

UNDERSTANDING YOUNG CHILDREN

**EXCERPTS FROM LECTURES BY RUDOLF STEINER
COMPILED FOR THE USE OF KINDERGARTEN TEACHERS**

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INTRODUCTION

This book is meant to be a help for those working in Kindergartens founded on the educational principles of Rudolf Steiner. All the parents of little children, students and friends of Waldorf Education who are interested in a deeper understanding of child development will find in this book guide lines for *The Study of Man*.

It was Elizabeth Grunelius who first suggested compiling the following excerpts from Rudolf Steiner's books and lectures. Already in the early twenties she asked Rudolf Steiner for suggestions on pre-school education, and founded the very first Waldorf Kindergarten in Stuttgart.

We are happy to publish this collection in time for the 50th anniversary of Waldorf education in England.

It is advisable to read the quoted passages in the context of the whole lecture. Unfortunately some of Rudolf Steiner's lectures on education have not yet been translated. The books and lectures we quote have all been translated into English.

Other books about the education of the child are:

- Francis Edmunds, *Rudolf Steiner Education: The Waldorf Schools*, Rudolf Steiner College Press and Rudolf Steiner Press.
- Elizabeth Grunelius; *Early Childhood Education and the Waldorf School Plan*, Rudolf Steiner College Press.
- A.C. Harwood, *The Way of the Child*, Anthroposophic Press, Rudolf Steiner College Press, and Rudolf Steiner Press.
- Ursula Grahl, *How to Help Your Growing Child*, New Knowledge Books, Horsham, Sussex, England.
- Norbert Glas, *Conception, Birth and Early Childhood*, Anthroposophic Press
- Caroline von Heydebrand, *Childhood: A Study of the Growing Soul*, Anthroposophic Press and Rudolf Steiner Press.
- Karl König, *The First Three Years of the Child*, Anthroposophic Press and Rudolf Steiner Press.
- Wilhelm zur Linden, *A Child is Born. Pregnancy, Birth and Early Childhood*, Anthroposophic Press.

Stuttgart, March 1975

Helmut von Kugelgen

* There have been many books on early childhood education published over the past twenty years. For an updated bibliography, please contact the Waldorf Kindergarten Association of North America, 1359 Alderton Lane, Silver Spring, MD 20906 (301) 460-6287.

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THE CHILD BEFORE THE SEVENTH YEAR

Dornach, December 23, 1921 - January 7, 1922

From a report by Albert Steffen: "A Lecture to Teachers" (London 1948)

[p. 39] Many times in his writings Dr. Steiner has shown that it is in the earliest years of childhood that things happen which are the deciding factors in later life. Whatever is done well or ill to a child in its earliest age will reappear in the grown man as faculties or failings, health or disease. On this account we should feel it our duty at the outset to gain an understanding of the whole course of life. To demonstrate how to sin as little as possible against children, Dr. Steiner hopes as soon as external circumstances allow, to add an infant school to the Waldorf School at Stuttgart.*

A tiny baby is the least accessible of all to us. The gates of its soul life are absolutely closed against the outer world. No influence that is intentional and conscious can touch it. Anyone who has charge of an infant of this age whilst it struggles and cries is powerless. The child does what it wants.

If one reflects disinterestedly upon the welfare of this being, humanity's two greatest problems arise in the soul: the problem of freedom and the problem of fate. How must I behave, comes the question, in order that the child may attain to full possession of that consciousness of freedom which constitutes the dignity of man, and on which true happiness depends; how can I procure for him this highest good of earthly existence? And the other problem arises similarly: What kind of destiny is in store for this being in spite of his freedom? And wherefore is it that I have been called to help and educate him?

[p. 40] Thus it comes about that conscientious parents and educators confronted even by a tiny child have to wrestle with the deepest questions of existence. They seek for an understanding of the human entelechy in its process of development, for a knowledge of the laws of fate, for a "Philosophy of Spiritual Activity." Such an attitude is in practice of the greatest importance. Paradoxical though it may seem, said Dr. Steiner, the educator may do what he likes in detail (according to his lights) as long as he leaves play to the impulses in his heart which have come from a true insight into human nature.

Here he gave the description of the nature of the child up to the seventh year. Anyone who really knows how to observe a child will notice that his spiritual faculties wear a different aspect at the end of this period than at the beginning. Just as latent heat can be set free by a material process, so soul and spirit forces are now set free which hitherto have been bound up with the organism because they were instrumental to its growth. From this time onward they are free to enter into a relationship with the outer world as capacities of thought and memory. A term has now been reached in the plastic development of the body and this is marked by the formation of the second teeth.

The soul and spirit forces which work in the building up of the body until the seventh year are called by Dr. Steiner "formative forces." It is apparent to spiritual scientific investigation that they are already present before birth. In conception they are brought down into earthly existence, they shape the physical, bodily organism and emerge on their release as faculties of thought and memory.

* There is now a kindergarten at the Waldorf School. (translator's note, 1931.)

This release of the "formative forces body" takes place little by little. And the mode of knowledge which Dr. Steiner uses distinguishes three periods.

[p. 41] In the first period which reaches its close at the age of two and a half, the forces which form the head, the "formative forces body" of the head becomes free. In the second, up until the fifth year, the formative forces body of the chest. In the third, up until the change of teeth, the formative forces body of the metabolic and limb systems.

Everybody who has a child committed to his care should be made acquainted with these three epochs.

The first two-and-a-half years are the most important of all; during this time the child is learning to walk and speak and the formative forces of the head are shaping those organs which have the most intimate connection with the development and self-confidence of the individual in later life. In these years the child does really do everything of its own accord. It repels any will that seeks to impose itself from without. It works at the organization of its head with those forces which it has brought with it from a pre-natal existence.

During this time the child has the gift of being instinctively aware of everything that goes on around it, especially as regards the people who come in daily contact with it. Neither through the eye that observes, nor the ear that hears, nor indeed through any definite sense, but through a cognition that is immersed in feeling, in the most intimate and inward way, the child shares in the happenings of the outer world. Its very essence is imitative susceptibility.

And in this it resembles animals in many respects. Dr. Steiner here reminded his listeners of the famous calculating horse belonging to Herr von Osten of Berlin, and humorously described a visit that he had paid to it before the war. With its legs, he said, it stamped, one, two, and three, and counted quite respectably.

A scholar at that time advanced the theory that it read its master's expression and followed his nods. How? He could not make out, but he assumed the animal to be more capable of observation than himself.

[p. 42] However, continued Dr. Steiner, it wasn't really like this, but Herr von Osten had large pockets in which he kept sweetmeats that he continuously shoved into the horse's mouth, so that an uninterrupted flow of sensation was maintained. The so-called counting process was translated to a sphere of sensation, into tender associations, into an exceptionally enhanced susceptibility to the innermost soul life (a thing which does happen to animals). Whatever Herr von Osten added up, etc., was transferred by way of the taste for sweets into a definite suggestion to the horse which stamped joyfully.

The child is a perfect mimic; thus it is our task to make ourselves worthy of imitation. Accordingly education should be confined during the first two-and-a-half years to self-education. We ought to order our lives so that the child's perception can be immersed in them without hurt. Everything that takes place in its environment imprints itself on its physical-bodily form (in contradistinction to the grown man who experiences in his soul-spirit) and works on the whole organism, the lungs, the stomach, the liver, and so forth; so that our behavior will influence its disposition to health or disease for the whole of its afterlife.

During this epoch the child is by no means in a position to take in ideas which bear on the moral life. And it follows that he should not be taught them. Two disconsolate parents once came to Dr. Steiner and complained that their child, generally very good, had stolen money that the mother had put in the cupboard, bought sweets and distributed them. Dr. Steiner explained that it merely copied what it had seen its mother do. And this had nothing whatever to do with stealing. The child becomes what its environment is.

[p. 43] Dr. Steiner spoke next about learning to walk and speak. Here again the rule holds good that we should leave everything to the child itself. Of its own accord it will raise itself to an upright position when the right time comes. Premature efforts at walking and standing or gymnastic exercises (only proper to a much later age) can only do damage. They may even affect the nerve-life for the whole of later life in the most disastrous way.

Moreover, we must not let ourselves be led either through misplaced tenderness or foolish habit (such as nurses have) to make baby talk for the child's benefit. This is doing the child a great wrong. It wants to imitate the real nature of those who have to do with it. Therefore, we should speak in a natural way. The child has generally to put up with all kinds of baby-talk, but it has the greatest antipathy to it. The unfavorable after-effects of this, often well-meant, folly may be so far-reaching as to come to light in later years as weakened digestion.

We have in us (though for the most part they are veiled by intellectual materialistic habits of thought) faculties of soul and spirit which are still akin to the formative forces which build up the child's organism. These we must call into play so that the child may imitate our movements and speech without hurt. These are the ethical impulses which arise out of our own will, the "moral imagination" as Dr. Steiner calls it in his *Philosophy of Spiritual Activity*. If we develop this kind of intuition we may let the child play out its own naughtiness undisturbed. For instance that ear-splitting yelling. It is a consequence of the physical bodily organism and passes of itself when the screamer has grown older. That which lies behind it will prove to be the basis of intense moral forces - if we are moral ourselves. To be sure, if our attitude towards everything - even if it is only in our thoughts - is immoral, the reverse will be the case.

When the child is two-and-a-half years old the inner organization of its head is substantially complete. The formative forces which have been at work become free. A new epoch begins; this extends to the fifth year, and during its course the rhythmic organism is elaborated, namely breathing and the circulation of the blood.

[p. 44] In a child which has learned to speak and walk the formative forces which have formed the head and are now free, join with these formative forces which are being released from the chest organism (breathing and circulation of the blood), when they have formed it. And this now appears as the exceptional development of vivid memory and unchecked fancy possessed by children of this age.

Extreme care must now be taken in the cultivation of these two faculties. As far as memory is concerned the child must be left entirely to itself. It is still an imitative being and as such it must on no account be troubled with memory exercises and such like. Otherwise it may be damaged for life. If research is carried far enough it will reveal that the tendency to arterial sclerosis and rheumatism which comes on about the fortieth year is due to premature overloading of the memory. Once more, experience will verify this assertion.

The development of the imagination must be helped by a proper choice of playthings. Dr. Steiner pointed out the harmfulness of boxes and bricks. The formative forces which, having completed their work on the rhythmic organism of the child, are free to reappear transformed into soul and spirit faculties, find in these cubes and quadrilaterals something which limits and defines them, something which imprisons them.

These puzzles (and stick laying too) are more suitable to abstract powers of understanding. They have an atomizing effect. They desolate a man. Fancy must never be compressed in ready-made outlines. For this very reason those beautifully painted dolls which are made to nod or squeak by all manner of mechanisms are worthless. Anyone who gives one to a child is doing an injury. Whereas someone who will take an old pocket handkerchief, tie a string round it, let the child draw eyes, ears, nose, and so forth on it, is doing it a kindness.

[p. 45] In a few strokes Steiner drew a picture on the blackboard, on which he indicated figures cut out and worked by strings from below, which embraced, boxed one another, etc. It is the sort of thing, he said, that makes a child creative.

The third epoch begins from the fifth year onward; after the formative forces body underlying the chest organism (the rhythmic activity of breathing and circulation of the blood) has finished its work, and becoming free, has reappeared as faculties of memory and imagination. This third epoch lasts until the change of teeth which concludes one period of human development. Now, little by little, some of the formative forces body which underlies the organism of limbs and metabolism are freed. The child experiences a new and not hitherto apparent faculty in his soul: belief in grown-up people and susceptibility to guidance. Up to now he has imitated. Now, little by little, he begins to obey observations which he has grasped, a peculiarity which only achieves completeness with the seventh year. Before the fifth year only discord could result if one said, "You ought." Now gradually the child begins to recognize the educator for what he should be, namely an authority.

[p. 46] It has already been shown that in the seventh year of man's life a metamorphosis takes place. Certain forces which are at the basis of the growth of the physical body and which have up until now been absorbed in organic functions are now set free and reappear transformed into spiritual and soul faculties. Before the change of teeth the spiritual soul force is immersed in the physical body and works at the plastic formation of the organism, especially that of the head. After the change of teeth the forces, which were hitherto at work chiefly on the organization of the head, and out of this activity streamed down into the substance of the rest of the organism wherever material processes were taking place, now withdraw and go over into the rhythm of heart and breathing. From henceforth, they have to do only with the rhythmic system, no longer, as before the change of teeth, with the material-substantial, but only with the processes of movement. Consequently they can no longer come to light in plastic forms, but rather in musical forms.

From this time onward in the development of the child the rhythm of breathing and circulation of the blood will become more noticeable. The child feels impelled to express all his experiences through measure and rhythm. In his organism he yearns for music.

Every educator must be guided by this when he wishes to impart something of a spiritual or soul nature to his pupils in an effective way. As a teacher he should himself live in a musical element.

[p. 47] During this period the very muscles and bones strive to adapt themselves to the life of the breathing and circulation. Nature, which hitherto has been working as a plastic artist, now becomes a musician. There is music in the child's growth. He has the unconscious impulse to treat his organism as an artist does his violin which vibrates to the waves of melody. A strummer ruins a violin. And an educator without insight can implant false principles to his pupil which become part of his growth and have harmful results in the course of his development. Many weak and morbid conditions of the organs of breathing and circulation of the blood which come to light in later years are the result of a wrong training during school age.

The period between the change of teeth and puberty is throughout musical in character.

To an intimate observation this space of time is shown to be composed of three distinct divisions. The first lasts until about the completion of the ninth year, the second till the twelfth, the third until puberty.

Up to its seventh year the child was an imitative being. We may in fact say: it was pre-eminently a sense-organ. What is meant by this becomes clear if we investigate the eye. The function of its organization is inwardly to reflect the outer world in images. The imaginative life then takes hold of these images. Before the change of teeth the child inwardly reproduces what it perceives in the people in its environment and so works plastically upon the interior of its organism. After the change of teeth these images only go as far as the rhythmic system, and manifest themselves musically.

WALKING, SPEAKING, THINKING - IMITATION IN A BODILY-RELIGIOUS WAY
Dornach, April 15-22, 1923 from a Report by Albert Steffen: "Swiss Teacher's Course"
(The Library of the Anthroposophical Society in Great Britain)

We must have an immediate apperception of the being of the child while it is living its life. Let us, very primitively at first, consider what the human being has to acquire in the first years of his life. The German author J. P. Richter says somewhere that in the first three years of his life a man learns more than in his three years at the university. This is quite true, and even though we were to protract the university years indefinitely, the result would be less than the wisdom the child acquires in learning the statics and dynamics of walking and in acquiring the faculties of speaking and thinking.

Walking does not merely mean that the human being ceases to crawl and acquires an upright position. It means that the child attains to the equilibrium of its own organism within the cosmos, learns to control its movements and acquires a free orientation. In this early stage we must consider the peculiar relationship, only to be found in man, between the action of the hands and arms on the one hand, and of the feet and legs on the other. In the beginning the struggle for an upright position is a struggle for purely physical equilibrium. After that the hands and arms are appointed to serve the inward life, whereas the legs serve for bodily movement. The latter, therefore, fall behind in the development of the whole, because their function is a lower one. But the liberation of the hands and arms affords the possibility for the soul to find its equilibrium.

The function of the legs, the treading, the raising and bending, the harmony between right and left, brings about a relation to what is below us. It has the effect of bringing into the life of the body and soul the element of rhythm, of measure, the caesuras of existence. The soul elements which live in the hands and arms become free; this introduces an element of melody, a musical element into the life of the child. The themes of Life appear in the movement of the upper limbs, they represent the content of existence.

The relation between physical equilibrium (action of the legs) and psychical equilibrium (action of the hands and arms) forms the foundation which enables the child to come into contact with the outer world through the medium of language.

When we observe the formation of sounds and sentences (the rhythm and melody of speech), we can easily see the part played by the upper and lower limbs respectively in their formation. Speech arises from the human being as a whole. The outer, rhythmical element arises from the movement of the legs, the inner thematic element from that of the hands and arms.

When a child walks sturdily and steadily, it has the bodily foundation for a correct syllable-division. This means that in learning to walk the child learns to form its sentences. If it walks unsteadily, we shall find that it does not observe a proper division of sentences; it drowns its thoughts in a sea of words.

If a child does not properly learn to use its hands and arms harmoniously, its speech will disintegrate. Its voice becomes somewhat harsh. If we cannot get it to feel Life in its fingers, it will with difficulty develop a true sense for the modulations of speech.

The child should learn to walk before it learns to speak. Speech must have its basis in the equilibrium of the movements of the limbs. If it lacks this foundation in the whole being, it becomes :

stammering or bleating. The fault lies with those parents and teachers who pay no attention to this important point.

Speech, again, furnishes the foundation for the faculty of conscious thought. It follows from the very nature of the development of the child that this must come last. The child can only learn to think through learning to talk. In the beginning the child merely repeats the sounds it hears, sounds that are more or less rhythmic and melodious and in accordance with the peculiar relation between its groping arms and legs. Thinking can only arise out of speech and not before.

The right order, therefore, in which the growing child should learn these things is: walking, speaking, and thinking. We shall have to penetrate a little more deeply into these three important phases of development.

When the child thinks, mirror-like reflections arise within him of the beings and happenings outside him. His faculty of thinking does no more than present pictures of what goes on outside him. It is true that his thinking is permeated with moral impulses. But these impulses flow from deeper regions, viz. from the system of spiritual forces which only partially extends into the region of consciousness and which we then call conscience. It is clear that the child is not yet capable of creative morality. His morality works unconsciously in his growth-forces as a sort of physical religiousness.

Speaking, unlike thinking, is not merely a presenting of pictures of the outer world. It contains a second, altogether different element. The science of today, although it finds much that is of value by comparing the human organism with that of animals, does not come to satisfactory conclusions on this head. Many animals, as is well known, possess a larynx with adjoining organs, even if it is a primitive one. Leaving aside those animals which can give forth complicated sounds and notes, such as the singing birds, we are tempted to ask: what is the use of the larynx in animals, since it is clear that only man uses it for speaking? Comparatively, anatomy shows that many animals that are, comparatively speaking, quite dumb, have organs that correspond to our larynx. Why cannot the animal speak? What is the use of the larynx, etc. in the animal?

The physiology of the future will find one day that the entire form of the animal is dependent on the form of these organs. From here radiate the forces that give the animal its form. The shape of the lion, for instance, is determined by the organs of the breast. The organs which in the case of man are used for sound-formation, are form-giving in the animal.

For a true understanding of animal morphology we should study these upper breast organs, how they pass over into those of the mouth, how they influence the gait, etc. Man alone, because of his upright position and the free movement of his arms, transforms these organs into organs of speech. He absorbs what lives in the sounds about him. But an unbiased observation of the facts will lead to the conclusion that these organs have a tendency to influence the whole organism in respect of its form.

When the human being hears a bullying, blustering voice, he assimilates something which the animal does not admit within itself. The animal is locked up within itself, its soul is locked up in its bodily form. No influence from outside can alter it. The child, on the other hand, undergoes the influence of whatever passion or mildness is around it. The soul forces of its surroundings affect its physical body, down to the finest details of its structure, and are decisive for its finer organization. It

is only the coarser organization that remains unaffected as in the case of the animal. But the finer organization receives the impress of what the child absorbs from the speech of its surroundings.

The child is a unity of body, soul and spirit. A much closer connection exists between walking, wriggling, waving of arms, etc. and the formation of ideas, than in the case of the adult. If an adult sucks a piece of sugar, it means a grateful sensation for his tongue and palate only, the rest of his body remains unaffected. But in the case of a child the taste of sugar penetrates much deeper, though of course it cannot talk about it with its mouth, but only with its fingers and toes in which the desire lives, with its arms and legs with which it reaches after the sugar. The sugar does not merely affect the palate, it affects the whole child.

In the period between birth and the change of teeth the child is one great sense-organ (in the years following that period it becomes less and less so.)

In the child the sensibility which afterwards concentrates in the single organ is still spread over the whole body. For this reason we must pay attention to everything that happens in the environment of the child during this first period, when the child is susceptible to the subtlest influences. It imitates continuously in a very intimate way.

During the first period of life (up to the change of teeth) the child's surroundings should be such that they may be assimilated by means of the senses, for, as we have explained before, the child imitates all that goes on in its surroundings in a bodily-religious way. It is in the course of this period that the foundations are laid for the most important impulses of life. When, at the age of seven, the child enters school, it is in no sense a blank sheet of paper. Certain grooves have already formed themselves through imitation, and what we have to do is to give them the direction which later life demands.

The kindergarten period (before beginning school in the ordinary sense) is the most important period of all in the education of the child.

The nineteenth century, having become great through natural science, tried to introduce mechanical, instead of organic methods even into kindergarten life. Starting from intellectual, preconceived ideas, people invented toys which were more suited to grown-up people, who spin out all kinds of abstract thoughts. Children were made to cut sheets of paper, through which red, blue, and green strips were inserted. They were taught to arrange little sticks, etc. But it is just these mechanical activities which hinder the child when it is trying to grow into active life. The young soul becomes thin and peaky. Some simple needlework, on the other hand, in imitation of what the grown-up people do, prepares both hand and heart for later life. The objects used in the kindergarten should be taken from actual life, they should not be invented by an intellectual civilization. A beautiful doll with real hair and painted cheeks prevents the child from unfolding its imagination. It does not let the child's creative faculties grow. A home-made rag doll, on the other hand, made from a towel, with ink spots for eyes, awakens the child's genius.

In the beginning the child merely plays, but it plays in earnest. There is only one difference between the play of the child and the work of the adult. It is that the adult adapts himself to the outer utility which the world demands; his work is determined from without. Play is determined from within, through the being of the child, which wants to unfold. What matters in a kindergarten is that the children should have a harmonious relation to those who are in charge of them and that these people should behave quite naturally, so that the children are naturally led to imitate them.

If we consider the child and his forces of "becoming" which are rooted in the spiritual world, and then the surroundings into which it is his destiny to grow, we are immediately brought face to face with the question of social education.

The most important thing is not to make schemes and catechisms, but to let ourselves be guided by the individuality of the young human being himself. In the beginning everything the pupil experiences about the outer world comes to him through his teacher. The teacher is, so to speak, his ultimate reality, the focus of his experience of the outer world.

There are three primary virtues which we must develop in the child: gratitude, love, and duty. These three virtues are the foundation on which the whole social life is built.

Dr. Steiner wound up his lecture with these words: There is nothing wrong with the children. It is the grownups who are wrong. We need not talk about how we should manage the children, but should rather begin to understand how to manage ourselves when we are teachers and educators. What we need is heart, we must be teachers with our hearts.

THE SECRET OF THE DOLL - LOVE, TRUTH, CLARITY

From Education and Modern Art, Ilkey, August 5-17, 1924 (London 1954)

Lecture 6

[p. 109] It is just with children that all education is at the same time physical education. We cannot educate children merely physically, for all that is of soul and spirit in education works at the same time upon the physical, is indeed physical education. When we observe how the child's organism adjusts itself to attain the upright position, and to walk, and we lovingly watch this wonderful mystery enacted by the human organism as it passes from the horizontal to the vertical position; when out of religious feeling we approach the child with reverence for the creative, divine powers which are placing him rightly into space; when, in other words, we are there as helpers of the child in its learning to walk and balance itself, as helpers who inwardly love the human nature in the child, who follow every manifestation of this human nature with love, then we generate health bringing forces which can then reappear as healthy metabolic activities between the ages of fifty and sixty, a time of life when we especially need control of the processes of metabolism.

[p. 110] Herein lies truly the mystery of human evolution: *All that is of the nature of the soul and spirit at one stage of life becomes physical - manifests itself physically in later life.* Years later it makes itself evident in the physical body.

[p. 112] Just as speech arises from walking and grasping, in short from movement, so thought develops from speech. In helping the child as he learns to walk we must be pervaded by love; in helping the child to gain the power of speech we must be absolutely truthful, and since the child is one great sense organ and in his inner physical functions also copies the spiritual, our own thinking must be clear if right thinking is to develop in the child from the forces of speech.

No greater harm can be done to the child than by the giving of orders, and then causing confusion by reversing them. Confusion that exists in the child's surroundings as the result of inconsequent thinking is the actual root of the many so-called nervous diseases prevalent in our modern civilization.

Why have so many people "nerves" today? Simply because in childhood there was no clarity and precision of thought around them during the time when they were learning to think after having learnt to speak.

[p. 114] However strongly we may suggest to children that they ought to love such toys - the forces of their unconscious and subconscious life are stronger, and they have an intense antipathy to anything resembling the beautiful doll. For, as I will now show you, such toys really amount to an inner punishment.

Suppose that in the making of our toys we were to take into consideration what the child has actually experienced in his infant thought up to the age of six or seven, in the process of learning to stand upright and to walk - and then we were to make a doll out of a handkerchief, for instance, showing a head at the top with two ink spots for eyes. The child can understand and, moreover, really love such a doll. Primitively, this doll possesses all the qualities of the human form, in so far as any rate as the child is capable of observing them at this early age. A child knows no more about the human being than that he stands upright, that there is an "upper" and a "lower" part of his being, that

he has a head and a pair of eyes. As for the mouth, you will often find it on the forehead in a child's drawings! There is as yet no clear consciousness of the exact position of the mouth. [p. 115] What a child actually experiences is all contained in a doll made from a handkerchief with a couple of ink spots for eyes. An inner, plastic force is at work in the child. All that comes to him from the environment passes over into his being and there becomes an inner formative power, a power that also builds up the organs of the body.

If the child, for example, has a father who is constantly ill-tempered and irritable, and as a result of this the child lives in an environment of perpetual shocks and unreasonableness, all this turmoil expresses itself in his breathing and the circulation of the blood. This means, however, that the lungs, heart, and the whole vascular system are affected by such a condition. Through the whole of life the child bears plastically formed within him the inner effects of seeing his father's ill temper.

This is merely as example to show you that the child possesses a wonderful plastic power and is perpetually at work as a kind of inner sculptor upon his own being. If we give the child the kind of doll made from a handkerchief, these plastic, creative forces that arise in the human organism - especially from the rhythmic system of the breathing and blood circulation- and build up the brain, flow gently upwards to the brain. They mould the brain like a sculptor who works upon his material with a fine and supple hand - a hand permeated with the forces of the soul and spirit. Everything here is in a formative process, in organic development. The child looks at the handkerchief doll and that becomes a formative force, real formative force, which then flows upwards from the rhythmic system and works upon the structure of the brain.

If, on the contrary, we give the child one of the so-called "beautiful" dolls which can move, which has moving eyes and painted cheeks, real hair, and so on - a hideous, ghostly production from the artistic point of view - then the plastic, brain building forces that are generated in the rhythmic system have the effect of constant lashes of a whip. The child cannot as yet understand these things and it is as though the brain were enduring the lashings of a whip. The brain is thoroughly whipped, thoroughly flogged in a fearful way.

Such is the secret of the "beautiful" doll, and it can be applied to many of the playthings given to the child today.

[p. 118] A child whose intellectual faculties are developed before the fourth or fifth year bears a dreadful heritage into later life. He will simply become a materialist. To the extent that an intellectual education is given to the child before the fourth or fifth year he will become materialistic in later life. For the brain is so worked on that the intellectually spiritual takes hold of it, lives in its forms, and the human being, because this process has taken place too soon, comes to the view that everything is just material.

[p. 119] If we would so train the child that as man he may comprehend the spirit, we must delay as long as possible the giving of the outwardly spiritual in a purely intellectual form. Although it is highly necessary, in view of the nature of our modern civilization, that a man should be fully awake in later life, the child must be allowed to remain as long as possible in the peaceful, dreamlike condition of pictorial imagination in which his early years are passed. For if we allow his organism to grow strong in this non-intellectual way, he will rightly develop in later life the intellectuality needed in the world today.

If the child's brain has been flogged in the way I have described, permanent injury is done to the soul. Just as the use of baby language injuriously affects the digestion and unloving, mistaken coercion in the process of learning to walk has an unfavorable effect upon the metabolic system in later life, so the flogging of the child in this way from within harms the soul. It must be the first aim of education to do away with this punishment of the soul, which, because the child is body, soul, and spirit throughout its being, also, from within, harms the body; we must do away with the beautiful doll, and make it a first aim to bring the play of children on to its proper level.

In these lectures I have tried to indicate how false forms of spirituality must be avoided when we are dealing with the child, so that a true spirituality - in short, the whole man - may come to full expression in later life.

THE SPIRIT WHICH HAS DESCENDED FROM THE SPIRITUAL WORLD - SENSE-ORGAN AND THE GIFT OF PHANTASY - A FEELING FOR MUSIC

From the Kingdom of Childhood, Torquay, August 12-20, 1924 (London, 1974)

Lecture I:

[p. 14] Now this is how the matter stands for present day humanity. The knowledge of the body is highly developed. By means of Biology, Physiology and Anatomy we have acquired a very advanced knowledge of the human body; but as soon as we wish to acquire a knowledge of the soul, we, with our present day views, are confronted with a complete impasse, for everything relating to the soul is merely a name, a word. For even with regard to such things as thinking, feeling and willing we find no reality in the ordinary Psychology of today. We still use the words thinking, feeling, and willing, but there is no conception of what takes place in the soul with reference to these things. What the so-called psychologists have to say about thinking, feeling, and willing is in reality mere dilettantism. It is just as though a physiologist were to speak in a general way of the human lungs or liver, making no distinction between the liver of the child and that of an old person. [p. 15] In the science of the body we are very far advanced. No physiologist would fail to note the difference between the lungs of a child and the lungs of an old man, or indeed between the hair of a child and the hair of an old man. He will note all these differences. But thinking, feeling, and willing are mere words which are uttered without conveying any sense of reality. For instance, it is not known that willing, as it appears in the soul, is young, while thinking is old; that in fact thinking is willing grown old, and willing is youthful thinking in the soul. Thus everything pertaining to the soul contains youthfulness and old age, existing in many simultaneously.

Naturally, even in the soul of a young child we have old thinking and the young willing together at the same time. There they are contemporaneous, and indeed these things are realities. But today no one knows how to speak of these realities of the soul in the same way as he can of the realities of the body, so that as teachers of children we are quite helpless. Suppose you were a physician and yet were unable to distinguish between a child and an old man! You would, of course, feel helpless. But as there is no science of the soul the teacher is unable to speak about the human soul as the modern physician can of the human body. And as for spirit, there is no such thing! One cannot speak of it, there are no longer even any words for it. There is but the single word "spirit," and that does not convey much. There are no other words in which to describe it.

p.18] Suppose I have a pale child in the school. A pale child should be an enigma to me, a riddle to be solved. There may be several reasons for his pallor, but the following is a possible one. The child may have come to school with some color in his cheeks, and have become pale under my treatment of him. I must admit this, and be able to judge as to why he has become pale; I may perhaps come to see that I have given this child too much to learn by heart. I may have worked his memory too hard. If I do not admit this possibility, I am a short-sighted teacher, having the idea that a method must be carried through regardless of whether the child grows rosy or pale thereby, that the method must just be persevered with, then the child will remain pale.

If, however, I were able to observe this same child at the age of fifty, I should probably find him suffering from terrible sclerosis or arterial hardening, the cause of which will be unknown. This is the result of my having overloaded the memory of the child when he was eight or nine years old. For you see, the man of fifty and the child of eight or nine belong together, they are one and the same human being. We must know the human being...

[p. 19] It is only when we have the right conception of man's life as a connected whole that we come to realize how different from each other the various ages are. The child is a very different being before shedding its first teeth from what it becomes afterwards. Of course, you must not interpret this in crudely formed judgments, but if we are capable of making finer distinctions in life, we can observe that the child is quite different before and after the change of teeth ...

Before the change of teeth we can still see quite clearly at work the effects of the child's habits of life before birth or conception, in its pre-earthly existence in the spiritual world. The body of the child acts almost as though it were spirit, for the spirit which has descended from the spiritual world is still fully active in a child in the first seven years of its life. You will say: A fine sort of spirit! It has become quite boisterous; for the child is rampageous, awkward, and incompetent. Is all this to be attributed to the spirit belonging to his pre-earthly life? ...

[p. 20] The spirit, suddenly transported into a completely different world, with the new experience of having a body to carry about, acts as we see the child act. Yet if you know how to observe and note how each day, each week, each month, the indefinite features of the face become more definite, the awkward movements become less clumsy and the child gradually accustoms himself to his surroundings, then you will realize that it is the spirit from the pre-earthly world which is endeavoring to make the child's body gradually more like itself. We shall understand why the child is as he is, if we observe him in this way, and we shall also understand that it is the descended spirit which is acting as we see it within the child's body.

Therefore for one who is initiated into the mysteries of the spirit there is nothing that can fill with him such wonder and delight as to observe a little child. In so doing one learns not of the earth, but of heaven; and this not only in the so-called "good children." In their case, as a rule, the bodies have already become heavy, even in infancy. The spirit cannot properly take hold of the body; such children are quiet; they do not scream and rush about, they sit still and make no noise. The spirit is not active within them, because their bodies offer such resistance. It is very often the case that the bodies of the so-called good children offer resistance to the spirit.

[p. 21] In the less well-behaved children who make a great deal of healthy noise, who shout properly, and give a lot of trouble, the spirit is active, though of course in a clumsy way, for it has been transported from heaven to earth; but the spirit is active within them. It is making use of the body. We may even regard the wild screams of a child as most enthralling, simply because we thereby experience the martyrdom the spirit has to endure when it descends into a child body.

Yes, my dear friends, it is easy to be a grown-up person - easy for the spirit, I mean - for the body has then been made ready, it no longer offers the same resistance. It is quite easy to be a full grown person but extremely difficult to be a child. The child himself is not aware of this because his consciousness is not yet awake. It is still asleep, but if the child possessed the consciousness he had before descending to earth he would soon notice this difficulty; if the child were still living in this pre-earthly consciousness his life would be a terrible tragedy. For you see, the child comes down to earth; before this he has been accustomed to a spiritual substance from which he drew his spiritual life. He was accustomed to deal with that spiritual substance. He had prepared himself according to his Karma, according to the result of previous lives. He was fully contained within his own spiritual garment, as it were. Now he has to descend to earth...

And indeed this body has been prepared throughout generations. Some father and mother has a son or a daughter, and these again a son or a daughter, and so on. Thus through heredity a body is

produced which he now must occupy. He must draw into it and dwell therein; but in doing so he is suddenly faced with quite different conditions. He clothes himself in a body that has been prepared by a number of generations.

[p. 22] Of course, even from the spiritual worlds the human being can work on the body so that it may not be altogether unsuitable, yet as a rule the body received is not so very suitable after all. For the most part one does not fit at all easily into such a body. If a glove were to fit your hand as badly as the body generally fits the soul, you would discard it at once. You would never think of putting it on. But when you come down from the spiritual world needing a body, you just have to take one; and this body you retain until the change of teeth.

In the first seven years of our life we have a body which is given to us by outer nature, by our parents and so on; it is a model. The soul occupies the same relation to this body as an artist to a model which he has to copy. We have been gradually shaping the second body out of the first body up to the change of teeth. It takes seven years to complete the process. This second body which we ourselves have fashioned on the model given to us by our parents only appears at the end of the first seven years of life.

[p. 23] Now there are weak individualities who are weakly when they descend to earth; these form their second body, in which they live after the change of teeth, as an exact model of the first. People say that they take after their parents by inheritance, but this is not true. They make their own second body according to the inherited model. It is only during the first seven years of our life that our body is really inherited, but naturally we are all weak individualities and we copy a great deal. There are, however, also strong individualities descending to the earth, and they too inherit a good deal in the first seven years. That one can see in the teeth. Their first teeth are soft and subject to heredity, but when children have good strong second teeth that can crack things easily, then they are strong individualities, developing in the proper way. There are children who at ten years are just like children of four - mere imitators. Others are quite different, the strong individuality stirs within them. The model is used, but afterwards they form an individual body for themselves.

Such things must be noted. All talk of heredity will not lead you far unless you realize how matters stand. Heredity, in the sense in which it is spoken of by science, only applies to the first seven years of man. After that age, whatever he inherits he inherits of his own free will, we might say; he imitates the model, but in reality the inherited part is thrown off with the first body at the change of teeth.

The soul nature which came down from the spiritual world is very strong in us, and it is clumsy at first because it has to become accustomed to external nature. Yet in reality everything about a child, even the worst naughtiness, is very fascinating. Of course, we must follow the conventions to some extent and not allow all naughtiness to pass unreprieved; but we can see better in children than anywhere else how the spirit of man is tormented by the demons of degeneracy which are there in the world. [p.24] The child has to enter a world into which he so often does not fit. If we were conscious of this process, we should see what a terribly tragic thing it is. When one knows something of Initiation, and is able to see consciously what lays hold of this body in the child, it really is terrible to see how he must find his way into all the complications of bones and ligaments which he has to form. It is really a tragic sight. The child knows nothing of this, and that is a good thing, for the Guardian of the Threshold protects him from any such knowledge.

But the teacher should know of it. He must look on with the deepest reverence, knowing that here a being whose nature is of God and the spirit has descended to earth. The essential thing is that we should know this, that we should fill our hearts with this knowledge, and from this starting point undertake our work as educators.

There are great differences between the manner of man which one is in the spiritual-life before descending to earth, and that which one has to become here below. The teacher should be able to judge of this because he has before him the child in whom are the after-effects of the spiritual world. Now there is one thing which the child has difficulty in acquiring, because the soul had nothing of this in the spiritual life. On earth man is very little able to direct his attention to the inner part of his body; and that is only done by the natural scientists and the physicians. They know exactly what goes on inside man within the limits of his skin, but you will find that most people do not even know exactly where their heart is! They generally point to the wrong place, and if in the course of his social life today it were required of a man to explain the difference between the lobes of the right and left lungs, or to describe the duodenum, very curious answers would be given. Now before he comes down to earthly life a man takes but little interest in the external world, but he takes so much the more interest in what he may call his spiritual inner being. In the life between death and a new birth man's interests are almost entirely centered on his inner spiritual life. He builds up his Karma in accordance with experiences from previous earth-lives and this he develops according to his inner life of spirit. This interest which he takes in it is very far removed from any earthly quality, very far removed from that longing for knowledge which, in its one-sided form, may be called inquisitiveness. A longing for knowledge, a curiosity, a passionate desire for knowledge of the external life was not ours before our birth or descent to earth; we did not know it at all. That is why the young child has it only in so slight a degree.

What he does experience, on the other hand, is to live right in and with his environment. Before descending to earth we live entirely in the outer world. The whole world is then our inner being and there exist no such distinctions as outer and inner world. Therefore we are not curious about what is external, for that is all within us, and it is an obvious and natural thing which we experience.

So in the first seven years of life a child learns to walk, to speak, and to think, out of the same manner of living which he had before descending to earth. If you lay stress on arousing curiosity in a child with regard to some particular word, you will find that you thereby entirely drive out the wish he had to learn that same word. If you count on a longing for knowledge or curiosity you drive out of the child just what he ought to have. You must not reckon on a child's curiosity, but rather on something else, namely that a child becomes merged into you as it were, and you really live in the child. All that the child enjoys must live and be as though it were his own nature. You must make the same impression on the child as his own arm makes on him. You must, so to say, be only the continuation of his own body.

Lecture 2

[p. 29] In the first epoch, before the change of teeth, we may describe the child as being wholly "sense-organ." You must take this quite literally: wholly sense organ.

Take for example the human eye or ear. What is the characteristic of such a sense-organ? The characteristic thing is that the sense-organ is acutely sensitive to the impressions of the outer world. [p. 30] And if you observe the eye you can certainly see what kind of process takes place.

The child during the first seven years is really completely and wholly an eye. Now consider only this thought: in the eye a picture is formed, an inverted picture, of every external object. This is what ordinary Physics teaches everyone. That which is outside in the world is to be found within the eye as a picture. Physics stops here, but this picture-forming process is really only the beginning of what one should know concerning the eye; it is the most external physical fact.

But if the physicist would look upon this picture with a finer sense of observation, then he would see that it determines the course of the circulation of the blood in the choroid. The whole choroid is conditioned in its blood circulation by the nature of this picture within the eye. The whole eye adjusts itself according to these things. These are the finer processes that are not taken into consideration by our ordinary Physics. But the child during the first seven years is really an eye. If something takes place in the child's environment, let us say, to take an extreme example, a fit of temper when someone becomes furiously angry, then the whole child will have a picture within him of this outburst of rage. The etheric body makes a picture of it. From it something passes over into the entire circulation of the blood and the metabolic system, something which is related to this outburst of anger.

This is so in the first seven years, and according to this the organism adjusts itself. Naturally these are not crude happenings, they are very delicate processes. But if a child grows up in the proximity of an angry father or a hot-tempered teacher, then the vascular system, the blood vessels, will follow the line of the anger. The results of this implanted tendency in the early years will then remain through the whole of the rest of life.

[p. 31] These are the things that matter most for the young child. What you say to him, what you teach him, does not yet make any impression, except in so far as he imitates what you say in his own speech. But it is what you *are* that matters; if you are good this goodness will appear in your gestures, and if you are evil or bad-tempered this also will appear in your gestures - in short, everything that you do yourself passes over into the child, and pursues its way within him. This is the essential point. The child is wholly sense-organ, and reacts to all the impressions aroused in him by the people around him. Therefore the essential thing is not to imagine that the child can learn what is good or bad, that he can learn this or that, but to know that everything that is done in his presence is transformed in his childish organism into spirit, soul, and body. Health for the whole of life depends on how one conducts oneself in the presence of the child. The inclinations which he develops depend on how one behaves in his presence.

But all the things that we are usually advised to do with Kindergarten children are quite worthless. The things which are introduced as Kindergarten education are usually extraordinarily "clever." One is, I might say, quite fascinated by the cleverness of what has been thought out for Kindergartens in the course of the nineteenth century. The children certainly learn a great deal there, they almost learn to read. They are supplied with letters of the alphabet which they have to fit into cut out letters and such like. It all looks very clever and one can easily be tempted to believe that it is really something suitable for children, but it is of no use at all. It really has no value whatsoever, and the whole soul of the child is spoilt by it. Even down into the body, right into physical health, the child is ruined. Through such Kindergarten methods weaklings in body and soul are bred for later life.*

*Translators Note: In Germany children remain in the Kindergarten until their seventh year so that the above remarks apply to all school life up to this time, (including for instance, the "Infants Department" of State Schools in England.)

[p. 32] On the other hand, if we were simply to have the children there in the Kindergarten and so conduct ourselves that they could imitate us, if we were to do all kinds of things that the children could copy out of their own inner impulse of soul, as they have been accustomed to do in the pre-earthly existence, then indeed the children would become like ourselves, but it is for us to see that we are worthy of this imitation. This is what you must pay attention to during the first seven years of life and not what you express outwardly in words as a moral idea.

If you make a surly face so that the child gets the impression that you are a grumpy person, this harms him for the rest of his life. That is why it is so important, especially for little children, that as a teacher one should enter very thoroughly into the observation of a human being and human life. What kind of school plan you make is neither here nor there; what matters is what sort of person you are. In our day it is easy enough to think out a curriculum, because everyone in our age is now so clever. I am not saying this ironically; in our day people really are clever. Whenever a few people get together and decide this or that must be done in education, something clever always comes out of it. I have never known of a stupid educational program; they are always very clever. But it is not a question of having programs of this kind. What matters is that we should have people in the school who can work in the way I have indicated. We must develop this way of thinking, for an immense amount depends upon it, especially for that age or life epoch of the child in which he is really entirely sense-organ.

[p. 33] Now when the change of teeth is complete the child is no longer a sense-organ in the same degree as previously. This already diminishes between the third and fourth year, but before then the child has quite special peculiarities of which one generally knows nothing whatever. When you eat something sweet or sour you perceive it on the tongue and palate, but when the child drinks milk he feels the taste of milk through his whole body for he is also an organ of sense with regard to taste. He tastes with his whole body; there are many remarkable instances of this...

[p. 34] And if you are specially desirous of having formulated axioms, then take this as the first principle of a real art of education. You must be able to observe life in all its manifestations.

One can never learn enough in this direction. Look at the children from behind, for instance. Some walk by planting the whole foot on the ground, others trip along on their toes, and there can be every kind of differentiation between those two extremes. Yes, indeed, to educate a child one must know quite precisely how he walks. For the child who treads on his heels shows in this one small characteristic of his physical body that he was very firmly planted in life in his former incarnation, that he was interested in everything in his former earth life. In such a case you must draw as much as possible out of the child himself, for there are many things hidden away in such children who walk strongly on their heels. On the other hand the children who trip along, who scarcely use their heels in walking, have gone through their former earth life in a superficial way. You will not be able to get much out of these children, but when you are with them you must make a point of doing a great many things yourself that they can copy.

[p.35] In this kind of way you should experience the changing of the teeth through careful observation. The fact that the child was previously wholly sense-organ now enables him to develop above all the gift of phantasy and symbolism. And one must reckon with this even in play. Our materialistic age sins terribly against it. Take for example the so-called beautiful dolls that are so often given to children nowadays. They have such beautifully formed faces, wonderfully painted cheeks, and even eyes with which they can go to sleep when laid down, real hair and goodness knows what all! But with this the phantasy of the child is killed, for it leaves nothing to his imagination and the child

can take no pleasure in it. But if you make a doll out of a serviette or a handkerchief with two ink spots for eyes, a dab of ink for the mouth, and some sort of arms, then the child can add a great deal to it with his imagination.

It is particularly good for a child when he can add as much as possible to his playthings with his own phantasy, when he can develop a symbolizing activity. Children should have as few things as possible that are well finished and complete and what people call "beautiful." For the beauty of such a doll that I have described above with real hair and so on, is only a conventional beauty. In truth it is horribly ugly because it is so inartistic.

Never forget that in the period round about the change of teeth the child passes over into the age of imagination and fantasy. It is not the intellect but fantasy which fills his life at this age...

[p. 36] And so between the change of teeth and puberty you must educate out of the very essence of imagination. For the quality that makes a child under seven so wholly into a sense-organ now becomes more inward; it enters the soul life. The sense-organs do not think; they perceive pictures, or rather they form pictures from external objects. And even when the child's sense experiences have already a quality of soul, it is not a thought that emerges but an image, albeit a soul image, an imaginative picture. Therefore in your teaching you must work in pictures, in images.

Lecture 6

[p. 105] We must get a clear picture of the child between the change of teeth and puberty; we must know that in the years before the change of teeth the inherited characteristics are the determining factors, and that the child receives from his father and mother a "model" body which is completely thrown aside by the time he changes his teeth, for during the first seven-year period it is being replaced by a new body. The change of teeth, indeed, is only an external expression of this replacing of the old body by a new one, upon which the soul and spirit are now at work.

I have already told you that if a spirit-soul is strong, then during the school period from the change of teeth to puberty the child may go through great changes as regards the qualities he formerly possessed. If the individuality is weak, the result will be a body that very closely resembles the inherited characteristics, and with the children of school age we shall still have to take into account deeply-rooted resemblances to the parents or grandparents.

[p. 106] We must be clear in our minds that the independent activity of the etheric body of man really only begins at the change of teeth. The etheric body in the first seven years has to put forward all the independent activity of which it is capable in order to build up the second physical body. So that this etheric body is pre-eminently an inward artist in the child in the first seven years; it is a modeller, a sculptor. And this modeling force, which is applied to the physical body by the etheric body, becomes free, emancipates itself with the change of teeth at the seventh year. Then it can work as an activity of soul.

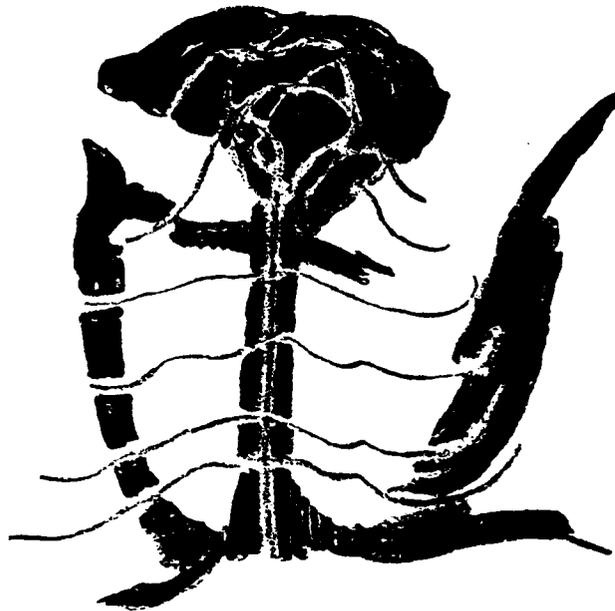
[p. 108] Man consists not only of his physical body and etheric body, which later is emancipated and freed at the seventh year, but also of the astral and the ego. What happens to the astral body of the child between the seventh and fourteenth year? It does not really come to its full activity till puberty. Only then is it working completely within the human organism. But whilst the etheric body between birth and the change of teeth is in a certain sense being drawn out of the physical body and becoming independent, the astral body is gradually being drawn inwards between the seventh and fourteenth

year, and when it has been drawn right in and is no longer merely loosely connected with the physical and etheric bodies but permeates them completely, then the human body has arrived at the moment of puberty, of sex maturity.

With the boy one can see by the change of voice that the astral body is now quite within the larynx, with the girl one can see by the development of other organs, breast organs and so on, that the astral body has now been completely drawn in. The astral body finds its way slowly into the human body from all sides.

The lines and directions it follows are the nerve fibers. The astral body comes in along the nerve fibers from without inwards. Here it begins to fill out the whole body from the outer environment, from the skin, and gradually draws itself together inside. Before this time it is a kind of loose cloud, in which the child lives. [p. 109] Then it draws itself together, lays firm hold upon all the organs, and if we may put it somewhat crudely, it unites itself chemically with the organism, with all the tissues of the physical and etheric body.

But something strange happens here. When the astral body presses inwards from the periphery of the body it makes its way along the nerves which then unite in the spine. (See drawing.) Above is the head. It also forces its way slowly through the head nerves, crawls along the nerves towards the central organs, towards the spinal cord, bit by bit, into the head, gradually coming in and filling it all out.



What we must chiefly consider in this connection is how the breathing works in with the whole nervous system. Indeed this working together of the breathing with the whole nervous system is something very special in the human organism. As teacher and educator one should have the very finest feeling for it; only then will one be able to teach rightly. [See drawing above.] Here then the air enters the body, distributes itself, goes up through the spinal column, (see drawing), spreads out in the brain, touches the nerve fibers everywhere, goes down again and pursues paths by which it can then be ejected as carbon dioxide. So we find the nervous system being constantly worked upon by the breathed-in air which distributes itself, goes up through the spinal column, spreads out again, becomes permeated with carbon goes back again and is breathed out.

It is only in the course of the first school period, between the change of teeth and puberty, that the astral body carries this whole process of breathing, passing along the nerve fibers, right into the physical body. So that during this time when the astral body is gradually finding its way into the physical body with the help of the air breathed in, it is playing upon something that is stretched across like strings of an instrument in the center of the body, that is, upon the spinal column. Our nerves are really a kind of lyre, a musical instrument, an inner musical instrument that resounds up into the head.

This process begins of course before the change of teeth, but at that time the astral body is only loosely connected with the physical body. It is between the change of teeth and puberty that the astral body really begins to play upon the single nerve fibers with the in-breathed air, like a violin bow on the strings.

You will be fostering all this if you give the child plenty of singing. You must have the feeling that the child is a musical instrument while he is singing, you must stand before your class to whom you are teaching singing or music with the clear feeling: every child is a musical instrument and inwardly feels a kind of well-being in the sound.

[p. 111] For you see, sound is brought about by the particular way the breath is circulated. That is inner music. To begin with, in the first seven years of life, the child learns everything by imitation, but now he should learn to sing out of the inward joy he experiences in building up melodies and rhythms. To show you the inner picture you should have in your mind when you stand before your class in a Singing lesson, I should like to use a comparison which may seem a little crude, but which will make clear to you what I mean. I do not know how many of you, but I hope most, have at some time been able to watch a herd of cows who have fed and are now lying in the meadow digesting their food.

This digestive process of a herd of cows is indeed a marvelous thing. In the cow a kind of image of the whole world is present. The cow digests her food, the digested foodstuffs pass over into the blood vessels and lymphatic vessels, and during this whole process of digestion and nourishment the cow has a sensation of well-being which is at the same time knowledge. During the process of digestion every cow has a wonderful aura in which the whole world is mirrored. It is the most beautiful thing one can see, a herd of cows lying in the meadow digesting their food, and in this process of digestion, comprehending the whole world. With us human beings all this has sunk into the subconscious, so that the head can reflect what the body works out and sees revealed as knowledge...

[p. 112] I do not wish to imply that we now have to raise the process of digestion into consciousness in our teaching, but I want to show that there is something that should really be present in the child at a higher stage, this feeling of well-being at the inward flow of sound. Imagine what would happen if the violin could feel what is going on within it! We only listen to the violin, it is outside us, we are ignorant of the whole origin of the soul and only hear the outward sense picture of it. But if the violin could feel how each string vibrates with the next one it would have the most blissful experiences, provided, of course, that the music is good. So you must let the child have these little experiences of ecstasy, so that you really call forth a feeling for music in his whole organism, and you must yourself find joy in it.

Of course one must understand something of music.

WALKING, SPEAKING AND THINKING - GRATITUDE, LOVE, DUTY
From Human Values in Education, Arnheim, July 17-24, 1924 (London 1971)

Lecture 2

[p. 44] And if - with our gaze deepened by a love gained through the knowledge of man such as I have described - we observe the child up to the change of teeth, we shall see that during these years he learns to walk, to speak, and to think. These are the three most outstanding faculties to be developed up to the change of teeth.

Walking entails more than just learning to walk. Walking is only one manifestation of what is actually taking place, for it involves learning to adapt oneself to the world through acquiring a sense of balance. Walking is only the crudest expression of this process. Before learning to walk the child is not exposed to the necessity of finding his equilibrium in the world: now he learns to do this. How does it come about? It comes about through the fact that man is born with a head which requires a quite definite position in regard to the forces of balance. The secret of the human head is shown very clearly in the physical body. You must bear in mind that an average human brain weighs between 1,200 and 1,500 grams. Now if such a weight as this were to press on the delicate veins which lie at the base of the brain they would be crushed immediately. This is prevented by the fact that this heavy brain floats in the cerebral fluid that fills our head. You will doubtless remember from your studies in physics that when a body floats in a fluid it loses as much of its weight as the weight of the fluid it displaces. If you apply this to the brain you will discover that our brain presses on its base with a weight of about 20 grams only; the rest of the weight is lost in the cerebral fluid. Thus at birth man's brain has to be so placed that its weight can be brought into proper proportion in regard to the displaced cerebral fluid. This adjustment is made when we raise ourselves from the crawling to the upright posture. The position of the head must now be brought into relationship with the rest of the organism. Walking and using the hands make it necessary for the head to be brought into a very definite position. Man's sense of balance proceeds from the head.

[p. 45-46] Let us go further. At birth man's head is relatively highly organized, for up to a point it is already formed in the embryo, although it is not fully developed until the change of teeth. What however is first established during the time up to the change of teeth, what then receives its special outer organization, is the rhythmic system of man. If people would only observe physical physiological processes more closely they would see how important the establishing of the circulatory and breathing systems is for the first seven years. They would recognize how here above all great damage can be done if the bodily life of the child does not develop in the right way.

One must therefore reckon with the fact that in these first years of life something is at work which is only now establishing its own laws in the circulatory and breathing systems. The child feels unconsciously how his life forces are working in his circulation and breathing. And just as a physical organ, the brain, must bring about a state of balance, so must the soul in the first years of life play its part in the development of the breathing and circulatory systems. The physical body must be active in bringing about a state of balance proceeding from the head. The soul, in that it is rightly organized for this purpose, must be active in the changes that take place in the circulation and breathing. And just as the upright carriage and learning to use the hands and arms are connected with what comes to expression in the brain, so that way in which speech develops in man is connected with the systems of circulation and breathing. Through learning to speak man establishes a relationship with his circulation and breathing, just as he establishes a relationship between walking and grasping and the

forces of the head by learning to hold the latter in such a way that the brain loses the right amount of weight. If you train yourself to perceive these relationships and then you meet someone with a clear, high-pitched voice particularly well-suited to the recitation of hymns or odes, or even to declamatory moral harangues, you may be sure that this is connected with the special conditions of the circulatory system. Or again if you meet someone with a rough, harsh voice, with a voice like the beating together of sheets of brass and tin, you may be sure that this too is connected with the breathing or circulatory systems. But there is more to it than this. When one learns to listen to a child's voice, whether it be harmonious and pleasant, or harsh and discordant, and when one knows that this is connected with movements of the lungs and the circulation of the blood, movements inwardly vibrating through the whole man, right into the fingers and toes, then one knows that what is expressed through speech is imbued with qualities of soul. And now something in the nature of a higher man, so to say, makes its appearance, something which finds its expression in this picture relating speech with the physical processes of circulation and breathing. Taking our start from this point it is possible to look up and see into the pre-natal life of man which is subject to those conditions which we have made our own between death and a new birth. What a man has experienced in pre-earthly conditions plays in here, and so we learn that if we are to comprehend the being of man by means of true human understanding and knowledge we must train our ear to a spiritual hearing and listen to the voices of children. We can then know how to help a child whose strident voice betrays the fact that there is some kind of obstruction in his karma and we can do something to free him from such karmic hindrances.

From all this we can see what is necessary for education. It is nothing less than a knowledge of man; not merely the sort of knowledge that says: "This is a gifted personality, this is a good fellow, this is a bad one," but the kind of knowledge that follows up what lies in the human being, follows up for instance what is spiritually present in speech and traces this right down into the physical body, so that one is not faced with an abstract spirituality, but with a spirituality which comes to expression in the physical image of man.

Then, as a teacher, you can set to work in such a way that you can take into consideration both spirit and body and are thus able to help the physical provide a right foundation for the spirit. And further, if you observe a child from behind and see that he has short legs, so that the upper part of the body is too heavy a burden and his tread is consequently also heavy, you will know, if you have acquired the right way of looking at these things, that here the former earthly life is speaking, karma is speaking. [p. 47] Or, for instance, if you observe someone who walks in the same way as the German philosopher Johann Gottlieb Fichte, who always walked with his heels well down first, and even when he spoke he did so in such a way that the words came out, as it were "heels first", then you will see in such a man another expression of karma.

In this way we learn to recognize karma in the child through observation based on spiritual science. This is something of the greatest importance which we must look into and understand. Our one and only help as teachers is that we learn to observe human beings, to observe the bodies of children, the souls of the children and the spirits of the children. In this way a knowledge of man must make itself felt in the sphere of education, but it must be a knowledge which is deepened in soul and spirit.

Lecture 3

[p. 48] Even when the child enters this world from the embryo condition, that is, to take an external characteristic, when he adapts himself to the outer process of breathing, even then, physiologically

speaking, he is not yet received directly by the outer world, for he takes the natural nourishment of the mother's milk. He is not nourished as yet by what comes from the outer world, but by what comes from the same source as the child himself. Now today people study the substances they meet within the world more or less according to their external, chemical, physical properties only and do not consider the finer attributes which they possess through their spiritual content.

[p. 50] If, for instance, we study the child up to the age of the change of teeth, we see that his development is primarily dependent on his physical organism. The physical organism must gradually adapt itself to the outer world, but this cannot take place all at once, not even if considered in the crudest physical sense. This physical body, just because it contains what the human being has brought with him out of the spiritual world in which he lived in pre-earthly existence, cannot forthwith assimilate the substances of the outer world, but must receive them specially prepared in the mother's milk. The child must, so to say, remain closely connected with what is of like nature with himself. He must only gradually grow into the outer world. And the conclusion of this process of the physical organism growing into the outer world is indicated by the appearance of the second teeth at about the seventh year. At approximately this age the child's physical organism completes the process of growing into the world.

[p. 51] During this time, however, in which the organization is chiefly concerned with the shaping and fashioning of the bony system, the child is only interested in certain things in the outer world, not in everything. He is only interested in what we might call gesture, everything that is related to movement. Now you must take into account that at first the child's consciousness is dream-like, shadowy; to begin with his perceptions are quite undefined, and only gradually do they light up and gain clarity. But fundamentally speaking the fact remains that during the time between birth and the change of teeth the child's perception adheres to everything in the nature of gesture and movement and does so to such an extent, that in the very moment when he perceives a movement he feels an inner urge to imitate it. There exists a quite definite law of development in the nature of the human being which I should like to characterize in the following way.

While the human being is growing into the physical, earthly world, his inner nature is developing in such a way that this development proceeds in the first place out of gesture, out of differentiation of movement. In the inner nature of the organism speech develops out of movement in all its aspects, and thought develops out of speech. This deeply significant law underlies all human development. Everything which makes its appearance in sound, in speech, is the result of gesture, mediated through the inner nature of the human organism.

[p. 52] You can observe children who in learning to walk tend to bring their legs well forward; with others you will see that they are more inclined to hold back, as it were, between two steps. It is extraordinarily interesting to watch a child learning to walk. You must learn to observe this. But it is more interesting still, although much less attention is paid to it, to see how a child learns to grasp some things, how he learns to move his hands. There are children who, when they want something, move their hands in such a way that even the fingers are brought into movement. Others keep their fingers still, and stretch out their hands to take hold without moving the fingers. There are children who stretch out their hand and arm, while keeping the upper part of the body motionless; there are others who immediately let the upper part of the body follow the movement of arm and hand.

This is the first thing to look out for in a child; for how a child moves reveals the most inward urge of life, the primal life impulse. At the same time there appears in the child's movements the tendency to adapt himself to others, to carry out some movement in the same way as his father,

mother or other member of the family. The principle of imitation comes to light in gesture, in movement. For gesture is what appears first of all in human evolution, and in the special constitution of the physical, soul and spiritual organism of man gesture is inwardly transformed; it is transformed into speech. Those who are able to observe this know without any doubt that a child who speaks as though the sentences were hacked out of him is one who sets his heels down first; while a child who speaks in such a way that the sentences run one into the other tends to trip on his toes. A child who takes hold of things more lightly with his fingers has the tendency to emphasize the vowel element, while a child who is inclined to stress the consonants will bring his whole arm to his aid when grasping something.

[p. 53] We receive a very definite impression of a child's potentialities from his manner of speaking. And to understand the world, to understand the world through the medium of the senses, through the medium of thought, this too is developed out of speech. Thought does not produce speech, but speech thought. So it is in the cultural development of humanity as a whole; human beings have first spoken, then thought. So it is also with the child; first out of movement he learns to speak, to articulate. Only then does thinking come forth as speech. We must therefore look upon this sequence as being something of importance: gesture, speech, thought, or the process of thinking.

All this is especially characteristic in the first epoch of the child's life, up to the change of teeth. When little by little the child grows into the world during the first, second, third and fourth years of life, he does so through gesture; everything is dependent on gesture. Indeed, I would say that speaking and thinking take place for the most part unconsciously; both develop naturally out of gesture, even the first gesture. Therefore, speaking approximately we can say: From the first to the seventh years gesture predominates in the life of the child, but gesture in the widest sense of the word, gesture which in the child lives in imitation. As educators we must keep this firmly in mind for actually up to the change of teeth the child only takes in what comes to him as gesture, he shuts himself off from everything else. If we say to the child: Do it like this, do it like that, he really does not hear, he does not take any notice. It is only when we stand in front of him and show him how to do it that he is able to copy us.

[p. 54-55] In the presence of a child therefore we should avoid doing anything which he should not imitate. This is how we educate him.

During this time there is actually an inner connection between the child and his environment, between all that is going on around him. Later on this is lost. For however strange and paradoxical it may sound to people today, who are quite unable to think correctly about the spirit, but think always in abstractions, it is nevertheless true that the whole relationship of the child to gesture and movement in his surroundings has an innate religious character. Through his physical body the child is given over to everything in the nature of gesture; he cannot do otherwise than yield himself up to it. What we do later with our soul, and still later with our spirit, in that we yield ourselves up to the divine, even to the external world, as again spiritualized, this the child does with his physical body when he brings it into movement. He is completely immersed in religion, both with his good and his bad qualities. What remains with us as soul and spirit in later life, this the child has also in his physical organism. If therefore the child lives in close proximity with a surly, "bearish" father, liable to fall into rages, someone who is often irritable and angry, expressing uncontrolled emotions in the presence of the child, while the inner causes of such emotions are not as yet understood by the child, nevertheless what he sees, he experiences as something not moral. The child perceives simultaneously, albeit unconsciously, the moral aspects of these outbreaks, so that he has not only the outer picture of the gesture, but also absorbs its moral significance. If I make an angry gesture, this passes over into the

blood organization of the child, and if these gestures recur frequently they find expression in his blood circulation. The child's physical body is organized according to the way in which I behave in his presence, according to the kind of gestures I make. Moreover if I fail in loving understanding when the child is present, if, without considering him I do something which is only suitable at a later age, and am not constantly on the watch when he is near me, then it can happen that the child enters lovingly into something which is unfitted for his tender years, but belongs to another age, and his physical body will in that case be organized accordingly. Whoever studies the whole course of a man's life from birth to death, bearing in mind the requirements of which I have spoken, will see that a child who has been exposed to things suitable only to grown-up people and who imitates these things will in his later years, from the age of about 50, suffer from sclerosis. Illnesses that appear in later life are often only the result of educational errors made in the very earliest years of childhood.

I would go so far as to say that the soul of the child goes right out into his surroundings, experiences these surroundings intimately, and indeed has a much stronger relationship to them than at a later period of life. In this respect the child is still very close to the animal, only he experiences things in a more spiritual way, in a way more permeated with soul. The animal's experiences are coarser and cruder, but the animal too is related to its environment.

[p. 57] In a delicate way a similar relationship to the outer world is still present in children also. It lives in the child and should be reckoned with. Education in the kindergarten would therefore never depend on anything other than the principle of imitation. The teacher must sit down with the children and just do what she wishes them to do, so that the child has only to copy. All education and instruction before the change of teeth must be based on this principle.

After the change of teeth all this becomes quite different. The soul life of the child is now completely changed. No longer does he perceive merely the single gestures, but now he sees the way in which these gestures accord with one another. For instance, whereas previously he had only a feeling for a definite line, now he has a feeling for coordination, for symmetry. The feeling is awakened for what is coordinated or uncoordinated, and in his soul the child acquires the possibility of perceiving what is formative. As soon as this perception is awakened there appears simultaneously an interest in speech... and speech is pre-eminently pictorial and formative. After the change of teeth the child's interest passes over from gesture to speech, and in the lower school years from seven to fourteen we can work most advantageously through everything that lies in speech, above all through the moral element underlying speech. For just as the child before this age has a religious attitude towards the gesture which meets him in the surrounding world, so now he relates himself in a moral sense - his religious feeling being gradually refined into a soul experience - to everything which approaches him through speech.

[p. 58] So now, in this period of his life, one must work upon the child through speech. But whatever is to work upon him in this way must do so by means of an unquestioned authority. When I want to convey to the child some picture expressed through speech, I must do so with the assurance of authority. I must be the unquestioned authority for the child when through speech I want to conjure up before him some picture. Just as we must actually show the little child what we want him to do, so we must be the human pattern for the child between the change of teeth and puberty.

Lecture 4

[p. 72] If we take the first epoch of a child's life, that is, the time between birth and the change of teeth, the organization of the child is working and developing in such a way that those predispositions

are incorporated into the organism which I described yesterday as consisting of walking, which includes the general orientation of the human being, of speaking and thirdly of thinking.

Now this is how things follow one another. Between the first and seventh year of life the child is so organized that he is mainly concerned with gesture; between approximately the seventh and fourteenth year he is concerned with speech, as I explained yesterday; and again speaking approximately, between his fourteenth and twenty-first year he is so organized that he is mainly concerned with thinking. What thus makes its appearance in the course of twenty-one years is however already taking shape as predisposition in the first period of life, between birth and the change of teeth. In so far as the assimilation of gesture is concerned, and this includes walking freely in space without need of support, so that the arms and also the muscles of the face can move in an expressive way - in other words a general orientation, finding a living relationship with gesture and movement - all this is developed mainly in the first third of these years, that is to say in the first $2 \frac{1}{3}$ years. The main development of the child during this time lies in the unfolding and building up of gesture. The gestures then continue to develop, but in addition something more intimate and inward is now impressed into the speech organism. Although the child has already uttered a few words nevertheless the experience of speech as predisposition takes place after $2 \frac{1}{3}$ years. The actual experience and feeling for speech is fully developed between the seventh and fourteenth year, but as predisposition it is there between $2 \frac{1}{3}$ and $4 \frac{2}{3}$ years old. Naturally all this must be taken as an average. From then on the child develops the faculty of experiencing inwardly the first beginnings of thought. What unfolds and blossoms later, between the fourteenth and twenty-first year is already developing germinally between $4 \frac{2}{3}$ and 7 years old. The forming of gestures continues of course throughout these years, but other faculties enter in. We see therefore that in the main we have to place the time for the unfolding and forming of gestures right back to the first $2 \frac{1}{2}$ years. What is gained during this time lies deepest. This is only natural, for we can well imagine how fundamentally the principle of imitation works in the very first years of life.

Lecture 6

[p. 125] Why does the child do this or that in the years before he is 7? Because he wants to imitate. He wants to do what he sees being done in his immediate surroundings. But what he does must be connected with life, it must be led over into living activity. We can do very much to help bring this about if we accustom the child to feel gratitude for what he receives from his environment. Gratitude is the basic virtue in the child between birth and the change of teeth. If he sees that everyone who stands in some kind of relationship to him in the outer world shows gratitude for what he receives from this world; if, in confronting the outer world and wanting to imitate it, the child sees the kind of gesture that express gratitude, then a great deal is done towards establishing in him the right moral human attitude. Gratitude is what belongs in the first seven years.

If gratitude has been developed in the child during this first period it will now be easy between the seventh and fourteenth years to develop what must be the activating impulse in everything he does. This is love. Love is the virtue belonging to the second period of life. And only after puberty does there develop out of what has been experienced with love between the change of teeth and puberty that most inward of human impulses, the impulse of duty. Then what Goethe once expressed so beautifully becomes the guiding line for life. Goethe asks: "What is duty? It is when one loves what one commands oneself." This is the goal to which we must attain. We shall however only reach it when we are led to it by stages: Gratitude - Love - Duty.

**USING THE SPIRIT - THE CHILD IS ENTIRELY SENSE-ORGAN
BLOOD CIRCULATION- NERVE ACTIVITY - GRATITUDE AND DEVOTION
LOVE AND FREEDOM**

From the *Spiritual Ground of Education*, Oxford, August 16 - 25, 1922 (London 1947)

Lecture 1

[p. 9] We may have *beliefs as* to what we were before birth in the womb of divine, supersensible worlds. We may form beliefs as to what our souls will have to go through after passing the portal of death... Man is a greater being in the whole universe than in this physical life between birth and death. But what we achieve in this way remains a *belief*, it remains a thing we think and feel. It is becoming increasingly difficult to put in practice the great findings and tenets of natural science while still holding such spiritual beliefs. We *know* of the spirit, we no longer understand how to *use* the spirit, how to do anything with it, how to permeate our work and daily life with spirit... We must be able to deal with spirit if we would educate... now above all, because we have made such advances in external science, this summons to work with the spirit is most urgent. Hence the social question today is first and foremost a question of education... for in a child the spirit is closer to the body than it is in the adult. We can see in a child how physical nature is formed plastically by the spirit. What precisely is the brain of a child when it is first born, according to our modern natural science? It is something like the clay which a sculptor takes up when he prepares a model.

And now let us look at the brain of a seven year old child when we begin his primary education; it has become a wonderful work of art, but a work of art which must be worked upon further, worked upon right up to the end of school life. Hidden spiritual powers are working at the molding of the human body. And we as educators are called upon to contribute to that work. Are called upon not only to observe the bodily nature, but - while we must never neglect the bodily nature - to observe in this bodily nature how the spirit is at work upon it. We are called upon to work with the unconscious spirit - to link ourselves not only with the natural, but with the divine ordering of the world.

When we confront education earnestly it is demanded of us not only to acknowledge God for the peace of our soul, but to will God's will, to act the intentions of God. To do this however, we need a spiritual basis for education.

[p. 12] And the moment a child perceives something, whether it be a movement, or whether it be a sound, there arises in him the impulse of a inward gesture, to re-live what has been perceived with the whole intensity of his inner nature.

We only understand a child when we contemplate him as we should contemplate the eye or ear of an older person. For the child is entirely sense-organ (i.e. a child up to the seventh year.) His blood is driven through his body in a far livelier way than in later life. We can perceive by means of a fine physiology what the development of our sense-organs, for example the eye, depends on. Blood preponderates in the process of development of the eye, in the very early years. Then, later, the nerve life in the senses preponderates more and more. For the development of the organism of the senses in man is a development from blood circulation to nerve activity. It is possible to acquire a delicate faculty for perceiving how the life of the blood gradually goes over into the life of the nerves.

And as it is with a single sense (e.g. the eye), so it is with the whole human being. The child needs so much sleep because it is entirely sense-organ. Because it could not otherwise endure the dazzle and noise of the outer world. Just as the eye must shut itself against the dazzling sunlight, so must this sense-organ: child - for the child is entirely sense-organ - shut itself off against the world, so must it sleep a great deal. For whenever it is confronted with the world, it has to observe, to hold inward converse. Every sound of speech arises from an inward gesture...

[p. 13] If we had a more delicate physiology than our physiology of today, we should be able to discover for each time of life, not only the passive but the active principle. Now the active principle is particularly lively in this great organ of sense, the child. Thus a child lives in its environment in the manner in which, in later years our eye dwells in its environment. Our eye is especially formed from out the general organization of the head. It lies, that is, in a cavity apart, so that it can participate in the life of the outer world. In the same way the child participates in the life of the outer world, lives entirely within the external world - does not yet feel *itself* - but lives entirely in the outer world.

[p. 14] We develop nowadays a form of knowledge, called intellectual knowledge, which is entirely within us. It is the form of knowledge appropriate to our civilization. We believe that we can comprehend the outer world, but the thoughts and the logic to which alone we grant cognitive value dwell within ourselves. And a child lives entirely outside of himself. Have we the right to believe that with our intellectual mode of knowledge we can ever participate in that experience of the outer world which the child has, the child who is all sense-organ? This we cannot do. This we can only hope to achieve by a cognition which can go right out of itself, which can enter into the nature of all that lives and moves. Intuitional cognition is the only cognition which can do this. Not intellectual knowledge which leaves us within ourselves; which makes us ask of every idea: is it logical? No, but a knowledge by means of which the spirit penetrates into the depths of life itself - intuitional knowledge. We must consciously acquire an intuitional knowledge, then only shall we be practical enough to do with the spirit what has to be accomplished with the child in his earliest years...

[p. 16] Thus we can say: As the child is an imitator, a "copycat" in his early years, so, in his later years he becomes a follower, one who develops in his soul according to what he is able in his psychic environment to experience in soul. The sense organs have now become independent. The soul of the child has actually only just come into its own. We must now treat this soul with infinite tenderness. As teacher and educator we must come into continually more intimate contact with what is happening day by day in the child's soul.

Lecture 4

[p. 48] Yesterday we saw that man is a three-fold being; that his thinking is entirely bound up physically with the nerve-senses system of his organism, his feeling is bound up with the rhythmic system, particularly the breathing and circulation system, and that his will is bound up with the system of movement and metabolism.

[p. 49] The development of these three systems in man is not alike. Throughout the different epochs of life they develop in different ways. During the first epoch which extends to the change of teeth - as I have repeatedly stated - the child is entirely sense-organ, entirely head, and all its development proceeds from the nerve-senses system. The nerve-senses system permeates the whole organism; and all impressions of the outside world affect the whole organism, work right through it, just as, later in life, light acts upon the eye.

In other words, in an adult light comes to a standstill in the eye, and only sends the idea of itself, the concept of light into the organism. In a child it is as if every little blood corpuscle were inwardly illumined, were transfused with light - to express it in a somewhat exaggerated and pictorial way. The child is as yet entirely exposed to those etheric essences, (effluvia), which in later life we arrest at the surface of our bodies, in the sense organs, - while we develop inwardly something of an entirely different nature. Thus a child is exposed to sense impressions in a far greater degree than is the adult.

Observe a concrete instance of this: take a person who has charge of the nurture of a very young child, perhaps a tiny baby; a person with his own world of inner experience. Let us suppose the person in charge of the child is a heavy hearted being, one to whom life brought sorrow. In the mature man the physical consequences of the experiences he has been through will not be obvious, but will leave only faint traces. When we are sad our mouth is always a little dry. And when sadness becomes a habitual and continuous state, the sorrowful person goes about with dry mouth, with parched tongue, with a bitter taste in the mouth and even a chronic catarrh. In the adult these physical conditions are merely faint undertones of life.

The child who is growing up in the company of the adult is an imitator; he models himself entirely on the physiognomy of the adult, on what he perceives: - on the adult's sad manner of speaking, his sad feelings. For there is a subtle interplay betwixt child and adult, an interplay of imponderables. When we have an inner sadness and all its physical consequences, the child being an imitator, takes these physical effects through inward gestures: through inward mimicry he takes up the parched tongue, the bitter taste in the mouth; and this - as I pointed out yesterday - flows through the whole organism. He absorbs the paleness of the long sad face of the adult. The child cannot imitate the soul content of the sorrow, but it imitates the physical effects of the sorrow. [p. 50] And the result is that, since the spirit is still working into the child's whole organism, his whole organism will be permeated in such a manner as to build up his organs in accordance with the physical effects which he has taken up into himself. Thus the very condition of the child's organism will make a sad being of him...

[p. 51] I always refer to this process of the teeth as characteristic of this particular period of life, up to the seventh year. But it is only one symptom. For what takes place in the case of the teeth conspicuously, because the teeth are hard organs, is taking place throughout the whole organism. When we are born into the world we bear within us an inherited organism. In the course of the first seven years of our life we model a new organism over it. The whole process is physical. But while it is physical it is the deed of the spirit and soul within the child. And we who stand at the child's side must endeavor so to guide this soul and spirit that it goes with and not against the health of the organism. We must therefore know what spiritual and psychic processes have to take place for the child to be able to model a healthy organism in the stead of the inherited organism. We must know and do a spiritual thing in order to promote a physical thing...

[p. 52] For the right thing would be so to educate this very intelligent individual that he may grow up to be far more intelligent than we are ourselves or ever could be...

Often, in earlier life, we know exceedingly well what we ought to do - only we cannot carry it out. We feel unequal to it. What it is that prevents us from doing what we ought to do is generally very obscure. It is always some condition of the physical organism - for example, an imitated disposition to sadness as I spoke of. The organism has incorporated this, it has become habitual. We want to do something which does not suit an organism bent to sadness. Yet such is our organism. In

us we have the effects of the parched tongue and bitter taste from our childhood, now we want to do something quite different and we feel difficulty.

If we realize the full import of this we shall say to ourselves: the main task of the teacher or educator is to bring up the body to be as healthy as it possibly can be; this means, to use every spiritual measure to ensure that in later life a man's body shall give the least possible hindrance to the will of his spirit. If we make this our purpose in school we can develop the powers which lead to an education for *freedom*...

[p. 53] One must know, as a teacher or educator, that if one lets the child imitate one's own sorrow and grief, then through one's sorrowful bearing one is damaging the child's digestive system to the utmost degree. In so far as we let our sorrow overflow into the child we damage its digestive system. You see, this is the tragedy of this materialistic age, that it discovers many physical facts, - if you take the external aspect, - but it lacks the connections between them; - it is this very materialistic science which fails to perceive the significance of the physical and material.

What spiritual science can do is to show, on all hands, how spirit and what is spiritual work within the physical realm. Then instead of yearning in dreamy mysticism for castles in the clouds, one will be able to follow up the spirit in all its details and singular workings. For one is a spiritual being only when one recognizes spirit as that which creates, as that which everywhere works upon and shapes the material: - not when one worships some abstract spirit in the clouds like a mystic, and for the rest, holds matter to be merely the concern of the material world.

[p. 57] Every age has its shadow side, no doubt, and there is much in past ages we have no wish to revive; nevertheless anyone who can look upon the historical life of man with a certain intuitive sense will perceive that in this our own age many men have very little inner joy, on the contrary they are beset by heavy doubts and questions as to destiny. This age has less capacity than any other for deriving answers to its problems from out of the universe, the world at large. Though I may be very unhappy in myself, and with good reason, yet there is always a possibility of finding something in the universe which can counterbalance my unhappiness. But modern man has not the strength to find consolation in a view of the universe when his personal situation makes him downcast. Why is this? Because in his education and development modern man has little opportunity to acquire a feeling of gratitude: gratitude namely that we should be alive at all as human beings within this universe. Rightly speaking all our feelings should take their rise from a fundamental feeling of gratitude that the cosmic world has given us birth and given us a place within itself. A philosophy which concludes with abstract observations and does not flow out in gratitude towards the universe is no complete philosophy. The final chapter of every philosophy, in its effect on human feeling at all events, should be gratitude towards the cosmic powers. This feeling is essential in a teacher and educator, and it should be instinctive in every person who has the nurture of a child entrusted to him. Therefore the first thing of importance to be striven for in spiritual knowledge is the acquiring of thankfulness that a child has been given into our keeping by the universe.

In this respect reverence for the child, reverence and thankfulness, are not to be sundered. There is only one attitude towards a child which can give us the right impulse in education and nurture and that is the religious attitude, neither more nor less. We feel religious in regard to many things. A flower in the meadow can make us feel religious when we take it as a creation of the divine spiritual order of the world. [p. 58] In face of lightning flashes in the clouds we feel religious if we see them in relation to the divine spiritual order of the world. And above all we must feel religious towards the child, for it comes to us from the depths of the universe as the highest manifestation of the nature of

the universe, a bringer of tidings as to what the world is. In this mood lies one of the most important impulses of educational technique. Educational technique is of a different nature from the technique devoted to unspiritual things. Educational technique essentially involves a religious moral impulse in the teacher or educator.

Now you will perhaps say: nowadays, although people are so terribly objective in regard to many things - things possibly of less vital importance - nowadays we shall yet find some who will think it a tragic thing that they should have a religious feeling for a child who may turn out to be a ne'er-do-well. But why must I regard it as a tragedy to have a child who turns out to be a ne'er-do-well? - Today, as we have said before, there are many parents, even in this terribly objective age, who will own that their children are ne'er-do-wells whereas this was not the case in former times; then every child was good in its parents' eyes. At all events this was a better attitude than the modern one. - Nevertheless we do get a feeling of tragedy if we receive a gift from spiritual worlds, and as a manifestation of the highest, a difficult child. But we must live through this feeling of tragedy. For this very feeling of tragedy will help us over the rocks and crags of education. If we can feel thankfulness even for a naughty child, and feel the tragedy of it, and can rouse ourselves to overcome this feeling of tragedy we shall then be in a position to feel a right gratitude to the divine world; for we must learn to perceive how what is bad can also be a divine thing, - though this is very complicated matter. Gratitude must permeate teachers and educators of children throughout the period up to the change of teeth, it must be their fundamental mood.

[p. 59] Then we come to that part of a child's development which is based principally on the rhythmic system, in which, as we have seen, we must work artistically in education. This we shall never achieve unless we can join to the religious attitude we have towards the child a love of our educational activity; we must saturate our educational practice with love. Between the change of teeth and puberty nothing that is not born of Love for the Educational Deed itself has any effect on the child. We must say to ourselves with regard to the child: however clever a teacher or educator may be, the child reveals to us in his life infinitely significant spiritual and divine things. But we, on our part, must surround with love the spiritual deed we do for the child in education. Hence there must be no pedagogy and didactics of a purely intellectual kind, but only such guidance as can help the teacher to carry out his education with loving enthusiasm.

In the Waldorf school what a teacher is far more important than any technical ability he may have acquired in an intellectual way. The important thing is that the teacher should not only be able to love the whole child but to love the method he uses, to love his whole procedure. Only to love the children does not suffice for a teacher. To love teaching, to love educating, and to love it with objectivity - this constitutes the spiritual foundation of spiritual, moral and physical education. And if we can acquire this right love for education, for teaching, we shall be able so to develop the child up to the age of puberty that by that time we can really hand him over to freedom, to the free use of his own intelligence.

If we have received the child in religious reverence, if we have educated him in love up to the age of puberty, then our proper course after this will be to leave the youth's spirit free, and to hold intercourse with him on terms of equality. We aim, - that is not to teach the spirit but to let it be awakened. When the child reaches puberty we shall best attain our aim of giving the child over to free use of his intellectual and spiritual powers if we respect the spirit and say to ourselves: you can remove hindrances from the spirit, physical hindrances and also, up to a point, hindrances of the soul. What the spirit has to learn it learns because you have removed the impediments. If we remove the

impediments the spirit will develop in contact with life itself even in the very early youth. Our rightful place as educators is to be removers of hindrances.

**THE ACTIVITY OF WILL IN THE SENSES - MILK - THE WORLD IS GOOD (1-7); THE
WORLD IS BEAUTIFUL (7-14); THE WORLD IS TRUE (FROM 14)**

From *Study of Man*, Stuttgart, August 21, September 5, 1919 (London 1947)

Lecture 3

[p. 38] That which brings us into contact with the eternal world through the senses - including the whole range of the twelve senses* has not the character of cognition, but rather of will...

Actually, looking at things involves the same process as taking hold of things, only it is more delicate. For example, when you take hold of a piece of chalk this is a physical process exactly like the spiritual process that takes place when you send the etheric forces from your eyes to grasp an object in the act of sight. If people of the present day had any power of observation, they would be able to deduce these facts from observing natural phenomena...

[p. 39] Now the horse is in this situation with respect to the supersensible arms of his eyes: the arm of his right eye can never touch the arm of his left eye. But the position of man's eyes is such that he can continually make these two supersensible arms of his eyes touch one another. This is the basis of our sensation of the Ego, the I - a supersensible sensation. If we had no possibility at all of bringing left and right into contact; or if the touching of right and left meant as little as it does with animals, who never rightly join their forefeet, in prayer for instance, or in any similar spiritual exercises - if this were the case we should not be able to attain this spiritualized sensation of our own selves.

What is of paramount importance in the sensations of eye and ear is not so much the passive element, it is the activity, i.e., how we meet the outside world in our will...

[p. 40] But our lower sense organism, which clearly shows its connection with the metabolic system in the senses of touch, taste, and smell, is indeed closely bound up with the metabolic system right into the higher senses - and the metabolic system is of a will character. You can therefore say: Man confronts Nature with his intellectual faculties and through their means he grasps all that is dead in Nature, and he acquires laws concerning what is dead. But within Nature that which rises from the womb of death to become the future of the world, this is comprehended by man's will - that will which is seemingly so indeterminate, but which extends right into the senses themselves.

Think how living your relationship to Nature will become if you realize clearly what I have just said. For then you will say to yourselves: When I go out into Nature I have the play of light and color continually before me; in assimilating the light and its colors I am uniting myself with that part of Nature which is being carried on into the future; and when I return to my room and think over what I have seen in Nature, and spin laws about it, then I am concerning myself with that element in the world which is perpetually dying. In Nature dying and becoming are continuously flowing into one another. We are able to comprehend the dying element because we bear within us the reflection of our prenatal life, the world of intellect, the world of thought, whereby we can see in our mind's eye the elements of death at the basis of Nature. And we are able to see what will come of Nature in the future because we confront Nature, not only with our intellect and thought, but with that which is of a Will-nature within ourselves.

* Rudolf Steiner's *Riddles of the Soul*. (Not yet published in English.)

Lecture 11

[p. 156] Even at birth the head is principally body. That is to say the soul and spirit of the head have set their seal on the bodily form. The form of the head (the first thing to evolve in the embryo) is a manifestation of what is essentially human, of the human soul and spirit. What relation has the bodily head to the soul and spirit? Because the head has reached the perfection of its bodily nature - having passed through the appropriate stages in former periods; through the animal stage to man - therefore it is capable of the most complete development in respect to the soul. The manner of the soul's relation to the head is this: at birth and throughout its earliest years the child's soul is dreaming in the head; while his spirit in the head is asleep.

[p. 157] Thus we find body, soul, and spirit related to each other in the human head in a remarkable way. In our head nature we have a very highly developed body, a dreaming soul - and a spirit that is still asleep. Now we must see how we can bring this into harmony with the whole development of man. The characteristic feature of this development up to the change of teeth is that man is an imitative being. He imitates everything that he sees going on around him. He is able to do this owing to the fact that his head spirit is asleep. Hence in his head spirit he can dwell outside the head body. He can remain in the environment. For man's spirit and soul is outside the body in sleep. The child in spirit and soul, in his dreaming spirit and sleeping soul, is outside his head; he is with those who are around him. Because of this the child is an imitative being. Because of this, love goes forth from the dreaming soul towards his environment, particularly love towards his parents. Now when the child changes his teeth, this is an actual indication that the head development has reached its final stage. Even though the head as body is born complete, yet it goes through a final stage of its development during the first seven years of life. The last stage culminates in the change of teeth.

What is it that is brought to an end? It is the molding of the forms. Man has poured into his body all the hardening elements, all that gives him form. When we see the second teeth appear we can say that the first stage in man's intercourse with the world has come to an end. He has accomplished the formation of his body, its molding and configuration.

[p. 158] Now whilst the head is occupied during this time in giving man his form and figure, something different is happening in the chest system. For things are essentially different in the chest. From the very beginning, from birth, the chest is an organism both of body and soul. It is not solely body, as is the head, it is body and soul; but its spirit is still dreaming and outside of itself. When we observe a child in his early years, we see clearly that the chest organs as contrasted with the head organs are much more awake and more living. It would be quite wrong to look upon the human being as a chaotic conglomeration of parts.

With the limbs it is different again. Here from the first moment of life spirit, soul, and body are intimately connected: they all flow into one another. Moreover it is here that the child is first fully awake, as those who have to bring up these lively, kicking little creatures in their babyhood well know. Everything is awake, but absolutely unformed. This is the great secret of man: when he is born his head spirit is already very highly developed, but it only dreams. The spirit and soul have yet gradually to awaken. The limb man is indeed fully awake at birth, but unformed, undeveloped. All we have really to do is to develop the limb man and part of the chest man. For after that it is the task of the limb man and the chest man to awaken the head man. Here we come to the true function of teaching and education. You have to develop the limb man and part of the chest man, and then let this limb man and part of the chest man awaken the other part of the chest man and the head man. From

this you will see that the child brings something of great consequence to meet you. He meets you with a perfected spirit and relatively perfected soul, which he has brought through birth....

[p. 159] **The thing we can accomplish best in our teaching is the education of the will, and part of the education of the feeling life. For we can bring what we educate through the will - namely through the limbs - and through the heart - i.e. through part of the chest man - to the stage of perfection we have reached ourselves. And just as a man servant (or even an alarm clock) can be trained to awaken a much cleverer man than himself, so a person much inferior in cleverness, or even in goodness, can educate someone who has greater possibilities than he. We must of course realize that we do not need to be equal to the developing human being in intellectual capacity; but as, once again, it is a question of the development of the will it is for the attainment of goodness that we must strive to the uttermost. Our pupil may become better than we are, but he will very probably not do so unless in addition to the education we give him he gets another education from the world or from other people.**

[p. 160-61] **But genius is to be found in other parts of our environment as well as in language. Let us consider what we have now discovered: that the human being enters the world with a sleeping spirit and a dreaming soul, as far as his head is concerned; that hence it is necessary right from the beginning, from birth onwards, to educate him through his will, for we can only approach his sleeping spirit by working upon his will. But if we could not approach his head spirit in some way we should inevitably have a great gap in human development. Man would be born - his head spirit would be asleep. We could not make the little child who lies kicking his legs do gymnastics, for instance, or eurythmy. It wouldn't do. Nor can we give him a musical training as long as he can only kick his legs or yell. Neither can we bring art to him as yet. We find, as yet, no distinct bridge from the will to the sleeping spirit of the child. Later on, when we have managed to approach the child's will, we can work upon his sleeping spirit simply through the very words we say for him to repeat. Here we have a direct access to the will. For now what we release in the vocal organs through these first words will penetrate the sleeping head spirit as an activity of will, and will arouse it. But in the earlier years we have no direct bridge. No stream passes over from the limbs - where the will, the spirit is awake - to the sleeping spirit of the head. Another mediator is needed here. We human educators have nothing at our disposal. But now comes something, apart from us, which is both genius and spirit. Language indeed has its genius, but in the very earliest babyhood we cannot appeal to the spirit of language at all. But Nature has her own genius, her own spirit. If it were not so we human beings would perish, because a discontinuous education in babyhood would create a breach in our development. Here the genius of nature intervenes and creates something which can build this bridge. Out of the limb system it produces a substance which partakes of the "Limb" nature, as it is bound up with its development. This substance is milk. In woman the production of milk is connected with the upper limbs, with the arms. The milk producing organs can be said to be a continuation of the limbs, inwards. Both in the animal and human kingdoms milk is the only substance which has an inner connection with the limbs, which is, as it were born of the limbs, and hence retains the power of the limbs within it. And as we give the child milk it works upon the sleeping spirit and awakens it - the only substance, essentially, which can do this. Here, dear friends, the spirit that dwells in all matter asserts itself, in its rightful place. Milk bears its own spirit within it, and this spirit has the task of awakening the sleeping spirit of the child. This is no mere picture, it is a profound scientific truth that the genius in nature, which creates the substance "milk" from out of secret depths, is the awakener of the human spirit in the child....**

[p. 162] **Thus, it is the genius of nature herself which cares for the early years of human development. and when we educate and develop the child we are, in a certain sense, taking over the work of this genius. In our words and through our actions - which the child copies - we begin to work upon the**

child through his will, and in so doing we continue the activity which we have left to the genius of nature to carry out; for nature has made use of the adult merely as a means to the process of nourishing the child with milk. From this you will perceive that nature educates "naturally"; for her nourishment by milk is the first medium of education. Nature educates in a natural way. But we, as human beings, working to educate the child through language and through our actions, begin to educate in the realm of soul. For this reason it is so important to be conscious in our teaching and education that we cannot really undertake much with the head. At birth the head brings with it what it is destined to become in the world. We can awaken what is in the child, but we cannot implant a content into him.

Lecture 9

[p. 137-138] Let us once more consider this threefold division of childhood and youth from a rather different point of view. Up to the change of teeth man has a desire to imitate; up to puberty he longs for an authority to look up to; after this time he wants to apply his own judgment to the world. This can be expressed in another way. When the human being comes forth from the world of soul and spirit and receives the garment of his body, what is it that he really wants to do? He wants to make actual in the physical world what he has lived through in the past in the spiritual world. In certain respects the human being before the change of teeth is entirely involved in the past. He is still filled with the devotion that one develops in the spiritual world. It is for this reason that he gives himself up to his environment by imitating the people around him. What then is the fundamental impulse, the completely unconscious mood of the child before the change of teeth? This fundamental mood is a very beautiful one, and it must be fostered in the child. It proceeds from the assumption, from the unconscious assumption that the whole world is of a moral nature. This is not exclusively the case in souls of the present day (I have already drawn attention to this in a lecture here) but by the very fact of becoming a physical being, man has the tendency at birth to proceed from the unconscious assumption that the world is moral. It is good therefore for the whole education up to the change of teeth and even beyond this age, that one should bear in mind this unconscious assumption that the world is moral....

[p. 139] From the change of teeth up to the time of adolescence the child really lives continually in the present, and is interested in what is going on in the world around him. When educating we must constantly keep in mind that children of primary school age want always to live in the present. How does one live in the present? One lives in the present when one enjoys the world around one, not in an animal way, but in a human way. And indeed the child of this age wants also to enjoy the world in the lessons it receives. Therefore, from the outset we must make our teaching a thing of enjoyment for the children - not animal enjoyment, but enjoyment of a higher human kind - not something that calls forth in them antipathy and repulsion....

For in seeking to enjoy the world in a human, not in an animal way, one proceeds from a definite assumption: namely that *the world is beautiful*. And from the time he changes teeth until puberty the child really proceeds on the unconscious assumption that he shall find the world *beautiful*.

[p. 140] And only with adolescence dawns the possibility of discovering: *the world is true*. Thus is it not until then that education should begin to assume a "scientific" character. Before adolescence it is not good to give a purely systematizing or scientific character to education, for not until adolescence does man attain a right and inward concept of truth. [p. 141] In this way you will come to see that as the child descends into this physical world out of higher worlds the Past descends with him; that when he has accomplished the change of teeth the Present plays itself out in the boy or girl of school age, and that after fourteen the human being enters a time of life when impulses of the Future assert

themselves in his soul. Past, present and future, and life in the midst of them, this too is in the soul of the growing child.

THE PERMEATION OF THE HUMAN ORGANIZATION BY THE EGO

From *Supersensible Physiology and the Balance of Teaching*, Stuttgart, September 22, 1920

The fourth of four lectures delivered by Rudolf Steiner to the teachers of the Stuttgart Waldorf School during September 1920.

When we observe the human being as he is constituted, and then apply the resulting knowledge to him in the process of becoming, that is, to the child, we arrive at the following conclusions:

Out of the spiritual worlds -- on spiritual wings, as it were -- there comes man's ego. Observing first the child in the early years of his life -- how he develops, how step by step from inner depths the physiognomy emerges to the surface of the body, how the child acquires more and more control over his organism -- we see in this process essentially the incorporation of the ego.* What really takes place here can be characterized in different ways, two of which are already familiar to you.

Recently I have been stressing the manner in which the organizing principle in the physical body emerges with the change of teeth, becomes emancipated at this time, and in the main constitutes the intelligence. That is one way of describing the process. Another way is one I formerly employed, collecting material for the understanding of man from a different angle; by stating that the etheric body is born with the change of teeth. The physical body is of course born at birth, but the etheric body at about the seventh year. This birth of the etheric, or formative force body, can also be called the emancipation of the intelligence from the physical body; it is merely a two-way description of the same phenomenon.

After the seventh year the ego entrenches itself only in the etheric body, whereas previously, while the human being is still an imitator - indeed, due precisely to this imitative activity - it entrenches itself in the physical body. And later, after puberty, it establishes itself in the astral body. What we have, then, is a continuous permeation of the human organization by the ego.

* The basic facts and concepts concerning the building up of the sensible-supersensible organization as a foundation for all knowledge of man and of education have been set forth so often by Rudolf Steiner that they are here taken for granted. (Editor)

EDUCATION AND THE MORAL LIFE*

An article written by Rudolf Steiner in 1923

The tasks of the teacher and educator culminate in what he is able to achieve for the moral strength and bearing of the young folk entrusted to him. In elementary school education**, he will find himself confronted with great difficulties in this matter. One difficulty, is that the moral teaching must permeate all he does for his pupils. A separate or special instruction in morals can attain far less than the orientation of all the teaching and educational work in a moral sense. This however is paramountly a matter of educational tact. For indeed, crude "moralizings" in every conceivable connection - impressive though they may be made in the moment when they are brought forward - do not in the long run bring about the result that is intended. Another difficulty is this, that the child, when entering the "elementary" school, has the basic moral tendencies of life already developed.

Until the period - about the seventh year - when he undergoes the change of teeth, the child lives fully given up to his surroundings. The child is, as one might say, altogether "sense." As the eye lives in colors, so does the whole child live in the expressions of the life of his environment. Every gesture, every movement of the father or mother is accompanied by an answering experience throughout the inner organism of the child. Until this time the brain, of the whole human nature, is being formed and molded. And from the brain there goes out, in this first epoch of life, all that gives the organism its inner stamp and character. All that takes place - all manifestations of life - through the environment, is imitated in the finest manner in the brain. The child's learning to speak depends entirely on this.

But it is not only the external features in the behavior of the environment which are echoed in the nature of the child and set their stamp upon its inner character. With the external features, it is the content of soul, it is the moral content too. A father who reveals himself before the child in expressions of life that arise from a quick, hot-tempered nature, will cause the child to take on - even to the most delicate organic structures of the tissues - the tendency to the gesture-like expression of quick temper. A mother behaving in a timid, frightened way implants into the child organic structures and tendencies of movement, such that the body becomes an instrument which the soul will then want to use in the sense of fear and timidity.

In the period of the change of teeth the child possesses a bodily organism which will react in a very definite way, spiritually and morally, to all that is of the soul.

In this condition - with an organism of definite tendency and inclination as regards the moral things - the elementary school teacher and educator receives the child. If the teacher does not clearly see this fact, he will be in danger of approaching the child with moral impulses which the child will unconsciously reject because he has, in the constitution of his own body, the hindrances to their acceptance.

* *Pädagogik und Moral* translated by kind permission from the Goetheanum Weekly.

** *Volhsschul-Erziehung*, meaning all school education from 6 or 7 to 14.

The essential thing is however this. It is true the child when entering the elementary school has already fundamental inclinations acquired by an imitation of his environment. But by a right teaching these can be transformed. A child who has grown up in a hot-tempered environment, has received from it his organic stamp and form. This must not be left unnoticed; it requires much to be reckoned with. But it can be changed. In the second period of life - from the change of teeth to puberty - we can, if we really reckon with it, so change and form it that it gives the soul the foundation for a quick and ready presence of mind, bold and courageous action in cases in life when this is necessary. In like manner a child organization resulting from an anxious, timid environment can afford the basis for the development of a fine sense of modesty and chastity. Thus a true knowledge of the nature of man is the basic need in moral education too.

But the teacher and educator must have a clear perception of what it is that child nature in general requires for its development between the change of teeth and puberty. (These requirements have been described by me, in the Educational Course reproduced by Albert Steffen in the Goetheanum Weekly, and now obtainable in book form.) In effect we can only bring about the transformation of the basic moral tendencies, and the further development too of those which we must regard as right and good, by directing our efforts to the life of feeling, the moral sympathies and antipathies. Nor is it abstract maxims and ideas but *pictures* which work upon the life of feeling. In our teaching work we have everywhere the opportunity to place before the soul of the child pictures of human (and, in parable, of extra human) life and conduct, - pictures by which the moral sympathies and antipathies may be awakened. It is the *feeling judgment* upon moral matters which should be developed in the time between the change of teeth and puberty.

As the child before the change of teeth gives himself up, imitatively, to the immediate expressions-of-life of his environment, so in the time from the change of teeth till puberty he is devoted to the authority of what the teacher and educator says. Man cannot awaken in later life to the right use of his moral freedom, if in this second period of life he was unable to unfold himself with full devotion to the natural and accepted authority of those who educated him. True as this is for all education and all teaching, it is true most especially for what is moral. By and through the educator whom he respects and honors, the child sees feelingly what is good and what is evil. The educator represents the Order of the Universe. It is through the grown-up human being that the evolving human being first must learn to know the World.

We can observe what an important educational impulse this involves, when with a true knowledge of Man we have to find our right relation to the child after the first third of the second period of life - say between the ninth and tenth birthday. Here a most important point in life is reached. We note how half unconsciously, with a more or less dim feeling, the child is going through something that means very much to him. On our meeting the child in the right way at this juncture, untold things will depend for the whole of his later life. To express consciously what the child now experiences in dream-like feeling, we should have to say: there comes before the child's soul the question, "Whence has the teacher the power which I, believing in him with such reverence, accept?" To the unconscious depths of the child's soul, the educator must prove that he has this authority rightly, in that he is firmly grounded in the Order of the World. By a true knowledge of Man we shall find at this point of time, how one child will require but a few words rightly spoken, and another many. But something decisive must happen at this point; and only the nature of the child himself can teach us what it has to be. Things of untold importance may be achieved by the educator at this point in life for the moral power, the moral certainty, and the moral bearing of the child.

If the moral feeling-judgment is well developed when puberty arrives, it can then in the next period of life be taken into the free will. The adolescent leaving elementary school will take with him into life, from the after effects of the school years in his soul, the feeling that moral impulses are unfolding in him in social life and intercourse with his fellow-men, out of the inner power of his human nature. And the result will be after puberty a moral strength of the *will*, which until then was germinating in the rightly cultivated moral feeling-judgment.

THE THREEFOLD EDUCATIONAL BASIS - PROBLEMS THAT CAN ARISE IN MAN

From *Education as a Social Problem*, Dornach, August 9-17, 1919 (New York 1969)

Lecture 1

[p. 13] When a child enters physical existence he only continues the experiences he had in the spiritual world prior to conception. There we live, as human beings, within the beings of the higher hierarchies; we do what originates as impulses from the nature of the higher hierarchies. There we are imitators to a much higher degree because we are united with the beings we imitate. Then we are placed into the physical world. In it we continue our habit of being one with our surroundings. This habit extends to being one with, and imitating, the people around us who have to take care of a child's education by doing, thinking and feeling only what he may imitate. Benefit for a child is all the greater the more he is able to live not in his own soul but in those within his environment.

In the past when man's life was more instinctive he could also rely instinctively on this imitation. This will not be the case in the future. Then care will have to be taken that a child be an imitator. In education the question will have to be answered: How can we best shape the life of a child so that he may imitate his surroundings in the best possible way? What has happened in the past in regard to this imitation will have to be increasingly intensive and conscious in the future. [p. 14] For men will have to make clear to themselves that when children are grown to adulthood in the social organism they will have to be free human beings, and *one can become free only if as a child one has been an intensive imitator*. This natural power of a child must be strongly developed precisely for the time when socialism will break in upon us. People will not become free beings, in spite of all declaiming and political wailing about freedom, if the power of imitation is not implanted in them in the age of childhood. Only if this is done will they as adults have the basis for social freedom.

From the seventh year of life until puberty, until the fourteenth and fifteenth year, there lives in a child what may be called action based on authority. When a child undertakes what he does because a revered personality in his surroundings says to him, "This is right, this should be done," then it is the greatest blessing that could happen to him.

Nothing is worse than for a child to get accustomed to making his so-called own judgments too early, prior to puberty. A feeling for authority between the ages of seven and fourteen will in future have to be developed more intensively than has been done in the past. All education in this period of life will have to be consciously directed toward awaking in a child a pure, beautiful feeling for authority; for what is to be implanted in him during these years is to form the foundation for what the adult is to experience in the social organism as the equal rights of men. Equal rights among men will not come into existence in any other way, because *people will never become ripe for these equal rights if in childhood regard for authority has not been implanted in them...*

[p. 16] After puberty, between the fourteenth and twenty-first years, not only the life of sexual love develops in man; this develops merely as a special manifestation of universal human love. This power of universal human love should be specially fostered when children leave the primary school and go to trade schools or other institutions. For the configuration of economic life, which is a demand of history, will never be warmed through as it should by brotherly love - that is, universal human love - if this is not developed during the years between fourteen and twenty-one.

Brotherliness, fraternity, in economic life as it has to be striven for in future, *can only arise in human souls if education after the fifteenth year works consciously toward universal human love.* That is, if all concepts regarding the world and education itself are based on human love, love toward the outer world.

Upon this threefold educational basis must be erected what is to flourish for mankind's future. If we do not know that the physical body must become an imitator in the right way we shall merely implant animal instincts in this body. If we are not aware that between the seventh and fourteenth year the ether body passes through a special development that must be based on authority, there will develop in man merely a universal, cultural drowsiness, and the force needed for the rights organism will not be present. If from the fifteenth year onward we do not infuse all education in a sensible way with the power of love that is bound to the astral body, men will never be able to develop their astral bodies into independent beings. These things intertwine. Therefore I must say:

**Proper imitation develops freedom;
Authority develops the right life;
Brotherliness, love, develops the economic life.**

But turned about it is also true. When love is not developed in the right way, freedom is lacking; and when imitation is not developed in the right way, animal instincts grown rampant.

Lecture 2

[p. 40] Therefore, since we have industrialism with its senselessness we must seek another meaning for human will. This we can only do if we arouse ourselves to a world view that brings sense into what is senseless - let us call it industrialism - by deriving meaning from the spiritual, saying: We seek tasks that stem from the spirit. Formerly, when willing could derive its impulses from the spirit instinctively, we did not need to arouse ourselves especially in order to will from out of the spirit. Today it is necessary that we make a special effort to do this. The senseless industrial willing has to be confronted with a meaningful willing-out-of-the-spirit.

Yesterday I gave you an example of the way we ought to educate. We should recognize that up to the seventh year man is an imitator since he develops chiefly his physical body during this period. Imitation, therefore, ought to become the basis for that period of education. We should know that from the seventh to the fourteenth year we have to develop man by the principle of authority. This spiritual knowledge, which we gain by knowing how the etheric body develops during that time, must be made the impulse for education then. We should know also how the astral body develops from the fourteenth to the twenty-first year, and that this knowledge must lie behind education for that period. Then, only then, do we will out of the spirit.

[p. 41] Up to the middle of the fifteenth century man willed instinctively out of the spirit. In external life we tend to immerse ourselves in machines, in mechanism; this is so even in politics, which gradually has turned governments into machines. We must strive for a spirit-ensouled willing. To that end we must accept the idea of a science of the spirit. We must, for instance, base education on what we know out of the spiritual facts, out of what we learn from anthroposophical spiritual science. Through the stronger, more conscious emphasizing of willing out of the spirit we establish a counter-image to the senseless willing of industrialism.

Thus, industrialism with all its devastation of the human soul, is given us in order that in this devastation we may rouse ourselves to will out of the spirit. Our thinking has to be changed in many ways in our modern age. This requires a careful, intimately developed feeling for truth.

The great and full importance of this enlargement of human consciousness in the present time should be deeply inscribed in the soul of modern men, for upon this depends whether they really understand how to live in the present, and how to prepare the future in the right sense. Everyone, in the situation in which life has placed him, can make use of this enlarged consciousness. Even the external knowledge people gain will cause him to demand something that today plays a large role in the subconscious depths of soul life but that has difficulty in rising and sounding out into full consciousness. Truly, the most striking fact of modern life is that there are so many torn human souls; souls full of problems who do not know what to do with life, who ask again and again, "What precisely is my task? What does life mean to do specifically with me?" They start this or that and yet are never satisfied. The number of these problematic natures increases steadily. What is the reason for it? It comes from a lack in our educational system. Today we educate children in a way which does not awaken in them the forces that make man strong for life. Man becomes strong through being an imitator up to his seventh year; through following a worthy authority up to the fourteenth year; and through the fact that his capacity for love is developed in the right way up to the twenty-first year. Later on this strength cannot be developed. What a person lacks because the forces were not awakened which should have been awakened in definite periods of his youth - this is what makes him a problem filled nature. *This fact must be made known!*

For this reason I had to say yesterday that if we will to bring about a true form of society in future it must be prepared through people's education. To this end we must not proceed in a small way but on a large scale; for our educational system has gradually taken on a character that leads directly to what I described yesterday as mechanization of the spirit, vegetizing of the soul, and animalization of the body.

We must not follow this direction. We must strongly develop the forces that *can* be developed in a child's soul, so that later on he can harvest the fruits of his childhood learning. Today he looks back and feels what his childhood was, and cannot gather anything from it because nothing was developed there.

MEMORY - THE FORCES OF EVIL IN THE CHILD
HOW SOUL-LIFE MAY AFFECT THE BODY
From *Roots of Education*, Bern, April 13-17, 1924 (London 1968)

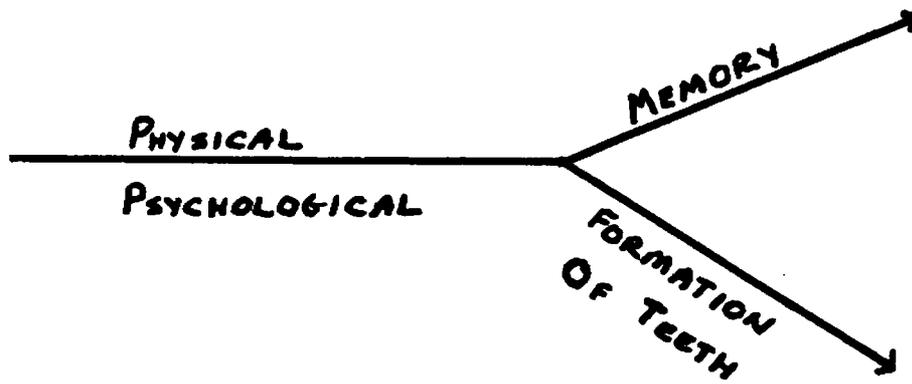
Lecture 3

[p. 45] The memory of a child before and after the change of teeth is quite a different thing. The transitions and developments in a child's life take place of course only slowly and gradually, and therefore a fixed time such as the changing of the teeth can only be approximate. But this point of time stands in the middle of the child's development, and we must consider very intensively what takes place then. If we observe a very young child, we shall find that in effect his capacity to remember has the quality of a habit in the soul when, during the first period of life up to the change of teeth, a child remembers something, this remembering is a kind of habit or skillfulness; so that we may say that when as a child I acquire a certain accomplishment - let us say, writing - this arises very largely out of a certain suppleness of my physical constitution - a suppleness which I have gradually acquired. If you watch a little child grasping something you will find that in this the concept of habit can be grasped. The child gradually finds out how to move his limbs this way or that way, and this becomes habit and skill. Out of the child's imitative actions the soul develops skillfulness, which permeates his finer and more delicate organism. A child imitates something one day. The next day, and the day following, he does it again, and the action is not only performed outwardly but right into the innermost parts of his physical body. This is the basis of memory in the early years. After the change of teeth the memory is quite different, for then, as I have said, the spirit and soul are freed from the body, and a picture content can arise of what has been experienced in the soul, a formation of images which are not of a bodily nature. And every time we meet the same thing or same process, whether through an outward or an inward cause, then the same picture is called to mind. The little child does not yet make these inward pictures. No image emerges for him when he remembers something. With the older child a thought or an idea which he has experienced rises up again for him as a remembered thought, a thought "made inward."* A child under seven lives in his habits which are not inwardly pictured in this way. This fact is of significance for the whole life of man.

[p. 57] It is only when one looks at the child from this point of view that one can see for example, what radical and far-reaching changes occur with the coming of the second teeth, when the memory becomes pictorial memory and is no longer attached to the physical body but to the etheric body....

[p. 58] When the etheric body is separated off, then what formerly worked in the physical body now works in the realm of the soul. If you have a perception for these things and can examine a child's mouth without his knowledge, you will see for yourself that it is so. It is always better that a child does not know that he is being observed. This is why experimental psychology so often fails, because the child knows what is being done. You examine the child's second teeth which have been formed by the etheric body into a modeled image of the memory, and the shape of the teeth created by the etheric will be an indication of how the memory of the child will develop. With the exception of slight alterations of position, here or there, you cannot materially change the second teeth once they are through.....

* The German word for remember, "*erinnern*" means literally to "make inward." Translator.



[p. 59] When at the change of teeth the etheric body is loosened and stands alone, then the building up of the memory is separated off from the physical, and remains almost entirely in the element of the soul, and this fact can really put the teachers on the right track. For before this change the soul and spirit formed a unity with the physical and etheric. After this, the physical, which formerly worked together with the soul, is expressed in the form of the second teeth, and what collaborated with the physical in this process is separated off and is revealed as an increase in the power of forming ideas, and in the formation and reliability of the memory.

Lecture 2

[p. 37-38] If we can make our thinking active in this way, and then with this inwardly active thinking we watch a very young child, we shall see how every action that is performed in his environment, every look which is the expression of some moral impulse (for in the moral quality of the look lies that which passes over to the child as an inponderable force) - how every such action and look streams right into the child and continues to work on in the breathing and the circulation of the blood. The clearest and most concrete statement that we can come to with regard to the child is as follows: "The child is an imitative being through and through." The way a child breathes or digests in the more delicate and intimate processes of breathing and digesting is a reflection of how people around him are behaving. The child is completely given up to his environment. In adult life the only parallel to this devotion is in religion, expressed in the soul and spirit of man. In the religious life, we are spiritually given up to our environment. The religious life unfolds rightly if with our own spirit we pass out of ourselves and give ourselves up to a spiritual world-order. We should flow out into a divine world-order. The religious life of the adult depends on the emancipation of his soul and spirit from the physical body. His own soul and spirit are given up to the divine spirit of the world. The child gives up his whole being to his environment. In the adult the activities of breathing, digestion, and circulation are within himself, cut off from the outside world. In the child all these activities are given up to his environment and are therefore by nature religious. This is the essential feature of the life of the child between birth and the change of teeth; his whole being is permeated with a kind of "natural-religious" element, and even the physical body is in religious mood. But the child is not only surrounded by good forces, such as can inspire devotion in later life. There are bad spiritual forces also, proceeding from human beings around him and from other spiritual powers in the world, so that this "natural-religious" element in the physical body of the child can also be exposed to evil in his environment. He can come up against evil forces, and when I say that even the physical body of a little child is of a religious nature, that does not mean that the children cannot be little demons! Many children are little demons, because they have given themselves up to evil spiritual forces around them. It is our task to overcome and drive out these forces, by applying the right methods for this age. As long as the child is an imitative religious being, admonitions are of no avail. Words can only be

listened to when the soul is to some extent emancipated, and can direct its attention to itself. Words of reproof cannot help us with a little child. What does help us is what we ourselves do in the presence of the child, for when the child sees this it flows right into him and becomes sense-perception. But our actions must contain a moral quality. When a colorblind person looks at a colored surface he sees only gray, and in the same way a grownup person looks at a man's actions, his look, gestures, or the movement of his limbs. He observes the speed or the manner of his movements, but all this is only physical. He no longer sees the moral qualities of a man's actions. But the child sees these, even if only unconsciously, and we must see to it that in the presence of the child we not only do no actions which he should not imitate, but that we think no thoughts which should not have entry into the child's soul. This education through thinking is the most important thing of all during the first seven years of life, and we must not allow ourselves to think any impure, ugly, or angry thoughts when we are with little children.

[p. 40] There are indeed such influences which pass from man to man, aroused by things which are almost if not wholly imperceptible to men today. These things occur in the intercourse between man and animals, and they occur also in man to an enhanced degree when the soul and spirit are not yet free of the body, namely, in early childhood. The little child can really perceive the morality which underlies every look and gesture of the people around him, though this may be no longer possible for those who are older. It is therefore of the utmost importance that we should never allow ourselves to think ugly thoughts in the presence of the child, for not only will this live on in his soul, but will work right down into his physical body.

[p. 41] True, the addresses delivered by doctors and others from the standpoint of modern science can be of great interest to us. But the time will come when there will be something quite new in this domain. Let me give you a concrete example to show you what I mean. There will come a time when a man may write a thesis for his doctor's degree, in which he shows that a disease occurring, let us say, in the forty-eighth year of life, can be traced back to certain evil thoughts in the environment of the child in his fourth or fifth year. This way of thought can bring us to a real understanding of man, and to the capacity for seeing the life of a human being as a whole.

Thus we have gradually to learn that it is not so much a question of inventing, out of our own abstract thoughts, all kinds of things for little children to do, such as stick laying and the like. The child does not do things like this out of himself. His own powers of soul must be aroused, and then he will imitate what the grownups are doing. A little girl plays with her doll because she sees her mother nursing the baby. What is to be seen in grownup people is present in the child as the tendency to imitation. This tendency must be taken into account in the education of children up to the seventh year. Only we must remember that what we are educating is subject to change in the organism of the child; in the child everything is carried out in a more living and animated way than with the adult, because the child is still a unity in body, soul and spirit. In the adult the body has been freed from the soul and spirit, and the soul and spirit from the body. Body, soul, and spirit stand side by side as single entities; in the child they are firmly united. This unity even penetrates into the thinking....

[p. 42-43] Compare this with what happens to a child if I just take a piece of rag and make a doll out of that. Tie it together for a head, make two dots for eyes, and perhaps a big nose, and there you have it. Give this to the child and then, in his imagination, in the soul and spirit, which are so closely bound up with the body, he can fill out all the rest for himself. Then every time he plays with his doll he awakens inwardly and remains inwardly active and alive. If you make these experiments you will see what a difference there is in giving a child playthings that leave as much as possible to his own power of imagination, or in giving him finished toys which leave nothing over for his inner activity.

Handwork for little children should only give indications, leaving much for the child's own imagination to carry out. To work in set forms which can perfectly well remain as they are, awakens no inward activity in the child because his imagination cannot get beyond what lies open to his senses.

Such an art of education can arise when we find a doctor's thesis dealing with a case of diabetes at the age of forty which he traces back to the harmful effects of a wrong kind of play in the third or fourth year. For then people will see what it means when we say that man consists of body, soul, and spirit, and that in the child the body, soul, and spirit are still a unity. Later the spirit and soul become freed from the body, and a trinity is formed. In the grown man body, soul, and spirit are as it were, pushed asunder, and only the body preserves what was absorbed into the man in his early development as the germ of his later life. Now the strange thing is this: in the soul the consequences sink down into the unconscious and we then experience them physically in the body when we are seven or eight times as old. If you educate a child of three or four years old in such a way that you give him what will influence his soul life, then the effect of this will appear in his eighth year and people are still careful to avoid doing anything with a child of four or five which may affect his soul life in an unhealthy way in his eighth or ninth year. The effect on the physical body takes much longer to manifest itself because the physical body has to free itself from the soul and spirit, so that an influence on the soul-life at four or five may come to fruition in the physical body when the man is seven or eight times as old, let us say in the thirty-fifth year. Thus a man may have an illness in the late thirties or early forties which is caused by bad influences in his play which affected his soul life as a child of three or four. If you wish to understand the whole human being you must also realize that the freeing of the body from soul and spirit in the grown man, as against the unity of body, soul, and spirit in the child is not an abstract theory, but a matter of concrete knowledge, for it protracts the time when various influences take effect in a man's life. The time that the body takes to work anything out becomes longer and longer compared with the time taken by the soul.

[p. 44] A concrete knowledge of man is of the utmost importance in human life. A really concrete knowledge of man, with the power of seeing right into man himself, is the only possible basis for a true art of education - an art of education whereby men may find their place in life, and subject to the laws of their own destiny develop all their powers to the full. Education should never work against a person's destiny, but should achieve the full development of his own predispositions. The education of a man today so often lags behind the talents and tendencies which his destiny has implanted in him. We must keep pace with these powers to the extent that the human being in our care can win his way through to all that his destiny will allow - to the fullest clarity of thought, the most loving deepening of his feeling, and the greatest possible energy and ability of will.

[p. 29] Every night in sleep man is unconsciously in a similar condition to that which is necessary for spiritual investigation. On falling asleep the soul and spirit of man leave the physical body and reenter it on awakening. In his waking life man uses his eyes and ears, and sets his limbs in motion, and the power to do these things proceeds from the spiritual and soul part of his being.

DIALECT - SECOND BIRTH - PLAY

From *The Basle Course on Pedagogy*, Basle, April 20 - May 11, 1920
(The Library of the Anthroposophical Society in Great Britain)

Lecture 9

Originally, though this is not sufficiently observed, originally we perceived the whole world as activity. In the youngest age of childhood we really overlook everything that is of the form of a substantive or noun. That we take for granted as something obvious. On the other hand, everything that is an activity strikes us above all things because it seems to include our own activity.

Everywhere you will notice that learning to speak is the making living of an activity and that substantives come later. This is something which in observing dialect you can always bear in mind. In the words of dialect only try once to experience (*nachzuempfinden*), first through the child saying them to you, and your then feeling them as they are in themselves; you will feel that in these dialect words there is living within them, as it were, an accompanying gesture, which lies infinitely near. The dialect words demand much more, that the man takes part in them, lives in them.

And then we can in a quite beautiful way allow to work on one another what is brought us in dialect with a translation of it into the ordinary (high German) and we can then show, through what is immediately experienced in such living interchange with the children how a certain aroma of speech is stripped off in the so-called cultural language, in the written language. Then we can first rightly pass on to that which cultured speech can really do for us, that is to say it becomes a culture and schooling in thought. For in the written language we must look very much more for what the underlying thought has fashioned than we do in dialect. Dialect teaches us directly that the human being has not formed speech out of thought but rather that through speaking he has learnt to think; that speech thus first arose out of the unconscious element in man. And only through having observed speech did thought first arise out of speech. If we experience this rightly then we shall gain a living feeling for what I might call the genius of speech, since this which I would have understood in a much more concrete sense that is usually the case, has always been so named. Language is in many respects far, far cleverer than the single human being is. It is possible, as a matter of fact, to find in earliest childhood within the whole complicated organism of speech - though this is only discovered later and then explained through a most ingenious logic - to find what wonderful connections come forth from our unconscious nature into language. It is the Spirit that works in speech.... And because the dialect is always in closer connection with the unconscious element, we can therefore really - I might say - draw forth from dialect grammar and syntax in that we build on that which lives in the human being itself as reason. If we are bound however to work with children who from the beginning have spoken the ordinary cultured language, even then we must wherever possible reckon very little that the intellect builds up a kind of grammar like a plumb line in that one writes dative, accusative, etc., in that one puts stops in certain places, etc. but rather must something different enter in. If we are obliged to teach children who have never spoken dialect, then above all things we must direct our teaching of grammar artistically, we must appeal to a feeling for style. The instinct for language is brought by the child into the school. The feeling for style in language we must as far as possible develop in the child precisely in the period up to the ninth year. But we can only accomplish this if we work artistically towards the culture of this feeling for style....

And that which the child brings with it to school as abilities are really the released newly-born faculties of the etheric body. That is, as it were, the first spiritual thing which the child brings to us out of the Spirit itself. Insofar as we have before us the child up to the seventh year, up to

the change of teeth, we have it before us as physical body. All the remaining soul-spiritual part works in this physical body and we can only get at the child through the child's own impulse to imitate us. In the seventh year the etheric body, that member of the human nature which is etheric in its substance becomes free and can live for itself.

And that which the child develops as spirit-soul faculties from the time of the change of teeth onwards, takes place neither in solid or liquid or airy form, but rather takes place in that which we bear in the body as etheric, in what we bear as warmth ether, light ether, chemical ether, and life ether within us. It is simply nonsense to say: thoughts have their being in such a way that they are something like processes in the nerve system whereby one thinks of the nerves as something half solid or at any rate as soft formations. No. Thoughts occur, insofar as they are developed immediately, when they have not yet transformed themselves into memory; thoughts occur in such a way that after the seventh year they no longer touch upon the physical body. Insofar as man thinks, he only thinks in the etheric element that fills out his body. You will say: Yes, but thoughts become memory and as such remain in man....

He who can observe the process of thinking finds the following: when I perceive something in the outer world through my senses then I link with it a thought. I experience something in the outer world; color, or something else, occurs; I connect with it a thought. When I remember, and form a thought then something which otherwise comes to me from the outer world comes to me from my own inner being. Exactly as I seize hold afresh of the thought in the outer world, so do I lay hold afresh of the thought that comes up to me from within. Memory does not depend on the thoughts having withdrawn themselves into the soul, but rather on the fact that out of that which works physically on the eye or the ear something continues on into the body which is a parallel process to thought and which leaves behind rhythmically this parallel process, which is then once again drawn forth and is inwardly perceived just as otherwise a perception works from without....

For thought is, in all circumstances, equally if developed from the outer world or from within as memory, thought is something fleeting. No thoughts are preserved, but on the contrary it is something different which is preserved through which the thoughts are always freshly kindled. It is *not* different if I remember and link a thought with it or if I link up a thought with a process in the outer world. In the one case it is linked with an event in the outer world, in the other with an event of inner experience.

In any case, my dear friends, when I remember, my organs are in rhythmic movement, they repeat that which they carried out under the impress of the experience. And while, when I have the experience for the first time, I stand before it only in order to develop the thought from the outer world, in the other case I develop the thought from within; my organs respond again with the same vibrations which occurred as I stood before the experience for the first time.

These are things, my dear friends, which of course one cannot prove so immediately as one can prove outer events, but they are nevertheless things which through a real observation of life must be gradually won and become a certainty. And this is possible. Thus, if we bear in mind this peculiar nature of thinking, viz. that it actually takes place in the volatile element of ether, and that the physical organs must be able to vibrate in the same way that the ether vibrated, then the complete revolution which human life experiences at the change of teeth will be rightly understood. The whole etheric body works right up to the change of teeth. Warmth ether, chemical ether, light ether, life ether work within the organs and build up the organs in such a way that they can vibrate with the etheric materially (dass sie materiell mit-schwingen können). The ether body is there as the architect, the

sculptor (der Plastiker) of the physical body. When the physical body has developed so far that under the influence of the etheric body - which then thinks, which then emancipates the intellect from the physical body - it can vibrate in sympathy like a string does when another string is struck with which it is in accord - if the physical body has progressed so far (as it actually has when the change of teeth sets in) then we can reckon with the building up of the ether body as such, for we fashion the physical body at the same time as we fashion the ether body. But we must have a feeling for this being born of the etheric body at the change of teeth, and we must again have a feeling for the birth of a yet higher member of human nature at puberty, something which up to that time worked on the further transformation of the human organism.

Lecture 13

Let us consider this in connection with the child's play especially how the child plays between birth and the change of teeth. This play depends, as is obvious, on the one hand upon its impulse towards imitating. You know children do what they see grownups do, but they do it in a different way. Their play is far removed from the purpose and usefulness with which adults connect sense activities. It is only the formal side of adult activity which is imitated by the child, not the material side. Its usefulness is absent; the child pursues no definite purpose. Akin to what in the adult is purpose in the child is the sense of satisfaction. Now one can proceed as follows: One can investigate what is really active here in the child. You know that continually we must closely watch the activities of the human soul if we want to realize the true nature of man so that we can play a truly practical part in its development. We must also observe the soul activities which flow over into the bodily organs if we want to study that which manifests in the child's playful activity. This is not so simple, but the study of the child's play activity in its widest sense would be extraordinarily important for the art of pedagogy. Now the child's play is connected with much besides.... Has the special way in which the child plays before the change of teeth a significance for the whole of human life? One can analyze this significance as Schiller has tried to do, being stimulated by the example of Goethe's as it were grownup childlikeness. One can however also compare this very earliest play activity with the dream activity of man. You will find therein certain important analogies, but these analogies only refer to the whole course of the child's play activity, to its inner connections. Just as the child puts together in play various things, whatever they may be - as he always does - even if they are not outer things, but only thoughts and pictures, so, in the same way, things are put together in dreams. Not in all dreams, of course, but in an important class of dreams. In fact, all through our life in dreams we remain children to a certain extent. But we must penetrate further to come to a real knowledge. We cannot remain at the mere dream comparison. We must ask ourselves: When does the moment arrive in human life when those forces which are developed in the early child's play become fruitful for the complete, external life of man? When really do we reap the fruit of the child's play?

Usually it is assumed that the result should be looked for in the immediately succeeding epoch. But that is not so and here again it is just Spiritual Science which can point out how life runs its course in certain rhythmic repetitions. Just as we have a plant germ out of which leaves develop in manifold shapes, then the leaves of the calyx and then those of the blossom, etc. and only after this the germ again appears; just as something lies in between and the repetition of something earlier only occurs after this something between, just so it is in human life. In the most manifold spheres of observation one has been led to regard the course of human life as if each epoch was the effect of the one immediately preceding it. But that is not so. If one observes without prejudice one finds that the real fruits of that activity which manifest in the first play only appear in the twenties. What we acquire in play from birth to the change of teeth, what lives itself out in the child in a dreamlike way are forces of the spirituality of man which at that time are as yet unborn and are not yet absorbed into the human

body or one might say reabsorbed. I have already showed you how the same forces which organically work in man up to the change of teeth after having produced the teeth are free, and then are present as forces of ideation, as the activity of thought. Thus in a certain way something is set free from the body. On the other hand, that which the child uses in play, which lives in this play, which is not bound up with life and therefore has no purposefulness or usefulness as its characteristic - all this, has not yet grown, (united itself) with the body. Thus the child has a soul activity in its body which works in the body up to the change of teeth, and then appears in the forming of concepts which can then be remembered. On the other hand there is a soul spiritual activity which so to speak hovers etherically, lightly, over the child, which is at work in its play, just as in the whole of life the dream activity is at work. But this activity is not only developed in the dream life, but also in play, that is an outer reality. That which developed in an outer reality recedes just as the germ forming force in the plant recedes within the leaf and the petal, and reappears only in the fruit; so the force that is applied in the child's play reappears in the twenty-first or twenty-second year in man as the intellect, now independently collecting its experiences in life.

I should like to ask you really to try and seek for this connection. Go over conscientiously in your minds such experiences as you have had with children, try to understand the individual character of their play, especially the individual character of their free play, up to the change of teeth; picture to yourselves the individuality of these children, and then as a hypothesis see how this individual character of the child as shown in its play up to the change of teeth reappears in the special character of its independent judgment after the twentieth year. In other words, types of men after their twentieth year, as regards their variety of outlook on the experiences of life, differ as children in their play up to the change of teeth.

You see if you really think out these matters in keeping with full reality, then you get a feeling of the immeasurable responsibilities connected with education and teaching. For you arrive at the following ideas: What I do with the child will form the man beyond his twentieth year, and you see from this that one must understand the child, the complete course of life, not merely the age of childhood, if one wants to build up a real art of education.

Now in addition let us consider the child at play during the period from the change of teeth to puberty. Then this activity becomes somewhat different. It is true that on the surface things do not seem very different, but if one wants to get thorough knowledge for the practical purposes of life, one must go into more subtle distinctions and he who can observe will find that the play activity of the child up to the seventh year has something of an individual character; the child at play is, so to speak, a kind of hermit. He plays by himself. He wants help sometimes of course but in a terribly egotistical way. A more social form of game, however, appears after the change of teeth; the child ceases to be a hermit in its play; the child wants to play with other children, and moreover to play a certain role; it wants the game to have some meaning. This is what happens preeminently between the change of teeth and puberty. In militaristic countries (I don't know whether Switzerland belongs to this class) the boys especially play soldiers' games, which give opportunity for the social element, and where boys want to be somebody, they mostly of course want to be at least generals.

On the other hand, the characteristic of playing as regards an absence of purposefulness remains; but in its peculiar aspect is its social aspect as a kind of preparatory element for the next period of life. It is really extraordinary how, in this next period with puberty independent judgment arises, and the human being emancipates himself from authority, forms his own judgment and faces the other human beings as individuals. This only appears about puberty, but as a preparation we see it in the child's play not as a part of the outer social life but merely as play activity in the preceding epoch.

Thus what appears in this preceding epoch as the social character in play is a preparatory setting free from authority; so that we must say: what play gives to the child up to the seventh year only embodies itself in the twenty-first or twenty-second year within the human life..... on the other hand what play gives to the child from the seventh to the fourteenth year appears earlier in its effects from the age of puberty up to the twenty-first year. Thus things overlap. It is very interesting to draw attention to the fact that what we possess as faculties for our intellect, for our experiencing of life, for our social times, all this we owe to our early years of childhood, when the games are properly directed. And the faculties, on the other hand, which we possess for the hobble-de-hoy stage we owe to the times between the change of teeth and puberty. Thus the connections overlap in the course of human life, and such overlapping is of fundamental significance, but this is contrary to psychology.

THE DEVELOPMENT OF THE BRAIN
THE CONNECTION BETWEEN THE FIRST AND FOURTH SEVEN YEAR PERIODS
From Evolution, Involution and Creation out of Nothingness, Berlin, June 17, 1909
(Anthroposophic Quarterly 1971, Vol. 16)

To clairvoyant consciousness a very special fact then becomes apparent. If you watch a very young child for some weeks, perhaps even for months, you will see the child's head surrounded by etheric and astral currents and forces. But these currents and forces gradually become indistinct and after some time vanish. What is really taking place? This can actually be discovered without clairvoyant vision, although clairvoyant vision confirms what will now be said. Immediately after the birth of a human being his brain does not function as it does after a few weeks or months. True, the child perceives the external world, but its brain is not yet an instrument capable of connecting external impressions in a definite way. By means of connecting nerves running from one part of the brain to another, the human being learns by degrees to link together in thought what he perceives in the external world, but these connecting nerve strands develop only after birth. For instance, a child will hear and see a bell, but the impression of the sound and the sight of the bell do not immediately combine to form the thought that the bell is ringing. The child learns this only gradually, because the part of the brain that is the instrument for the perception of sound and the part that is the instrument of visual perception become connected only in the course of life. Not until this happens is it possible for the child to reach the conclusion: "What I see there is also sounding." Thus connecting threads develop in the brain and the forces which organize the connecting threads are seen by the clairvoyant during the first few weeks of the child's life as something that is forming extra sheaths for the brain. But what at first envelops the brain, subsequently passes into and lives within the brain, no longer working from outside it but within it. What works from outside during the first few weeks of the child's life could not work further at the whole development of the growing human being were it not protected by the various sheaths. For when what has been working from outside passes into the brain, it develops under the protecting sheath first of the etheric body, then of the astral body, and only when the twenty-second year has been reached does that which first worked from outside become active from within outwards. What was outside the human being during the first months of his existence and then slipped into him becomes active and free from sheaths only about the twentieth to the twenty-second year; then it is free and awakens into intense activity.

PHYSICAL IMPRESSIONS - RICKETS - COLORS IN THE ENVIRONMENT

From *Theosophy and Rosicrucianism*, Kassel, June 16 - 29, 1907

(The Library of the Anthroposophical Society in Great Britain)

Lecture 5

The external world molds and forms our body.....

This is most important in practical life..... It is also most important in education, for only an educator who can look deeply into man's nature can educate in the right way.

The physical body develops until the child changes its teeth, the etheric body develops up the fourteenth/fifteenth year, and the astral body up to the twenty-first year. We must know all this if education is to be approached practically and not fantastically. Since the disposition of the physical body is what we must bear in mind up to the seventh year, physical impressions, that is to say, everything which the child perceives through his sense organs, must be considered deeply and thoroughly. Sins of omission in education in connection with the form and disposition of the physical organs in the child's body, are a loss for the whole of life.

An insight into this last sentence gives medicine in particular many guiding lines for a right treatment of illnesses, among others, for instance, rickets. How is it that rickets arise just in this period of life? Just because the child is molding its body and that is why these symptoms manifest themselves in the *form* (deformed bones, bad teeth, wrong form of the skull, etc.) But for this very reason the child is still able, until dentition, to correct the wrong forms and lead then back to a normal condition. We can see that even the most crooked legs grow straight again if the child receives the right treatment, and that perfectly sound second teeth can develop even if the milk-teeth were quite defective, whereas crooked legs which were not healed up to the seventh year remain crooked for the whole of life.

Up to the seventh year the brain is also engaged in the work of molding its plastic forms, and the fine developments and forms of the brain's shape which could not be molded up to that time are lost forever. Since the physical brain is the instrument through which the spirit manifests itself, it is of tremendous importance that this instrument should be molded as finely as possible, that is to say, that it should be prepared during the first seven years of life. For even the greatest individuality can do nothing with a defective brain, just as the greatest pianist cannot play well on a piano which is out of tune. Spiritual science can give most important guidance to pedagogy, as well as to medicine, particularly in regard to the development of the brain.

Rickets manifest themselves in a deformation of the bones, but very frequently they also appear in the shape of a defective glandular system and diseased mucous membranes; that is to say, children affected with rickets frequently have symptoms of swollen glands, adenoid growths, etc. A third pathological symptom in such children is that at school they frequently remain behind spiritually and that they become apathetic, indeed even slightly idiotic. In reality this is based on the defective development of the physical brain, particularly of its so-called corticose substance which must above all be developed in its finest structure during these years. And in the same way the other symptoms are based on defective development.

Through the modern natural-scientific training and attitude, modern medicine is in such cases more than inclined to follow the example of modern natural science, namely to look upon the external

symptoms as cause and effect, linking them up together like pearls on a chain and completely ignoring the deeper spiritual causes. What is the result? The facts are: rickety bones, adenoid growths, diminished attention and comprehension on the child's part. The conclusion to which modern doctors arrive is: Children with adenoid growths become mentally defective owing to these growths; consequently it is necessary to remove them. The growths are consequently removed by operation. If this conclusion were right, every child who underwent such a treatment would respond to it by the disappearance of the impediments in the brain. But what is observed after such a treatment in the great majority of cases? The operation results in a sham success of a brief duration, for the growths appear again after a very short time. But if the illness is to be attacked as its root - and this is quite possible, only now this would lead us too far away from our subject - the deformed bones, the swollen mucous membranes and glands disappear, as well as the impediments in the working of the brain.

The external world thus calls into being and molds the right physical forms. Up to the seventh year, the child is in reality nothing but sense organ. Everything which it takes in with his senses is elaborated, above all, what it sees and hears in its immediate environment. Until dentition, the child is therefore an imitative being, and this goes as far as its physical organization. This is quite natural. Through its sense organs the child takes in its whole environment. And it is always practicing how to use its limbs. It watches how its father or mother, etc. do this or that thing, and it simply imitates them. This goes as far as the movements of hands and legs. If the father or the mother are, for instance, fidgety people, then the child will also become fidgety in countless cases; if the mother is calm, then the child will of course also become calm. We must try to produce the right counter-condition by placing the child in a right environment.

It is absolutely necessary to stimulate the child's phantasy, besides giving it sensory impressions, if it is to receive the influences needed for the development of the physical brain. It is consequently necessary to give a small child toys which are as simple as possible. A natural child will again and again turn to the "old" doll, made of a rag, no matter how "beautiful" the new doll which it receives. Only the spoiled children of our epoch are brought up on "beautiful" dolls. What is the reason for this? The child must exert its phantasy in order to transform the rag doll in its fancy into something resembling the human shape, and this is a sound activity for the brain. Even as the arm grows stronger through gymnastic exercise, so the brain develops through this exercise.

Also the colors in the child's surroundings are important. They exercise quite a different influence upon a small child than upon an adult. Many people think that green has a calming effect upon children. But this is quite wrong. A fidgety child should be surrounded with red, and a calm child with green or blue green. The effect of red upon the child is as follows: If you look upon a bright red then turn your gaze away quickly to a piece of white paper, you will see its complementary color, which is green. By this I mean to illustrate the tendency which the eye has to produce the opposite color. The child also attempts to do this: *inwardly* he seeks to unfold the activity which calls forth the counter color.

THE SENSES AND IMITATION

From *The Etheric Heart*, Dornach, May 26, 1922

(The Library of the Anthroposophical Society in Great Britain)

Thus, in our eye we have a process, imitating, in a sense, what goes on in the outer world-reproducing it, just as in a camera what is there in front of the instrument is reproduced. The human being becomes aware of what is thus imitatively reproduced in his eye, and thus gains information of the outer world. It is the same with the other senses. But this restriction of the imitative principle to the periphery of the human organism only occurs at a later stage in life. In early childhood, until the change of teeth, the whole body partakes in the imitative process, albeit, to a lesser extent. At this stage, in a certain respect, the whole body is related to the outer world as the senses are in the rest of human life. The human being is still in the main an imitative being. He follows the way the outer things work in upon him; he imitates them internally. Hence it is very important to let nothing happen in the little child's environment, not even in the forming of our thoughts and feelings, which the child cannot rightly absorb and make its own.

With the change of teeth the possibility begins for the child no longer to behave like a sense organ, but to assimilate what is in the nature of ideas. The child begins to take as its guiding line what we say to it. This tendency increases and develops. Hitherto the child has taken as its guiding line all that we did in its environment; now it begins to grasp what we say. Authority thus becomes the determining principle between the change of teeth and puberty. Quite as a matter of course, the child will follow and take its guidance from what is said to it.

Language itself, of course, the child still acquires by imitation; but as to that which is expressed through language - that which the grownup person is able to communicate through language - it can only become the determining factor for the child after the change of teeth. And the true power of judgment - when the child (or the young lady or gentleman, as we are obliged to put it nowadays) begins to make its own faculty of judgment felt - this only comes with the age of puberty. Not until then should we presume that the child begins to form real judgments of its own.

**ALL INNER EXPERIENCE IS TO THE CHILD LIKE A SOUL-PERCEPTION
THE BODY AS A MODEL - A PRIESTLY MOOD IN EDUCATION**
From *The Essentials of Education*, Stuttgart, April 8 - 11, 1924 (London 1948)

Lecture 1

[p. 15] Take a child who is still at an early age, before the Elementary School age. It is then a wholly uniform being. The three members of man's nature, body, soul, and spirit, separate from each other only in later life. Between birth and the change of teeth, which is a very significant point in the evolution of the human being, there lies a period in which the child is, as it were, wholly a sense organ - though this is usually not sufficiently recognized. Let us consider a sense organ, the eye itself, for instance. Outer impressions, color impressions, approach the eye. The eye is delicately organized for uniting these color impressions with itself. Without any influence on the part of the human being, the external stimulus is transformed into an element of the nature of will, that can be experienced, so we say, only by the soul. The whole life of the child before the change of teeth is thus of the nature of soul, a soul life founded in sense perception. All inner experience is to the child like a soul perception, and especially is thus so in the case of what proceeds from the human beings around it. If we move slowly in the environment of the child and thereby reveal the lethargy of our soul and spiritual nature, or if we storm around and reveal aggressiveness, all this is taken in by the child with almost the same intensity as the outer impressions are received by the sense organs. The child is one great sense organ. When we are grown up we have taste in the mouth, on the palate and tongue. The child is conscious of taste much deeper down in its organism; its organ of taste extends, as it were, over a large part of the body; and so it is with the other sense. The light impressions received by the child are united inwardly with the breath rhythms and pass down into the blood circulation. What the grown man experiences in the separate region of the eye is experienced by the child through its whole body, and without any intermediate deliberation the will impulses arise, like reflex phenomenon....

[p. 16] In a reflex way, therefore, the body of the child functions like a sense organ in presence of what is going on around it. As a result of this, however, spirit, soul, and body in the child are not as yet distinct from each other; they are still undifferentiated, they are unity where the one flows over into the other; the spiritual and psychical nature works in the body, directly affecting the process of circulation and nourishment. The soul perception of the child is very, very near to the whole of the metabolic system, and the two work closely together. Only late, with the change of teeth, does the soul nature begin to separate from the metabolic processes. Every psychic stimulus passes over into the circulation, the breath, the digestion. Body, soul, and spirit are still unity. This is why every stimulus from the environment passes right down into the child's bodily nature.

Here the peculiar thing is that all these things pass down into the substrata of existence, and what has been laid in the body of the child reappears in later life. Just as the seed that is put into the earth in autumn appears again as the plant, during spring, so does that which is laid into the child in its eighth or ninth year appear again in the forty-fifth to the fiftieth year of life. We see the consequences of the choleric temperament of the uncontrolled teacher in the digestive and metabolic diseases not only of the adult person, but also of the old.

Lecture 2

[p. 26-27] When man enters the physical world of sense, his physical body is given to him by his parents, his ancestors. Certain demonstrable discoveries in connection with this have already been

made even in the domain of natural science, although they are not yet complete and will indeed only become so in the remote future. Spiritual science teaches us that this is only one part of man; the other man, who united with what proceeds from father and mother, descends as a being of spirit and soul out of the world of spirit and soul. Between the previous earthly life and the present earthly life this being has passed through a long period of existence between death and rebirth; it has had experiences in the spiritual world in the life between death and rebirth, [p. 27] just as on earth in the life between life and death we have bodily experiences which are communicated through our senses, intellect, feelings, and will. These spiritual experiences descend, unite themselves as first only loosely with the physical nature of the human begin during the embryonic period, and hover around him, still lightly and externally like an aura, in the first period of childhood between birth and the change of teeth. This being of spirit and soul who comes down from the spiritual world - a being quite as real as the one who proceeds from the body of the mother - is more loosely connected with the physical body than is the case later on in human life. This is the reason why the child lives to a far greater extent outside its body than the grown up man.

This is only another way of expressing what I said in yesterday's lecture, namely, that during the first period of life the child is in the highest degree and by its whole nature a being of sense. It is like a sense organ. The surrounding impressions ripple, echo, and sound through the whole organism because the child is not so inwardly bound up with its body as is the case in later life, but lives in the environment with its freer spiritual and soul nature. Hence the child is receptive to all the impressions coming from the environment...

[p. 27] The whole human being during this period, when the forces of heredity are holding sway in his physical body, is a kind of model upon which the spirit and soul element is working in pure imitation of the surrounding impressions. [p. 28] And if we place ourselves into the soul of the child in relation to its environment and realize how every spiritual impulse is absorbed into its being, how with every movement of the hand, every expression, every look in its eyes, the child is sensing the spirituality inherent in the grownup person and allowing this to flow into itself, then we shall perceive how, in the course of the first seven years, another being is building itself up on the basis of the model given to the human being by heredity. As human beings, the earthly world actually gives, through the forces of heredity, a model according to which we build up the second man who is really only born at the time of the change of teeth. Just as the milk teeth in the body are ejected by something that wants to take their place, and this something, that belongs to the individuality of the human being presses to the fore, thrusting off heredity, so it is with the whole human organism. During the first seven years of life it was a product of the earthly forces, it was a kind of a model. As such it is cast off, just as we get rid of the outer excrescences of the body by cutting out nails and hair and so forth. The human being is modeled anew with the change of teeth in the same way as the outer form is perpetually cast off. But in this case, the first man, who is the product of physical heredity, is wholly replaced by a second man who develops under the influence of those forces which the human being brings with him from his pre-earthly life. And so, during the period between birth and the change of teeth, the forces of heredity belonging to man's physical stream of evolution are fighting with the forces brought down by the individuality of each human being from pre-earth existence as the results of his own previous earthly life.

Now the essential thing is that we should not seize a fact like this with the mere theoretical understanding that prevails in modern habits of thought. A fact like this must be grasped by the whole inner human being from the standpoint of the child, and then from the standpoint of the educator. If we understand what is here taking place from the standpoint of the child, we find that the inner being of the child, with all that it has brought down from pre-earthly life out of the world of soul and spirit,

is entirely devoted to the physical actions of the other human beings around it. [p. 29] And this relationship can be described in no other way than as a religious one. It is a religious relationship, brought down into the sphere of nature - of the external, bodily existence. Only it is important to understand the sense in which such an expression is used. Naturally, when one speaks of religious relationships today, one thinks of the consciously developed religious sense of the grownup person. The spirit and soul nature of the grown man in religious life rises into and is given up to the spiritual element in the universe. The religious life is a self-surrender to the universe, a prayer for divine grace in self-surrender. But in the grown man this is immersed in a wholly spiritual element; soul and spirit are given up to the surroundings. Hence it would seem as if we were taking things the wrong way round, when we speak of the devotion of the body of the child to its environment as of a religious experience - transplanted into the sphere of nature. The child is given up to its environment and lives in the external world in reverence and prayerful devotion, just as the eye separates itself from the rest of the organism and gives itself up to the environment.

It is a religious relationship transferred to the realm of the natural. And if we want a picture, a symbol of the spirit and soul processes in the religious experience of the grown man, we need only form in our souls a true conception of the body of the child as it is up to the change of teeth. The life of the child is religious, but religious in the sense of the things of nature. It is not the soul of the child that is given up to the environment, but its blood circulation, its breathing activities and processes of nourishment through the food it takes in. All these things are given up to the environment. The blood circulation, the breathing and the nourishment processes are praying to the environment.

Naturally, such expressions seem paradoxical, but in their very paradox they present the truth. If we observe such a thing with our whole being and not with the theoretical intellect, observe the fight which within this fundamental natural and religious element the child unfolds before us, the fight between the forces of heredity and what the individual forces develop for the second man through the power they have brought down from pre-earthly life, we too, as teachers, grow into a religious mood. [p. 30] But whereas the child, with its physical body, develops into a religious mood of the believer, the teacher, inasmuch as he gazes at the wonders that are going on between birth and the change of teeth, develops into a religious attitude of the priest. The office of teacher becomes a priestly office, a kind of ritual performed at the altar of universal human life, not with the sacrificial offering that is to be led to death, but with the offering of human nature itself that is to be awakened to life. For it is our task to give over to earthly life what in the child has come to us out of the divine-spiritual world, what with its own forces builds up a second organism out of the being that has come to us out of the divine-spiritual life.

If we ponder on these things there awakens within us something like a priestly mood in education.

THE FIRST SEVEN YEARS AND THE DEVELOPMENT OF THE CONSCIOUSNESS SOUL

From the *Metamorphoses of the Soul*, Berlin, October 29, 1909 (London)

[p. 118] If we bear the foregoing in mind we can follow how life between birth and death is organized. The harmonizing work of the Ego upon the soul and the extent to which external bodily conditions allow of results being embodied, make us realize how important it is for an educator to know that the first seven years of life witness the development of the external physical body. It is only during the first period that influences derived from the physical world can be brought to bear upon the physical body in the sense of equipping it with power and strength. And here we find a mysterious connection between the physical body and the consciousness soul, a connection which a still closer observation of life renders fully clear. If the Ego is to acquire strength in later life, that is, after the thirty-fifth year, if it is to develop inner activity, penetrating and itself becoming penetrated by the forces of the consciousness soul, so that it can finally transcend itself and acquire knowledge of the world - if this is to be the case the Ego must encounter no boundaries in the physical body, for the latter can be the source of the greatest obstacles for the consciousness soul and the Ego, when the Ego would eschew inner seclusion and seek free intercourse with the world. Now since the possibility is offered to us, until the seventh year, through suitable educational methods and within certain limits, to plenish the forces of the physical body, a remarkable association in the periods of life is apparent.

[p. 119] The treatment which a child undergoes is indeed far from immaterial for his later life. Such facts are hidden only from those who are unable to observe life. A comparison of early childhood with the period succeeding the thirty-fifth year teaches us that if a man is to entertain a free and appreciative intercourse with the world and not become addicted to self-centered seclusion, we can bestow upon him no more signal benefit than a suitable educational influence in the first period of his life. Everything in the nature of joy and love centering upon the child from its immediate environment, plensihes the forces of the physical body, rendering it supple, plastic and amenable to formative influence. The more love and happiness we can ensure for the child in this period, the fewer obstacles later in life when, as a man, from out of his consciousness soul and through the work of the Ego, he is to become an open character freely associating with the world. Everything in the nature of unkindness, of distressing circumstances, of pain which we cause the child to suffer until his seventh year exerts a hardening influence upon his physical body and creates obstacles for later life. Then, in the corresponding later period, we get what is called a closed character, that is, a man whose entire being remains enclosed in his soul and who is unable to attain a free, open intercourse with the world and its activities.

PICTURE BOOK WITH FIGURES THAT CAN BE MADE TO MOVE
From *The Story of My Life* and *The Education of the Child*, 1907 (London 1971)

Story of My Life, Chapter 1, p. 5

Among these toys that had the strongest attraction for me were the kind which even now I consider especially good. These were picture books with figures which could be made to move by pulling strings attached to them at the bottom. One associated little stories with these figures, to whom one gave a part of their life by pulling the strings. Many a time have I sat by the hour pouring over the picture books with my sister. Besides, I learned from them by myself the first steps in reading.

Education of the Child, p. 28

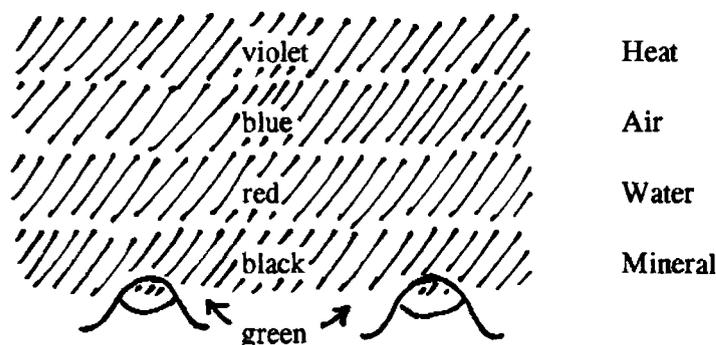
Excellent also are the picture books where figures can be set in motion by pulling threads from below, so that the child itself can transform the dead picture into a representation of living action. All this brings about a living mobility of the organs, and by such mobility the right forms of the organs are built up.

WE NEED AN ADEQUATE WORD FOR 'UNBORNNESS' OF MAN

From *The Responsibility of Man for World Evolution*, Dornach, January 29 - April 1, 1921

(The Library of the Anthroposophical Society in Great Britain)

What kind of realm is it, then, which meets man in the mineral? Now, I told you in the last lecture that on one side, within the realm of Jehovah, because they have remained at an earlier stage of evolution, the Luciferic beings appear. When we are present in the Jehovah sphere, let us say in sleep, then the Luciferic beings make themselves felt in our feelings and impulses of will. That realm which we must dominate with our intellect is spread out around us as the mineral kingdom. That is a kingdom foreign to Jehovah, and into it those beings have penetrated who belong to the Ahrimanic realm. The Ahrimanic beings, however, because Jehovah could not, so to speak, keep them away, have penetrated into that mineral realm (see diagram - green). And so, when we turn our gaze to this realm, we are every moment in danger of being taken by surprise, to our confusion, because of the Ahrimanic beings. These Ahrimanic beings - I have tried to present an image of this in the carved wooden Group which is to stand in our Goetheanum - these Ahrimanic beings can in reality only feel at home in the realms which surround us in the mineral world. They are predominantly intellectually-gifted beings. The Mephistophelian figure which you see below in our wooden Group, that Mephistophelian-Ahrimanic figure is extremely clever, utterly and wholly permeated with intellect. But with what is really Jehovistic - with what lives in the human metabolic system, in so far as it does not deposit salts or is of a mineral nature but of a fluid nature, consisting in the metabolism of fluids, with all that lives in our breathing and in our warmth condition - with all this the Ahrimanic element has no direct relationship.



These Ahrimanic beings strive, however, to get into man. Man was created out of the dust of the earth. The mineral element is the true sphere of Ahriman, he can enter that sphere and feel comfortable there; he feels very comfortable whenever he can permeate us through whatever is mineral in us. You secrete salts, and through all the mineral processes prevailing in you, you become a thinking being. Ahriman seeks to enter that sphere, but in reality he has a definite relation only to the mineral. Therefore he is fighting to get a share also in man's blood, in his breathing, and in his metabolism. He can only do this if he can inject certain characteristics into man's soul; if, for instance, he can inject into the human soul a special tendency to a dry, barren understanding which seeks an outlet in materialism and mocks all truths permeated by feeling. If he can permeate man with intellectual pride, then he can make the human blood, the breath, and metabolism also inclined to him, and then he can, as it were, slip out of the salts and mineral in man and slip into his blood and breathing.

That is the conflict in the world being fought on the part of Ahriman through the very being of man. You see, when Jehovah turned to the earth and created man out of the earth in order to develop him further than he could have done within his own realm, he created man out of an element foreign to himself, and only implanted, breathed, his own element into him. But in so doing, Jehovah had to take something to his aid, something to which these Ahrimanic beings have access. Jehovah has thereby become involved, as regards earthly evolution, in this conflict with the Ahrimanic element which, with the help of man, seeks to get the world for itself by means of the mineral processes.

As a matter of fact much has been attained by the Ahrimanic beings in this sphere, because when man is born into physical existence, or is conceived, he descends from the worlds of soul and spirit and surrounds himself with physical matter. But in the present state of our civilization and according to the customs of the traditional Churches, man would like to forget his existence in a sphere of soul and spirit before birth. He does not wish to admit it; he would like, in a sense, to wipe out of human life any prenatal existence. Pre-existence has gradually been declared heretical in the traditional Confessions. It is desired to restrict man to the belief that he begins with physical birth or conception, and then to link on to that what follows after death. If this belief in a mere after death condition were to be fully and finally forced on to mankind, the Ahrimanic powers would then have won their conflict; because if man regards only what he experiences from his earthly nature between birth and death and does not look to a pre-existence, to a life before birth, but only to a continuance of life after death, the Ahrimanic element in his mineral processes would gradually overpower him. Everything of a Jehovistic nature would be thrown out of earthly evolution, everything which has come over from Saturn, Sun, and Moon would be wiped away. A new creation would thus begin with the earth, which would deny everything that has preceded it.

For that reason the perception which denies pre-existence must be fought with all possible energy. Man must realize that he existed before he was born or conceived into physical life. In all veneration and holiness he must receive that which was allotted to him from divine spiritual worlds before his earthly existence. If he adds to the belief of the after-death condition a knowledge of pre-birth existence, he can prevent his soul from being devoured by Ahriman. It follows therefore from what I said that we need gradually to take into our speech a certain word which we have not yet got. Just as we speak of immortality (deathlessness) when we think of the end of our physical existence, so we must learn to speak of *unbornness*, for even as we are immortal, so also are we, as human beings, in reality unborn. Look where you will in the language of civilized peoples for a practicable word for "birthlessness"! We have got the word "immortal" everywhere, but "unborn" we have not got. We need that word; it must be just as valid a word in civilized languages as the word "immortal" is today.

It is just in this that the Ahrimanizing of our modern civilization reveals itself: for it is one of the most important symptoms of the Ahrimanizing of modern civilization that we have no word for "not being born." For as we do not fall prey to the earth with death, just as little do we first originate with our birth or conception. We must have a word which points clearly to pre-existence.

One must not undervalue the significance which lies in the word. For no matter how much and how clearly one thinks, that is something in yourself, something in man, of an intellectual nature. But the moment the thought is expressed in a word, even the moment the word as such is only thought, as in the words of a meditation, that same moment the word is imprinted into the ether of the cosmos. Thought as such does not imprint itself into the ether of the cosmos, otherwise we could never become free beings in the sphere of pure thought. We are bound, we are no longer free, the moment something imprints itself into the ether. We are not made free through the word, but through pure

thought. You can read further about this in my *Philosophy of Spiritual Activity*; the word, however, imprints itself into the ether.

Now consider this. Initiation science knows it to be true that because in civilized languages there is no word for "unborness", therefore this "birthlessness", which is so important for humanity is not imprinted into the cosmic ether. Now everything which in great significant words is imprinted in the cosmic ether referring to originating, to all that concerns man in his childhood, youth, signifies for the Ahrimanic powers a terrific fear.

The word "immortality" the Ahrimanic beings can very well bear to find inscribed in the world ether; they are quite pleased, because immortality means that they can start a new creation with man and carry it forward. It does not irritate the Ahrimanic beings when they shoot through the ether to play their game with man and find that from every pulpit immortality is being spoken of; that thoroughly pleases them. But it is a terrible shock for them if they find the word "unborness" inscribed in the world ether; it entirely extinguishes the light in which these Ahrimanic being move. Then they can go no further, they lose their direction, they feel as though they were falling into an abyss, a bottomless pit. You can see by this that it is Ahrimanic action that restrains humanity from speaking of unborness. No matter how paradoxical it may appear to modern humanity that one should speak of these things, modern civilization requires that they should be spoken of. Just as meteorology described the wind, or geography the Gulf Stream, so one must describe what is going on around us spiritually, and how these Ahrimanic beings are moving through our environment; one must describe how well they feel in everything connected with death, even when dying is denied; and how they are filled with a terrible fear of darkness when one speaks of anything connected with being born, connected with growth and thriving. We must learn to speak scientifically of these things, just as that Jehovah-forsaken mineral sphere can be spoken of scientifically in our modern science.

You see, this is in reality nothing less than the conflict with the Ahrimanic powers which we must take upon ourselves.

BEFORE WE THINK, WE MUST EXPERIENCE THE CONDITION OF WONDER

From *The World of the Senses and the World of the Spirit*, Hanover, December 27, 1911 (London)

[p. 13-14] As long ago as ancient Greece it was known what the healthy human mind must take for its starting point if it hopes one day to reach reality. And the same statement that was uttered in ancient Greece still holds good. It was said: *All human inquiry must proceed from wonder!* That statement must be received in a perfectly positive way, my dear friends. In actual fact, in the soul that wants to penetrate to truth, this condition must first be present: the soul must stand before the universe in a mood of wonder and marvelling. And anyone who is able to comprehend the whole force of this expression of the Greeks comes to perceive that when a man, irrespective of all the other conditions by which he arrives at the study and investigation of truth, takes his start from this mood of wonder, from nothing else than a feeling of wonder in face of the facts of the world, then it is in very truth as when you drop a seed in the ground and a plant grows up out of it. In a sense we may say that all knowledge must have wonder for its seed. It is quite a different thing when a man proceeds not from wonder but perhaps from the fact that in his youth his good teachers have drummed into him principles of some sort or other which have made him into a philosopher because - well, because in the walk of life in which he grew up it is the custom to learn something of this sort, and so he has come to philosophy purely by dint of circumstances. It is also well known that the examination in philosophy is the easiest to pass. In short, there are hundreds of starting points for the study of philosophy that are not wonder, but something altogether different. All such starting points, however, lead merely to an acquaintance with truth that may be compared with making a plant of papier-mâché and not raising it from seed. The comparison is quite apt! For all real knowledge, that hopes to have a chance of coming to grips with the riddles of the world, must grow out of the seed of wonder. A man may be ever so clever a thinker, he may even suffer from a superabundance of intelligence; if he has never passed through the stage of wonder nothing will come out of it. He will give you a cleverly thought-out concatenation of ideas, containing nothing that is not correct - but correctness does not necessarily lead to reality. It is absolutely essential that before we begin to think, before we so much as begin to set our thinking in motion, we experience the condition of wonder. A thinking which is set in motion without the condition of wonder remains nothing but a mere play of thought. All true thinking must originate in the mood of wonder.