

The eightfold Path

According to Gautama Buddha and Rudolf Steiner

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Introduction

The Eightfold Path

The eightfold path can be understood as the unfolding of eight forces of love:

1. Thinking
2. Practicing
3. Speaking
4. Mediating
5. Reconciling
6. Connecting
7. Devotion
8. Become one

Interpreted in the light of the Sermon on the Mount, the requirements of the eightfold path change into offers:

- First, the life forces in **thinking** want to be grasped and strengthened.
Second, **practicing** wants to be brought from the mind into everyday life.
Thirdly, living **speech** out of the logos wants to be unfolded.
Fourth, **taking action** from the depths of life wants to take on its role as **mediation**.
Fifthly, a living **balance** between opposites gradually wants to come into being.
Sixth, the previous striving leads to a deep **connection** with life.
Seventh, through this **devotion** towards **life** is enhanced.
Eighth, the will mouths into a **life in meditation**.

These thoughts as well as the sections "**Task**" and "**Offer**" in this course are based on suggestions from the writings of Wilhelm Floride:¹

I WANT	embrace the moment ...
in order to find the smile of the gods ...	understand every heartbeat ...
drink all tears ...	look into everyone's eyes ...
dedicate myself to earth ...	bless all things ...
bow before the stars	live deeply out of silence.
and breathe the wideness.	I WANT

¹ Wilhelm Johann Floride, born on October 24, 1959 in Ens Dorf, Germany, died on March 25, 2016 in Vienna. He was a curative educator, who had four children. He had supernatural experiences since early childhood. Artistic elaboration of Schiller's ideas about the role of the play for human development. Editor of numerous manuscripts around Kaspar Hauser. Arrangements of the Gospels and the Apocalypse of John. Seminar activity in Paris, Germany, Austria and Switzerland.

Course Structure

Gautama Buddha and Rudolf Steiner's texts

Each section begins with the text of the exercise of the Noble Eightfold Path of Gautama Buddha which may be found on Wikipedia. To this we add Rudolf Steiner's texts as he passed on the eightfold path at the beginning of the 20th century.

The interpretation of the tasks

Following the Buddha and Rudolf Steiner's texts and their meditative elaboration by Wilhelm Floride, we have formulated **tasks** and possible **offers** in our own words. We want to help you to design the module in a self-determined way. Under **daily life** you will find everyday examples of where and how to practice this module.

Connecting the eightfold path with eurythmy

Rudolf Steiner called the exercises of the eightfold path "exercises for the days of the week". The names of the days (sun day, moon day etc.) explain their relation to the planets. Since the eurythmy vowel gestures are related to the planetary forces, we were able to combine the exercises for the weekdays with the corresponding eurythmic gestures.

Path	Space	Planets	Time	Evolution	
the right opinion	crown chakra	Saturn	Saturday	Saturn	U
the correct judgment	forehead chakra	Jupiter	Sunday	Sun	AU
the right speech	laryngeal chakra	Mars	Monday	Moon	EI
the right deed	heart chakra	Sun	Tuesday	Mars	E
the right standpoint	solar plexus chakra	Mercury	Wednesday	Mercury	I
the right striving	sacral chakra	Venus	Thursday	Jupiter	O
the right memory	root chakra	Moon	Friday	Venus	A
the right mindfulness	Light of love	Earth	every day		TAO

On your way

The accompanying eurythmy exercises aim to help you to experience the themes of the path from different perspectives and to connect with the body consciousness.

By meditating, understanding and practicing the topics of the eightfold path you progressively work on the awakening of the 2 x 8 leaves of the laryngeal chakra and on the corresponding mental and spiritual abilities.

The eightfold path is not just a series of topics. On the steps of the path, you develop and change. You walk through them. You are developing, together with the whole world.

Deepening the theme of each stage and perceiving the path, you become part of the whole.

The Path



Watercolor by Jürg Reinhard

and Eurythmy

1. Saturday

Pay attention to your thoughts

Discover living thinking through mindfulness

- G. Buddha** **Right knowledge** is the insight into the four noble truths: of suffering, the origin of suffering, the eradication of suffering and of the noble eightfold path that leads to the eradication of suffering. In a broader sense, "right knowledge" includes an insight into the law of the causes of the cycle of rebirth and its overcoming, and into the three characteristics of being: instability, suffering and non-self, and into the karma principle, which distinguishes between wholesome and unwholesome acts of will.
- R. Steiner** **Pay attention to your ideas (thoughts).** Think only meaningful thoughts. In thinking gradually learn that the essential and the non-essential, the eternal and the transitory, truth and mere opinion, may be separated by yourself. When listening to others try to become truly silent inwardly. All consent and especially, all negative judgments (criticism, rejection), in thoughts and feelings should be abandoned. This is the so called **“Right Opinion”**.
- Task** Deepen your own thinking starting from a thought or experience. Do not react immediately, but see through the given like your habits, pain and attitudes. In this sense cultivate and cope with the living in your thinking.
- Offer** You learn to observe thoughts within you as if they were things or beings in the outside world around you. You begin to discover the living aspect in thought. You begin to experience thinking as a spiritual reality.
- Daily life**
- What do you understand under: "Think only meaningful thoughts"?
- Which assignments could you give yourself, in order to DO "Think only important thoughts"?
- What practical examples can you find to distinguish: Essential and non-essential thoughts; eternal and transitory thoughts; truthful reality and your opinion?
- Make a list of the thoughts you have in connection with the above mentioned questions.
- How do you approach this task? What can help you to think only essential thoughts?
- Find practical examples: what are essential and immaterial thoughts; eternal and fleeting thoughts; truthful thoughts and personal opinion?
- Take some notes on your thoughts on the questions above.
- How wonderful the sun is shining today!
The birds have been singing since dawn.
The light is mild and the lilac smells. You try to remember a spring song. The coffee boils over, hissing. Now the stove has to be cleaned!*
- Finally a break. You want to relax briefly when the cell phone reports a message. Reading makes you hot and then cold. What do they think? You lie down and try to calm down. But the thoughts race through your brain.*
- Look at the clock: In five minutes a client is coming. Quickly prepare the documents.*

Start practicing!

„The right opinion“ with variations of the “U” gesture

Pay attention to your ideas (thoughts).

Allow the arms to stream together from the right (ideas) and left (thoughts) sides in front of the heart until the palms come together.

Think only meaningful thoughts.

Try to feel this streaming together and the creation of the sagittal plane inwardly.

In thinking gradually learn

- *that the essential and the non-essential,*
- *the eternal and the transitory,*
- *truth and mere opinion,*

Feel a connection between hands and heart.

Allow the hands to slowly rise upwards. Perceive where and when this suits the text best (larynx-, forehead-, crown-chakra).

Try to experience the counter-current that simultaneously flows down through the body and the legs.

may be separated by yourself.

Separate the arms and let them descend to the sides. Feel how you stand now.

When listening to others

Slowly bring the arms forward from the heart in a parallel gesture, simultaneously perceive the in-streaming counter-current.

try to become truly silent inwardly.

Perceive into the heart.

All consent and especially, all negative judgments (criticism, rejection),

Alternately feel the ball of the left foot (consent) and the ball of the right foot (negation) press on the ground, and the effect right up to the heart.

in thoughts and feelings

Slowly raise the parallel arms a little (thoughts) and lower them a little (feelings).

should be abandoned.

Release the hands to the sides and let them sink down.

*This is the so called “**Right Opinion**”.*

Create a slow U forwards with a few steps.

Carefully bring the U of the arms back to the body, inviting the U to connect with it.

Feel your uprightness, yourself and the inner peace for a while.

2. Sunday

Decide with care

Weigh thoughts carefully and gain inner security.

- G. Buddha** **Right attitude or right thinking** is the decision to renounce, to refrain from harm and to abstain from resentment. "Right thinking" is without greed, without spiritual hatred and is generous. In a broader sense, the Zen monk Thich Nhat Hanh understands "right thinking" as an invitation to constantly examine the world of thoughts: is it a healing thought, that is, a thought that brings good to me and others, or an unwholesome thought that brings myself and others trouble or suffering?
- R. Steiner** **Only after well-founded, thorough consideration, even in the most insignificant matters, should you decide.** All thoughtless action, all meaningless deeds should be kept from the soul. For everything you do, have well considered grounds. And definitely abstain from doing anything without significant reason. Once convinced of the correctness of a decision, you should hold on to it with inner steadfastness. This is also called "**right judgment**", which is not influenced by sympathy or antipathy.
- Task** Check your thoughts, weigh your decisions and stay true to them. Find the connection between your inner impulses and life around you. Establish healing relationships. Grow like a tree, in all directions, even in depth.
- Offer** The upbuilding powers reveal themselves to you as well as the destructive ones. You learn to exercise in this area of tension and to recognize your values. You can deal with your thoughts in a playful way; reshape, expand and link them. You will find unusual and imaginative solutions in everyday situations.
- Daily life** What do you know about yourself, about your sympathies or antipathies? *Before breakfast I write to Agnes to apologise for yesterday's impatience. And then I tackle this uncomfortable thing with tax returns. Let's see!*
- What helps and what makes it difficult for you to make a well-considered decision. *Wolfgang wants to meet me for lunch and I have promised Irmgard to help with the housework. On the way I have to stop at the bakery. Maybe I should postpone the lunch date?*
- For a fictional or real decision situation, conduct an imaginary conversation between your ego (ruler of your sympathies and antipathies) and your higher self (your unprejudiced judge).
- Formulate the motivation for a decision you made.

Rethink your daily schedule!

„The right judgement“ with variations of the “AU” gesture

Only after well founded, thorough consideration,

An A gesture above. First into the right space (well founded) and then into the left (thorough consideration). The counter current towards the chest which carries the hands towards the heart.

even in the most insignificant matters, should you decide.

Then, from the heart, make a parallel U forward, towards the other person.

All thoughtless action, all meaningless deeds should be kept from the soul.

Starting from the heart with the right hand and then the left in an opening A gesture that goes over into an O gesture with the hands on top of each other. Slowly lead them to the heart and arrive there in peace. Perceive into the heart.

For everything you do have well considered grounds.

From the heart slowly stream down into an A-gesture towards your lower system. Feel the parallelism in the body and legs (U). Carefully and alternately touch the floor with the soles of your feet (well considered). Take your time to feel yourself and the floor upon which you stand (grounds).

And definitely abstain from doing anything without significant reason.

Bring the right forearm to the left so that the upper arms keep the A-angle and the forearms form a parallel U (a large, rayed through Au gesture below on the left).

Once convinced of the correctness of a decision, you should hold on to it with inner steadfastness.

Calmly allow the Au gesture to rise up over the bottom right to above your head. The upper arms form continuously the A-angle, the forearms the parallel U. Feel your uprightness right down into your feet.

This is also called «right judgement» which is not influenced by sympathy or antipathy.

Slowly move the Au gesture around in a large anti-clockwise circle. Descending on the left (sympathy side) and rising on the right (antipathy side). Retain the perception of the centre, the periphery, the frontal plane and the floor.

3. Monday

Mindful speech

Speak words thoughtfully, with warmth and meaning.

G. Buddha **Right speech** avoids lies, defamation, insult and chatter. Like thoughts, speech is wholesome or unwholesome, useful or useless, true or false. A good word is that which is spoken at the right time, is true, polite, practical and comes from a loving mind.

R. Steiner **Speech.** Only what has sense and meaning should come from the lips of one striving for higher development. All talking for the sake of talking - or to kill time – is in this sense harmful. The usual kind of conversation, where everything is a disjointed medley of remarks, should be avoided. This does not mean shutting oneself off from intercourse with one's fellows. Precisely in conversation, speech should gradually be led to significance. One speaks to and answers everyone thoughtfully, taking all aspects into account. Never speak without well-founded reason! Enjoy being silent. Try to use neither too many nor too few words. Listen calmly and then reflect on what has been said. One also calls this exercise "**the right word**".

Task Be in touch with your real feelings, because lively speaking needs depth. Connect yourself to life in and around you. Don't just repeat old thoughts. Rather create new ones!

Offer You begin to sense the deeper meaning in the commonly used words. You become aware of the impact of your words. As a result of your practice, more than usual lives in your words. They enrich your encounters. Your exchange with other people becomes more peaceful - in talking and in silence.

Daily life In conversation: Are you usually talkative, or silent, and not saying much? What would you like to change.

Set yourself tasks such as: Speaking less and listening more; or talking a bit more and listen more carefully.

Can you feel the difference between a conversation to pass the time and one which is led to significance?

Listen carefully into a conversation which is important to you. When is the right moment to speak or to be silent.

Become aware where you are able to contribute in a harmonious way.

I could invite Anton and try to clear up our misunderstanding last Saturday. He hurt me a lot with his accusations.

Will I be able to give a factual description of the situation? Is he ready to listen to me? I will try to observe the tone of my voice carefully and to speak more slowly.

Will we succeed in looking for a new basis with good will?

Let the quality of your communication become important for you

„The right speech “with variations of the «Ei» gesture

Speech.

Slowly weave from the centre towards the periphery, with slightly spread fingers.

Only what has sense and meaning should come from the lips of one striving for higher development.

Out of the widths the hands slowly come together from the left (sense) and from the right (meaning), to form a moon gesture in front of the lower abdomen. Perceive the resulting uprightness.

All talking for the sake of talking -or to kill time – is in this sense harmful.

Devoted EI gesture to the left (Talking for the sake of talking) and to the right (for example to kill time). Then transform into the E-gesture.

The usual kind of conversation, where everything is a disjointed medley of remarks, should be avoided.

A relaxed A opening forwards (right-left) from the diaphragm region. Then E.

This does not mean shutting oneself off from intercourse with one's fellows.

Streaming formation of the I-gesture, especially in the lower space, together with a slow threefold step forward.

Precisely in conversation, speech should gradually be led to significance.

Raying through the I gesture from the heart. Becoming sun-like. Together with a second threefold step forward.

One speaks to and answers everyone thoughtfully, taking all aspects into account.

EI- gestures (right-left). The stroked arm stretches itself under the stroke. This stretching and uprightness also takes place inwardly.

Never speak without well-founded reason!

Half-circle with the right foot backwards, forming an A downwards with the arms (No! A). Cross your front leg over your back leg (E) and become upright (I).

Enjoy being silent.

Leave the legs crossed. Reach up with the arms (left-right). Build up the moon gesture and let it take effect.

Try to use neither too many nor too few words.

Build an A gesture, first letting it stream out and then towards yourself.

Listen calmly

E-gesture. Feel the touching and resting of the arms against each other.

and then reflect on what has been said.

Bring the E to the heart. Ray through the entire body from the heart.

One also calls this exercise "the right word".

Stream down from above with the A, lead it into a crossing in an E in front of the heart and continue further into an expressive and inwardly felt "I" gesture.

4. Tuesday

Care filled deeds

Interest and compassion. Follow the forces of the heart.

G. Buddha **Right action** avoids killing, stealing and sensual debauchery. It follows the five precepts of Buddhism for the development of morality: do not kill, do not steal, do without sexual misconduct, do not lie and avoid intoxicants that change consciousness. **Positively expressed:** Protect life, practice generosity, speak the truth, nourish yourself healthily, observe your desires and eating habits. Refrain from using drugs as they confuse the spirit.

R. Steiner **External actions.** These should not be disturbing for our fellow human beings. Where one's inner being (conscience) prompts one to act, carefully consider how one can best serve the good of the whole, the lasting happiness of others, the eternal, in the most appropriate way. Where one acts out of oneself - out of one's own initiative - the effects of one's actions are to be considered most fundamentally in advance. One also calls this **"the right deed"**.

Task Acting out of love is connected to our deepest resources. Even activities that repeat themselves are brought to life and become meaningful. Acting from the depths of the heart brings people together.

Offer Joy flows into your actions. Your willingness to take risks and get involved, as a situation requires to be fruitful, grows. You become aware of the signature of the various forces and their effects. You experience how what you have done lives on in the others.

Daily life	<p>Prepare yourself in detail for an activity you have to do.</p> <ul style="list-style-type: none"> • How can you do it without disturbing the others around you? • What do you have to do to prepare yourself? <p>During the activity, can you stay in contact with yourself and with the environment around you at the same time?</p> <p>Try to continue your activity as planned whilst considering the needs of the others.</p>	<p>These cheeky guys are really getting on my nerves!</p> <p>I don't think it's not the right job for me. I can hardly keep my emotions under control.</p> <p>What did Jörn mean when he said: "The key is to accept the situation." I have to ask him about it. I can't do anything when my feelings overwhelm me.</p> <p>I actually like the children and want to get along well with them and give them helpful impressions.</p>
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Ask yourself what is essential.

„The right deed“ with variations of the «E» gesture

External actions. These should not be disturbing for our fellow human beings. Feel into the right and left space with your hands (external actions, not disturbing). Search for balance.

Where one's inner being (conscience) prompts one to act, carefully consider how one can best serve Being aware of the space behind, slowly cross the hands over the heart (E) and feel inward. Feel the gentle touch of the balls of the feet on the ground (consider).

*· the good of the whole,
· the lasting happiness of others,
· the eternal,
in the most appropriate way.* Bring the hands (E) forward as if bearing a present, open them in an inviting attitude and create a large, raying E-cross towards the left and right.
Listen into yourself.

Where one acts out of oneself With slightly raised hands, bring the energy from left and right to an intersection.

- out of one's own initiative - Change the front and rear hands at the intersection. Feel what that triggers in the body.

the effects of one's actions are to be considered most fundamentally in advance. Keep your arms crossed and ray through them. Slowly cross one leg over the other, followed by a sideways step, rolling your foot very carefully and deliberately onto the ground. Then go back in the other direction: cross, step sideways and deliberately create contact with the ground.

One also calls this “the right deed”. Maintain the wide position in the feet. Bring the arms into the pentagram position. Stand like this for a while, slowly turn your palms until they look up (right) and then slowly down again (deed).

5. Wednesday

Careful composition of life

Live naturally and spiritually. To endure in contradiction.

- G. Buddha** **Right way of life or right livelihood** means to renounce the wrong means of livelihood and not to induce others to partake in such. In particular these are: trade in weapons, trade in living organisms, animal breeding, trade in meat, intoxicants and poisons. In a broader sense, “**right livelihood**” means practicing a profession that does not harm other living beings and is compatible with the Noble Eightfold Path. In addition it also means that, no matter what you do, you always work with the idea of sharing the earnings with others.
- R. Steiner** **The arrangement of life.** Through nature and spirit, form your life. Do not dissolve in the outer fripperies of life. Avoid everything that brings restlessness and haste to life. Neither be hasty, nor sluggish. Consider life as a means to work, and for higher development and act accordingly. In this respect one also speaks of the “**right standpoint**”.
- Task** Face life and seek your balance no matter how it fluctuates. You have to find a different balance at every level, and do it anew every day: between body, soul and spirit; in your encounters; in dealing with blows of fate; in the struggle between old and new. Accept that this is not easy. Life is full of contradictions. And if you wish to shape it consciously, it will be even more difficult.
- Offer** When you face life and resolve it’s contradictions, a lively, harmonious balance gradually arises between the opposites. Through your unwavering search for balancing steps, doors open and you receive help that you did not expect.
- When weighing up the external and internal needs, you will become calm and considerate when dealing with harmful forces and substances. You conquer some difficult life situations that you would not have been able to master before. You find access to the constructive compensation and discover that which is beyond all opposition: the happy heart.
- Daily life** Plan one day ahead in detail to see how much time you will need for each of your activities.
- Plan pauses between the actions, and moments to reflect on how it went.
- Create some space for spiritual moments.
- Looking back, find the moments, where you felt really good and harmonious.
- When could you balance stress and haste? Which activity would have needed more time?
- With the results of how your day went, plan the next day.

«Now I stand here, poor fool, and I'm as clever as before”. Goethe’s Faust can still tell us something today.

The testing situations we have to deal with almost every day!

Despite our ideals we often produce precisely the opposite effects. What use are sophisticated programs if we continue acting in the old ways?

Difficult questions arise considering the meaningfulness of our way of life.

Become aware that your initiative is in demand.

„The right standpoint” with variations of the «I» gesture

The arrangement of life.

I through the right leg, then through the left.
Get light heels from the countercurrent and become straight inwardly.

Through nature and spirit, form your life.

Weight triangle - light triangle - O.

Do not dissolve in the outer fripperies of life.

Turn the O inside out.
Dissolve it and stand upright with the experience of I

Avoid everything that brings restlessness and haste to life.

Happy heart standing
Happy heart running back and forth.

Neither rush, nor be sluggish.

Slowly turn the stretched arms in the frontal area: the right goes down, the left goes up. Then back just as slowly.

Consider life as a means to work, and for higher development

Slowly lower your left arm (work) and feel the weight pull on your left hand. Let the right arm rise into the light (higher development).

and act accordingly.

Straighten your right hand and bring it as a small I in front of the heart.

*In this respect one also speaks of the “**right standpoint**”.*

Shake the toes of your feet in several directions (major sept).
Stand quietly in the triangle of light.

6. Thursday

Serving your surroundings

Become responsive and create coherent relationships.

G. Buddha **Right striving or right attitude** denotes the will to control and curb affects such as desire, hatred, anger, rejection, etc. awakened by unpleasant perceptions and bad experiences. Similar to the "right thinking exercise", this is about exchanging unwholesome thoughts with healing thoughts: when unwholesome considerations, images of greed, hatred and delusion arise, we use these to find positive, worthy pictures.

R. Steiner **Human striving:** One takes care not to do anything that is outside of one's strength, but also not to refrain from doing anything that is within it. Look beyond the everyday, the momentary and set goals (ideals) which are related to a person's highest duties, for example, wanting to develop in the sense of the given exercises in order to subsequently help and advise one's fellow human beings all the more, even if not exactly in the very near future. One may also summarize what has been said in: "**Let all other exercises become practice**".

Task Meditate on your ideals! Where do you experience commitments to which you want to say yes and how do you position yourself with the resources given to you? Create your tasks in relation to this and develop with them.

Do small daily tasks so that your great ideals resonate in them. Let your connection to your fellow human beings and life in the world become a tone.

Offer Your effort to deal with spiritual facts on different levels through the eightfold path leads you to ever greater security of life. Blockages dissolve, the scope for connecting actions grows and your confidence in the supporting forces of existence increases. This helps you to become more and more reconciled with the existing circumstances and people.

Daily life Take a few moments a day to reflect on how you are able to get on with your assignments concerning the steps of the Path.

Looking at the past (the last hour or the last day) can you see what you succeeded to do?

Look at the future (the next hour or next day) Make a plan for your next exercising steps. Try to be aware of your possibilities.

Try to notice if your old habits change over time. Start building up new ones.

The Buddha taught that we should free ourselves from earthly conditions in order to return to paradisiacal innocence.

And what will happen to mother earth?

I can understand Buddha's request for more and more attentiveness. That gives me a feeling of independence and of creative possibilities, even on a small scale:

Today for instance I want to be so alert when cooking that the kitchen doesn't look like a battlefield in the end. Before that, I want to check what should be eaten in the fridge and compose the menu from it.

Recognize your contribution to the whole even with the seemingly insignificant.

„The right striving“ with variations of the «O» gesture

<i>Human striving:</i>	Perceive the body inwardly from heart to toes, then create an O gesture filled with empathy, light and warmth.
<i>One takes care not to do anything that is outside of one's strength, but also not to refrain from doing anything that is within it.</i>	Create an O-gesture with the palms facing outwards. Feel the outer space. Slowly turn the palms inwards and become aware of the inner space.
<i>Look beyond the everyday, the momentary</i>	Guide the O gesture up above your head.
<i>and set goals (ideals)</i>	Guide the arms downwards on the sides into an O in front of the abdomen. Remember the upper O.
<i>which are related to a person's highest duties,</i>	Widen the thighs into an O form, slightly rising onto the toes. The O with the arms and the one over the head, remain.
<i>for example, wanting to develop in the sense of the given exercises</i>	Bring the legs together and create an intimate, fulfilled O from the heart.
<i>in order to subsequently help and advise one's fellow human beings all the more,</i>	Make half an O backwards with the right Arm (help) then with the left arm (advise). Experience the effect on the breastbone.
<i>even if not exactly in the very near future.</i>	Let the fullness in your arms motivate the legs to take a few mindful steps forwards(swan).
<i>One may also summarize what has been said in: "Let all other exercises become practice".</i>	Calmly become upright (I), place the legs to the left and right, the heart stays in the centre (A), and mindfully create an O.

7. Friday

Learning from life

Becoming strong through devotion to life.

G. Buddha **Right mindfulness**, firstly focuses on the awareness of all bodily functions such as breathing, walking, standing. In addition, all sensory stimuli, affects and thought content are reflected on without wanting to control them. The task is to become aware of the constant flow of feelings and states of consciousness. This means being fully present in the here and now, not pondering the past and or indulging in the future. And to be present in what you meet and whom you meet.

R. Steiner **Strive to learn as much as possible from life.** Nothing passes us that does not give rise to experiences that are useful for life. Has one done something incorrectly or imperfectly, it gives occasion to do similar things correctly or completely in the future. If one sees others acting, one observes them with a similar goal in mind (but not with unloving looks). And one does nothing without looking back at experiences that could help one with one's decisions and activities. One can learn a lot from everyone, including children, if one pays attention. This exercise is also called "**the right memory**", that is, remembering what one has learnt and the experiences one has had.

Task Accept what life brings you and be ready for new learning every day. Awaken that which is youthful in you and bow to infinite life. Be awake for your body, your inner life and the life around you. Learn to let your experiences sink into you so that they are later available to you as inner intelligence in the here and now. Pay attention to everything.

Offer You learn to work with life and to gain strength through dedication to it. You discover the language of life everywhere, in nature and in the intelligence of your own body. You meet your fellow human beings with increasing understanding and compassion.

Daily life Try to learn something new from situations you met unintentionally. Let your daily experience help you to build up new tools.

Look for an example where somebody acted in a way you would like to learn.

Can you consciously give yourself an assignment that is built on a new discovery you made about yourself?

How interested are you to look at your different experiences, even mistakes and misunderstandings? How honest are you with yourself with regards to take responsibility for your actions and reactions?

You are on the way to a meeting with old schoolmates. Who will come? You think of Daisy, who died tragically a year ago. Her friend Hilde will be there today and maybe tell how the family copes with it.

Will Peter come? His career keeps him busy. You remember how you once played a wicked trick on the teacher, Mr. Wutz. Thank God it ended well.

And the twins? Are they still mainly concerned with their outer appearance?

You have to brake hard, you almost drove past the parking lot.

Learned again!

Increase your alertness in everyday life.

„The right memory“ with variations of the «A» gesture

The striving to learn as much as possible from life.

Nothing passes us that does not give rise to experiences that are useful for life.

Has one done something incorrectly or imperfectly,

it gives occasion to do similar things correctly or completely in the future.

If one sees others acting, one observes them with a similar goal in mind (but not with unloving looks).

And one does nothing without looking back at experiences that can help one with one's decisions and activities.

One can learn a lot from everyone, including children, if one pays attention.

*This exercise is also called “**the right memory**”, that is, remembering what one has learnt and the experiences one has had.*

Open your arms into A from the heart (right, left) with a lot of «fullness» and receive the countercurrent.

Slowly pull your arms towards you and let them stream down in your back. Receive the countercurrent from below and use it to create a bowl in the shape of an A.

Bring your arms down from your heart into an "A".

Keep your legs apart, feel the peace and security that arises for a while.

Put your legs together, let your arms relax, open, open "A" eyes and let "it" arrive. Is the upright body column slowly leaning backwards?

Feel calmly with your arms in an "A" gesture in the lower back space.

Spread your legs apart and let your arms rise into the triangle of light at an A-angle above, below and up to the top. Feel light and childish, and yet be founded.

Create an A gesture downwards in the frontal plane.
A-gesture in your back space (what you have learned).
A-gesture in the space in front of you (experiences).
Come back to the middle.

8. Every day

Becoming one

Live meditatively. Become essential.

G. Buddha **Right meditation/deepening, Right gathering** collection is the skill to control the troubled and wandering mind. Often referred to as the focused mind or as the highest concentration. Many methods and techniques have been developed to get the right collection. It is essentially a meditation that primarily focuses on a single phenomenon (often the breath), which frees the mind from thoughts and brings it to rest.

R. Steiner **From time to time look into one's self**, even if only for five minutes a day at the same time. Thereby one should immerse oneself into one's inner being, carefully consult with one's self, examine one's principles and develop them, consider one's knowledge - or the opposite – carefully in one's thoughts, and weigh up one's duties, think about the content and the true purpose of life, have serious displeasure about one's own mistakes and imperfections, in a word: seek to find the essential, the enduring, and pursue corresponding goals, for example virtues that are to be attained, earnestly. (Do not make the mistake of thinking that one has done something well but constantly strive towards the highest precedent). This exercise is also called “**the right mindfulness**”.

Task For every encounter with people or with nature develop:

- before: prepare the will for openness,
- while doing so: the ability for serenity,
- afterwards: the interest to listen to the resonance .

Because everything in the world is valuable and calls for insight, perception and immersion.

Offer You can accept yourself as you are. You can face everything that is perceptible in an open manner, you can even face with astoundment what is difficult. Love for the earth grows in you. You and the world become one

Daily life Can you maintain your daily practice of meditation? What is easy, where do you find yourself having difficulties?

What do you feel as an essential attitude, that can help you to acquire the consciousness of you yourself as a spiritual being?

What do you experience as the purpose of your life and how can you attempt to fulfil it gradually.

Look into history and find examples of people that risked something for humanity. What would you like to learn from them?

Try to live in peace with yourself and the daily circumstances.

Let every thing and situation tell you it's meaning. Give it its place in the wholeness of your life.

From an indescribably beautiful being spread out in light and sound and peace and warmth you pull yourself together towards the body.

Slowly pictures appear without connection. Besides, you remember the current date, day of the week, time.

Before you open your eyes, you use the wings of your soul again to greet all the loved ones and also the less loved ones, to feel the tasks ahead, to clarify your motivation.

With a jerk you are inside your body and open your eyes: What is the weather like today?

Yes! Just as you can try to wake up inwardly in your sleep, you can try to do it in life.

„The right mindfulness“ with the vowels and «TAO»

From time to time look into one's self, even if only for five minutes a day at the same time.

Thereby one should immerse oneself into one's inner being, carefully consult with one's self,

examine one's principles and develop them,

consider one's knowledge - or the opposite – carefully in one's thoughts, and weigh up one's duties,

think about the content and the true purpose of life,

have serious displeasure about one's own mistakes and imperfections, in a word: seek to find the essential, the enduring,

and pursue corresponding goals, for example virtues that are to be attained, earnestly.

(Do not make the mistake of thinking that one has done something well but constantly strive towards the highest precedent.)

This exercise is also called “**the right mindfulness**”

Create slowly a T-gesture.

Make variations of the "U" gesture corresponding to the content of the sentence. Don't be afraid to try out new and unique options!

Create variations of the AU-gesture.

Create variations of the EI-gesture.

Create variations of the E-gesture.

Create variations of the I-gesture.

Create variations of the O-gesture.

Create variations of the A-gesture.

«TAO»

The story of the path

The Eightfold Path originates from Gautama Buddha in the 6th century BC. In the 20th century the steps of the path were assigned to days of the week by Rudolf Steiner and worked out as part of the anthroposophical path of inner schooling.

In the course of evolution, human beings have been provided with various elements, sheaths. In these sheaths, the egoistic sense of self with its self-absorbness first developed. This makes us narrow and fear comes from this narrowness.

With the exercises of the Eightfold Path, dormant abilities of the 16-leafed larynx chakra are developed, which creates new opportunities for the mind, the soul and everyday consciousness. Life issues may be tackled independantly. Answers to and ways through current social questions be found from within one's own inner being.

Just as the Buddha suggests the way, the path, we first focus our attention on various internal realities. This is connected with self-discovery. We find the connection to a germ within us that does not originate in earthly conditions and which opens up completely new possibilities for ourselves.

The germ for the new self is beyond opposition, i.e. it stands above the opposites, bridges differences, connects them. There are three main opposites in us: the upper and lower systems, day and night consciousness, male and female. The new „I“ is a birth, a child, symbolized in the virgin birth. Its essence is warmth, balance and interest.

We develop a new understanding of our fellow human beings and a new relationship with nature that surrounds us to the extent to which we combine our attention and steps with this germ. These are the topics of the fourth to seventh stages of the path.

In his life the Buddha was able to realize Buddhi, life spirit, and give the path from this stage of development. In the path this corresponds to the 6th stage, Jupiter, the "right striving". It is about Spirit life, "living the spirit", so that the heart's sun powers work, through the earth development, through the ego development, through the human being and are lived from within by us.

The Noble Eightfold Path of the Gautama Buddha

What is the Eightfold Path's intention and where does it lead to?

Knowledge of the eight-part path comes from Gautama Buddha's "Doctrine of Salvation from Suffering", which he gave to his monks in the 6th century BC in the wildlife park of Isipatana near Benares.

Introductory to the path, the Buddha says: "There are two extremes here, you monks, which one who has renounced the world should not indulge; which two?

One is devotion to the pleasures of the senses, this is low, raw, mean, base and pointless. The other is the dedication to self-torment, which is painful, base and pointless. These two extremes, you monks, the consummate has avoided and he has completely understood the middle path, which gives sight, gives knowledge, leads to rest, to higher knowledge, to awakening, to nirvana.

And what, you monks, is this middle path, fully understood by the accomplished, that gives sight, gives knowledge, that leads to rest, to higher knowledge, to awakening, to nirvana? It is precisely this noble Eightfold Path, namely: Right knowledge, right mindset, right talking, right acting, right living, right striving, right rethinking, right immersion."²

² Max Ladner, Gotamo Buddha - His becoming, his teaching, his community, based on the Pali canon, pp. 61ff
www.eurythmy4you.com

Structure of the exercises ³

The basis of Buddhist practice and theory are the Four Noble Truths that:

- Life is usually shaped by suffering through birth, old age, illness and death.
- This suffering is caused by the three poisons of greed, hate and delusion.
- Future suffering cannot arise from avoiding these causes or phrased differently, happiness can arise from this avoidance.
- The means to avoid suffering, and thus to create happiness, can be found in the practice of the exercises of the noble Eightfold Path, which exists of:
 1. Right knowledge
 2. Right intention
 3. Right speech
 4. Right action
 5. Right earning
 6. Right exercise
 7. Right mindfulness
 8. Right meditation

The eight steps of the Noble Eightfold Path are divided into three groups:

1) Wisdom (right knowledge, right intention)

These first two steps relate to thinking and disposition (motivation). For a Buddhist, doing does not begin with the deed, the preparation for a deed always takes place in the mind, whether consciously or unconsciously.

2) Morality (right speech, right action, right livelihood)

These middle steps relate to moral behavior when dealing with others.

3) Deepening (right practice, right mindfulness, right meditation)

These three steps are about mental training and access to the spiritual dimension.

The term “path” is not meant in the sense of a linear progression from level to level: all components are of equal importance and should be observed and practiced at all times.

The term "right" to identify the individual path elements represents a translation of the Pali word "sammā" and could also be translated as "perfect". The term "sammā" does not indicate the contrast between right and wrong, as might be mistakenly assumed in German or English. Rather, it means the agreement of practice with the entirety of the four noble truths, that is, avoidance of suffering.

Buddha's "path" is a path of the middle and of love, it avoids the extreme.

³ according to Wikipedia-de from June 8th, 2019: Noble Eightfold Path

Rudolf Steiner's Eightfold Path

Rudolf Steiner (1861 - 1925) values the Eightfold Path very highly. He mentions it in many of his lectures, including the lecture series on the Gospel of Luke, in which he would like to show that the Gospel of Luke, contains the active power of love and compassion as it's innermost substance, and has a particularly strong relationship to the Buddha's Eightfold Path.

«We saw what the Buddha had as a mission. He first proclaimed and established the great teaching of compassion and love and everything connected with that teaching as expressed in the precepts of the Eightfold Path.

Do you imagine that if the Buddha appeared today, he would be able to put it in the same way? No. Because today a physical organization is not possible that would allow the Buddha to go through the development that he went through in his time. The physical organization is constantly changing. Buddha was obliged to descend at exactly the point of time when it was possible for him to use an organism enabling him to accomplish the mighty deed of inaugurating the Eightfold Path, which should continue to work so that people may penetrate it spiritually.

Today, humanity is dependent on gradually acquiring this Eightfold Path mentally and spiritually. However greatly people may admire different philosophies, however fervent their enthusiasm may be for Kantian thought and other such systems — everything is elementary compared with the all-embracing principles of the Eightfold Path. And humanity can only slowly rise to an understanding of what lies behind the words of this teaching.

At the right moment something of the kind is established in the world for the first time; from this point evolution advances and humanity acquires, but only after long ages, what was first exemplified in a mighty deed. Thus in his day Buddha brought to the world the teaching of love and compassion as a token for coming generations of human beings who must gradually acquire the capacity to recognize and understand from within themselves the principles of the Eightfold Path....

Read how the development of the sixteen-petalled lotus flower is related to the Eightfold Path. People will come to develop the sixteen-petalled lotus flower through the Eightfold Path. It is closely related. And for those who can look into human development, there is a sign of how far humanity has progressed in development — the sign being the stage of development reached by the sixteen-petalled lotus-flower, which is one of the first organs that people will use in the future.

But when this organ has been developed a certain mastery over the physical will have been established by the soul-and-spirit. Only one who sets out to-day to achieve spiritual development in the esoteric sense can say that he is beginning to make the principles of the Eightfold Path part of his very being. Others 'study' them. But of course that too is very useful as a stimulus. »

The Eightfold Path exercises activate the sixteen-leaf chakra, which is native to the area of the larynx. They arouse traits that, according to R. Steiner, are necessary for entering a spiritual path of development, e.g. the ability to mentally-alert self-guidance and perception for the way of thinking of living beings. Much will move mentally and spiritually and thereby transform the inner life and the handling of the outer life. This development takes place in everyday life, which is lived out in the same way as before.⁴

⁴ According to R. Steiner, chakras or lotus flowers are organs of the soul body and energy centers of the soul, which begin to work when mental skills are actively developed. The sixteen-leaf chakra is located in the area of the larynx.
Rudolf Steiner, The Luke Gospel, Ten Lectures, GA 114, Lecture dated September 24, 1909, p. 163f
R. Steiner, Instructions for an Esoteric Training p. 26ff, How to attain knowledge of the higher worlds p. 118ff

To space comes time, to being, becoming.

What is new is that Rudolf Steiner adds something to the eightfold path, namely the assignment to the days of the week. He calls them "exercises for the days of the week", or "weekday exercises". Rudolf Steiner starts the path on Saturday and ends on Friday. The eighth day is a conclusion, a summary.

Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	All days
Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus	

To space comes time, to AM the I: I am. It is about accepting and walking through life with all its challenges as the basis for the development of deeper qualities of consciousness. Mindfulness towards life becomes the basis for awakening our mental organs and inner abilities. Daily life is accepted as a path to an inner spiritual freedom, that exists in the middle of the sensual world.

The path, the beatitudes and the exercises of „Nervous conditions in our time“

The Beatitudes of the Sermon on the Mount

The Beatitudes of the Sermon on the Mount correspond in their levels and meaning to the steps of the Eightfold Path. They tell future humans how they may develop morally, as well as in their physical sensitivity.

The first beatification corresponds to the seventh step of the Eightfold Path, the third and fourth beatitudes together correspond to the fifth step of the path. The sixth and seventh beatitudes, the third step and the ninth beatitude, the first step. The last, tenth, beatitude, like the eighth step of the path, is a summary and elevation of the previous levels.

In our HSP courses, the beatitudes have been developed into a self-help concept for highly sensitive people

[HSP - high sensitivity](#)

The exercises of „Nervous conditions in our time“,

Rudolf Steiner developed in a public lecture in 1912 are also based on the Eightfold Path. We have detailed this in the introductory videos for our ABSR courses.

[ABSR – coping with stress](#)

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Moral freedom

Eightfold path

Being present

The right measure



Stress release

Exercises for nervousness

Coping with the past

Dissolving blockages

High sensitivity

Sermon on the Mount

Preparing the future

Integrating the periphery