Kongresses* (Arbeitszentrum München der Anthroposophischen Gesellschaft): „Die Begegnung Rudolf Steiners mit Ita Wegman, München 1907“ (25. Mai).
- Beitrag zum *100. Geburtstag von Maria Jenny* (Goetheanum): „Die Richtlinien Rudolf Steiners und der Schlendrian der Zeit“ (10. Januar)
- Beitrag zur *Hölderlin-Tagung der Sektion für Schöne Wissenschaften* (Goetheanum): „Die Lebens-Geschichte Friedrich Hölderlins. Biographie und Krankheitsschicksal im 18./19. Jahrhundert“.
- Beitrag zur Tagung „*Anthroposophische Lebenspraxis in Heilpädagogik und Sozialtherapie*“ (Zürcher Eingliederung/Helen Baumann): „Der heilpädagogische Impuls durch Anthroposophie“ (10. März).
- Beitrag zur Tagung „*Die christologische Grundlagen der ‚Philosophie der Freiheit‘*“ (Goetheanum/Sergej O. Prokofieff): „Rudolf Steiners innere Situation zur Zeit der Philosophie der Freiheit“ (17. Mai).
- Beitrag zum *100. Geburtstagtag von Liane Collot d’Herbois* (Den Haag/Stiftung Emerald): „Ita Wegman und Liane Collot d’Herbois. Zwei Vorträge“ (26. und 27. September).
- Beitrag zu den Veranstaltungen in der Casa Andrea Cristoforo (Ascona) anlässlich des *Erscheinens der italienischen Übersetzung des Buches „Die letzten drei Jahre. Ita Wegman in Ascona. 1940–1943“*

- (Gruppo Widar di Varesi/Aedel Edizioni, Torino): „Ita Wegman in Ascona“ (24. März).
- Beitrag zu den *70-Jahr-Feiern des heilpädagogischen Instituts Eckwälden*: „Ita Wegman und die Heilpädagogik“ (28. September).
 - Beitrag zur Inszenierung des *Kaspar Hauser-Spieles „... und aus der Nacht das Kind“* (Carlo Pietzner) durch die Akademie Tabór, Prag (Goetheanum): „Kaspar Hauser, Karl König und Carlo Pietzner“, 31.7.

Further lectures and seminars held during 2007 (Peter Selg):

A) RUDOLF STEINER'S LIFE AND WORK

Rudolf Steiner's personality

- Wetzikon, 30.3.

Rudolf Steiner's childhood and teenage years

- Goetheanum, 18.1.

Rudolf Steiner's concept of reincarnation and karma

- Zürich, 7.11

Rudolf Steiner's research into the "Fifth Gospel"

- Berlin, 17.11.

Rudolf Steiner, the second Goetheanum and the Anthroposophical Societ

- Arlesheim, 25.2.
- Frankfurt, 5.12.

B) RUDOLF STEINER IN COLLABORATION WITH OTHER INDIVIDUALS (Within anthroposophy and related spheres of life)

Rudolf Steiner and Christian Morgenstern

- Öschelbronn, 7.1.



Anthroposophische Gesellschaft
Goethe-Schiller-Zweig Weimar

< **MUT ZUM WIDERSTAND** >

Das Christus-Wesen und die
menschliche Freiheit im
20. Jahrhundert

**GEDENKVERANSTALTUNG ZUM
22. FEBRUAR 1943**

Vorträge von
Dr. Peter Selg, Arlesheim, (Schweiz)

am Donnerstag, den 22. Februar 2007

18⁰⁰ Uhr **MUT ZUM GEIST, MUT ZUM HEILEN**
Das Leben Dr. med. Ita Wegmans
(22.2.1876 – 4.3.1943)

20¹⁵ Uhr **IN DEM CHRISTUS WIRD LEBEN DER TOD**
Der geistige Weg von Hans und Sophie
Scholl und ihr Tod am 22.2.1943

Ort: Rudolf Steiner Haus Weimar, Meyerstr. 10, Weimar

- Unterlengenhardt, 31.3.
- Berlin, 18.11.

Rudolf Steiner and Marie Steiner-von Sivers

- Zürich 27.2.
- Hannover, 27.4.

Rudolf Steiner and Ita Wegman

- Zürich, 25.9.

Rudolf Steiner and Edith Maryon

- Goetheanum, 2.2.

C) THE SPIRITUAL BASIS OF ANTHROPOSOPHICAL MEDICINE

„*Der therapeutische Blick*“ – *zur geisteswissenschaftlichen Diagnostik*
 [Therapeutic observation – towards diagnosis in the light of spiritual science]

- Goetheanum, 23.2.
- Gemeinschaftskrankenhaus Herdecke, 27.10.

Der „Mut des Heilens“

[The courage to heal]

- Goetheanum, 10.3.

Zur geisteswissenschaftlichen Herzanschauung

[Looking at the heart from a spiritual scientific point of view]

- Goetheanum, 9.2.

Zur Gründung des Esoterischen Kerns der Medizinischen Sektion

[The founding of the core of the Medical Section]

- Goetheanum, 12.4.

D) THE SPIRITUAL BASIS OF ANTHROPOSOPHICAL EDUCATION
AND CURATIVE EDUCATION

Rudolf Steiner und die geistige Intention der Waldorfschule

[Rudolf Steiner and the spiritual intention of Waldorf education]

- Aesch, 19.2.
- Stuttgart, 12.10.
- Pratteln, 12.11.
- Münchenstein, 7.12.

*Ehrfurcht vor dem individuellen Leben. Vom Wesen der anthroposophischen
Heilpädagogik*

[Respect for the unique life path of each individual. Concerning Anthropo-
sophical curative education]

- Berlin, 17.11.

E) FURTHER ‘BIOGRAPHY’ LECTURES

Ita Wegman

- Weimar, 22.2.
- Goetheanum, 10.3.
- Trubschachen, 9.10.

Michael Bauer

- Stuttgart 7.9.

Tatjana Kisseleff

- Goetheanum, 16.3.

Willem Zeylmans van Emmichoven

- Aesch 30.4.
- Goetheanum, 24.11.

Karl Schubert

- Goetheanum, 25.11.

Kaspar Hauser und Karl König

- Goetheanum, 14.12.

Nelly Sachs

- Goetheanum 9.12.

Hans und Sophie Scholl

- Weimar, 22.2
- Filderstadt, 19.4.
- Goetheanum, 31.7.
- Stuttgart, 21.9.
- Ulm, 19.10.
- Basel, 31.10.
- Berlin 16.11.

In September 2007 Peter Selg received a professorship for medical anthropology from the Alanus Hochschule für Kunst und Gesellschaft (Alfter bei Bonn) [Alanus Highschool for Art and Society] where he regularly holds lectures and seminars. He is also an active lecturer at Herdecke University where he contributes to foundation studies and the anthroposophical medicine course. Peter Selg also works as a consultant psychiatrist at a number of institutions, including the ‘Höfe am Belchen’ (A rehabilitation clinic for child and teenage psychiatry).

Information regarding Peter Selg’s lectures and events in 2008 is available from ‘sekretariat@wegmaninstitut.ch’ or by post: (Please write to Felicitas Graf at the Ita Wegman Institute, Administration, Pfeffingerweg 1A, CH-4144 Arlesheim, Switzerland). The Ita Wegman Institute will make an internet homepage accessible during the course of 2008, and in the future an up-to-date program of events and publications will be available at www.wegmaninstitut.ch

5. *Thanks and Acknowledgements*

Current projects of the Ita Wegman Institute receive moral support and financial assistance from many friends throughout the world. Neither the activities nor the future potential of the Ita Wegman Institute could be realised without this accompaniment and support.

Heartfelt thanks to all concerned.

Arlesheim, 22nd Februar 2008
Ita Wegman's 132nd Birthday

Peter Selg

*

Organisations and foundations supporting the Ita Wegman Institute:

Software AG-Stiftung
Georges und Selma Weinberg Stiftung
Christopherus-Stiftung
Edith Maryon-Stiftung
Zukunftsstiftung Gesundheit
Zukunftsstiftung soziales Leben

Organisation members of the 'Friends of the Ita Wegman Institute':

Associação Brasileira de Medicina Antroposófica, São Paulo
Ita Wegman Klinik, Arlesheim
Verein für Krebsforschung, Arlesheim
Paracelsus-Zweig der Anthroposophischen Gesellschaft, Basel
Rudolf Steiner Seminar, Bad Boll
Verein zur Förderung von Lehre und Forschung in der
Anthroposophischen Medizin, Witten
Carl Gustav Carus Akademie, Hamburg
Therapeutikum Hamburg-West
Verein zu Förderung der Filderklinik, Filderstadt
Rudolf Steiner Seminar, Bad Boll
Sonnhalde Gempfen, Gempfen

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Josef Bertram, Köln	Eva Engelsman-von Wartburg, Zeist
Inge Elisabeth Beumer, Boll-Eckwälden	Katerina Erinski, Berlin
Johanna und Tomáš Boněk, Prag	Barbara Fasnacht-Dällenbach, Ittigen
Marianne Bongers, Arlesheim	Gesine Fay, Kassel
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Peter Heusser, Dornach
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Feldkirchen
Reinald Hitsch, Wien
Margrit Hitsch-Schindler, Ittigen
Bart de la Houssaye, Zeist †
Bernadette de la Houssaye, Zeist
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Appendix

Rudolf Steiner: “*The Ensouled Sun of Man*”

A verse for Henriette Wegman,
Ita Wegman’s mother.



Introduction

In November 1924, Ita Wegman gave a small notebook of blank white pages as a gift to her mother, Henriette Wegman (born on 27th November 1851), the intention being that her mother would make her own written entries. Rudolf Steiner inscribed the beginning of this little ‘gift notebook’ with a verse – either at the request of Ita Wegman or perhaps his own suggestion. Following the preliminary draft of the verse in his notebook, Rudolf Steiner wrote the following sequence of stanzas in Henriette Wegman’s notebook’:

*For Henriette Wegman,
27th November 1924*

The Ensouled Sun of Man

When I look into the sun,
Radiantly its light speaks to me
Of the spirit, whose grace is at work
Throughout cosmic being.

O Sun, bearer of radiance,
The substance-building power of your light
Conjures life out of the earth's
Infinitely rich depths.

When I feel into my heart,
Spirit speaks there its own Word
Of the human being, whom it loves
Through all time and eternity.

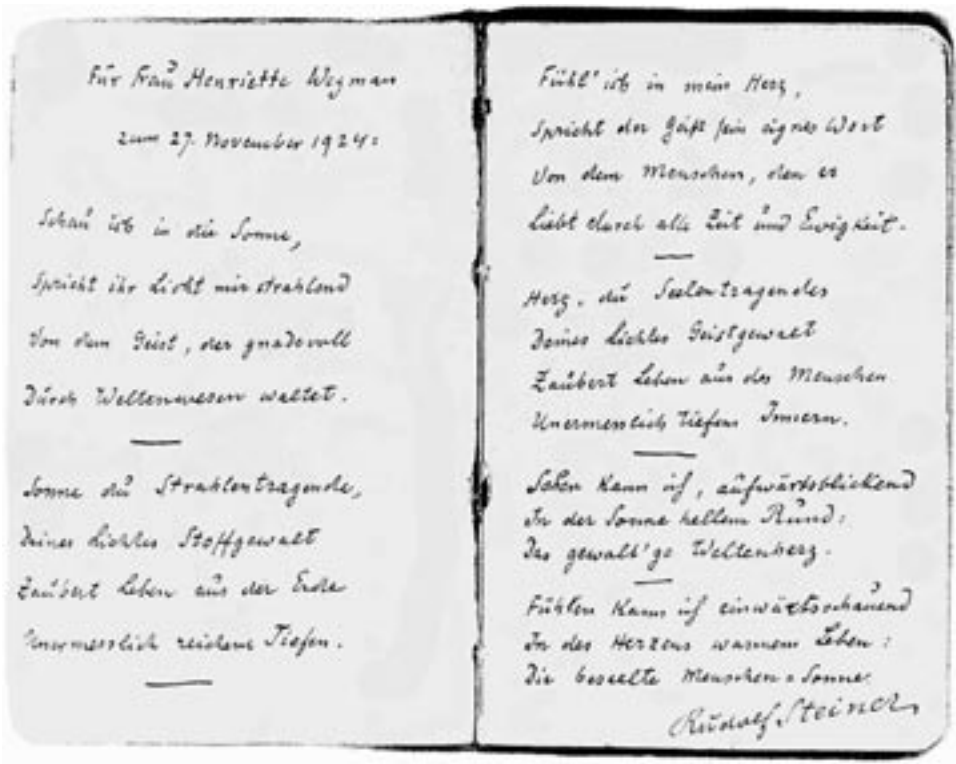
O Heart, bearer of the soul,
Your light's spirit power
Conjures life out of the human being's
Infinitely deep inner core.

Looking upwards
into the sun's bright sphere
I can see
The mighty cosmic heart.

Looking inwards
To the warm and living heart
I can feel
The ensouled sun of man.

Rudolf Steiner

*



Henriette Wegman probably received the precious notebook by post. Her daughter, Ita remained at Rudolf Steiner's sickbed at his studio in Dornach until the end of November 1924 where she treated him medically and nursed him. Letters between Ita and Henriette Wegman from around this time have not been preserved – it is not known what Henriette Wegman's response was to the surprise gift. She certainly understood its value, however. During the next ten years until her death on 18th January 1935, she ventured to write only a few lines in the book, amongst which were Rudolf Steiner's translation (in German) of the 'Our Father' and the grace before meals "Plants growing in the earth night" ('Es keimen Pflanzen ...' in Dutch). The notebook remained in the family after Henriette Wegman's death.

In 1935, the year that Henriette Wegman passed away, Marie Steiner published in the collection of "Wahrpruchworte" [Verse and Meditations] a preliminary version of the verse on the basis of Rudolf Steiner's own notebook entry. In 1999 Hella Wiesberger and Dorothea Weyrather published the same wording within the context of Rudolf Steiner's complete works "Mantrische Sprüche – Seelenübungen II" (GA 268, page 209). Steiner's draft notes of the verse were to be found on the last five pages of his notebook (No. 527) where - as often was the case - he started writing from the back of the notebook to the front, and also used the pages in landscape format. Rudolf Steiner's corrections to the notebook version were taken into account when the verse was printed in the first edition of "Wahrpruchworte" and in the complete works – at that time not much more was known about it. The composition of the verse was taken from the last five pages of Steiner's notebook, the sequence starting from the back of the book, frontwards. The verse appeared meaningful and coherent in this form; furthermore Rudolf Steiner not only clearly noted the end of the verse ("The Ensouled Sun of Man"), but also his 'addressee' – following two wave-like lines: "Charline Hupkes-Wegman" (also in GA 268, page 109). It is not known why Rudolf Steiner noted the name of Ita Wegman's sister rather than that of her mother. Only shortly before, Rudolf Steiner had written a verse for Charlien Hupkes ('Look into your soul realm'), possibly even on the same day (this verse was also published in 1935 by Marie Steiner in the volume, "Mantrische Sprüche – Seelenübungen II" published in 1999, see page 110.). Using the composition of the stanzas

on the last five pages of Rudolf Steiner's notebook and including his corrections, the verse that had been given to Henriette Wegman finally appeared in Steiner's complete works (GA 268, page 109) with the following wording and order of stanzas that so many people have read and meditated since 1935:

O sun, bearer of radiance,
The substance-building power of your light
Conjures life out of the earth's
Infinitely rich depths.

O heart, bearer of the soul,
Your light's spirit power
Conjures life out of the human being's
Infinitely deep inner core.

When I look into the sun
Radiantly its light speaks to me
Of the spirit, whose grace is at work
Throughout cosmic being.

When I feel into my heart,
Spirit speaks there its own Word
Of the human being, whom it loves
Through all time and eternity.

Looking upwards
Into the sun's bright sphere
I can see
The mighty cosmic heart.

Looking inwards
To the warm and beating heart
I can feel
The ensouled sun of man.

For the final version in the notebook for Henriette Wegman, however, Rudolf Steiner changed a number of details – quite obviously the sequence of the six verses. In Henriette Wegman’s notebook the verse begins with a ‘macrocosmic’ orientation towards the sun (1st stanza) followed by a direct address to the sun (2nd stanza). The same movement is then carried out ‘microcosmically’ orientated to the human heart (3rd and 4th stanzas). In contrast, in Rudolf Steiner’s own notebook, orientation towards the sun and heart are brought together:

*O sun, you bearer of radiance ... O heart, you bearer of the soul ...
When I look into the sun ... When I feel into my heart”.*

In both versions Rudolf Steiner left the final two stanzas in the same sequence.

*







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Rudolf Steiner

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Dr. Peter Selg
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