

EDUCATION FOR SPECIAL NEEDS

THE CURATIVE EDUCATION COURSE

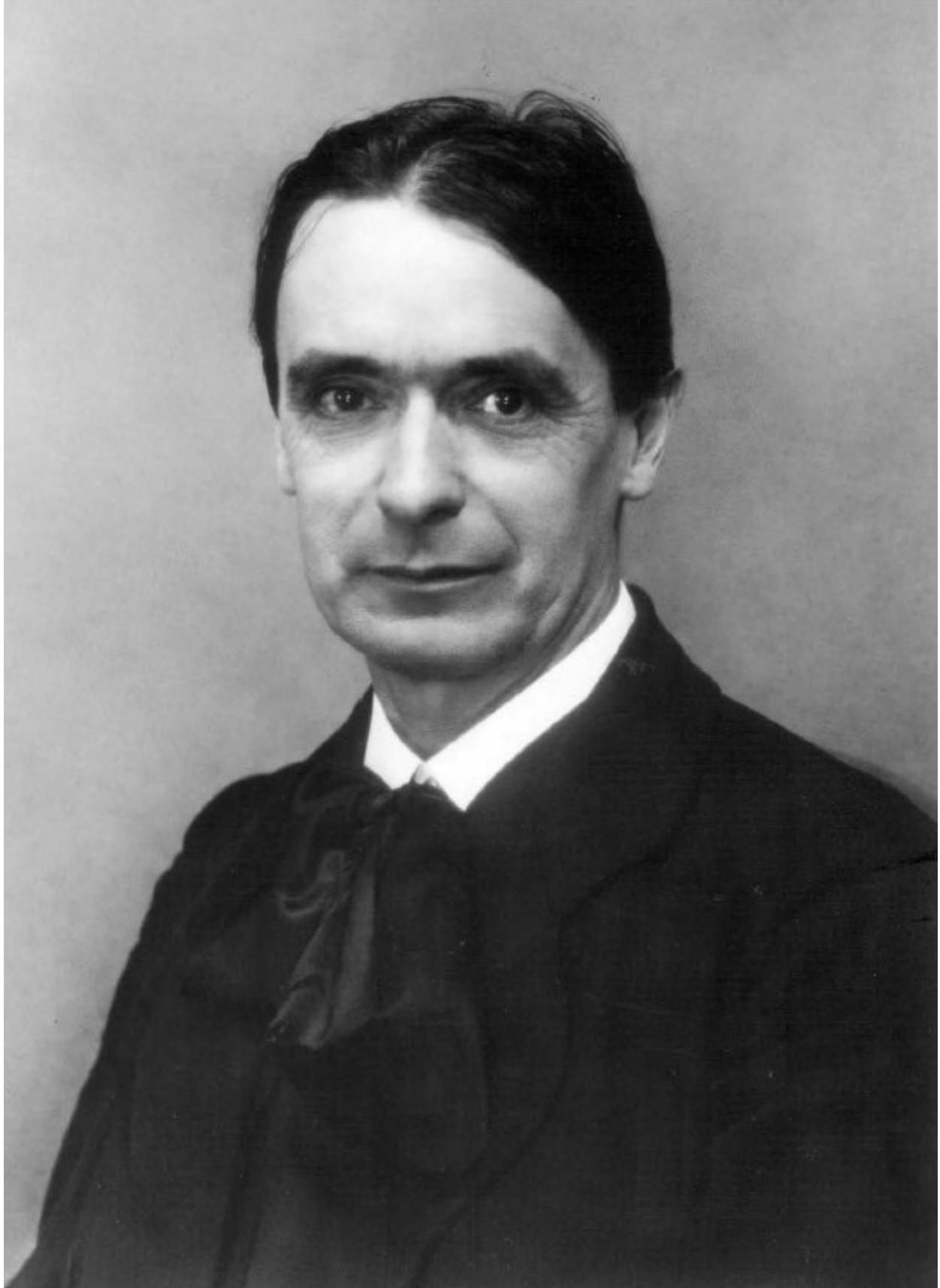


THE COLLECTED WORKS OF RUDOLF STEINER

EDUCATION FOR

SPECIAL NEEDS

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SPECIAL NEEDS
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Twelve lectures given in Dornach for physicians and special-needs teachers
between 25 June and 7 July 1924

ENGLISH BY ANNA MEUSS

INTRODUCTION BY ANNA MEUSS

RUDOLF STEINER

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EDITOR'S PREFACE

Albrecht Strohschein, one of the people who initiated the course, wrote about the way the course came about in 'The origins of anthroposophical education for special needs' in *Wir erlebten Rudolf Steiner, Freies Geistesleben* 1956: 'Rudolf Steiner did not wish to have a stenographer present, though if one of us could do stenography he would have no objection to things being taken down. Three people tried to do their best to take the lectures down.' The text written up by those three individuals forms the basis for this edition. The main part are Lili Kolisko's notes, and her original shorthand records of Lecture 3 to 10 are available in the archives of Rudolf Steiner's literary estate.

The chronological table of medical lectures and discussions (over) offers an overview of Rudolf Steiner's lecturing activities in this field:

[GA = Collected works in German]

Date	V
21 March–9 April 1920	I
26 March 1920 7 April 1920	I
7–9 October 1920	I
11–18 April 1921	I
12–18 April 1921	I
26–28 October 1922 28 October 1922	S
31 December 1923/ 1 January/2 January 1924 28 August 1923–29 August 1924	I
2–9 January 1924	I
21–25 April 1924 21–23 April 1924	I
25 June–7 July 1924	I
8–18 September 1924	I

Summary of Medical Courses in English Translation (latest editions shown):

GA/CW 312	Introducing Anthroposophical Medicine (SteinerBooks 2010)
313	Illness and Therapy (Rudolf Steiner Press 2013)
314	Physiology and Healing (Rudolf Steiner Press 2013)
315	Eurythmy Therapy (Rudolf Steiner Press 2009)
316	Understanding Healing (Rudolf Steiner Press 2013)
317	Education for Special Needs (Rudolf Steiner Press 2014)
318	Broken Vessels (SteinerBooks 2003)
319	The Healing Process (SteinerBooks 2000)

INTRODUCTION

Returning to Dornach from the Summer School at Ilkley in 1923, Rudolf Steiner, Ita Wegman and others had an additional member in their party, a nine-year-old American boy called Sandroe. His parents had given him into Rudolf Steiner's care and Steiner asked Günther Wachsmuth to look after him. Sandroe was admitted to the Institute of Clinical Medicine in Arlesheim, Switzerland, on 6 September 1923, and this marked the beginning of paediatric work at the Institute.

In the same year, 1923, two young anthroposophists—Franz Loeffler and Siegfried Pickert—went to work as teachers at the special-needs home and school Sophienhoehe in Jena, in central Germany. They were assured that they could work there on anthroposophical principles. This proved not to be the case, and so they joined forces with their friend Albrecht Strohschein to establish a new centre at a house in Jena called Lauenstein. They had practically no money but friends helped to find furniture, etc., and they were able to open their doors on 1 May 1924. Their will to help the children overcame all obstacles, though it was all far from easy.

Five months earlier, during the 1923/24 Christmas Conference in Dornach, the three of them had approached Rudolf Steiner, asking him about the karma of children with special needs. They were invited to attend the course for young doctors which was given in Dornach from 2 to 9 January 1924, and on 10 January Rudolf Steiner managed to find the time for a serious talk on education for special needs with them.

After the agriculture course in Koberwitz, Rudolf Steiner was then able to visit the Lauenstein centre on 18 June 1924. The children he saw there were discussed by him in the lectures in this book, as were some of the children who were then in Dr Wegman's care in Arlesheim.

A small, carefully chosen group met for these lectures, which were fitted in wherever possible during very busy days in Dornach. A list of their names is

given at the end of this volume.

Those were the beginnings of work and a movement which today have spread all over the world.

* * *

The lectures in this volume were given 90 years ago. The question a translator has to consider is whether to do a 'historical' translation, which would mean using the English of 90 years ago, or one that uses the terms which are generally accepted in the field today. Knowing that this volume is like a textbook, with the English edition providing the basis for training special needs teachers in many countries today, I have taken the latter course.

The terminology in this field has changed a great deal over the last 90 years, and in this particular instance I have used the present-day terms shown in the table below.

German term of 90 years ago	English term of that time
minderwertige Kinder	inferior children
schwachsinnige Kinder	mentally deficient children [feeble-minded in I The
abnormale Kinder	abnormal children
Bewusstseinsstoerung	disturbance of consciousness

Translators face a particular problem with the German term *Empfindung* as in *Empfindungsseele*, rightly translated as ‘sentient soul’. The term comes up in various forms and it is not always easy to render it with a form of ‘sentient’ or ‘sentience’ in English. The German verb *empfinden* can be rendered as ‘to be sentient of’, but that phrasing is generally difficult to handle in an English text. Translators have therefore almost always put ‘feel’ or ‘sense’ instead. I think it is important, however, to use ‘sentient’ or ‘sentience’ if at all possible, as that shows the link with the ‘sentient soul’ and ‘sentient body’ which Rudolf Steiner spoke of. I’ve tried to do my best in this respect.

As in my translation of *Extending Practical Medicine*, I have adhered to the paragraphing used in the German original and wherever possible also put an English sentence for every German sentence. Working as an interpreter I would often see the problems that arose when mixed-language groups studied together and the English paragraphing and sentences differed from the original.

I admire and respect the great work done in the field of special education based on the work of Rudolf Steiner and hope that this translation will prove helpful in this.

With my best wishes for your future endeavours,

Anna R. Meuss, Stroud, October 2014

LECTURE 1

DORNACH, 25 JUNE 1924

WELL now, my friends, we have quite a number of children whose development has not been complete and who need to be educated and, as far as possible, cured. Some of these children are here in the Institute of Clinical Medicine, and some are with you at the Lauenstein centre. We'll organize our subject matter so that as far as possible it relates directly to practical application. And with Dr Wegman¹ making the children who are here available for demonstration—which it will be permissible to do amongst ourselves—we will be able to consider some cases that will be right in front of our eyes.

Today I want to begin by considering the nature of such children. Anyone wishing to work with children who are not fully developed naturally must first gain insight, genuine and penetrating insight, into the methods used to educate healthy children. Everyone intending to work with these children would need to know this. For we must be quite clear in our minds that anything that may come up with children whose development has not been complete, children with special needs, is also subtly evident in an inner life that is said to be 'normal'; one must merely be able to observe that normal inner life accordingly. One might say that every one of us has an 'anomaly' somewhere, in some corner of his or her inner life. Merely a minor flight of ideas or an inability to produce words at the right pace when speaking, so that the words either trip over themselves or the listener can take a walk between two words which the speaker is producing, or other irregularities of that kind that may also show themselves in the life of will and life of feeling—we note them, at least to a small degree, in the great majority of people. We shall have to say a few things later on about such irregularities, for they must be taken as symptoms by anyone who wants to pay attention, as a teacher or medically, to those irregularities, especially if they are major ones. We must be able to make studies of the symptoms just as

physicians speak of symptoms in cases of sickness that allow them to identify the disease, perhaps also referring to a syndrome that gives an overview of the illness, though they will never confuse the nature of a syndrome with the actual substance of the disease.

In the same way, we should not take anything we observe in the inner life of a child who has not developed fully to be anything but symptoms. Psychographics, as it is called, is really nothing but a symptomatology. And when psychiatrists do nothing today but describe the anomalous mental phenomena that come under the headings of thinking, feeling and doing, this does not mean much beyond the fact that progress has been made in psychiatry in giving exact descriptions of syndromes. However, being unable to go beyond such psychographics, psychiatry does not permit one to penetrate into the substance of the diseases. We must enter into the substantial aspect of illness. The following will be useful to you in this respect, and I'd ask you to keep it in mind.

Imagine that here [Plate 1, centre] we have the human physical body as it presents itself to us as a young child is growing. We then have the inner life ascending from this physical human body, as it were, issuing from it. This inner life, which may indeed present as reflections of the child's soul, may be normal or abnormal. Essentially we do not really have the right to talk about normality or abnormality in a child's inner life, nor indeed in the inner life of human beings altogether, unless we look at everything that is in average terms 'normal'. For a community devoted to the commonplace, the only accepted criterion is that anything which is 'normal' is average. And when this community considers something to be sensible or clever, everything which in the eyes of these stolid citizens is not a 'normal' inner life will be considered 'abnormal'. Initially there is no other criterion. This is why opinions are so extraordinarily confusing if people then start to do all kinds of things, having established abnormality, thinking that they will help; but they are driving out a piece of genius instead. One altogether does not gain much from such labelling, and the first thing to happen should be that the physician or the teacher rejects such an assessment, and goes further than saying that something is clever or sensible according to the way people are habitually thinking. It is particularly in this field that there is most eminent need not to form an opinion but to look at things cleanly. For what, in fact, do we have there in human beings?

Leaving aside this inner life, which emerges only gradually anyway (with the most dubious teachers sometimes playing a part in it), we have another principle

of spirit and soul here, behind the bodily aspect; this principle of spirit and soul comes down from spiritual worlds between conception and birth. That other inner life is not the soul life which does come down from the worlds of spirit and soul; it is something else, something which initially is not outwardly apparent to earthly minds. Let me draw it for you [Plate 1, yellow]. The whole of this descended soul life here takes hold of the body, a body built up according to inherited principles in successive generations. So if this soul life is such that it produces a diseased liver, if it takes hold of the liver substance, or if it finds inherited pathological elements in the physical and ether body, and this gives rise to sentience of illness, we do indeed have a case of illness. Any other organ or organ complex can also be wrongly involved in the principle which descends from the soul-and-spirit cosmos. It is only when you have this connection here, a connection between descended and inherited principles once this soul-and-bodily aspect has developed, that you will have—though largely just as a mirror image—the inner life that human beings have, usually observed as thinking, feeling and doing [purple]. This thinking, feeling and doing altogether exists only like mirror images, literally like mirror images, which are extinguished when we go to sleep. The soul life, which is actually permanent, is behind this; it descends, it goes through repeated lives on earth and sits within the organization of the body. How does it sit in there?

Let us first of all consider the human being in his threefold nature: nervous system, rhythmic system and the system of limbs and metabolism. You see, the neurosensory system, if we think it—I think we understand one another—thinking of the way in which it is mainly, but only schematically so, located in the head, we speak of the head system when referring to the neurosensory system; we can do so all the more in the case of a child, since the part which develops the neurosensory system comes from the head and acts into the whole organism. This system, this neurosensory system, is localized in the head. It is a synthetic system.

It synthesizes. What do I mean by this? It brings together all the organism's activities or functions. You see, in a way the head has the whole human being in it. When we speak of liver function, and we should really speak only of liver function (the liver which I see is liver process that has set), this liver function is, of course, entirely within the lower body. But there is always a function in the head to correspond to any such functional situation. To make a diagram [Plate 1, right], it is like this. Here, let us say, is the liver function. And there is some activity or other in the human head or brain which corresponds to this liver

function. Here, in the abdomen, the liver is relatively segregated from the other organs, from the kidneys, stomach, and so on. In the brain everything blends together, liver function blends with the other functions, so that the head is the great summer-up of everything that goes on in the organism. This synthesizing activity brings about a destructive process. The substantial aspect drops out.

Exactly as we have a synthesizing process in the head, so we have an analytical process in all the rest of the organism, especially in the system of metabolism and limbs. There everything is kept apart; in contradistinction to the head everything is kept apart. In the head, renal function and intestinal function go together; in the rest of the organism everything is kept apart. To continue with our diagram we may thus say that liver function, let us say, gastric function, are segregated here; in the head they merge into one another, it all flows together, everything is synthesized. This merging process—with substance dropping out at the same time, as if it were raining—is a synthesizing process in the head which essentially is the basis of all thinking activity. To enable human beings to think, to enable them to go outside and be active, the principle which comes from the sphere of spirit and soul must maintain the synthesizing function towards the head, and with this differentiate the substance of anything inherited, doing so by synthesis. As a result the differentiated inherited elements can be seen as a mirror. So you now have the following. When it happens in the head that on coming down the principle is organized synthetically, the head becomes a mirror, and the outside world is reflected in it, which results in the thinking we usually observe. We must therefore distinguish between the two thinking functions, the one that lies behind the observable world and builds up the brain—that is the lasting one—and the thinking function which is not anything real but is merely reflected and always extinguished when we go to sleep; it is lost unless we reflect on it.

Another part of the principle which descends from the sphere of spirit and soul analytically builds up the system of metabolism and limbs, builds up the organs which are segregated, having clearly distinguishable individual contours. So if you consider the whole body with its distinct individual contours, we have liver, lung, heart and so on in there, and the system of limbs and metabolism is also connected with them. The rhythmic system is not visible to us. Everything filled out with physical matter belongs to the system of metabolism and limbs, and that includes the visible parts of the brain; they, too, are metabolism. The principle represented by these organs, individually and analytically developed, underlies the whole of human life in the will, whereas synthetic activity is behind our

thinking. Everything we have by way of organs is behind life in the will.

Let us now consider the following. Think of someone who is pretty well grown up. What has happened to this fairly adult individual as he went through life on earth? Let us say he reached the age of 7 and developed his second dentition; at 14 he reached sexual maturity; at 21 he achieved consolidation of life in the psyche. If we altogether want to understand childhood development, we must clearly distinguish between the body that a person is wearing, a body that has gone through second dentition, and a body worn by a child who has not yet had his second dentition. The particularly striking examples we have been given are going on all the time. The body is renewed year after year. We are all the time shedding things to the outside from our body; there is a centrifugal stream going out all the time, shedding the body. As a result the body is indeed fully renewed every seven or eight years.

Now you see, this renewal is particularly important around the time of second dentition, in about the seventh year. Why? Well, the body worn by the individual from birth to second dentition is really just a model which we accept from outside, from our parents; it holds the hereditary powers that have been developed in the child's forebears. We shed this body at this time, over the first seven years. And what then? A completely new body develops. Anything there is to human beings after second dentition is no longer developed by hereditary powers but solely out of the descending sphere of spirit and soul, so that in terms of substance human beings have their inherited body only until second dentition, building up a new one based on their individual nature as they shed the old one. We really only have a body of our own from the time of second dentition. But the way this happens is that the inherited body is used as a model, and depending on whether the life in spirit and soul is strong or weak, this element of spirit and soul will find it easier to proceed in a more individual way against the inherited configuration, or it will be subject to the inherited configuration and has to give the second body a form which like the first body derives from the parents.

The things usually said in genetics are utter nonsense. In general, people simply let the laws of growth up to second dentition continue on in later life. But in reality heredity, as people see it, does not go beyond second dentition; after this the individual spirit takes over and creates the second body.

Especially with children we must distinguish between the inherited body and the things that show themselves in the individual body as a consequence of the

inherited body. The individual body evolves gradually, and it is only this which we may call the genuinely individual body of a person. And you see, now, between the seventh and fourteenth year, we see the hardest work being done of which the individual spirit is capable—it will either overcome the powers of heredity as the individual goes through the process of second dentition and shows that he has become free of the hereditary powers or—and we can see this very clearly and, being teachers, must take note of it—the individual spirit is wholly subjected to the hereditary powers, to the principles in the model. In that case similarity to the parents due to heredity will persist beyond the seventh year. It is the individual spirit which is responsible for this, not the powers of heredity. When as a painter I am given something to copy and I make tremendous changes in it I cannot really say that the person who has given me the work to copy has produced my painting, and in exactly the same way we cannot say that we have inherited the characteristics we have from our seventh year onwards. This is something you must firmly have in mind, knowing how strong the individual spirit is in the one case or the other.

Between the seventh and fourteenth years human beings go through a process of growth and development that will as much as possible reflect the individual spirit which the human being has brought down with him. As a result human beings are relatively self-contained and separate from the outside world during this period. This is indeed the time which provides opportunity to reflect on the marvellous unfolding of individual powers. If human beings were to continue in this way, entering into later life with this development only, they would be dreadfully unresponsive to the world around them. But they are already developing their third body around this time, which will be in evidence when they reach sexual maturity. This, too, is developed with reference to the forces in the earthly environment. The relationship between the sexes is not the whole of it; it is merely because we take a materialistic view of things that it is given undue emphasis. In reality all relationships to the outside world that show themselves at sexual maturity are of the same kind. Because of this we should speak of 'earth maturity' rather than sexual maturity, and under this heading put maturity of the senses, of breathing, with sexual maturity a subsection. That is the real situation. An individual reaches earth maturity, takes in the foreign element, and gains the ability to be no longer unresponsive to the surrounding world. He is able to gain impressions of that world. Before, he was not impressed by the other gender, nor by the rest of the environment. So human beings are then developing their third body, and this is effective until the early twenties.

The principle which came down from the spiritual world had come to an end with second dentition. It had its effect for the first seven years, up to second dentition, and up to the twentieth year. It configured itself in the organs which then existed, and has made the human being mature individually and for earth. Now if an anomaly develops in the inner life and is reflected according to the structure of the organs, an anomaly which is conditional for the whole period of development, then there truly is a mental anomaly. But if an anomaly develops in the liver or some other organ once the individual has passed his twenty-first year, then this organ has reached a level of independence and detachment where the soul aspect of the will can maintain itself independent of this. This will be all the less the case the further we go back in a child's age. In adults, where the organs do already have a particular trend, the inner life will be relatively independent, and a disease affecting an organ will not have such a powerful effect on the inner life; it may then be treated as a disease affecting one or more organs. In children, everything still influences everything else; a sick organ still influences the psyche, has a real effect.

You see, present-day diseases, usually diagnosed using present-day pathology, are the coarser kinds of illness. The more subtle forms are not really open to histology, being in the fluid part that exists in an organ such as the liver, for instance, in the flow or even the movement of gases in the liver. The warmth that an organ has is also particularly important for the inner life.

In the case of child, if there is a defect in the will we must above all ask: which organ, which anomaly in an organ, which disease of an organ relates to this defect in the will? That is the more important question.

A defect in thinking is not of such enormous importance. Most defects are really in the will; even if you have a defect in thinking you must consider carefully in how far the defect in thinking is one in the will. For if you think too fast or too slowly, the thoughts may be perfectly correct; it is merely that the will, which is involved in the ordering of thoughts, has a defect. You have to see to what degree the will is involved. You can really only speak of a defect in thinking when thoughts show deformation independent of the will, hallucinations. These are wholly in the unconscious when it comes to the attitude to the outside world; in that case the images people have are irregular themselves. Or we have something like compulsive ideas, and the fact that they are compulsive lifts them out of the will. But this is above all what needs our attention—if we have a defect in the will or a defect in thinking. The defects in thinking usually do

already belong to the sphere of treatment per se. With defects in the will we generally have to do something in our educating of children whose development is incomplete.

But consider now how the whole essential nature of a person plays into their development. You can get a feeling for this from the things said about this development of a human being. Let us just take the first seven years of life; hereditary defects may be present, and this has mainly to do with genetics. But we should not look on hereditary defects in the horrific way in which it is done in modern science; we have them not by chance but as a karmic necessity. We chose the body which genetically has defects, though this is because we lacked knowledge when in the spiritual world. So if there are defective hereditary powers, then knowledge of the human organization was lacking prior to conception. The point is, we must get to know the human organism very exactly before we descend to earth, otherwise we can't properly enter into it in the first seven years and are unable to transform it properly. The knowledge we gain between death and rebirth with regard to the internal organization is something beyond all measure compared to the little bit of knowledge that we gain from outside in physiology or histology today. That is really nothing. But the knowledge we have there, which then goes down into the body and is forgotten because it has gone down, does not turn to the outside world through the senses. This knowledge is something immeasurably great. But it suffers harm if we do not develop an interest in our surroundings in a life on earth or have been prevented from doing so. Think of a period of civilization where people are locked up in rooms from morning till night so that they cannot take an interest in the outside world. What is the effect of such a civilization? It would shut human insight off from the outside world. And when someone goes through death in this shut-off state and brings little by way of precondition with him into the spiritual world to get to know, take in, the human organism in that spiritual world which contains everything, such an individual will descend to earth with less knowledge than another who has developed an open eye for the world around him.

The other secret is this. You move through the world. Now you think that as you do this, for one day, for instance, you think it is something minor. For our ordinary thinking it is indeed something minor; but it is not a minor thing for the element which in ordinary conscious awareness is the subconscious. For if you move about in the world for just one day and look at it more carefully, that will already be the precondition for insight into the inner human being. Outside

world in life on earth is spiritual inner world in life beyond this earth. And we are going to talk about what our civilization does to us and why there are therefore 'inferior' children. People who are shut off from the world today will all come down to earth in ignorance of the human organism one day, and they will choose ancestors for themselves who would otherwise remain infertile. The very people who would provide poor quality bodies will then be chosen, whilst those who would otherwise provide good bodies remain sterile. It really depends on the whole development of an age how a generation is made up again as it descends. And when we look at a child we must see what lives in that child from the previous life on earth. We have to understand why the child chooses organs which according to the hereditary powers are morbid, why the child on his part finds his way into this body because his individual nature is not completely developed.

Imagine the possibilities that are available to the child up to second dentition exactly because the element which is descending is not always wholly adequate to what is there already. A possibility is given, for instance, for a child to have a good model which has a well developed liver. But with the individual unable to understand what exists in there, it will be imperfectly recreated in the second period in life, and you then get a truly significant defect in the will. It is exactly when the example comes true and the liver is incompletely recreated according to the model that you get a defect in the will, and this is evident in that the child has the will but does not move on to implement that will; the doing remains a thought. The child will also immediately start to want something else once he has started, and the doing is terminated. The crux of the matter is that the liver is not merely the human organ that is described in modern physiology; it is in the most eminent sense the organ that gives people the courage to implement an action they have thought of. So if it happens that I am organized in such a way as a human being that a tram is about to move off and I know I am supposed to go to Basel—there are such people—then I am there already in my mind but at the last moment I cannot get on, something wants to hold me back, I do not get to the point of getting on. You see, something like this sometimes shows itself in a strange way if the will gets blocked. But when such a thing happens, there is always a subtle defect in the liver. The liver always mediates the implementation of ideas that are intentions, making them into actions which the limbs perform. Every organ exists in order to mediate something or other.

You see, I was told of a young man who actually had this condition, so that when he was near a tram he would suddenly stop and not get on. No one knew why he

did not get on. He himself did not know why. He just stood there. The will was at a standstill. What was going on there? A most complicated business. The father of that young man² was a philosopher who had categorized the powers of the soul in a most peculiar way—the forming of ideas, judgement, and the powers of sympathy and antipathy. He did not count the will among the powers of soul. The will was excluded from the list of the soul's powers. He would never list the will when listing the powers of soul. He did want to be honest, however. He only wanted to refer to anything that came to conscious awareness. He had progressed so far that it had become part of his nature to have no idea of the will. This man had a son at a comparatively late age. By eternally not thinking the will this man had implanted in his liver the tendency not to implement subjective intentions and to make them actions. This then became a morbid condition in the son. And you can see why the son's individual spirit had chosen exactly this father—because it did not know what to do with the inner organization of the liver. So the individual spirit had chosen a constitution for him where it did not have to concern itself with the liver. For the liver lacked this function which the son had not brought down with him. So you see how we must also look into karma in a quite peculiar way if we want to understand the child.

This is what I wanted to say today, and we'll continue at the same time tomorrow.

LECTURE 2

DORNACH, 26 JUNE 1924

ENDEAVOURING to get to the heart of things, as it were, before going into the practical aspects, I did yesterday draw your attention to the way in which the ordinary life of the mind must at surface level be considered to be a complex of symptoms only. Wanting to get to the actual situation that lies underneath some 'mental disease' or 'mental weakness' in a child we realize that all current methods of considering mental states have their problems because people simply describe the presenting mental state, with the result that they cannot get to the deeper level, that is, to the level where the soul has its actual life, as we have seen yesterday. We cannot on this occasion go into the way one should approach adults who are mentally ill, and know that all existing approaches have their problems. Here, in these sessions, we must consider what it is possible to do with children. How little the superficial life of the mind—I use the term 'superficial' not in a derogatory sense but merely to mark location—for an introduction let me give you an extreme example of how much superficial observation of inner life can lead us astray; this will be especially important for your particular work.

You see, there is a retired public prosecutor called Wulffen.³ He has been considering all kinds of mental anomalies from the point of view of criminal psychology, writing thick volumes on the subject. How does someone who in the first place does not have a medical background arrive at his theories? He has, of course, come to know a rich field of anomalous mental states in his profession as a public prosecutor, and at a more advanced age probably sought to learn about various medical subjects, finally connecting things he knew from his professional work with things he learned later from books, and he developed a theory of the kind which must inevitably arise from 'scientific' premises today. For you either take the whole of it seriously, and the result is the kind of thing

produced by Wulffen, or you do not take it seriously, in which case it will be necessary to base yourself on anthroposophical points of view. Any kind of middle way will always be a highly doubtful compromise.

Public prosecutor Wulffen recently gave a lecture in Zurich, and this was in the field of criminal psychology; he talked about abnormal psychology. It is important to pay attention to such a thing, for you are, after all, exposed to it at all times. If you reflect on what you have learned from any scientific volume you opened, if you pick up any book based on the scientific approach, you will always find the thought forms and way of thinking which we see in a particularly radical form in the case of this public prosecutor, and you have to know where modern science must inevitably lead us, especially in the field of 'abnormal' psychology. Before I read you the newspaper cutting⁴ I'd draw your attention to the fact that the public prosecutor still is by far the greater authority, that Wulffen is more correct than the journalist who has written the article. All he could do was to make fun of it because today, thank heavens, he still has the readers behind him against psychiatry and criminal psychology. Obviously the tone in which the report is made should not concern you, for compared to Wulffen the journalist is much less capable, only able to make fun of the matter, having no idea that he is making fun of modern science and not of Wulffen. For science, to which Wulffen is devoted, on which he draws, should put things in that way everywhere if it were honest and straight. Let us now consider this newspaper article, seeing that it concerns us. The title is 'Schiller psychoanalysed by public prosecutor'. It really should be 'Friedrich Schiller psychoanalysed by modern psychology or psychopedagogy'.

'Fred Schiller, a man without property, Swabian by origin, currently professor of history in Jena and author of a number of revolutionary plays, was examined last Friday by Dr E.W. Wulffen, public prosecutor in Dresden, a man renowned and respected far beyond professional circles. In a brilliantly composed speech Dr Wulffen spoke at the Zurich Lawyer's Association on "Criminal psychology in the case of Friedrich Schiller" and was all the more successful as the accused, being deceased, was unable to attend, perhaps only pointing with an invisible hand to what that hand had written in his lifetime.

'Public prosecutor Wulffen's arguments were well reasoned; faultless proof was given, the prosecutor had even seized, well, I mean read Schiller's private correspondence and lo and behold, with the aid of Dr Wulffen, the audience suddenly saw the reason why our nation and its young people love Schiller.

Schiller clearly is popular because of his inborn cruelty, which makes him wallow in the dark magnificence of dreadful things and drives him to write ballads such as *The Infanticide*, *The Cranes of Ibycus*, *The Diver*, *The Glove*, *Going to the Forge*, where the derisory words “He’s taken care of and put away. The count will thank his servants” significantly make one aware of how Schiller’s constant battle with a sick body was feeding his cruelty. And Schiller’s tragedies, where audiences are made to experience fear and compassion, why are they such good theatre? Because they appeal to latent criminal tendencies in the audience and permit safe abreaction of dangerous instincts.

‘Public prosecutor Wulffen said all these things and in conclusion admitted that he held Schiller in high regard; he concluded, in fact, with Goethe’s epilogue to Schiller’s *The Bell*: May God protect us from our friends!

‘Public prosecutor Wulffen does, however, plead in mitigation in spite of the massive evidence against Schiller—his feeling for freedom which following the oppression suffered in early life probably led to an inferiority complex, suddenly burst into flame in *The Robbers* and emerged more clearly as time went on, ending finally in his *Tell*, glorifying a revolution arising on the basis of order.’

Otherwise, he said, Schiller’s view of good and evil arose essentially from aesthetic points of view and, as said before, the main arteries that fed Schiller’s literary work were soon identified by Wulffen as cruelty and the desire for freedom. The journalist concluded that Schiller’s struggle against the drives which he had brought to full expression in his works had guided him towards perfection. Here you have the inferiority complex, in his childhood, of course.

Well, I think you’ll agree that we have to be clear about one thing, and that is what would happen if modern science were to enter into the field of education, and teachers were then to teach in the fashion of this science in schools where such a Schiller may well be a pupil. We really must have a clear idea of this.

If you now take everything I said yesterday you would see that, as I said, just as in other morbid situations one can only deduce the actual facts from other symptoms that point the way, so it is also possible to deduce the actual state of affairs from the inner life, from thinking, feeling and doing, or to look back on it. We have seen from the example of the liver that the origin of a mental anomaly, with the individual concerned unable to progress from the intention to do something to actually doing it, that the actual origin must be sought in some

relatively subtle anomaly in the liver, and that treatment, both educational and medical, must be tackled from there.

Now before we go into details of practice, let us look back once more on the inner life of the child. On the one hand we have seen that in the first seven years of life the body is a model according to which the individual develops his second body, the body which then performs the functions between second dentition and sexual maturity. If the individual is stronger than the elements in his heredity, he will more or less overcome that heredity in the course of second dentition, and his individual nature will show itself outwardly in the body as well as in the whole of his soul nature. But if the child's individual nature is not strong, it will be suppressed by the hereditary traits, responding to the model by slavishly reproducing it in the visible bodily form. We will then be able to speak of hereditary traits in the real sense. For between second dentition and sexual maturity everything will be just as it arises on the basis of individual nature. The inherited qualities will stand out because the individual nature was not strong enough to overcome them and work according to karma on its own terms. As a result the karma impulse proves to have been drowned out by the inherited traits.

Now you see, my friends, we must at this point also consider something of a general symptomatology, about the way in which thinking as it develops relates to development of the will in a child. You did yesterday see in what sense we can only consider this to be symptomatic. You have seen that thinking, as it presents at the surface of the inner life, is based on a synthesizing activity in building up and fully organizing the brain, and that expression of the will uses an analytical activity, one that keeps things apart and is the basis of our organs, especially the human being of metabolism and limbs.

Let us begin by considering thinking and the synthesizing function of the brain on which it is based. We must clearly understand what thoughts really are. For thoughts always enter the child's organism bit by bit. Adults, too, have anything a human being is able to think more or less in fragments around them. One individual will have a greater volume of thoughts, another will have less. But what are thoughts really? The modern view, which then degenerates into Wulffianism, is that thoughts are something which arises in stages as the individual develops. And when someone actually has thoughts that are of value in the world people will say that he has developed these thoughts out of himself. However, if we truly examine the human being from the anthroposophical point of view we will be quite unable to find anything in him that might give rise to

thoughts. In the light of spiritual science all investigations designed to discover what might give rise to thoughts are like the situation where someone is every morning provided from somewhere with a jug of milk [Plate 2, right] and being very clever would one day start to reflect on how the clay of which the pottery jug is made produces the milk every morning. You'll never find anything in the clay of which the jug is made that might produce milk. Let us now imagine that a maid, no, let us say a modern housewife who has formerly been a governess—even if such a thing is almost impossible—but, you know, it might happen that someone had never noticed how the milk got into the jug, we might consider someone who might reflect on how the milk seeps from the clay, how that happens, rather naively. Yes, this is a hypothesis that takes itself to absurdity, to assume that someone might arrive at such a view regarding the milk jug. Yet in science people come to this hypothesis about thinking. It is that naive, beyond doubt that naive. For if you undertake the investigation with all the means which spiritual science has to offer, means which we have now been speaking of for more than 20 years, you will also find nothing in the whole of the human organization that is capable of producing thoughts. There simply is no such thing. Just as the milk has to be poured into the jug so that it may be in there, so must thoughts enter into the human being in order to be there.

Where do they come from in the life which we must first consider, the life between birth and death? Where are they? Just as we can establish the way milk is produced, so you ought to be able to establish where the thoughts are. Where are these thoughts? Well, you see, we have the physical world around us, but also the etheric world from which the human ether body is taken directly before we descend to our physical incarnation. The human ether body is taken from the general world ether or cosmic ether which is present absolutely everywhere. And this cosmic ether, my friends, is in real terms the bearer of thoughts. This cosmic ether, which all have in common, is the bearer of thoughts; the thoughts are in there, the living thoughts of which I have always told you also in anthroposophical lectures, which human beings also enjoy in pre-earthly life, before they come down to earth. Everything that exists by way of such thoughts is alive in the cosmic ether; it is never taken from the cosmic ether during life between birth and death, never, but the store of living thoughts human beings have within them has been received at the moment when they descended from the spiritual world—that is when they left their own living thought element as they descended and created their ether body. The living thoughts are still present there in the element which is at work developing and organizing the human being.

If I draw yesterday's sketch again [Plate 2, centre], and you have the human being here, and the symptomatic inner life of thinking, feeling and will here, with the inner life, the genuine inner life, behind, then thoughts are a part of this genuine inner life. These thoughts, which we take from the general cosmic ether, above all develop the brain and in a wider sense the neurosensory system. This is live thinking; it makes our brain into a destructive organ, an organ which may be said to treat matter in the following way.

Looking out at our environment we have the substance of earthly existence all around us, its different processes and modes of action. These processes which are alive in nature are broken down in stages by the activity of live thinking, so that natural processes are constantly stopped here [see Plate 2]. In the brain, therefore, a start is made with stopping the natural processes, and matter is constantly separating out. The matter which has dropped out, having been eliminated as being no longer of any use—those are the nerves. And having been treated in this way by live thinking, having been killed all the time, the nerves gain an ability which is rather like the power to reflect, mirror. They gain the power by which they mirror the thoughts in the surrounding ether, and this gives rise to subjective thinking, the superficial thinking consisting wholly in mirror images which we have in us between birth and death. With live thinking active in us we thus grow able to hold up our system of senses and nerves to the world, produce mirror images of the impressions that live in the surrounding ether, and throw these mirror images into the conscious mind. This thinking and forming of ideas in the surface inner life thus is nothing but a reflection of the thoughts that live in the cosmic ether.

When you compare yourself with your mirror image you realize that you are different from your mirror image. In the same way you can compare thoughts with their mirror images and this will give you dead thinking, just as the mirror image you are facing is dead though you are alive in front of the mirror. There never can be a distorted, illogical, crazy thought in the cosmic ether. But the thoughts in our ordinary, superficial inner life are only reflections of the thoughts in the cosmic ether. So where could a crazy, perverse idea come from? It comes about when the mirror, everything that has developed to be the brain, is not in order. So it is a matter for us to find the way back in the right way from the distorted thoughts to the principle that is actually at work in the human brain, or in the neurosensory system, something that the human being has developed for himself from the genuine, living life of thought. You can see from this that it is really enormously much the case that we start by being aware that the actual

thought content, the thoughts as such, are beyond our reach; they are in the cosmic ether, and there they are absolutely right.

We now have to try and do everything we can so that the child who has been given into our care can get to this cosmic ether in the right way. We shall never do it unless we, as teachers, have a real feeling for it that the livingness of thoughts that are wholly right is to be found in the cosmic ether. Without this cosmic, religious point of view we cannot possibly progress to having the right attitude to the child. And it is this attitude which matters. Let me show you why it is the attitude which matters.

What influences a child, lives in a child when it arrives at distorted thoughts? And what influence can the teacher have on the child in such a situation? You see, it is evident from what I have been saying that the ether body was not given the right form when we have such a situation. When human beings descend from pre-earthly existence, all the thoughts in the cosmic ether are, of course, right and proper, but these right thoughts must be taken in by the individual who is putting on his ether body as a garment.

Let us go back to our milk jug again. We cannot say that the milk has somehow been given the wrong form; it assumes the form which the jug that holds it is able to give it. If it is a sensible container the milk will be kept in a sensible way. Let us assume a perverse individual gets the idea of shaping a milk jug like this [Plate 2, right] and now pours in the milk; it cannot go down into it. He makes his calculations, however, and in working out the cubic volume of the container he will include this—the lower part. This is a most extreme case. It is possible to make the container awkward in all kinds of ways. It may be made such, for instance, that it topples over, and on 27 out of 30 days in the month the milk will run out because the base has been made in such an awkward way. The situation is therefore that the milk will assume the form of the vessel in which it is. The ether body in all its vitality is such in the human being as that person arrives with his karma from pre-earthly existence, able to take in the ether body. This is something we must be aware of.

Well, it is not at all impossible for someone to arrive with something, thanks to his karma, that does not look so very different from this milk container. If he arrives and because of his karma is not able to penetrate his metabolism and limbs properly, so that they are poorly provided for with ether body, the individual will have a properly developed ether body in the region of the head

and a poorly developed one in the abdominal region and in the limbs. He will be empty of form-giving thoughts in these parts. Thus we must above all things be clear that the ether body is inadequately developed in many children who have mental limitations. And we must ask ourselves, What will influence an ether body that is present in the years of childhood development; what influences an ether body?

Here we come upon a law that applies in all education. It is that it is always the next higher level of essential human nature which acts on the one below, whichever it may be, and that this alone will be effective in making it develop. For development, something living in the ether body, in an etheric body, can effectively influence the physical body. Only a principle living in an astral body can effectively help development of an ether body. Only a principle living in an I can effectively help the development of an astral body. And only a principle living in a Spirit Self can take effect on an I. I could continue beyond the Spirit Self, but that would take us into the field of esoteric teaching.

What does this mean? When you note that the ether body of a child is stunted in some way, you must configure your own astral body in such a way that it can have a corrective effect on the child's ether body. We can actually say that with regard to the system of education it may be put as follows.

child physical body

teacher ether body

ether body

astral body

astral body

I

I

Spirit Self

The teacher's own ether body must be able to act on the child's physical body, and this is part of the teacher's training in college. The teacher's astral body must be able to influence the child's ether body. The teacher's I must be able to influence the child's astral body. And now you are in for a bit of a shock, for it refers to the teacher's Spirit Self, though you will think that it has not yet developed. This has to influence the child's I. And that is the law. And I'll show you in how far the Spirit Self not only of the ideal teacher but even of the worst possible teacher influences the child's I, even if the teacher has no conscious awareness of this. The whole of education is indeed veiled in a number of mysteries.

Now we realize that the teacher's health-giving astral body must act on the child's stunted ether body. And, you see, how can the teacher's astral body be trained with regard to just these things, how can it be self-trained which is how it still has to be today? For anthroposophy can only give encouragement today; it cannot set up training colleges for everything right now. The teacher's own astral body must be such that he has an instinctive insight into the deficiencies in the child's ether body.

Let us assume the child's ether body is stunted in the liver region. This creates the phenomenon that the child stands there with his intentions, always willing to act, but always stopping the doing before he comes to it. If the teacher is able to develop a real inner feeling for this situation, that one has to use one's will to push through to the deed, if the teacher can have a feeling for this stopping and is at the same time able to develop, out of his own energies, a profound compassion with that inner experience, he will develop understanding for the child's position in his own astral body, and will gradually learn to erase all trace of sympathy or antipathy for this phenomenon in the child. The teacher will educate his own astral body by erasing the sympathy and antipathy he is feeling. A tendency like this in a child may go so far as to be pathological; it may become an appreciable condition, always becoming pathological, so that one will say that the child cannot learn to walk, for as long as we have sympathy or antipathy towards the child who wants to walk but is unable to walk when it is there to even a minor degree—for as long as we may get upset by this, we will not be able to work effectively with the child. It is only when we have got so far that such a phenomenon is an objective image for us, taken as an objective image with some equanimity, feeling nothing but compassion, then we have the

state of soul in the astral body that will make the teacher stand at the child's side in the right way. We will then do everything more or less correctly. For, my friends, you'll not believe how immaterial it really is what you say or do not say outwardly as a teacher, and how much it matters what you yourself are as a teacher.

But how does one gain such understanding? You come to it by developing a growing interest in the mystery of the human organization altogether. This mystery, this interest in the human organization altogether, is lacking completely in our present civilization. Because of this people do not know one thing. Our modern civilization looks at someone, let us say, with a severe mental illness [gap in the text]. These things don't work in any other way. They can only take place within this civilization, and so the things we are meant to grasp also cannot be done in the way we understand them to be in every single case. It is therefore most important that there are no fanatics among you, people who are fanatics from the word go who do not know how to assess the importance of a truth when it is a question of applying esoteric teaching to practical life. One has to limit the things that are said to a very small group, for in our modern civilization people are unable to see why in many cases it is not possible to follow the guidelines. We need to know this, however, and then use common sense, applying it where it needs to be applied, and—this will be the case in educating children with disabilities—apply it within appropriate limits. You cannot use it with mentally ill adults, for there something extraneous comes in, namely the law. The moment you have to deal with impulses other than those arising from the given situation, i.e. with legislation, it will no longer be possible to use the method. For legislation is general and cannot apply to the individual situation; all it can be is general. When it comes to treating people with disabilities the law is simply poison. Yet you have to face it. You cannot be a fanatic in the way you use things; you have to let them flow into life where possible, considering the way things are.

Let us assume you have someone of whom it is said that he has a serious mental illness. Using psychography, as is common today, you can describe this in its symptoms. He does the oddest things—according to the view which simply has to be applied. Yes, in our civilization people do not think about the actual situation; they simply do not think. You see, the situation is as follows: The individual who today presents as a complete oddball may possibly have had a highly significant incarnation in earlier times, have been an absolute genius some time or other. But let us say this life as a genius had been two incarnations

earlier [Plate 3, below]. Another incarnation followed, when the individual concerned was incarcerated at a relatively early age, so that he had no opportunity to relate to the world. He then went through death and lived on. After this he returned as a madman. It was exactly because the things he had taken in during that earlier incarnation stayed completely outside the sphere of life experience in the physical and etheric body—he had no opportunity to digest them—and he thus incarnates in complete ignorance of the internal human body; he cannot enter into his physical body and ether body, stays outside it, and being unable to use his physical body he is then mad. He is such that we can only see what he is if we completely ignore his physical and his ether body, looking only at his astral body and I.

Imagine we have such a person before us as a child. We then have these constant attempts of the child to enter into his physical body and into the ether body, and we have this constant rejection. Now it may perfectly well be the case that, let us say—in a diagram the physical body and ether body would be here [Plate 3, right]—there are some organs which thanks to the precondition are not all right; the astral body and the I want to enter into them. They do get in everywhere there [Plate 3], but not properly; every time it is an effort. Let us say the astral body and the I must make an effort every time the liver and stomach are to be penetrated. This effort has a strange effect. A kind of abnormal rhythm develops; the effort means that the I grows stronger at a particular moment and then weakens again. And a powerful liver and stomach sensation comes and goes in the child, and before it has come to conscious awareness a weakened feeling for liver and stomach has arisen. The child is all the time swinging to and fro between this powerful sensation of liver and stomach and the weakened sensation of liver and stomach. As a result the child cannot use his body in the normal way. For we can only use it if that rhythm is not present and the astral body and I calmly take possession of the individual organs.

Yes, but how can we get to understand such a thing? We get to understand it if we look at the whole process more or less in the following way.

Let us assume someone is very, very clever but he definitely is not a watchmaker. His watch has stopped, however, and he needs to repair it himself. He does not repair it but ruins it completely. The fact that he is very clever does not stop him. His cleverness failed when it came to a particular measure because he lacked the requisite skills; he did not lack cleverness. This is how it may happen that general genius suffers failure on descending from pre-earthly

existence, though this happens not in such a short time but rather in the whole life on earth.

This really challenges us to look at what is descending, look lovingly at what comes to expression in 'madness', look at every detail coming to expression in the madness, going beyond a mere symptomatology of the mental life that may lead to psychography and considering more the karmic situation in which the madman finds himself, looking more to his relationship to the outside world, the situations in which he finds himself in life—for these situations in life are incredibly interesting—to look at this more objectively and then find this madness extraordinarily interesting, taking it for a distorted reflection of the most sublime wisdom, the spiritual world opening a door but with the means of exit distorted, entering more and more into the mode of finding anomalous things interesting, not in a sensationalist way, but deep down inside you finding these things interesting. For when an anomaly really takes hold of the physical and ether body the change will come which I mentioned earlier, consisting in a rhythm as astral body and I activity grow powerful, with the physical and ether body strongly taken hold of, then astral body and I activity is overcome, grows weak again, and if you approach this, find a way towards it, you can observe what happens at the moment of taking hold intensely and the moment of taking hold feebly. If you approach this with all your powers of love, then it will be evident from the rhythm that later, when it has been overcome, liver and stomach are taken hold of more intensely than is usually the case, and a genial act, doing something, can arise from this. Otherwise it will be left to the process between death and rebirth when these things are balanced out. Just consider, you have to be aware that working with children who have disabilities you are actually intervening in something which, left to take its natural course or subjected to the wrong intervention will only happen when the child has gone through the gate of death and is reborn in his or her next life, intervening deeply in karma. You are always intervening in karma when treating a child with mental disabilities, and one does, of course, have to intervene. This is actual intervention in karma, and certain things have to be overcome there.

The fact that certain things are overcome is something of which some of you who are present here and have been in Breslau⁵ did see an example, and I will tell you about this so that you get to think in the right way about such things. In the agriculture course⁶ in Breslau I provided guidelines on how to manage agriculture in the right way. An older farmer who is also a member of the Society was present. Throughout the course he could not get beyond a certain

sentience or feeling, and this would emerge again and again in the discussion. He kept saying, 'Yes, but if you do that you are using occult means to do practical things. Does this not touch on human morality in too intensive a way?' He could not overcome this scruple, suspecting the use of such things to be black magic. Yes, such things will be black magic if you do not treat them the way they should be treated. This is why on one occasion I said quite clearly, 'Yes, there has to be morality with all these things. And I presume that everyone who has attended has done so in order to serve humanity in a wholly moral way, and to help agriculture.' This is also why we must take the Agricultural Ring to be a moral ring which makes it its mission to see that these things are used in the right way. Magic, the gods use it, but the difference between white and black magic is merely that white magic is used to intervene in a moral, ethical way, selflessly, and black magic is used in an unethical, selfish way. That is the only difference. And of course, with all the talk about educating children with mental disabilities being just words that lead to nothing, this education can only be effective if means are used that can also be used unethically. The most important thing is to strengthen one's sense of responsibility.

Now I simply have to admit to you, my friends, that much could be done if the sense of responsibility were greater in our time. But today, when conscientiousness is not so well developed, one also has to keep quiet about many things. When people hear of one thing or another being possible then they want to do it. They do have the wish to do something. But as soon as it comes to really doing something, not merely carrying on with the old impulses, as soon as it is a matter of getting new impulses again from the spiritual world—and we have to fetch them from there—it is above all a matter of encouraging a sense of responsibility and conscientiousness. This will only happen if we know what this is about. And so we have to know that it is a matter of intervening deeply in karmic activities which would otherwise come between death and rebirth. In the education of children with mental disabilities the things we do here intervene in the work of the gods, things that would otherwise come later. If you do not see this as a theory but firmly let it influence your heart and mind, you will, of course, always face the decision of doing what needs to be done or not doing it. But we should not forget that every step taken at the prompting of the spiritual world makes us look to the right and the left and always come to a new decision with inner courage in life. Ordinary life between birth and death preserves people from needing this inner courage. They can just go on doing what they are used to doing, things that are familiar. They toddle on according to what is in them, always considering their own views to be right, with no need to gain new

ones. For the life that is wholly within the physical world it is fine to be like this. But when it comes to following the promptings of the spirit in our actions we must daily, hourly, feel that decisions have to be made, and with every action feel that we may either do it or not do it, or else to be completely neutral. And it needs courage to make these decisions, inner courage. This is the very first condition if we want to take action in a field like this. The courage will only awaken in us if we are always aware that we are doing something which otherwise the gods will do in the life between death and rebirth. It is most important to know this. Meditate on this. To be able to think this is most important. If you bring this to mind every day as you meditate so that it is like a prayer said every day, bringing it to mind every day, this will generate the condition in the astral body which we need if we are to face the child with mental disability in the right way. We have to believe that we must prepare ourselves in this way, and then we can talk about other things as well. Let us therefore consider these things to be an introduction and thoroughly reflect on them. It is the state of mind which matters when one wants to tackle the kind of work of which we are speaking.

LECTURE 3

DORNACH, 27 JUNE 1924

WELL now, my friends, we have talked about the relationships between etheric, physical and astral body and the I organization, as they may be seen in what is called an 'abnormal' child. Yesterday I spoke of the strange way in which the ether body may be abnormal in its configuration because it does not properly fit into the general system of thoughts in the cosmic ether, and we tried on the basis of this to show that the outcome of this may present irregularities in all kinds of directions. If you are able to grasp this you will perhaps also be able in the course of these lectures to gain a particular conviction and this is the following. Approaching our educational measures in a general mood of soul, we will need to find a method for treating every child as an individual case. But there is something we must know and the essential part of it is that in the whole of modern psychiatry one cannot really know anything about mental diseases, as they are called, when it comes to method. If you know these things you will arrive at the method for treatment in the given case. So it is much less important to be given measures for this or that; what is really important is that you understand on principle that in this field, too, we develop a sound pathology, a sound diagnosis, which will of its own accord lead to the right treatment.

With many of the so-called mental diseases the situation is that for reasons which you may also come to see in the course of these lectures one can no longer cure them or at least do so only under extremely difficult conditions, even if one were able to take account of the spiritual-scientific aspects. We would need a clinic for these people with mental diseases where adults might be cured, even if this is extraordinarily difficult; I am referring to sick people of a particular kind, especially to cases that are important to us when it comes to childhood years. On the other hand you will see that the right educational treatment given in childhood can definitely help. And we shall see that something which is among

the hardest things when we see it in adults, epilepsy, for example, really has good prospects for improvement or even cure in early childhood, providing we are able to see it in the right way. One will then arrive at measures, certainly in individual cases, providing one knows the principle of transition from the underlying problem to what we need to do. But we must know the underlying cause.

You see, people cannot know this on the basis of present-day psychiatry, and that is because people have no idea today that there is such a thing as a specific I organization, or a specific astral body; even the ether body is still denied existence by many today. I won't insist on names, but when certain people speak of certain concepts from theory, as Driesch⁷ does, they do not perceive the ether body because they are afraid of it. But in modern science people are at least coming to perceive the organic etheric by starting out from the physical. The important thing, which one cannot know unless one has knowledge of astral body and I organization, is this. To begin with, take the connection between physical body and etheric body. This is maintained throughout life, from conception and embryonic development to death, for it persists through all states of sleep. On the other hand their connection with the astral body and the I organization is interrupted every time we sleep.

The way in which the I organization and the astral body behave in the physical body and ether body in the waking state has to be seen in the right way if you altogether want to have a real idea concerning people who are said to be mentally ill. It is absolutely vital to know how astral body and I integrate into the physical body and etheric body according to their essential nature if one is to have any sensible idea at all about so-called mental illness. You see, even anthroposophists commonly think—not from following anthroposophy which is very precise in its formulations but from old thinking habits—that when a person wakes up the astral body and the I organization move into the physical and etheric body, combining with them the way hydrogen and oxygen combine. That is not how it is. If you look at this clairvoyantly it is like this [Plate 4]—if this is the physical body and this the etheric body, the astral body does indeed enter, and the I organization does also enter. All of it comes in and you see this transition. But this transition, which consists in the astral body and the I organization taking hold of the physical and ether body, is not all. And this, I'd say, is where a fact in human life comes in that is extraordinarily important.

Let us start with the I organization. The I organization not only takes hold of the

etheric and the physical body when it returns as we wake up but takes hold of the outside world, the forces of the outside world in the human body. What does this mean? Well, consider that we have gravity, which acts like this [Plate 4]. We are standing upright when awake, within the direction taken by gravity. Simply think of gravity as being a force which is active there, that is, in the direction of the forces of weight. There are two ways of looking at this, and we must be really clear about this. One might be that the I—we'll leave the etheric body aside for the moment—takes hold of the physical body, and the physical body then obeys gravity; you know, we enter into gravity when we walk, having to find equilibrium, and so on. That would be one way of looking at it. We take hold of the physical body with the I as we wake up. The physical body is heavy and subject to the weight of the earth, and we are now subject to the earth's weight with our physical body, which gives us an indirect relationship to the physical force of gravity. This is one possibility. It is just as if I had an indirect connection with gravity due to the weight of the book which I pick up. So this is one way of looking at it; it is wrong, incorrect.

The other way is this: the I slips into the physical body, takes hold of the physical body, but enters so far that it makes the physical body non-heavy; the physical body loses its gravity as the I slips in. As far as I am aware, therefore, gravity has been overcome for my I organization when I am awake and upright, and this also comes to physical expression in the warmth organism. There is no possible way of entering into an indirect relationship to gravity. The I enters into direct relationship, makes itself, as I, part of gravity, which means it eliminates the physical body. This is what it is all about. You are all the time entering into the real gravity of the earth with your I organization as you walk, not in any roundabout way via the physical body; you enter into direct relationship to the telluric principle.

It is the same with the ether body. This, too, is within a system of forces. Let us take one of these forces. I have frequently mentioned that as human beings walking about on earth we are subject to a most powerful force of buoyancy. We have a brain that weighs 1500 grams on average. If this weight of 1500 grams were to press on the base of the brain with its fine blood vessels, those vessels would immediately be squashed. But it does not press down, for it is actually floating in cerebrospinal fluid. This gives it buoyancy and it loses as much of its weight as the displaced amount of water weighs. This displaced amount of water weighs about 20 grams less than the brain itself, so that the brain only presses on its base with a weight of 20 grams. Thus we have a heavy brain, but this is not

pressing down, for it has buoyancy. We live in that buoyancy, our ether body lives in it. But when we slip into the ether body with our I organization we are not indirectly in buoyancy but directly so with our I organization. Our human organization relates to all the forces of earth, to the whole physical world, and this is a direct relationship, not an indirect one.

Do you see now what our I organization relates to there? In the first place it relates to gravity, that is to the earthly sphere. For, my friends, matter, as physicists call it, does not exist. In reality there are only forces, and the forces are much the same as gravity, for instance; there are, of course, other forces as well, certain electrical forces, magnetic forces, and the I organization is in direct relation to them all, being inside normal human beings for the whole waking period. We may say that these forces are everything we consider to be 'earth'. Everything that is 'water' to us is in a state of balance—the I organization is in direct connection with it. It is also in direct connection with everything that is like 'air'—as you know, in physics we have to study not only ordinary mechanics but also hydromechanics and aeromechanics, because the balance processes and meteorological processes have their own specific form in the air. Finally the I organization also relates directly to part of the general state of heat, with part of the general heat forces, a state we always go through when we live in the physical world.

[Plate 5]	I organization	earth
		water
		air
		heat
	astral body	heat
		light
		chemism*
		life ether

I am crossing out 'heat' because it is only part of it. We wake up and as spirit we make ourselves part of the world of earth's forces with our I organization. In reality the relationship is not mediated physically but by magic. This can only be within a given space, the limits of our organism being the boundaries. You will have gained a great deal once you begin to realize that the relationship which the I organization has is not physical but magical.

If we now move on to the astral body, this relates directly and not only just via the ether body to certain forces that influence us in the waking state. This is again a part of the heat force; heat acts on the physical organism with one part and back on to the ether organism with one part. The astral body is then connecting directly with the forces of light. You have to know, however, that light forces are something different in spiritual science from what they are thought to be by physicists today. Let us not go into theories, but you know, there is, of course, something behind the light qualities we perceive around us, and that is in the ether, so that it is fair to say: light is an etheric power. In ordinary science today we speak of light as something that lies in things that are illuminated. In spiritual science one says: light is also the principle that is behind other sensory perceptions, an example being the light in perceptions of sound. When we perceive sound, people altogether only attempt, in external physics, to speak of the external correlate of that perception of sound in terms of air set in motion. Air set in motion is merely the medium for the actual sound element. The real sound element is something etheric, and the vibration in the air is merely the effect of this etheric vibration. Light also lives in the perception of smells. In short, something much more general than light, than what is called light in modern physics, is behind all sensory perceptions. It is no doubt misleading, I admit, to speak of light in this way. For essentially this is how people would speak of light in the old spiritual science up to the twelfth, thirteenth centuries. Then it was no longer understood and people tried to use different terms, though they are even less comprehensible. This is why the books on alchemy written after the twelfth century are so incomprehensible. What matters to you is that it is this which we call light. It is with this light that the astral body connects with everything that gives rise to sensory perceptions on earth, not in the roundabout way via the ether body, but directly. That is particularly interesting. Outside, light lives in the ether, but we also have etheric principles in us. The light acts on the ether body. But we do not only relate to the light that is in us but leaving it aside integrate ourselves in the light that is

flowing outside. It is the same with the chemism outside which is active throughout the world. We integrate ourselves in it directly. And this is particularly important, for it means that in their waking hours human beings are integrated in a kind of cosmic chemism. Only lifeless chemism is known in present-day science, and at most a bit of organic chemism; there is no knowledge of the chemism that is general and cosmic. We integrate ourselves into this when we wake up. And we also integrate ourselves into the general life of the world, into the life ether—all of this directly.

Everything I have been outlining for you must be achieved when human beings are gradually developing their second body from the first, as I have described it, and also their third body. All this must be achieved by human beings entering fully into themselves, penetrating their own essential nature, into the earthly and cosmic forces that are active in them. They must be able to take hold of the world actively. At present there clearly is just one thing in just one field in modern science where physicists are in actual fact proceeding in the way one would wish to see in many fields. And that is the organization of the eye.

Consider looking at the eye the way a proper old physicist would do, seeing it as a physical arrangement, an instrument used in physics. One draws the same figures in the eye, if one wants to understand it, of light refraction by the lens, creating the objective image, and so on, only it is quite impossible to move on to the way in which the psyche intervenes in the physical. But the whole of this is terribly interesting. Proceeding entirely as one does in physics one then has this whole drawing before one and there comes to a stop, wanting to get to the psychic aspect via the brain. Just take a look at the amusing philosophical head-over-heels tumbles, all these interesting but in fact completely stupid theories of psychophysical parallelism or interaction. In reality the I organization and the astral body come right up in the eye to the form we draw physically, and take hold of the physical in the eye. When it comes to the eye people are close to grasping the real situation because the peculiar segregation of the eye does force one to do so, with the eye almost on the outside and built in from outside during embryonic development. With the eye one does so. But it actually applies for the whole human being. We should grasp the whole human being inwardly as physical, spirit-physical, thus able to add the fleeting powers of light to the earthly forces. One would really have to recognize within the human organization something which truly exists there in the periphery, really coming from the surroundings, and is taken hold of by human beings in such a direct way, something which is constructed on the principles of physics.

But what would be the situation with anomalous conditions? With an anomalous condition something, some organ—it cannot be the whole organism—may be in a situation where it is not possible for the individual to make a direct connection with the outside world. An organ may block the way, as it were, so that because of this organ the individual cannot connect with the outside world. What must inevitably happen then? Take any organ [Plate 5, right], let us say the lung; the lung takes up such a position in the human organism that the individual cannot connect with the outside world when he wakes up. But assume that the individual is asleep and in his sleep something happens in the lung which organizes the lung in such a way that the individual, if he were to wake up, would go down into the lung but would not be able to get out into the outside world. With regard to the lung organization his I and astral body would then need to push their way into the lung but would not be able to get out again. The situation must be that the individual enters with his astral body but is able to go out again into the world in all directions. The lung should merely be the transition. But now it does not provide that transition but holds on to astral body and I, or rather would hold on to them when the individual would wake up. The problem is that he will definitely wake up under those circumstances, for because of the specific chemism the lung is infiltrated with some substance or other in fine distribution. Some subtle form of matter that has a special affinity to the lung fills the organization which has been blocked in this way. The lung is then irregular, and the individual therefore wakes up. But how? He wakes up but without gaining consciousness, because for that one has to come out. One comes to conscious awareness when one has come right through. You will wake up if you have merely entered; if you come all the way through you gain conscious awareness. You get stuck in there, and sleep, the healthy state of unconsciousness, continues on into pathological unconsciousness, meaning that the individual does wake up but does not come to conscious awareness.

You see, we are in one direction exactly describing the condition of someone with epilepsy, doing so entirely from the inside. Epilepsy is exactly as I have described it, particularly in childhood. We therefore have to say: what is the actual situation with epilepsy? It is that an epileptic can enter into the physical and ether body with his I organization and his astral body, but on the other hand he does not come out into the physical world but is held fast in there. Just consider what the situation is when the astral body goes in there, let us say into the lung, is held fast in there and cannot get out again? It is pressed against the surface of the lung. The astral body and the I organization are pushed there, held fast there. You see it is because of this that in such a case you always get the I

organization and the astral body held fast below the surface of the organs. To the outside world this presents as a spasm or seizure. These are seizures. Every time you get a seizure there is internal congestion on the surface of some organ. Congestion exists above all in parts of the brain—and we know how the parts of the brain relate to other parts—but may certainly mean that something is held back in the liver or lung, with the congestion in the brain merely a projection, a weaker image. Every time you have a seizure you note this congestion of the I organization and astral body within an organ. And it is only now that one has come to the true cause of the epileptic seizures where we otherwise have nothing but a description. You cannot really get to know this condition unless you are able to move from physical and ether body to I and astral body. Otherwise you have no substance in speaking of seizures unless you know that astral body and I organization are horribly stuffed together there at the surface. They cannot get out, push out, and are held back.

If you now consider what we have been discussing you will say, of your own accord: What do I do now when the symptoms of epilepsy present in childhood—loss of consciousness linked to seizures or phenomena that replace them, which we'll consider later? In the individual case we must, as it were, experiment, using our instincts. First you find out if the disorders of consciousness are much related, as is certainly the case with some epileptics, to signs of ordinary dizziness. Signs of dizziness develop; you will find that a child is inclined that way. So if the losses of consciousness are but brief and the child shows noticeable signs of dizziness instead, you will realize where there is something wrong. It will be here—the I organization and the astral body do not relate directly to the powers of balance. You must then first of all establish if the situation with a child is that the I organization and the astral body do not enter into the right relationship to the powers of balance. You now make the child do physical exercises or eurythmy and as he does so hand him objects, the familiar dumb-bells [Plate 5] or the like. Give him balancing exercises to do, letting him do balancing exercises between second dentition and sexual maturity. At that time the child will still have the possibility; if you give him two dumb-bells of equal weight—they need to have been weighed on a chemists' balance—and make him do exercises with the dumb-bells and eurythmic movements or other physical exercise movements with dumb-bells, that will be one thing. You then put⁸ a dumb-bell that is lighter than the other in his left hand, make him do exercises again, then put a dumbbell lighter than the other in his right hand, more exercises, then you tie something that has weight—it need not be particularly heavy—to one leg, make him walk with this so that he is aware of the force

which is pulling on the left. He is not aware of the force when he walks in the ordinary way; but he has to enter into it with his I organization and will then immediately notice if you attach something to him. You then tie the weight on the other leg, causing him to do the thing in a more spiritual way, make him sense it, think his way into the movements, into the extensor movement of the left arm, the extensor movement of the right arm, the extensor movement in both arms. You make him consciously aware of gravity but make him raise one leg, leaving the other on the ground. In short, in cases where bouts of dizziness make you realize that he does not properly enter into earthly forces, you get him to make such movements where he has to learn to be in control of his balance. You will also manage to treat children with epilepsy and epileptoid conditions by making them adapt to the other forces.

Well, I think you'll agree that it's all right up to this point. You will no doubt get results with some epileptics where you see, perhaps, that they above all have problems in the circulatory system, that the circulation of juices is really bringing about the phenomena. So when you perceive that particular sensations of nausea are connected with the epileptic attacks when they take the form of seizures or also bouts of vertigo, you will know you are dealing with an inability to adapt to the watery element. It will be good in that case to make the child as much as possible aware of the watery element before it is taken up into the organism. You do this by preparing the meals so that the child is as sensible as possible of the food. Externally we might get somewhere by teaching the child to swim. Learning to swim is very good for epileptics, though we have to use good sense in considering what this is about.

Carefully regulated breathing exercises are not bad for the actual clouding of consciousness which occurs, but only if the individual concerned has severe nausea. They establish a connection with the air. And to get a real relationship to warmth it will be necessary, especially for epileptic children, to get used to feeling the warmth. It is dreadful the way ordinary children are allowed to go about half naked, barelegged, which is very frequently the cause of a grumbling appendix or even appendicitis at a later age—people are not aware of this—and for epileptic children it is absolute poison. Epileptic children need to be dressed in such a way that they always have a slight tendency to perspire, that they are always just about to perspire, being dressed just a bit too warmly. That is actually therapeutic. All this horrible talking about hardening means that people are terribly hardened as children, with the result that when they have grown old they won't even be able to cross a sunlit market square without going weak at

the knees. You are not hardened if you cannot cross a sunlit market square without taking harm. You should see the gentlemen, the way they take off their top hats as they cross a sunlit market square, their knees threatening to give way all the time. Those are as a rule the results for life of being hardened in the modern way.

We have been giving our attention mainly to things which in childhood still guide the I organization into the elements into which it must be guided. But this is also where the sphere begins where the physician must come in directly in addition to the educational aspect. For with these things, if there are the symptoms and signs of epilepsy we can only manage by using medicines and we should not shy away from using medicines to manage the situation. As soon as the epileptic phenomena are tied in especially with the things they tie up with when it is mainly the astral body which is involved, that is, when the upper, etheric elements prevent the astral body from getting through to the outside world, we must directly influence these elements within the human being. It is then a matter of truly finding the way, but above all of first establishing if the astral body is involved or not.

And how do we perceive if the astral body is involved? Well, anyone who has often been observing children with epileptic or epileptoid dispositions will have noted two states that differ greatly from one another. One is the situation where the child does not challenge a moral judgement, being compliant with regard to the things of a moral kind that one wants to teach every child. If you are dealing with epileptic or epileptoid children who take easily to the moral world order, you may perhaps leave it at what I have been saying. But when you are dealing with children whose minds grow closed to moral principles, children, for instance, who'll easily grow violent during seizures—for epileptic seizures may be masked by the fact that a child shows violence, often having no memory of this. If this happens, if defects show themselves that appear to be moral, then it is a matter of using actual medicines even in childhood, so that you definitely try and combat epilepsy with medicinal agents—agents, for instance, that are in general use or those such as sulphur or belladonna recommended by us, starting regular treatment. Well, we will talk about this more medical aspect later. Today I just want to show how in looking at things from the outside we must move on from treatment that is more educational to one that is more medical. And with some epileptic children it will absolutely be the case that, seeing they are relating well to the outside world, we must actually avoid external exercise and give preference to internal treatment.

At the same time this is the point where epileptic signs and symptoms successively change into other signs and symptoms. Yesterday I said that thoughts cannot really be wrong, and now I have all the time been talking about the way in which human beings make thoughts their own. A phenomenon like this, that the astral body is dammed up in the lung, arises because of the thought not being properly integrated in the lung. So these are all thought defects. They arise when we are not able as we descend to govern our organism in the right way so that we may build it up the second time. But we also bring the will principle with us from our earlier life on earth and this is distributed among the individual organs. Now if thoughts simply cannot be wrong but are always right, and they only get distorted in us by our organism, so that organs may also be distorted, then the situation with the will, as it comes into earthly from pre-earthly existence, is that it can hardly be right. It arrives in complete uncertainty and must build itself up in the thought system. Nowhere in the world is the thought system wrong; hardly anywhere is the will system right somehow unless the human being does something about it. Human beings do bring a will system that is not right into the world under all kinds of circumstances. The result is that in becoming a physical human being we never descend into the world with morality. We have to acquire morality bit by bit. We needed the morality we had for our earlier incarnation between death and rebirth when we were occupied with our wisdom-filled building process, and we have long since forgotten it. Morality has to be newly gained in every single life on earth. It means that something highly significant now occurs. Amoral as we enter from pre-earthly life, we must now develop sense in the will; we enter into our organs with the will and must develop a feeling in our will for the moral elements presented to us.

It is truly wonderful how the moral impulses flow into the child as he learns to talk. Because of this, it is of tremendous importance to us to perceive how imitation extends also to the most subtle aspects. It is important to take note of this, for if the teachers and parents around a child are immoral, talk immorally, it will not be the outward action but the immoral content which is imitated deep down in the child's inner organization. The situation is that we do also relate to the outside world but by the roundabout route through the whole organism and not through individual organs. And if flow is stopped this happens because whereas before we did not come out everywhere with our thoughts we now do not get out with the will. And that shows itself in moral defects. You now see the inner causes of moral defects, when the element that is meant to enter and push through, find its way through, from pre-earthly existence is held back when it is

meant to find the way through to moral judgement. We must be able to take in the morality in our environment. We are unable to do so on occasion, and that is when our organization of spirit and soul is dammed up and we are held fast in it—in the physical organization⁹—if we do not get through with our organization of spirit and soul.

Well, you see, there the situation is that we are indeed wholly in the moral sphere. But this needs to be recognized in the right way. When you are dealing with actual signs and symptoms of epilepsy, that is, the symptoms I spoke of—bouts of vertigo, loss of consciousness and so on—you will have to make your diagnosis on the basis of such phenomena, which are transient. If you wish to perceive defects in the moral sphere you have to think of persistent rather than transient symptoms.

The most important symptoms, what makes them develop? Everything is, of course, due to karma. We have to consider two aspects—the condition of the human individual and the influence of karma. Now think of the embryo placed in the organism in such a way that it is compressed here, that the brain is made too narrow for the rest of the organization. You then have to take note of this: with a brain that is too narrow the radiation from the brain that is particularly important from the seventh to the fourteenth year of life is disrupted and dammed up during childhood development because a reflection of the dammed-up principle develops in the function of the spleen. What is the result? The result of the damming up is that the child does not develop an inner sympathy for anything by way of moral judgement; he has no sympathy for this. Just as colour does not exist for someone who is colour-blind, so the moral impulses in the things we say, in our admonitions, do not exist for some children. This makes the child morally blind. And it is then up to us to remove this moral blindness. Outward deformations can thus always be a marvellous symptom for us, if we proceed with care. And you will always find a great many objections raised against the quacksalver use of any kind of phrenology, but everyone should nevertheless study genuine phrenology to be able to assess moral defects. For it is certainly interesting to see that moral defects connected with karma are so powerful where immorality is karmic that they will without fail show up as deformation in the physical organism.

On the other hand it is extraordinarily valuable to attempt special education measures. If you have the qualities I mentioned yesterday, this inner courage and facing up to decisions, you will also be able to give the necessary inner strength

to your admonitions, which will be needed in that case. You need inner strength for this. A cure can be achieved, and I have shown this on several occasions by giving a particular example. You see, a well-known German poet consulted an expert phrenologist. He was indeed a famous poet. And the phrenologist, expecting to find all kinds of interesting things, suddenly blanched as his fingers touched a particular area and did not have the courage to say more, though usually he was a great talker when things were interesting. The poet started to laugh and said: 'I know. You have come across the thieving instinct; I did have that in great measure!' The phrenologist had discovered that the poet could have been a kleptomaniac but had transformed his kleptomania into the art of poetry.

That is the situation. We have to tackle things in the way I showed yesterday; and we really must not judge things from the way we usually judge them. For you see, it is like this. If you are with someone whose human qualities are mainly developed towards two opposite poles, the pole of thoughts and ideas and the pole of will quality. Yes, the sphere of ideas is sick if not a thief, a truly thorough thief. The idea-forming organization in the brain must be a dreadful thief, not applying morality to the things it is meant to take in. It must be of a mind to steal everything. That is one pole. And we tend to be inclined towards epilepsy or something or other if we do not grasp and take things in all directions with our idea-forming organization. But this must not, for heaven's sake, slip down into the will organization! This must hold back, it must be receptive, have a feeling for what is mine and yours, a feeling which only develops by living in the world. Just think, animals, which live more in the life of ideas than human beings do, would always be starving if they did not have a sense for taking everything available. We must be able to penetrate these things. It must not slip down into the will organization but has to remain in the subtle way of forming ideas. If I may put it like this, if the astral infiltration of the brain, which is perfectly justified in acquiring everything, were to slip down into the organization of metabolism and limbs, or into the rhythmic system, a tendency would develop in the will towards the principle that belongs in the ideas organization—an urge to grasp and take everything. This may be relatively harmless, and you can see this when a child begins to keep everything he finds and starts a collection. We do, of course, always fight against such things; so they won't be so extreme. You must get in the habit of spotting the disposition for this. Yes, of course, the child will not come to this because one begins to chastise him. But you must watch carefully if the child has this inclination somehow to put things aside for himself, putting them together, and you need to be sentient as to where it begins to be pathological. It begins to be pathological

when it goes beyond a certain limit. Conventional standards of behaviour involve many things but people have no judgement, unless there happens to be a particular cause, as to how much you are allowed to collect. You may be utterly bourgeois and collect postage stamps, and in that case acquisitiveness is relatively harmless. But when a child develops it in imitation, this indicates that this acquisitiveness has slid down in the child into the sphere of the will. Then it truly is a matter of carefully observing whether it is a matter of karmic moral defects as in the case of kleptomania, seeing it in the terms I described yesterday and working with the child out of such an inner feeling, teaching it morality as effectively as possible with tremendous inner liveliness and not casually. Use inner liveliness to think up stories where what the child is doing in life is taken to the point of absurdity. You tell him about a theft and do so over and over again. This will truly intervene in karma.

There you are having an influence by means of special education and it can stay within the moral sphere if you are indeed fully engaged, if you are quite individually interested in how things are done. Every kleptomaniac is extraordinarily interesting. The qualities of forming ideas have slipped all the way to the tip of his toes, the fingertips. This is something one must know, of course, if one wants to guide him. One may need to make the kind of gestures part of one's stories which the kleptomaniac likes to make. You enter completely into the case, think up legends, stories, in which these things are taken to the point of absurdity.

Think on this. We are also going to present kleptomaniacs. Think it all through more and more. You will see that this is exactly the way in which you will move from diagnosis to therapy in this field.

* Chemism is the quality of chemical activities, properties or relationships.

LECTURE 4

DORNACH, 28 JUNE 1924

WELL, my friends, today we'll try and in a way round off the introductory studies. From tomorrow we can then move on to the practical aspects in individual cases. Looking at the essential nature of 'mental' illness in the right way must inevitably also give us clues as to how to treat them. Treating adults by our methods must still present problems today, and I spoke of the reasons for this yesterday—that there are certain preconditions for treating such things, and for as long as conditions in the world are the way they are now it will be quite impossible to bring our methods to realization in our present society. With children the situation is that education can achieve a very great deal. But as you have seen, my friends, with mental conditions—with others, too, of course, but here in a much, much deeper sense, a much more definite sense—we are dealing with karmic situations that show themselves in the diseases.

The question has, of course, justifiably been asked—not very explicitly, it has to come up unconsciously, we have to feel what is at the bottom of this—to what extent is it possible to improve the situation. Every degree of improvement we are able to bring about is of benefit to the sick individual. We must never be satisfied to say: the karma is so, and because of that things take their course in this way. We say this in the case of outer destiny events and may indeed do so; but we can never do so with the free-flowing direction of thoughts, feelings and actions within human beings themselves. For there karma may take different routes. And karma may be deflected, not so that the things that need to be fulfilled are not fulfilled, but they can be fulfilled in different ways. When people were saying that there should be pre-birth education, meaning education during the embryonic period, I have often said that so long as the child is not breathing, it is a matter of educating the mother and of her attitude. What is more, we should not intervene in the work of the gods. It is wholly a matter of

what goes on for the mother herself.

It is, however, possible to do a proper study like the one we have done for epileptic mental anomaly, taking account of physical body, ether body, astral body and I organization. What did we discover with regard to all forms of mental anomaly in childhood that are epileptic or epileptoid? We found that the astral body and the I organization are dammed up in some organ or other. The surface of an organ does not let the astral body and the I organization go out; they are held up. They are held up inside the organ. A dense astral and I atmosphere develops in the organ. This gives rise to seizures. For every time there is a seizure, the situation is that the nature of the seizure is such that if this is an organ [Plate 6, left] with its ether body inside, the relationship between this physical body and ether body to the astral body and I is specific for every organ.

I think you all know this—we can only talk about it under those preconditions—we know the specific external circumstances in which inorganic substances combine in the natural world outside. The way it is done in chemistry is not right, but there are specific ratios—I am not saying ratios of atoms or weights, for that is already turning into theory—but the fact is that hydrogen and oxygen combine in a certain ratio. Sulphuric acid, H_2SO_4 , contains hydrogen, sulphur and oxygen in a specific ratio in which they belong together. If the relationship is a different one the resulting substance may be one that is completely different. When the relationship between hydrogen, sulphur and oxygen is different we may have sulphurous acid, H_2SO_3 , though this does, of course, contain the same elements.

In the same way there is a quite specific ratio in a 'normal' person—I am putting it in quotes because it is completely bourgeois to say 'in a normal person', people then think that there is a limit. Now, within certain limits the ratio is variable. But when it goes beyond a certain variability, which may again be individual for different people, you have anomaly, morbidity. So the situation is that astral body and I organization are present in an organ in such a way that they cannot fill it in a specific ratio and are unable to project beyond the organ, beyond the physical body, in the way we noted yesterday to be necessary. If astral body and I are dammed up in a particular organ, we have excess astral body and excess I organization in that organ, not the amount that is needed but a congested amount, excess amount, and the organ changes so that it has to feel, to sense, the astrality. An organ is not sentient of the astrality when it has the right amount of it in it. But the organ has to be sentient of any astral body and I

organization activity that does not belong there. When something does not come to conscious awareness but is dammed up so that there is too much astrality and I organization which does not come to conscious awareness, then seizures will develop. And this also gives you the concomitant symptom, mental disorder. Mental disorder must always develop if the organ is one that has something to do with conscious awareness. If it is an organ that does not have anything to do directly with the mind but only inversely, being an organ that inhibits, pain develops rather than unconsciousness. Pain is increased rather than reduced conscious awareness. The seizure as such is not painful; it is merely a fact. Pain is therefore something that arises when congestion occurs in an inhibiting organ, that is, an organ that does not promote conscious awareness. There pain develops. That is the nature of pain.

We have now covered all the forms of mental aberration, also in a child's organism, that present as epilepsy or epileptoid phenomena. We will consider them in detail, but it will be best to do so in the light of individual cases.

You will easily see that the situation may also be different. It may be that you do not have an organ the surface of which holds back the I organization and the astral body but rather one that lets too much get through, so that the organ does not keep back enough for its own use, as it were, and astrality and the I organization which goes with it is not dammed up but easily flows out beyond the organ [Plate 6]. We might say that the surface gets too permeable to astrality and I organization, the organ lets its astrality and I organization flow out. Using our powers of Imagination, of seeing things in images, we then see the organ sending out rays, it is running out. An organ which is running out like that always has the physical correlate of secretion, which is not very great with certain organs, though certainly enough to be noticed. We will have more to say on this. You see, where childhood is concerned we are dealing with a phenomenon which can only be cured by firming up astral body and I organization, taking them back, as it were, into the organ.

What forms, what kind of outwardly apparent symptom complexes result from such an inner consistency? This brings us to a chapter where the result is different in children from what it is in adults. We come to forms of mental aberration that have to assume specific forms in the period of development from birth to sexual maturity, we come to forms of hysterical aberration. All the lack of clarity in external science lives in these forms of hysterical aberration. All the inappropriate terms that have been created live in them. It starts with the very

first views people have of this; for according to present-day views one will, of course, have to relate this hysterical aberration more or less to the sex life. It is even designated as being connected with the sex life of women rather than that of men. But it is not the terminology which matters. What matters is which cases are put under that heading, if they merit the classification of hysterical aberration, the way it is meant, or if one has to consider a much bigger complex.

Now the situation is that a child simply cannot have this form of mental aberration ascribed to it by those who think of sex in the case of hysteria, not before reaching sexual maturity; all a child can have in the first periods of life is something I described as the astral body and I organization projecting beyond an organ. That is all he or she can have. We have to disregard all the descriptions given for hysterical aberration, for all those descriptions have in common that they make one think of a general heading and then the description will be wrong. Many descriptions in the field of psychiatry are simply wrong because of this. One cannot do things the way they are being done today.

Let us consider the situation as it really is. The child has difficulty in taking in the outside world, as I put it yesterday. He has difficulties in finding his balance where fluids are concerned, where air is concerned, in grasping differences in temperature and in the light, differences in the chemism, in cosmic life in general, taking them up not too weakly, as in the case of epileptic mental aberration, but too powerfully. He extends his astral body and I in all directions, into gravity, into temperature conditions, taking hold of each of them as intensely as is not really possible for 'normal' people. What does then arise?

Well, you just have to imagine you have grazed your skin somewhere and are touching something with a sore skin area, where you have grazed it and are sensitive. You are sensitive there because you are inwardly getting too close to the outside world with your astral body. We can only touch on the outside world with our astral body and I organization to a limited degree. A child who is anyway taking his astral body outside is in a subtle way taking hold of all things as if he had a wound there. This will quite naturally make him experience hypersensitivity, giving himself up hypersensitively to the whole of his surroundings. Such a human being is much more intensely sentient of his surroundings and reflects it much more strongly within. Ideas will also arise that are painful in themselves. The moment one unfolds the will in the face of this, one is entering into something to which one is hypersensitive. A peculiar fact arises in the conscious parts when one unfolds the will—excessive conscious

awareness in the unfolding of the will, pain arising as the will unfolds. This pain is there in the nascent state, in the process of arising. One wants to hold it back. This happens with intensity. One fidgets in one's doing because one wants to hold back the pain.

You see that here we get descriptions that open out into life in a very definite sense. You arrive at descriptions where the child wants to do something and the situation is that he feels a pain and cannot do it, but instead of the inner life flowing out into action the child has a terribly powerful inner experience and shrinks back from it. He shrinks back from himself. Or, if it is not a matter of taking action but of a masked action that is in the life of ideas—for the will goes along with this—if it is a matter of taking action in the life of ideas, if ideas are to develop, it may be that with certain forms of illness the ideas evoke fear at the moment when they are to develop and so cannot develop. Every idea of this kind which evokes fear the moment it is due to come to conscious awareness, the moment it is to develop, any such idea will at the same time cause the life of feeling to unfold under it. Feelings froth up, and a state of depression will always begin to develop. Feelings that are not taken up by ideas will be depressive; the only feelings that are not depressive are the ones that are taken up by the life of ideas as soon as they develop.

Things we describe as they are can be seen; and basically that is already a syndrome. So if we get to perceive the essential nature of such an anomaly we will be able to see it directly as we contemplate it. This is how it has to be when spiritual science intervenes in these practical spheres of life as we contemplate things. If people are meant to take action then the descriptions must abandon all abstraction and enter wholly into life, so that the description ends up where the individual who has the description sees it in the sick individual. And here you literally see what is going on—some organ or complex of organs letting the astrality or I organization run out.

A very obvious phenomenon with children, outwardly reflecting the syndrome in a crude way, as it were, is bedwetting. It is self-evident. This gives children's bedwetting its proper perspective. It originates in this fact. Wherever bedwetting occurs you may presuppose that the astral body is running out. For every form of excretion and secretion has to do with the activities of astral body and I organization. These must be in good order if excretions and secretions are to be in good order.

We are now able to say that the I organization and the astral body are thanks to the physical body connected with the four elements, as they are usually called, and that in the ether body they are more connected with the upper elements, with part of the heat element, with light, with the chemism and the general life in the world. If we extend terms that can be quite characteristic to the spiritual, which certainly did happen in the instinctive clairvoyance of earlier times when people did not yet make such a marked distinction between physical and spiritual, we are able to say: a child may have a soreness in his soul, and this inner soreness is a collective term for everything that happens there. If it proves impossible to improve this inner soreness by special educational measures then the female or male form of this inner soreness will develop with sexual maturity. The female form will be hysterical by nature, as it was called when people still took that point of view. The male form is different in configuration; we can also talk about this, but it does take another form.

Whenever we have the opposite of epileptic or epileptoid mental aberrations you will find you have to pay attention to the condition of eliminations. You find you have to pay special attention to how the child perspires. Above all you'll have to pay careful attention when you want to teach the child something, that is, evoke ideas, and watch if the inner soreness comes to expression in perspiration when the child is faced with new ideas. There is a certain difficulty here. In normal circumstances you will think that when one has evoked some such inner state it will be possible to observe the situation regarding perspiration immediately afterwards. That may be the case in some circumstances but need not be so. For the peculiar thing is that any inner fear or reservation that may be there, any inner soreness, does not have the same effect as sentience of an external soreness, but the reaction which arises is first digested in the human being and will sometimes still follow the strangest routes in the inner human being, becoming outwardly evident not soon after but oddly enough only after some time, over the next three or three and a half days. Everything which occurs when the astral body and the I organization are enlarged is what also occurs when the astral body and the I organization expand in the normal way in death. When it was a matter of damming up, the opposite of the death process occurs. With epilepsy you have an attempt to dam up the life in the organism, to imitate the process of crawling into the organism when descending but in an anomalous situation. With the conditions we are now speaking of we are dealing with an imitation of what happens when we die—the astral body and the I expand as life melts away after death. This is what we are dealing with.

So if we have this feeling we gradually acquire the skill that is important in observing cases of this kind. We develop a nose for this outflow process in the child. One does really and truly smell it. And it is already part of the esoteric aspect of these things that one acquires an organ for smell which tells one that the auric element of such children smells different from that of normal children. These children actually do have something corpse-like in their auric exudations. Here you see that it is the case that the phenomena of this dying process appear, this sweating for some reason¹⁰ or other. The phenomena appear in the course of the next three days, approximately the period of time taken for the review after death, when the expansion of astral body and I organization also takes place.

Having gained that insight you will have to get in the habit of holding firmly on to something you have noted in the idea-forming or will sphere of such a child and continue to observe the child for the next three or four days. You will then discover if this truly has the form of anomalous inner life which I have been discussing. Then the question will certainly arise, with wholly relevant preconditions: 'How do I treat such a child?'

I find that the soul of such a child lies open before me in everything he or she does. The child's soul flows into everything he or she is doing around me. You will understand that in such a case, when the child's soul comes flooding up to one, as it were, training and education will quite specifically depend on the adult's state of mind, on the whole mood in which he or she is able to approach the child by handling something or other, doing something himself or herself. Let us assume you're a fidgety person, someone who is always acting in such a way that the things one does come as a shock to others. This character trait, one of the features of human temperament, is much more common than people tend to think. It is often extraordinarily widespread among teachers. Isn't it true that most teachers today are rather harum-scarum? This twitchy nature, all the time going head over heels in doing things—it is inevitable considering the methods used in training college. Training is such today that it truly makes the things people are supposed to learn grow overweening. Students at teachers' training college should above all never be put through exams (today it is my task to talk about teachers' training college, and therefore other students do not come into this). For an examination does indeed create states of mind that lead to this kind of fidgetiness.

So you can see right away the peculiar situation which arises when one has to develop things in response to the real state of affairs. We are dealing with the

setting up of the Lauenstein Institute for children with special needs. The legal requirement is that the people who are going to run the institute should be advised to get proper qualifications. At least one of them has to do so. But that is completely inappropriate, for it is of course yet another way of growing fidgety. This is something we simply must realize, quite objectively, otherwise we go about blindfold. There is nothing to be done about this, however, except for getting out of the fidgety habit after the exam. Most people don't do this.

Everything that causes slight shocks, coming from the teacher's unconscious mind, from the teacher's temperament, must be avoided around the child. Why? Because teachers must be able to apply such shock effects only consciously, deliberately, seeing that they are often the best remedy for such conditions. But they will only be effective if one does not do it from habit; they will only be effective if one does them in full awareness before the child, being thoroughly observant all the time.

So when you note such a combination of symptoms in a child you have to take the child and—you are teaching him to write something, to read or to paint—but now, what do you do? You try and let the child go as far as he can in his particular human quality. At a particular point you try and change the speed at which things are done, so that they are done faster. This makes it necessary for the child to let not the soreness fall back but rather his anxiety over that soreness, for you are there before him and so he has to enter right into the anxiety. But by having to enter into his anxiety at this moment, having to enter into an impression that has been artificially created, enter into such an impression, he strengthens the element in him that wants to flow out, consolidating it. If you do this systematically over and over again, the I and the astral body will begin to consolidate. You should not tire of this, of having to do it over and over again, planning the whole lesson so that methodologically it proceeds in such a way that at certain points there simply comes a change. You need to be in full control for this. You won't be able to pursue such a line if there is a different subject every three quarters of an hour. You can organize the way you teach children with special needs if you work on the basis of the principles we have established for the Waldorf School, with main lesson periods where a single subject continues for weeks during the main school hours of the day, so that it is possible to have no timetable at all between 8 and 10 a.m. You are able to do as you wish, do what you perceive to be right when it comes to method.

On this educational basis you can then also evolve what you need to do for the

children with special needs. You can use the method where the teaching changes all the time, changing the pace. You will be able to have a tremendous influence on glandular secretion and hence on the consolidation of the child's astral body. But you need to have a degree of resignation. The world will not realize that healing has occurred when the children have been treated in this way, that the children have overcome the disease. The world will only notice that in the odd case there has not been healing, for people will always consider the achievement of normality as a natural thing in life. But achieving normality is not at all something that happens naturally. So that is the one thing.

You see, therefore, that where with epilepsy and epileptoid abnormality it was a matter of taking more manual and moral measures, with this kind of anomaly which I have been discussing today it is above all a matter of developing educational methods that will combat the problem. One is to produce these shock effects. The other is to observe carefully how depression alternates with a kind of manic element, fits of merriment and joy.

What gives rise to the alternation between depression and mania with these diseases? It happens all the time because the child is inwardly sore and¹¹ longs to stop the will from unfolding altogether. Depressive states develop when the will does not unfold in the life of ideas. When this has gone on for a long time and the child can no longer hold back but must for once let go, then, with the inner soreness dammed up for so long and the child able to let things flow out completely in the astral, an increased sense of well-being arises, and you get alternation between sadness and cheerfulness. One has to observe these particularly carefully in such a child who outwardly also shows the symptoms of sweating and bedwetting.

For we have to push the educational work right into those alternating states. Let us assume the child is in a depressive state. We approach that state at the moment when the child develops the feeling that we are strongly connected with his inner being, we understand him. This is a kind of hypertrophy in the life of ideas and of the will, and the child will then want us to share not only in his sadness. It will do nothing for him if we get just as upset and sad as he is. He will only benefit if we are up to the condition in which we are able to share and comfort him to real effect, if he is given real comfort.

The teacher who is able to approach these things with understanding will then develop something typical. He will know, for instance, that one idea these

children have all the time is that they think they ought to do something but are unable to do it. It is a complicated idea but one has to be able to study it. They are supposed to do something and can't do it; they must do it, however, and then it turns out differently from what they had intended it to be. Just examine the inner life of children like those of whom I have been speaking and aim to intercept this element in the inner life which we might define as:

'I want to do something. I can't really do it, but I have to—and therefore it turns out differently from what it should be.'

The whole of the child's illness really lives in this complex of ideas. The child senses, feels, the peculiar constitution which consists in the astral body and the I organization flowing out. Even just in itself this is like the astral body exerting an influence on the outside world—'I want to do something,' but the child knows that he will immediately come to the outside world, to the active causes. There lies the soreness, pain, and the child is made to feel: 'I can't really do it.' Yet he knows that it has to happen after all. 'I must reach out with my astral body into the active causes of the world. There I won't manage the thing I am taking in hand; I'll be awkward with my outflowing astral body. It will turn out different because I cannot be completely present in it. The astral body is flowing out too much.'

It is exactly with children like these that we notice in the most marvellous way what the subconscious, which projects into sentient life, is actually doing. It is terribly clever. It develops the clearest possible concepts for what is going on in the inner constitution and in the relationship which human beings have to the world around them. This comes free in the subconscious but does not come up into the child's conscious mind. We are therefore able to say that one has to endeavour to discover these inner, unconscious idea complexes in the child. So now the complex is there. You notice it. It is practically always present when the child is to start something, either doing or thinking. It is almost always there. Take action yourself at this point in that you gently, mildly, go along with what the child is meant to do, feeling every movement of the hand in the movement of your own hand, and the child then feels that the second part is being corrected by what you are doing. But the child clearly will not benefit if you literally do everything he is meant to do. Your intervention must be fictitious, pretend. You let the child paint, yet do not paint yourself but merely move your brush alongside, close by, going along with every movement. You let the child form ideas by gently guiding him as he forms his ideas, as kindly as possible and

clearly going along with what the child is supposed to be doing, inwardly close, caressing. Proper observation will make it possible for us to discover the real situation and know what to do.

Now we have to realize that in anything which spiritual science is able to give it can always only be a matter of a challenge presented to the human being. People always want to have rules—you should do this in one way and that in another. Those who want to work with special-needs children will never have finished. Every child will present a new problem, a new riddle. But they will only know what to do if they let themselves be guided by the essential spirit of the child. It is not easy to do, but it is the only true way.

This is why when it comes to this science of the spirit it is above all important that as teachers we most eminently educate ourselves.

We will practise the best kind of self-education when we study the symptoms of the disease with interest. If we have the feeling that such a symptom is really something to marvel at. We should not proclaim to the world, however, that the insane are human beings who are truly divine. This is something we must not do in our day and age. We have to be clear in our minds, however, that when there is an anomalous symptom it is something which, from the spiritual point of view, is closer to the spirit than anything human beings do in their healthy organism. The problem is that this being closer to the spirit cannot function appropriately in the healthy organism. Once you understand this, you will discover such subtle, intimate aspects.

You see, the point is that diagnosis and pathology will lead to genuine treatment in every field if we are able, in making the diagnosis, to enter into the real nature of things.

LECTURE 5

DORNACH, 30 JUNE 1924

YOU'VE been able to see how certain anomalies in the soul, in the inner life, that present as symptoms do so in an indefinite way in children and will later on develop in a particular way. I was able to draw your attention to the way in which something which later emerges as a hysterical phenomenon shows itself in a wholly unusual, as yet indefinite way in childhood. To be able to form a proper opinion about the anomalies specific to childhood we must look at the whole relationship between life before birth, which brings the karma impulse into physical life, as it were, and the gradual development of the child in the first two periods of life and perhaps even beyond them, that is, in the first three periods of the child's life.

Today we will first of all prepare ourselves and go more into theory; after this we will be able to consider everything else that is needed by means of practical examples. Dr Wegman will make a boy available to us who has been treated at the Institute of Clinical Medicine¹² for some time, and he will make it possible for us to demonstrate some highly characteristic aspects.

Now to show you what you need to know beforehand I want to draw a diagram of the human organism, the whole human organization for you [Plate 7]. To be really clear I want to draw the I organization always in red. I'd then draw the astral organization in violet, like this, and the ether organization in yellow, and I'll draw the physical organization in white, like this. Let us therefore be absolutely exact about our subject for today, doing our best to consider the matter very accurately. It is not true with regard to the human organization to say, 'There is the I organization, there is the astral organization, there is the ether organization,' and so on, for the matter is like this. Imagine an entity organized in such a way that the I organization comes first on the outside, then further in

comes the astral organization, then the ether organization, and then the physical organization. So that we would have an entity that presents its I organization to the outside, with the astral organization moving more to the inside, further in the ether organization, and the physical organization pushing its way furthest in [Plate 7, middle].

Let us put another arrangement beside this where the I organization would be at the very centre, the astral organization radiating out, as it were, still further out the ether organization, and then the physical organization [Plate 7, top left]. You see, we now have two polar opposite entities, as it were. Looking at these two polar opposite entities you can say to yourself: 'The second entity will show a powerful physical organization on the outside, with the etheric organization still playing into it; then the astral and I organizations disappear more towards the inside.' This being the case, the configuration can change a little. The configuration of my second drawing may be like this. We have the physical organization fully developed in its upper part and open down below, atrophied. We have the etheric organization in its turn developed a bit further than the physical organization down below but still atrophied. We can have the astral organization reaching further down here, and the I organization going down like a kind of thread. For the spherical arrangement we have here [above left] in the diagram can definitely look like this [Plate 7, below left].

Let me make the whole thing more easy to understand by drawing the I organization like this here, then the astral organization, the ether organization and the physical organization. And we will now add on the other entity. We will add this other entity by first of all making the I organization, which in this case is outside, a bit more configured. That is how it always is with development in the natural world and the world altogether, that something which is spherical, circular, becomes configured in one way or another. Going more to the inside I have the astral organization following the I organization, still further in the ether organization and finally, right inside, the physical organization [Plate 7, right]. You now have the first entity transformed into the human head. You have the second entity transformed into the human metabolism and limbs. And it is indeed true that in the human head organization we have something where the I hides right inside, and relatively speaking also the astral body, with the physical body and the ether body showing themselves configured towards the outside, presenting the form of the countenance.

In the system of metabolism and limbs on the other hand you have a situation

where really the I is vibrating outside in the organism's sensations of warmth and pressure, and the astral body vibrates inwards, starting from the I, then further inside things get etheric, and in the long bones things are then physical in the inward direction.

Centrifugally therefore, from I out to physical body we have the arrangement in the head organization; centripetally, from outside in, from I to physical, we have the organization of metabolism and limbs. And flowing one into the other all the time, so that one simply does not know if it is coming from outside in or inside out, we have the arrangement in the rhythmic system which lies in between. The rhythmic system is half head, half system of metabolism and limbs. It is more metabolism and limbs when we inhale, and more head system when we exhale. So you see that between systole and diastole things go in such a way that we may say 'head system—limb system—exhalation—inhalation'. You see therefore that we really have two completely opposite entities in us, with the rhythmic organism mediating between them. What is the consequence? Something that is extraordinarily important.

Imagine we take something in through the head. Say the words of another individual are conveyed to us; initially this goes into the I, into the astral body. But things interact in the organism and the moment where something is touched on here, with an impression made in the one I organization, this will also vibrate into the other I organization; and the moment something strikes the one astral organization, it also vibrates through into the other astral organization. If this were not the case, my friends, we would have no memory, for all impressions we gain of the outside world have their mirror images in the organization of metabolism and limbs; and when I gain an impression from outside, it vanishes from the head organization, which is arranged centripetally, from the physical inwards towards the I. The I must maintain itself; it cannot go on for hours on a single impression or it would grow identical with that impression. But down below the impressions remain and they have to come up again there when people remember.

If you consider this you will see there is the following possibility. The whole lower system, being the polar opposite of the upper system, may not be sufficiently strong in a person. This results in impressions. These impressions do not imprint themselves deeply enough in the lower system. The I gains an impression. If all is normal, this imprints itself in the lower system, and it is only brought up when remembered. If the system down below, the I organization

which goes round all the periphery is too weak, the impressions do not imprint themselves sufficiently, and the part which does not enter into the I organization shines back up, radiates into the head.

We have a child who is organized in that way. On one occasion we showed him a watch for the first time. This interested him. But his organization of limbs is too weak. The impression does not enter in completely but shines back. I now spend time with the child who keeps saying: 'The watch is beautiful.' I have hardly gone a few words further and he says again: 'The watch is beautiful.' He comes back to it. In bringing up the child we must pay attention to such traits which are sometimes barely perceptible but are extraordinarily important. For if we do not manage to strengthen the weak organization of limbs and metabolism this will get worse and worse, this striking back, and in later life the paranoid disease connected with compulsive ideas will develop. It then turns into fixed, consolidated compulsive ideas. The child knows that these are quite out of place in his inner life, but he cannot turn them away. Why is he unable to turn them away? Because the conscious inner life is up there, but the unconscious life down below is uncontrolled, it rejects certain ideas, and compulsive ideas develop.

You see we are dealing here with a poorly developed system of metabolism and limbs. What does that mean? A poorly developed system of metabolism and limbs is one that prevents protein from containing the right amount of sulphur in the human organism—a metabolic system, therefore, which develops low-sulphur protein. For that may be there. The stoichiometry is not the usual one. Then it happens that compulsive ideas begin to show themselves in the child's organism, as I have described it.

However, the reverse may also be the case. The disposition of the system of metabolism and limbs may be such that it attracts too much sulphur—then the protein contains too much sulphur. We have carbon, oxygen, nitrogen, hydrogen in the protein, and relatively too much sulphur. The revelation of this metabolic organization is essentially influenced by the composition of the substances it contains, and we get the urge not to reject everything but rather the opposite. The abundance of sulphur causes impressions to be absorbed too strongly, they make themselves too much at home. That is something different again from being held up on the surface of the organs, something which I spoke of on the earlier occasion. This piling up on the surface causes spasms, seizures. But here we are dealing not with things piling up but with impressions being sucked in. And the

consequence is that the impressions vanish. We cause the child to have impressions, but we cannot do anything—certain impressions, depending on their nature, vanish into the sulphur-rich protein. And it is only if we manage to get these impressions out of the sulphur-containing protein again that we establish a certain balance in the spirit, soul and body organism. For this disappearance of impressions into sulphurousness does indeed cause a most unsatisfactory state of mind, for it causes inner excitement. It excites in a subtle, gentle way, making the whole organism tremble most subtly inside.

You see, I have said on a number of occasions that psychoanalysis is dilettantism in the extreme, for the psychoanalyst does not know the soul, or the spirit, or the body, or the ether body; he has no idea as to what is going on but merely gives a description. And being unable to do more than describe he merely says: 'Things have vanished down below; we must fetch them up again.' Strangely enough, materialism does not help us to explore the properties of material things. Otherwise people would know that the existing situation has its basis in the protein in the will organism having too much sulphur in it. The peculiar nature of physical matter is discovered only with the help of spiritual science.

And so it would indeed be a good thing if someone who has to bring up children with anomalies developed an eye to see if a child was rich or poor in sulphur.

We'll be able to speak of many very different forms of abnormality in the psyche, but we should gain the possibility really to feel compelled to follow a particular trail when specific symptoms appear. When I am asked to bring up a child where I see that impressions do initially create problems, this may of course be due to conditions like those I have been describing these last days. But it may also be due to the situation described today. How then may I proceed?

First of all I look at the child. You have got to know him or her; you need to get to know the child. I first look at the child and take one of the most superficial symptoms—the colour of the hair. If the child's hair is black, I need not ask much if he or she is rich in sulphur; for when a child's hair is black then he or she will at best be low in sulphur. And if there are anomalous symptoms I will have to look for them in a sphere other than high sulphur levels, at most in the low sulphur levels of black-haired children. If there are symptoms of anomaly as well I will have to look for these in some other sphere and not in high sulphur levels. Yet in a fair or red-haired child my search would go in the direction of high sulphur levels in proteins. Fair hair means there is too much sulphur, black

hair that the human organism has distinct iron levels. We are thus able to study 'anomalous' states of mind and soul even at the level of physical substantiality.

Right, let us consider such a fiery volcano, a child with high sulphur levels who sucks the impressions into the region of the will, as it were, so that they become set there and cannot get out again. You will soon notice this in a child. The child will be subject to states of depression, of melancholy. The impressions that lie hidden within are a torment. We have to get them to the surface, not by psychoanalysis in the present sense but psychoanalytically in the right sense. We can do this by familiarizing ourselves with the things that are more or less vanishing in the child. We need to look at the child who presents on the one hand with inner excitement and on the other with a certain outward apathy in such a way that we are fully aware what this child remembers easily and what he or she lets vanish inside. Things which the child does not recall should as far as possible be presented to him or her in rhythmic repetition. A great deal can be done in this respect, my friends, and sometimes in a much simpler way than you may think, for healing and teaching—the two are of course related—do not depend so much on producing all kinds of mixtures of a mental or physical kind but on knowing what will really help.

This is also why we don't find things easy with our medicines. A physician is quite right, of course, in demanding that we tell him what they are, for that is something he would wish to know. But our medicines are as a rule used because we know what will help, being simple substances, and anyone can copy them as soon as we've said what they are. If you are at the same time hoping to work economically, you are caught in a dilemma. It is a matter, therefore, of truly knowing what needs to be used, truly to discover this.

In the Waldorf school I have quite often seen that there are children who show apathy, in a sense, but then again also a state of excitement. In Mr Killian's class, for instance, we had a really queer customer in this respect. He was excited and apathetic at the same time. It has got better by now. When he was in class 1—he is now in class 5—his apathy was so evident that one could not easily present things to him. He would not take them in, finding it hard to learn and being slow about it. But almost as soon as Mr Killian had walked away from the boy's seat at the back and was bending down to another child, Feuerstein would suddenly come up behind and whack his bottom. So he was at the same time mercurial inwardly, in his will, and intellectually apathetic.

Now you see, there are many of these children who show these traits to a greater or lesser degree. The point is that with such children the power of absorbing external impressions is as a rule limited to quite specific kinds of impressions that have a specific, typical character. If you then have a good idea—and this will come to you if your attitude is right—you will for instance find a particular sentence which is right for the child. This can be remarkably effective. It is just a matter of directing all the child's endeavours in a particular way. This is something the teacher will have to achieve. He will easily do so if he does not want to be too clever, if he wants to live in such a way that he has a clear picture of the world, does not think too much about it but takes it as he sees it.

Just imagine—and this is something which must be part of your state of mind if you wish to teach children with anomalies—how boring it is to have to operate over and over again with the few concepts a person has. It is terribly boring and dull, the mental life of many people, because they have to operate with just a few concepts. Humanity is getting too far into decadence with those few concepts. It is really hard for today's poets to find rhymes, for it has all been rhymed before. It is the same with the other arts—echoes everywhere because everything has really been gone through. Think of how Richard Strauss,¹³ famous and infamous, put all kinds of things in the orchestra so that it would not be the same old things again. On the other hand it is really interesting, I would say, just to study the shapes of all kinds of noses. Everyone has a different nose, and one can develop an eye for all kinds of shapes that noses have. There you have vast variety. It is then also possible to let concepts come inwardly alive, always moving on from one thing to another. Well, I have just taken the shapes of noses; if you develop a sense for the things you see you will gradually develop an inner mood where ideas do come to you as occasion arises.

And you will find, my friends, that when you come to experience the world in such a way, seeing it rather than thinking it, you will find that if you have a child who is inwardly sulphurous and active and outwardly apathetic, in seeing the configuration of the child something will come to mind that will give you the right idea. You will have the feeling that every morning you have to say, 'The sun is shining on the mountain,' to the child—or something like that, it may be something quite ordinary. What matters is that something like this is coming to the child rhythmically from outside. If it comes rhythmically from outside, everything sulphurous in the child is relieved and will be more free. With children like these, who need to be protected in their tender years so that they will not later become the favourite objects of psychoanalysts, we achieve a great

deal with these children if we rely on their rhythmic nature, and we teach them something again and again, coming from outside.

But you see, it is effective if we just make something like this a general rule. At our Waldorf school lessons start with a verse, and that in itself is a rhythmic sequence day by day and spreads through the life of ideas in a particular way. It will simply open up and relieve much indeed of the excessive absorption in the organism.

To treat children with anomalies in the right way it is important to put them in particular groups every morning. If their number is small, one may initially take them all together. And something quite marvellous can result if you let the children say a verse that is like a prayer, even if there are some among them who are unable to say anything. You get a wonderful harmonizing effect in something that gets to be like a chorus. It will above all be a matter of using rhythmic repetition to create certain impressions in children for whom impressions tend to vanish, changing about every three or four weeks so that you are again and again bringing impressions to them from outside and thus free things inwardly, so that their protein, too, will gradually get out of the habit of holding greater amounts of sulphur. What is behind this? Behind it is that the inner life does not give the impressions back; this means that something is coming up from below which is too weak, which is something negative. If we bring in something powerful from above we stimulate the weak principle here to be more active [Plate 8].

Let us assume that the opposite is the case and we are dealing with children who already have the first beginnings of compulsive ideas. The radiating back of impressions is too powerful; there is not enough sulphur in the plasma. There we must indeed do the opposite. It is then particularly effective if we find that the same sentence, the same impression is coming to the child again and again, that we again create an impression from outside of which we think instinctively that it may be just right for this child; but now bring it to the child in a very low murmur, in a whisper. The treatment may thus be, 'Just look, that is red.' The child: 'The watch is beautiful.' The teacher: 'You must pay attention to the red.' The child: 'The watch is beautiful.' Try now to repeat a particular phrase, your voice getting lower and lower, perhaps using words that will simply paralyse the other: 'Forget the watch!' 'Forget the watch!' 'Forget the watch!' Murmur this to the child and you'll see, bit by bit, with this murmuring, with this rhythmically murmuring denial of the compulsive idea, that the compulsive idea will give way, getting quieter and quieter. The strange thing is that it grows fainter when

said aloud, gradually fading, and in the end the child will get over it. So this is again something we can deal with, and extraordinarily much can be done with our simple treatment of the mind.

Yes, one just has to know these things. For imagine that in an ordinary school you have a class where some children have the disposition to develop compulsive ideas, but it is still slight. They are not put in a class for the less gifted but stay in their class. But the teacher is a thunderer, making such a roar that the walls fall down. In that case the children suffering from compulsive ideas will really go off their heads. That would not have happened if the teacher had known that he must keep his voice down when circumstances demand, and that he should have murmured quietly to the children. It is most important that we behave in an appropriate way towards the children.

In this kind of situation, mental treatment may easily be combined with the regular kind of treatment. If we have a child in whom impressions vanish it will be good to say to ourselves: ‘Well, we want above all to combat the powerful tendency to develop sulphur in their protein.’ We can do this by providing the right diet. Giving much fruit, for instance, or much of the kind of foods that derive from fruit, we actually encourage their sulphurous nature. If we give them a diet connected with root principles, connected with everything that is not rich in sugar but rich in salts—of course not putting too much salt into their soup, for we must give something where the salt has been integrated—we will be able to heal those children. You see, you discover such things by developing an eye for what is going on. [Rudolf Steiner told the audience of something he had once observed. The people living in a particular region instinctively prefer a particular diet, and this counteracts a disease which is prevalent in the region.] The appropriate diet would therefore be much better, particularly giving foods rich in salts to children in their childhood rather than handing them over to psychoanalysts later in life.

Take the opposite situation. Children who do not take in the impressions, letting them flow back, children with low sulphur levels, are physically best treated by giving them as much fruit in their diet as possible, getting them to like fruit. And if the problem is already going much in a pathological direction we try to get them to eat things that are aromatic, fruits that have aroma. For aroma has a powerful sulphurous element to it. And if it turns too pathological, you have to use sulphur directly for treatment. But you can see that it is exactly by looking at things spiritually that we also arrive at the treatment that is needed in a given

case. It is important that one is never satisfied with the mere description of a phenomenon—this will only give you the symptomatology—but tries, as I have shown, to enter into the inner fabric of the organism.

Now you see, these are irregularities that arise when the lower element in a human being does not properly fit in with the upper, as it were, when the impressions gained in the upper, the head organization, do not meet with the right resonance in the organization of metabolism and limbs. Now it may also be the case that all in all the I organization, the astral and the etheric-cum-physical organization do not fit together, let us say that the physical organization is too dense. What we then have before us is that the child is absolutely unable to let his or her astral body enter wholly into this dense physical organization. So the child gains an impression in the astral body, the astral body is able to stimulate the corresponding astrality of the metabolic system, but this stimulus does not continue on into the ether body and above all the physical body. We can observe this, see if it is the case, by saying, ‘March a bit, take five or six steps!’ The child does not quite understand what he or she is meant to do, that is, they understand quite well what one is saying but don’t manage to get it into the legs; it is as if the legs were not prepared to take it in. We do most easily realize that the physical body has hardened too much and also does not want to take in thoughts, so that the child seems to have learning difficulties, and we see it most clearly in children if we command them to do something that is supposed to be done with the legs, and the children hesitate to set their legs at all in motion. Mentally such conditions, where the body gives the impression of being too heavy, will be accompanied by depressive, melancholic moods.

If on the other hand the legs don’t want to wait for anyone to ask but always want to move, we have a disposition towards mania in the child. This may be quite minimal to begin with, but all these things first show themselves in the legs. So it should certainly be also part of observation to see what children are otherwise doing with their legs and their fingers. Look, children who best like to rest their hands and legs—we can also observe it in the hands—on something, letting them drop down, have the disposition for learning difficulties. Children who are always keeping their fingers moving, touching everything, their feet going everywhere, have a disposition to grow seriously manic, and ultimately raving mad. The things we note most clearly in the limbs can be noticed in all activity; it is merely that it is less strongly evident though particularly characteristic when it comes to mental activities. Just consider how much the following is the case with some children. They learn some skill or other, let us

say they acquire the ability to draw a face in profile. They find it impossible to stop, whenever they see someone they want to draw their profile. It gets quite mechanical. That is a very bad sign in a child. And they won't be diverted from this. When they are involved in drawing a profile I can say to them what I want, even offer them some goodies, but they stick to it, the profile must be drawn. This is connected with the maniacal character of the intellectualistic principle going beyond all bounds. On the other hand the urge to do nothing, not to start work even if all the necessary conditions are there, has to do with learning difficulties, which may be about to develop.

All this shows how we can in either direction counteract learning disabilities and mania by learning to control our limbs in the regular way. And there you have the immediate transition to eurythmy therapy, exactly for children with learning difficulties. When you have such a child before you it will be necessary to guide his system of metabolism and limbs into mobility. This will stimulate the child's mind. Get them to do R L S I, and you'll see how that has an effect on their mania. If the child is maniacal and you know how it relates to the system of limbs and metabolism, get her or him to do M N B P A U and again you'll see how this influences the maniacal character. The point is that we must everywhere take note of the close connection between the physical-cum-etheric and the soul and spirit which still exists in children. We will then also arrive at the right methods of treatment.

LECTURE 6

DORNACH, 1 JULY 1924

DEAR friends, I'd like to set a pattern this day which can then evolve in various directions. To begin with, so that we'll have a basis for our discussions, I would like to consider Sandroe's history.¹⁴

The boy has been here from 11 September 1923; he was 9 when he came. His mother had been well in her pregnancy and travelled through Spain in the fifth month. The birth was extremely difficult (he had to be turned and forceps were needed). The boy was doing well in his first year, and there was no idea of possible abnormality. He did lie in the sun for a long spell when he was 6 months old, and afterwards went into a kind of faint, having lain in the sun for so long, and then had a temperature. He was on mother's milk for three months only. From his ninth month to his third year he was a very poor eater. He did not want to eat anything then. In his second summer the parents noticed that his eyes changed and were less clear. And he was not yet talking nor walking in his second year, and would usually start to scream at four o'clock at night for no apparent reason. He developed the habit—a habit we must always take note of—of sucking his thumb. Cardboard guards were attached to his elbows and aluminium bells to his hands at night. He wore these for three years. Development then continued to be retarded. He was still not able to speak coherently at 5 years of age. Then came the changing of the teeth. It started in his seventh year, the middle teeth have been replaced but not yet all the upper ones. 'Has he had any more new teeth?' 'He has one more now.' 'One of the front teeth is also still missing?' 'It is there now.' The other was strongly developed before. His mother says that his father had also been a late developer, his teeth changing very late, too. Sandroe was not very strong when he came to us; his weight was 24 kilograms. His bones are delicate. Hands and feet are very large in relation to the body. His hands are very awkward, clumsy. His general

condition showed nothing unusual. We then saw him grow progressively more restless and difficult. His table manners are not the best. Bodily functions normal. He has grown much calmer, more human, since January 1924. Things in the world around him started to interest him and amaze him. Attention to the outside world, something one must try and help him to develop, was there, not only intellectually but involving heart and mind. He was amazed at things in the world around him. The point is that intellectual interest will not be therapeutic; one has to engage the will and feelings when turning attention to the outside world. Sandroe was developing trust in people and was now recognizing someone he'd met before, where originally he would have been fairly disinterested, walking straight past people. It is difficult to get him to do things. He does not really want to do the things he does do, but he had learned the useful occupation of knitting at least a bit by January. It is a matter of introducing children to such an occupation which will on the one hand be mechanical, making them move, and yet also needs attention, for one can drop stitches when knitting. His favourite plaything is a cart or sledge. He may go on for hours, talking about nothing but his cart; this is something similar to what I discussed yesterday. He is quickly learning to speak German and to understand it. So that is the current condition.

Now if you look at the boy—'Come over to me, Sandroe!'—you will note various things. Above all I'd draw your attention to the way the lower half of the face is strongly developed. Look at the cut of the nose and the part around the mouth. His mouth is slightly open, which affects dental development, something that should not be ignored, for these things very much have a connection with the whole constitution in mind and soul. Here we must not put things the wrong way round—that the mouth is open because of his dental development. No, there is a common cause, and that is that the lower human being cannot be fully controlled by the upper one. Looking at this you will notice many things. Let us imagine that the seat of power for the upper human being, the system of senses and nerves, is here. It has an effect on the rest of the human being. For in the first period of life this part is most developed and brings most powers with it from the embryonic period, and also has the most developed powers during the embryonic period. Everything else is in turn dependent on this. The lower part develops directly from the constitution of the mother's body, but everything else is indirectly dependent on what is developing here. The system of the jaws developing here as a system of limbs—the system of jaws also belongs to this, it is limb system—is completely part of the head system. Here the head system is not strong enough to involve the limb system completely and external forces are

having too much of an influence on the system of limbs here. When you have a well-formed individual, with the lower part of the head fitting in harmoniously, you have to visualize that the nervous system is governing the system of metabolism and limbs to the greatest possible degree. Then external forces do not have too great an influence. If the head is not able to govern the rest of the system, outside forces will greatly influence the rest of the system. You can see this because the arms are not of the size, nor are the legs, which they would have if they were included, but they have grown too large because of too many external influences. He takes it with a sense of humour. I think Dr Bockholt asked him why he kept his mouth open. He said it was to allow the flies to get in. He is firmly convinced of this. All this is the upper part of the organism to begin with.

You can see that the head is somewhat narrow here (at the front) on both sides and compressed especially towards the back. So you once again have a narrow head. It tells us that the will does not enter much into the intellectual system. This part [back of the head] shows a powerful presence of the will; this part of the head [front part] is open to external influences only by the route of sensory perception, whereas the back of the head is open to all kinds of external influences, so that the principle which is so marked in the arms and legs already has its beginnings here. The brain grows enlarged, it spreads itself in the back of the head.

In some respect it is most interesting to look at a child like this. Sandroe is certainly more interesting than some normal children, though some normal children are more prepossessing. Here [in front] we have predominantly the part of the brain, of the whole organization of the human head which receives its substances, its physical matter, from the rest of the organism below. Here something is deposited which as substance, not in its powers, wholly derives from nourishment coming from outside. Here [at the back] we come to the part which in terms of its substance does not derive from nourishment taken but has to be taken up through respiration, through the senses and so on, being cosmic in origin. Because the head is compressed here [in front], which goes back to a mechanical injury during birth or at the embryonic stage—it is probable that this is a purely mechanical injury, so that you can only consider karma, for it was not caused by heredity—because the head is compressed here the boy tends not to let enough substance of the nutrient kind come up into the head. He is altogether not inclined to process the food directly in himself, because there is not enough here [in front] to demand it and you therefore see quite easily from the outward

form of the head that he has to be without appetite at a particular time. This is where too little began to collect of the substance taken in with the food.

The limited control exerted over the whole system of limbs also influences the whole respiratory system. Control is limited, the system tends to puff itself up. This is connected with the whole development of the lower jaw. The boy takes in a lot of air—too much of it. Because he is getting too much air into himself, too much substance collects here and in the limbs. With a child like this, the situation is therefore that inhalation does not relate well with exhalation. Relative to the exhalation, his inhalation is too powerful. This means he is unable to develop adequate amounts of carbon dioxide in himself. His carbon dioxide levels are too low.

At the same time you see that the system of limbs is too strongly developed in someone with low carbon dioxide levels. Everything based on the motor system is connected with this. The motor system must in the course of life gradually come to serve the principle which exists in the intellectual system. [To the child.] Now stand still for a bit, come over here to me, do this. [He shows the boy how he is to reach for something. The boy does not do it.] It does not matter, we don't have to force him to do it. You see that he finds it difficult to do it. You realize from all this that he does not have the necessary strength to govern his system of metabolism and limbs in the right way. If he were able to govern it he would raise his arm in the right way.

It was in connection with this that the changing of the teeth came late, for it is right only when the system of senses and nerves and the system of metabolism and limbs act together; that leads to the processes which are behind the changing of the teeth. All these phenomena are very much in accord with one another.

What was the result? The result was that initially, when he was born and the system of metabolism and limbs had not yet fully developed, which is the way it is with children, he was able to control it well. People did not notice the anomalous features. It was only in the course of time, when the system had developed, that the anomaly showed itself. The situation thus was that one might expect him to come relatively late to everything that depends on the upper system having control of the lower one—learning to talk and to walk. The right thing for those early years would of course have been to take very much into account that in the case of this boy, for instance, one would have started simply to move his limbs eurythmically oneself very early on, when he was not yet able

to walk; one would have started eurythmy therapy. If people had started it then, the movements made with his limbs would have been mirrored in the neurosensory organism, and at a time when everything was still flexible even the form of his head would have broadened. Applying movement forms to a child early on it is possible still to achieve a great deal in the shaping of the head, and one must be terribly glad to be able to still achieve so much in shaping the head. Here [he was showing this on the child] it is difficult where the head, the bones of the skull, have been narrowed through force applied from outside, it is difficult here for the head to get larger.

When I was working as a tutor I had a boy with abnormalities to teach who was 11½ at the time.¹⁵ His parents and the family physician—I have written about him in the sixth chapter of my autobiography—did not know what to do. The boy would have to learn a trade. That was a terrible thing. Except for the mother, who was calm, everyone was most upset, for in a respected middle-class family it was a disgrace to let a boy go into trade. It was not my business to discuss all this. Apart from anything else the boy was hydrocephalic, and I had made it a condition that he would be put into my hands completely. The situation was that the boy had reached the point where he had sat the exam for one of the lower classes in primary school. All he had done there was that with a large India rubber he had made a huge hole in the exercise book. He also had the strange habit of not wanting to eat at the dining table but would take great pleasure in eating the potato peel put in the waste bin. Eighteen months later he was able to go to the first class at grammar school. It was a matter of taking the movement of his limbs firmly in hand, and this made the hydrocephalus go away. The head had grown smaller, a sign that it is possible to achieve success.

Here the head has narrowed because due to force applied from outside a bone in the skull was pushed in, and it will be difficult for it to grow larger; but one could still have achieved something.

Now we face the question as to which of the boy's characteristics is most important in his upbringing. The most significant characteristic is that he has to take his soul and spirit into a body where the powers are not in harmony. Karmic complications are behind this. Believe it or not, the boy is a genius. What do I mean by saying that (he does not understand)? I mean that his karmic antecedents are such that he could be a genius. But there is an anomaly in so far as under present-day circumstances, under which he had to be born, after all, he has not been able to develop the aspects that came from his antecedents. We

have the choice of parents. In a way it had been a difficult one. And so he is looking at the world through difficult physical conditions which he had initially stiffened and hardened because the powers of the upper and lower human being did not interact harmoniously. The astral body and I organization cannot enter properly when he wakes up. They come up against something like solid rock in the organism. All the attention that we pay to the world depends on our soul and spirit being able to intervene in the bodily, physical aspect in the right way. For people who are unable to do this, it will initially, when it is merely superficial, be merely an awkwardness, a clumsiness. I must say that a residue of that inability to intervene may be seen in most people today. I find—please forgive these hard words—that most people today are extremely clumsy. People do not grow dexterous. When I consider the eight hundred children we have in the Waldorf school, it cannot be said that a high percentage of them show outstanding dexterity. You will always find that this state of astral body and I organization having been poured into the physical organization does not exist for most people because we are living at a time when the intellect is at its zenith. Our state of mind intervenes only in the skeletal system and no longer in the muscular system. Someone wanting to use his bones will not be dexterous because of it. The intellectual element is only suitable for intervention in the skeletal system and its mobility, but needs the help of the muscular system for this. The ability of astral body and I organization to find a corner in the muscular system is, however, minimal. This is so because our present age does not have the deeply religious, honestly religious character. The confessions are not really made to engender religiosity. The development of muscle on bone depends on having great examples in the world. People need only be able to look to great examples in thought, and interaction of the muscular and skeletal systems will result. This boy did, however, take no interest whatsoever in the world from the very beginning.

You will realize, however, that in the case of this boy it is absolutely true that thoughts are not altered. For the thoughts which someone produces cannot be wrong as such. It is just a question of whether the person produces them on the right occasion, whether he produces too much or too little thought. They are reflections of the external ether constitution. Asked why he keeps his mouth open he says: 'To let the flies get in.' That is tremendously clever, but it is a thought wrongly applied. If he were to use it later, thinking of a machine that is to be invented, this thought might turn out to be a brilliant inventor's idea. Thoughts are always right, for they are within the thought constitution of the cosmic ether.

The important point is that the potential is there to connect spirit and soul with the outside world in the right way through the body in which they dwell. We have to work in two ways with such a child. The situation is that with such a boy we must present as few impressions as possible to him and see that associations are made. We present everything we offer in lessons in so few elements that it is manageable. Things become manageable if we make them so, as far as possible seeing to it—this applies not only in his case, it will prove to be true also for the other children—that the things which the children are supposed to do are accompanied by things that catch their attention. For children who cannot get out of their body, who cannot let the soul principle enter, who do not have control of the bodily element it is a matter of giving them opportunity to develop as much interest as possible. Let us assume we start to paint [Plate 9]. Above all we must take care not to get anxious if the children—this happens also in the Waldorf school, forgive the hard words—make a right mess. If we take care that everything is always neat and tidy, if we are concerned that everything will always be clean and tidy when the children leave the classroom, that is the wrong principle. That will be less important. What matters will be that the teacher pays close attention to it that the children have to follow everything they do, every movement of the hand, with attention. Part of this is that we are truly involved in our teaching, and it will be more necessary than with other children that we are all there as we teach them, above all trying to avoid thoughtlessness, and that we are wholly committed.

‘Look, pick up the brush now; now draw it across the paper.’ If we follow the whole activity in this way with words that make the child attentive, we will have done a great deal. You will see that much can be done there until the twelfth, thirteenth, fourteenth year to let the body grow flexible. Doing these things it must be possible for us to say: ‘Look, there is the tree, now paint the tree that is out there [Plate 9].’ You are all there. ‘Look, the little horse comes along there.’ And you draw attention to the colours. ‘Now Mussolini, the little dog, is coming to meet the horse. The little dog barks at the little horse and the little horse does this with his legs.’ You aim to put as much into it as possible. This liveliness, which has spirit in it, is really and truly transmitted to the children. To influence the children in this way you have to develop enthusiasm and temperament. You cannot teach the children if you are dull when working with them, if you are not inclined to enter into lively movement as much as possible yourself. It is not a matter of being able to use specially defined skills but of doing what really matters in every case.

We also must not fail to involve the children in as much conversation as possible. Sandroe used not to join in the conversation. Now he does. You can see how far he joins in. 'Do you remember how you once told me that a little horse had come? Tell me, how big is the little horse. Have you also been leading the little horse?' 'Yes, the little horse is always trotting around the Sonnenhof. It lies on the grass.' 'Is it in the stable when it is raining? Is there a big horse as well?' 'Yes, it is called Markis.' When you spend time with him he'll now enter into the conversation; before he would shout at you. It is extraordinarily interesting that he was only speaking English when he came to us. He has learned German relatively quickly. You see a beautiful example here of how the language has poured into his ether body and physical body. But the language is more firmly organized in his case than with other children. So one will be able to study marvellously well how the speech organization is seated in there. He does not say 'Ich bin gewesen' but 'Ich habe gebeen'.* He finds his way into German using the configuration of English. He says lots of similar things. 'Geh aweg.'† And you can see from the way in which the English language has become firmly established in him that his body has stiffened. If we now see to it that he talks a lot, that we have lots of conversations with him, you see, then something more powerful has to be overcome than in other children. For anything he has learned stays awfully fixed. But by bringing life into him, always new life, the stiffened elements in him will grow flexible. If we manage to get him to say 'I have been' in proper German he will have overcome a great deal. He will then have evoked mobility, flexibility in himself. We should not do this by dinning it into him but by tirelessly continuing with conversation. Above all such a child must grow aware that we are interested in him, that we enter into the things he does. You ask such a child about the things he needs to know by basing questions on what he has been undertaking. We show real interest in his experiences. That is important.

You now merely have to bring to mind how eurythmy therapy can have an effect on such a boy. Let us say he does R and L. R is rotation, something is turning, there's lively mobility in it. Most of you who are taking part in the eurythmy course will also know what the L signifies. Think of the powers of configuration which the tongue develops with the L. L is therefore the letter which shows a way of nestling close, entering into something. He will need the process of making the organism supple if he is to be able to enter into something. If you consider that for a boy like this the process of inhalation predominates in respiration, as I explained, you will have to say to yourself: 'We have to see to it that the exhalation process is as far as possible stimulated sympathetically, which

happens with M. That is the exhalation sound. When it is done in eurythmy, the whole system of limbs comes to help one in the sound. N takes one back into the intellectual sphere. So we will do R L M N.' Once again you see: if one has a full overview of a situation then it will also be the case that one knows what to do. You have to know the nature of the sound. You have to be fully conversant with eurythmy, and on the other hand you must have insight into the bodily organization in a real sense. These are two things we can learn; they are totally lacking in present-day education.

With a boy like this you will also have to make sure to an even greater degree that he can learn to write through painting. You start to teach it by painting in the way I have suggested.

You can see from all this that the astral body and the I organization are not penetrating into this physical body and ether body. We have to provide help. We must also provide medical help. What do we have to support? The nervous system in so far as it is the basis for the astral body and the I organization. How do we achieve this? We must first of all influence the nervous system. How do we do that? Essentially there are three ways of influencing people medically—by mouth, by injection, with baths or washes. If you give something by mouth, what does it act on? Essentially on the metabolic system. You reckon that the action is simply on the metabolic system when you give things by mouth. To act on the rhythmic system you have to use injections; to act on the nervous system you have to come from the outside, giving baths or washes. Arsenic has a powerful effect on the liveliness of the astral body, where it seeks to enter fully, and also on the form of the astral body. Looking at people taking courses of arsenic you will see how their astral body is sliding into their physical body. With a child such as this, where we need to create harmony between astral body and ether body and physical body, it will be arsenic baths that are needed—a specific amount of Levico Water with a specific percentage content in his bath, which will influence the nervous system and strengthen the astral body. Further help is also needed because this is a case where the head system is not acting strongly enough on the rest of the body. We can assist the flow that goes from the head to the lower organization, a flow that is particularly strong in the first years of life but continues also between the changing of the teeth and sexual maturity, actually being stronger at the end of that period than it was in the seventh, ninth or eleventh year; we can ensure correspondence between metabolic system and nervous system by taking the secretion from the pituitary gland.¹⁶ We take this—we produce it—characteristically it meets this flow of

powers and acts from the head to harmonize the system of limbs. Treatment will thus consist in Hypophysis cerebri, arsenic baths and eurythmy therapy as stated. When these things act together we will make progress with a boy like this.

But you see, we really must stress, especially with something like this, that one must have a feeling for being fully present with these things. Especially when educating children like these we must be fully present. Possibilities will develop on the basis of the anthroposophical movement for us to be fully present with such things, once we have developed the attitude where one is as much as possible present in all situations. There are obstacles to this. It can be a bit painful at times when you come to anthroposophical settlements or get-togethers.* Sometimes there is such a leaden weight there. You can't get people to be flexible. Leaden weight is there; no one will open their mouth when you start a discussion, their tongues being as heavy as lead as well. People make long faces. They are so little inclined to be cheerful, have a laugh!

What is most needed in educating these children? Not the leaden weight but humour, genuine humour, humour in life. In spite of all kinds of clever tricks we will not be able to educate such children unless we have the necessary everyday humour. There is certainly need in the anthroposophical movement that people have a feeling for liveliness, flexibility. I don't want to say too much. But it is certainly true that one is least understood when—if there is some calamity,¹⁷ what's to be done—I say: 'Have enthusiasm. Enthusiasm is what really matters.' And enthusiasm matters especially when you work with children with anomalies.

This is what I wanted to say to you today.

* Ich bin gewesen = I have been.

† German for 'go away' is Geh weg.

* Rudolf Steiner actually put 'mobs' here.

LECTURE 7

DORNACH, 2 JULY 1924

TO avoid confusion I would like to continue discussing yesterday's case.¹⁸ The boy also shows a particular number of mental elements. He started when he arrived—he brought this with him—to have a little spirit on the index finger of his right hand. He was consistent in calling it 'Bebe Assey'. He would chat with it the way one does chat with creatures. He would talk to it—didn't he?—chatting with it, treating it entirely like a real individual. Another peculiarity was that he would suddenly change, something like the werewolf business. He would suddenly change. He would imagine for some time that he was a lion, and he'd be roaring like a lion. Did he also have other pretends? His favourite was a lion. You see immediately that he was not managing with his astral body, wanting to enter into the physical body with it. Bits were left over. For this Bebe Assey is a left-over bit of his astral body, and it can happen, of course, that if a bit of astral body is hanging out it will be ensouled by an objective elemental entering into it. Object and subject merge completely then, flowing together. For the teacher it is important to know that the organism having hardened, the astral body cannot enter fully. If you were to withdraw your astral body from the physical body, if it were not pulsating completely in the physical body, then it would indeed be the case that it would transform itself into all kinds of things, figures with animal-like forms. For it is the animal form which the astral body shows when it is close by, or half or three quarters connected with the physical or ether body but is nevertheless independent of them in a way. All these phenomena are highly characteristic in this boy, showing us that it is really difficult to arrive at the right harmony between astral body and ether body and physical body.

Let us now consider another child,¹⁹ going through his medical history. His mother says that he was born four weeks late. She was acting on the stage during the first four months of pregnancy, leaping about a great deal at times. Later she

suffered a physical blow.²⁰ The child had a digestive problem at 3 months. She said he was only able to stand when 2 years old. He had been apathetic in the first four years but greedy for his food. The first sound he produced was the R, which is unusual. He would always cry with the R sound. Up to his fourth year he only babbled single words. He was then given speech exercises, saying sentences forward and back. This was done on my advice. Learning to talk he developed motor unrest. He slept little, had difficulties going to sleep, and was very excited and tired in the evenings. He could not go to sleep. Greedy for his food.

Looking at a boy like this one would not be able to say how old he is. He is now $6\frac{3}{4}$ years old, almost 7. You see therefore that he lags behind in the development of the whole physical organization. It is only slightly evident that the head is a little too large. The boy is quite generally retarded. You see from this that at the very stage of life which we call the first period of life, from birth to the changing of the teeth, when the physical organization should have an influence, his physical organization did not really have an influence. You need to remember the things I said about the physical organization in the first stage of life. That is actually an inherited organism. The organism which he had lived in, had had, during this period was inherited. His I organization is only now emerging, and this also does not have the disposition to deviate rapidly and to any degree from the first. For now his ether body is active and this ether body has adapted to an extraordinary degree to the model body of the first seven years. He is lagging behind in developing his second dentition. This has not yet started. We therefore have to note that in this respect, too, he is lagging behind.

First we must now consider the clinical picture. Relatively speaking we have a very weak astral body and a weak I organization and these cannot hold their own against the inherited organism. This inherited organism has also stayed small, however. Now it is doubtful if it is true that the child was born four weeks late. If that is the case, the consequence would be that he has stayed small. He has been an embryo for longer because he had remained too small, because he had not fully developed by the end of the ten moon months. We must now ask ourselves where all this comes from. We have the explanation that his mother was on the stage in the first months of the pregnancy—an activity which definitely was pursued with a certain enthusiasm and dedication. It is an independent company who devote themselves to the business with enthusiasm; there we have extraordinarily great tension in the mother's astral body and this simply configured the astral body in such a way that it is active in the respect where it

cannot do much about growth, active when it comes to intellectual abilities. And intellectualizing therefore started even when the astral body was being configured during the embryonic period. We are therefore dealing with a deficit due to causes that lay in the embryonic period.

It is now a question of how we treat such a child who is quite generally retarded. You can also see that the astral body continues to be quite powerless; the boy was apathetic in his first four years, developing nothing but pure animal instincts in the physical organism. He is a greedy eater and is late in learning to talk. And lo and behold, he first said R. [To the boy.] Say: 'Robert is running.' [The boy says it in a deep, growling voice.] You see, he is wholly geared to the R. Don't forget that a whole life comes to expression in such a phenomenon. Consider the mother, on stage during the embryonic period, moving freely on the stage. Consider the character of the R, how in the eurythmy course it is characterized as something that rotates, and you will find that his mother's work on stage continues to take effect in his speech. Everything else loses significance because this is so predominant. Here we get an extraordinarily deep insight into the situations we must master if we want to be really clear about these things.

Now, in the early years a strong astral body and I should regulate the human being of metabolism and limbs. But this astral body is weak, it does not do the regulation, and so we have two things here which you must note. You see—I don't know if all of you attended the lectures where I spoke of the real significance of the human brain²¹—because of everything which human beings have in their organization, the human organization as a whole separates into anabolism and catabolism, constructive and destructive processes. Catabolism always involves products for elimination. Eliminatory products are the traces remaining of catabolism. Take the head; there we have catabolism, for the soul's intellectual and mental activity is wholly based on catabolism in so far as the soul uses the head as the organ to support this. Due to the weakness of the astral body catabolic function is such that the catabolism, too, is irregular. Its products are not removed in the regular way; they stay where they are, and above all they do not harden to the degree to which they should harden. Though we do not have an actual hydrocephalus in this case, we do have a head that has a brain in it which is too soft. Now consider the mirror image of the brain, which is the contents of the intestine. This, too, cannot be in order and will not be in order. Intestinal function can never have been in order. Irregular brain function and irregular intestinal function will certainly run parallel, especially in a child. If you were to say straight away, 'I'll regulate intestinal function,' this will not

regulate his brain function! It needs skilled medical knowledge to establish harmony between them by means of regulation.

There is also some messiness in his mental attitude to the outside world. Just try and ask something of him which he does understand—he'll give a bit of a grin; he does not take it in cleanly. Well, we'll discuss the rest in conjunction with the case. Now I'll just say that the speech exercises were started when he was 4, and you'll need to know that whenever one does speech exercises, doing them forward and back, this regulates the connection between ether body and astral body. The work done at that earlier time aimed for harmonious collaboration of astral body and ether body.

It is now a matter of getting him to be clearly sentient of his physical organization altogether. For in sentience the physical organization's powers of growth are honed, as it were. But we have to do eurythmy therapy exercises with him that will get him to be aware of his own physical organization. E is particularly suitable for this [Plate 10], for there the individual touches himself in his organization; also U and Ö. The Ö is used to regulate. U and E serve to make the child aware of himself in himself. Anything which leads to taking hold of one's own organism can take us forward in this case. What else did we do? Eurythmy therapy and speech exercises. He also paints in the group, for he'll soon be old enough for school. Progress is slow with him, but he will make progress.

[The next child is presented.] I got to know this boy²² when I was travelling. Well, he is a relatively difficult child. He is 11 years of age. You will hear in a minute what this is about. He is an only child. The birth is said to have been normal, but I was told his mother was not very sensible during the pregnancy and did also drink alcohol. Development is reported to have been unremarkable for the first three years. We will discuss this later. The matter cannot have been entirely the way it is presented, for when he was 3 he suddenly developed a high temperature and had a seizure in the night; it was of short duration. Since then the seizures have been very frequent, as a rule also at night, and later would develop roughly once every three months—wholly the characteristic phenomena of a seizure as we have discussed them—and he has had these seizures from his fourth year onwards. Up till then the organism had not got so far as to push the astral organization away, with certain wall structures of the organs pushing the astral organization away. The boy is fully unconscious when he has a seizure. We did also find that this is the case quite generally. His violent jerking is

especially over the left side of the body, and his eyes are turned to the left; afterwards he is very exhausted and will often vomit.

You see from this that it happened in his third year that the walls of organs would not let the astral organization pass through, which would result in seizures. Unconsciousness develops with these seizures, for the reasons I have given. In his case the astral organization does after all break through the walls to some degree after some time, so that he makes a subconscious, half conscious, effort beforehand. This effort takes as long as the seizure does. Then he has overcome it, and instead there is a certain emptiness in the organism compared to before, and this irregularity shows itself in those violent jerks.

Now you know that the left side of the body is slightly weaker than the right. Because of this the astral body, wanting to be free once the battle is over [Plate 10, centre], will seek to go to the weaker part of the organism, as evident from the way the eye turns to the left. According to the physicians in Jena he is supposed to have had an encephalitis—a year ago, in January? He had a severe seizure at that time, preceded by gastric problems and a temperature. So we have here a severe seizure preceded, initiated by a stomach upset. Two weeks later, when the child was quite well again, he developed paralysis in the left arm and leg, a highly typical phenomenon, with quite a simple explanation. For you see that whenever the child has gone through the stress and wants to push the astral body through, and afterwards, having gone through this, he senses the emptiness behind the place where it pushed through; he would then be jerking, letting the astral body escape to the left.

One thing has to be considered, however. In the human organism, everything that comes in from outside—has not been prepared by the organization itself once it has broken through the organization—is in fact poison. If you have an organization like this [Plate 10] and the astral organization shifts from right to left and this continues on, as it may, being violent, continuing on into the etheric organization, taking the physical organization along with it, you get a slight infiltration of poison into the left side of the body. Such an infiltration of poison is outwardly evident in the symptom of paralysis. The child was then given massage, and the paralysis improved after three months. A slight weakness remains. We can certainly see that slight weakness in him. [Addressing the boy.] Hold this like this!—You see, he is clumsy with his left hand.

The nature of the seizures has changed a great deal since January 1923. They are

very brief now and usually come nine hours after going to sleep. The child gives a sudden shout, awakens, stands up. Severe meteorism is observed, a characteristic phenomenon. At present he has a seizure almost every week, but no longer with unconsciousness. There are no more jerks. The seizures pass, he jumps up. A corpus callosotomy was done in 1924. He is late in going to sleep, often talks in his sleep, especially when he's had a late meal. His appetite is good; he does not like fruit, acids, vegetables, but prefers meat. His digestion is pretty good now; previously he was likely to be constipated, and tired quickly. His imagination is lively. He is trusting towards everyone, with no attachment to specific individuals, not even his parents. He is quick-tempered, and loves animals and plants. A notable characteristic is that he is very chatty. That must be put in the case record. It is a real need he has; he must do it, just like anything else. He has got himself noticed, so that essentially you have seen all there is to him.

You see, this child is only at a stage where the second body has long since developed, the body which is not a model has long since developed—after all he is 11 now—and again the situation is that even the model organism fell into decadence because his mother was not very sensible during the pregnancy and drank a lot. It is highly probable, considering the way the boy presents, that even the first, the model body was extraordinarily irregular. It may certainly be assumed—though it does not say so here—that the birth was two weeks premature because the mother had not looked after her body to make it a genuine place where the embryo was able to develop fully in all respects. That is particularly the case when much alcohol is taken during a pregnancy. Here it says that development had been unremarkable for the first three years. I would assume, however, that people did not have the ability to make more subtle observations. The boy must certainly have felt the need to talk quite early, for the astral and I organizations were really hanging out of his throat or mouth. They must always have had problems entering fully. There must have been a certain nervous excitement in those first three years, evident on the outside, and to a degree rejecting the imitation principle and rather putting the inner organic impulses forward in the course of development.

You then have—especially when the age of 3½ approaches, half of the seven years which are the first period in life—the reactions emerging which you get when the I and the astral body cannot work properly from the head organization in the first seven years. Then these organs, which are gradually evolving—they will be finished by age 7—will be atrophied. So why did they turn out to be

atrophied in this case? Because the child did not go through the whole embryonic period. The organs would have been much more perfect, modelled out, if the child had gone through the whole embryonic period. As it is, we do not have a completely developed model. And hence it is exactly at this important time, at the age of 3½, that even the model will fail if the organs do not manage to take on their form; the disposition then develops where the astral body—wanting to penetrate the whole organization so far that it passes through the walls of the organs—being unable to get through, will instead give rise to all the phenomena we have been discussing. It will not surprise you that in such a case the stomach and intestinal organization also gets upset. For when this astral body does not cause the currents to flow properly from the head to the limbs, then the intestinal organization and the digestion altogether will be weak—the I organization is not properly in them.

Take this weak digestive organization, especially one weak in its powers—the I organization is not properly in it. This weak digestive organization cannot tolerate the very thing that needs to be effective in the digestive organization.

The situation is that when we look at a plant the root has its relevant action in the head organization, the herbage in the rhythmic organization [Plate 10, right]. The fruit or flower acts on the intestinal organization, the digestive organization. There is no relationship between a weakly developed digestive organization and the principle which develops in an upward direction. So you will understand that this astral body which lies unattached in the whole of the belly, not really at home in the digestive organization, an astral body which has a great relationship to meat in every human being, is here creating a preference for meat. Then there is the dislike of sour things, again understandable. For acids have a particularly powerful effect on the astral body. And when it has entered properly into the organism it offloads its acid effects on the physical organism. But when it has not entered properly it will continue to be sore, sensitive to the actions of acids. These things show particularly well how the organism actually functions, for when we have such an irregularity it will, of course, be no surprise if there is a stomach upset. A stomach upset is merely a symptom indicating that this irregularity, which I have been discussing, is there. But it is this irregularity which is the whole disease; the symptoms develop because of it, and a further seizure can of course be triggered at any time by such stomach upsets.

The nature of the seizures changed greatly from January 1923. They are brief, and occur nine hours after going to sleep; the boy gives a shout, shouts out and

wakes up. Marked meteorism has been observed, and currently he has a seizure every week. This may look threatening but there is also something reassuring about it. It indicates a kind of improvement, getting better in a natural way. A crisis has come, which is inwardly discharged; it is slow, that is true, but one could not really expect anything else. Why do these things happen nine hours after going to sleep? Because at that point the astral body is once again beginning its return to the physical body. It still has difficulties with this; it cannot get in and must enter in all the time and be pushed away. Then you can imagine that all these phenomena arise—getting up, shouting. But once he has his astral body in there, in the whole physical organization, this will more easily stay like that for the rest of the day. The meteorism is due to the astral body not having been fully integrated yet in the intestinal organization. It is this relative independence of the astral body which gives rise to everything that is particularly characteristic in the mental life—his constant chattering, also that he is easily excited, also the lively imagination. The question is, what can be done in a case such as this.

Now, you see, in such a case it is above all important to deprive the astral body—which is highly independent in its actions—of any opportunity to develop powers that will be obstacles to it in adapting to the ether body and physical body. The moment the child behaves the way he did today, we can see what will have to be the first measure—we have to take away his toy. Having this toy is poison to his soul. He must above all stimulate his imagination only with things which nature has not yet brought to completion. He must be encouraged to paint as much as possible, but above all create forms, to whittle. He must therefore simply be given a piece of wood and be encouraged to create a human form. This will be the educational approach he needs right now. We must avoid his handling things that are finished products. We must seek to have him do much himself, so that his limbs get moving. We have not yet made these arrangements; they are what is needed in his case.

The peculiar thing with this boy is that one cannot say that it is a particular organ which does not let the astral body pass—the totality of all organs is really in that way, all the same. Hence deformation also happens easily. But this means that when the astral body is in the process of entering it will deviate to the left side, which is weaker. There is therefore always a danger that signs of paralysis develop on that side. They are not yet harmful at this age for as long as they are weak. They may get stronger.

My advice would be to add exactly the things for which there is marked aversion because of his particular constitution, adding anything that contains fruit acids, in the lowest possible doses, to foods he likes, so that he takes it along in the process of digestion. Before giving him meat you simply put something containing fruit acid into the bowl in which he has his meat. He has to get used to having very small quantities of stewed fruit with his meat.

Then it will be a matter of starting lessons, using a really sensible method as in the Waldorf school—irrespective of the rate at which he progresses—or continuing with lessons. Eurythmy exercises for him will consist not in limiting oneself to single letters but doing everything that will set the limbs in motion, encouraging the efforts made by the limbs to configure the astral body fully. The way the boy is, he is himself helping progress.

A child like the one we saw before²³ is, on the other hand, extremely difficult to treat because we have something like a little demon before us. Just consider, to the degree to which the child stays small where his physical body is concerned his astral body grows larger without adapting to the physical organization. He turns into a real actor in his astral body, though he does not know this. If we could train the child in a one-sided way, for instance using not a single individual for acting lessons but a whole faculty, and if we were able to set individual tasks for the faculty members, we could train this child, seeing that he continues to be just a nipper, to teach the actors the R and related sounds. He seems to be at rest but is extraordinarily active. We thus have a kind of demonic spirit before us; there is a real supersensible spirit present in young Robert. It is like this. In the child who was sitting there before you was a small added element—the little titch in dwarflike form. On the other hand the actor is very much present, going head over heels in all kinds of ways, cartwheeling and so on, though the boy ambles along in quite a relaxed way. That is a child who is extraordinarily difficult to reach. Everything you try with his physical body—the exception being eurythmy therapy and speech exercises that aim at the physical body and influence the intellectual aspect—would merely favour the mercurial astral body. You cannot reach this human being via the physical body. Quite the contrary. You might fare like the sorcerer's apprentice when he splits the broom, and then there are two brooms. If you are able to reach him it might easily happen that you do something that will increase the liveliness even more. The point is that we are dealing with an extraordinarily lively astral body.

How should we handle the education in that case? The education must be such

that we do the opposite of what is so often done. People very often attach great value on the things the child is taught, on dramatic enhancement. With this child, enhancement in the lesson must be followed by toning it down. And this principle must apply in all his lessons. So we need patience as we really arouse his interest—he does not know what is going on in his astral body—and anything by way of genuine imagination will be helpful for this organism. Invent the most precious and lively stories, become a creator of rich fantasies all around this child. And having taken a story to the height of liveliness, having found your way wholly into this subconscious astral organization, you then try and take it all down a peg or two. Try first of all to make a bit of a joke of something in the story so that the fun is spoiled. You say something about the hero, about whom the child is enthusiastic. Say, ‘Well, he always needs to blow his nose when he does anything like this’—anything that takes the high points down a peg or two. And you then take this further until the whole has dissolved into an air bubble, but not in such a way that you spoil the child's fun; it should also be rather fun the way it then proves to be an air bubble. And in doing all this, as you react in response, the astral body will all the time have a tendency to adapt to the physical body. So if you are patient and work with such a child in this way, turning into an inventor of stories yourself, and then go ironic in the story so that there will be nothing left, you will be able to achieve, by his ninth or tenth year, that he begins to grow naturally. Much would be gained by this. This excessively fantastic total organism that was created during the embryonic period would then change back. Things that are there already would disappear with the things you do. The most ineffective thing with phenomena of this kind is to address the phenomena directly. To get him out of saying R would be just as impossible as it would have been impossible for a certain actor in Weimar, who was not a child, of course. He would never say ‘friendly’ with the stress on the first syllable, but stress each of the two syllables; he had quite specifically developed this principle of stressing every syllable. [Rudolf Steiner gave two more examples.] We cannot deal with such phenomena in a direct way. It would be the wrong idea to get the child out of the R habit. That would merely make him empty, lazy and negligent. The tendency will, however, disappear of its own accord if you do the things I’ve been discussing.

LECTURE 8

DORNACH, 3 JULY 1924

DEAR friends, let me start by showing you the boy's²⁴ drawings. He does good things; he has the ability to take these things in quite powerfully; here in particular you see that he looks at everything most carefully. There's a page where you see how he scales things; he probably tends to do the things he has just been learning in school. He does it at the school over there, where things are arranged so that everyone follows his own line. We are economical. Both sides of the paper are used. [To the boy.] You'll permit me to draw you on the board. So, that is what I needed of you. [This boy will be discussed later. Another child is brought in.]²⁵

What we'll do is to put the child here. See the enormous enlargement of the head with hydrocephalus. We'll discuss this later. It now has a circumference of 64 cm; when he came to us it was 44 cm. It was 54½ cm on 25 February, had grown to 56 cm by 7 April, and grown again between 7 and 11 April; it was 58 cm on 19 April, 61 cm on 18 May, 64 cm by 1 July. By the way, the child's body shows no abnormal development; it is just like with any other child. He reaches for things, has a very good appetite and is really—except in a crisis—perfectly lively. You note the enormous size if you look at the little ears which have their normal size, so that you see where the enlargement of the head begins. It starts here and continues on here. The face is not involved, a little bloated but not involved. The child is such that if you look at him now you may perhaps be feeling that he perceives things with his eyes; but that is only a very general impression of light, not a precise impression of light.

Tragically, I received a telegram just before I came here to say that his father has died of a heart attack.

Looking at the child as a whole and comparing him with an embryo you will see nothing but a giant embryo, and it is immediately evident that the child has remained at the embryonic stage, adhering to the laws of growth that pertain to it even at the post-embryonic stage. So far we have not been able to get a reduction in size and that is due to the fact that these things are extraordinarily powerful from inside. I still have real hope that we shall be able, once a particular point has been passed, to harmonize the head to a particular degree. Apart from this he is a cheerful laddie.

That is the way it is with human riddles—we see things in such anomalies that cast a deep light into the life not only of the human being but of the whole world.

[Parts of the case history are read out.]

The child was six months old when he came to us. He was born in August last year and I gave him his name then, just at the time when I was in England. The birth was normal. During her pregnancy the mother had always been well—I would ask you to take these things so that they can be interpreted later on—was feeling particularly well, please take special note of this, she was doing a lot of typing at the time. The child showed nothing remarkable at birth. Remember therefore that at birth, immediately on leaving the embryonic state, the child showed nothing unusual, for the embryonic state was normal throughout. He started to show anomalies once he breathed with his lung. The umbilical cord was wrapped round his neck, the amniotic fluid contained meconium. The infant weighed 2.6 kg. Fourteen days after he was born he had seizures on one occasion; please take note. These were signs that the I organization and the astral body found it impossible to enter into the physical and ether body. He was waving his arms about and turned blue. Turning blue always signifies an inability to enter into the physical body. If it is severely so, it is taking a special form. It need not have been anything but that the astral body has a powerful configuration at birth, as in the case of Goethe who was very blue at birth and was only later made to take in the astral body and I organization. The seizure came at a later time. Development was perfectly normal for the first six months. Clearly it was not entirely normal, but the later disproportion between head and limbs went unnoticed. He was breastfed. The head was remarkably small at birth, which indicates that things must not be looked for so much in a weakness of the neurosensory organization. From September onwards the circumference of the head slowly began to increase. It had of course started earlier. His mother did not see it as abnormal at that time, when it must have been considerable. His

mother did not yet consider it as abnormal until the child gained 350g in weight within a week on one occasion. In mid-December the head circumference was 49 cm. The child was quiet and did not cry a lot; he was apathetic. The fontanelles were stretched tight. The appetite was good. Purulent pustules developed on the scalp. Appetite and stools were good. At that point the child was brought to us.

It was necessary to consider the available information, with direct observation most important, including observation of the non-physical aspects, that is, to gain an insight into the spiritual, non-physical aspect. Now this child has an astral body—his mother was here as well at the time—which very clearly, with enormous clarity, showed the traits of the mother's astral body. It is most uncommon for this to be so evident. We cannot say that the I organization also showed these traits; that was not the case. The I was simply still rudimentary, pointing to the kind of I organization which children otherwise have in the sixth or seventh month of pregnancy; it had stayed at that level. It appears that the I organization did not go along during the last months of the pregnancy, for the astral body is most powerfully developed. Thanks to the astral body, the child retained all the powers he had had during the embryonic period. Now you must remember that the orientation of the embryonic period essentially continues in the first months of post-embryonic development, that infants do indeed show great similarity to embryonic development in the first months after leaving the womb. This is because the radical change in the infant's bodily nature is initially in the respiratory system. The infant enters into a connection with the external air, but this must settle in slowly and will only involve the whole organism after some time. We know that it does involve it from the beginning, but it does only gradually involve the whole of the organism. With embryonic powers still active, one is not in those early months aware of the devastation that will later arise in the human organism, with infantilism going as far as we have before us in this radical case, where the infantilism goes so far that the embryonic organization is retained.

As you know, the embryonic organization characteristically involves a mighty head organization and a small body. This mighty head organization is entirely the result of cosmic powers acting together. The initial developments of the head organization in the embryonic state are almost to their whole extent the work of cosmic powers. The uterus is the place where these developments are shielded from the earthly forces. You need to think of the uterus as an organ which encloses a space, not letting earthly influences come in, so that the space is left

clear for cosmic influences. It is a space which is directly connected with the cosmos, where cosmic activities take place. There the development of the head organization proceeds. When the powers of the human womb receive the child, influence it, the organization of metabolism and limbs begins to let these powers give it orientation, and so you see that in this child the cosmic powers have remained also in the post-embryonic state. They keep the upper hand over the strength that should have been provided, powers which children normally are given for their earthly development, for the development of the system of limbs and metabolism. The consequence of this is perfectly clear. If the child remained a longer time in the womb—an absurd hypothesis—if it were to stay there for more than ten months, the head would keep growing and the limbs would not be able to develop further. Opportunity is only given for extra-terrestrial, cosmic aspects to grow.

We then had to ask ourselves: where did all this come from? And I have to say that it is very strange, really touching one deeply, that at the moment when we are now going to talk about the whole of this phenomenon the telegram arrived to say that his father has died of a heart attack. The thought was, and the medical history confirms it, that we had to ask the mother, for example: ‘Was there anything special in your inner life during the pregnancy?’ The way I put it was that I said: ‘Surely you were sad that the child did not stay in you but came into the world?’ The mother agreed. She had based the whole of her connection on being thus together, and in her feelings, we can put it like this, that she regretted being unable to keep the child in her womb, that he was taken from her in the birthing process. This feeling points on the one hand to a quite extraordinarily powerful connection in the karmic sense, and on the other hand this exactly provided the conditions under which the powers active during pregnancy remained with the child. As you can see, this is where the abnormal life of the soul started with the mother and—there being a deep karmic connection, of course—transferred itself to the child.

It is a highly complex situation and it is difficult to get an overview at all times, but in a case like this the facts will sometimes let us see the whole picture. You see, now a year has passed since the child was born and the father dies of a heart attack. Such things are always connected; they are the kind of thing that does not arise from one day to the next. The father had suffered from a heart disease for some time. You only have to consider how much heart conditions relate to the influence on the human limbs and consider how the organization of the legs will immediately grow weak under the influence of certain heart conditions, how the

important part of the limbs—the joint tissues and fluids—suffer if there is heart disease. We must not forget that it lies in the sphere of heredity that the organization of limbs is influenced most by the father, the head organization by the mother. Think of conception where in given situations an inability to take the powers of the paternal organization into the limbs is passed on to the child, and hence the mother takes the head organization to monstrous proportions. You now have the evident conclusion that the mother loved the child in her womb because this child did not inherit much of his father's powers and the mother was able to be the main provider.

Now you see, with this we have a case before us. You merely need to know that exactly such a case provides the archetype for a whole series of children with anomalies. What you have seen in this child is just the most radical case of infantilism and goes back to the embryonic state. It takes all kinds of forms in childhood development. Here the embryonic state prevails over everything that is added later; after second dentition the first period of life may be preponderant. Just as it is possible that a child does not grow into the post-embryonic state, so it may also happen that a child does not grow into the third period in life. Outwardly they achieve sexual maturity but they do not grow into this period between sexual maturity and the early twenties with the whole of their human constitution, retaining the orientation of the powers that were active between the seventh and the fourteenth year. So we have a whole sequence of infantilisms. This is the most radical instance, and from the medical and educational point of view it is a good thing that you've been able to see in this radical case what you may see in appropriately less acute forms in many children who need special care.

So today we'll prepare for coming tomorrow to treatment and pathology. I want to go through the individual cases now, talking about the educational aspects tomorrow.

[Rudolf Steiner then discussed the boy who'd been briefly presented at the beginning of the session.]

You saw the boy²⁶ earlier who really makes people think: why are we presenting him? That is how it is, and if you get to know him superficially you'll hardly know him other than as a nice, obliging, pleasant boy you could talk to for hours. Isn't that the case? The people who are treating him will know this. You don't see anything abnormal in him and might perhaps say: 'Strange people, these

anthroposophists. They send their children who might well be good examples for other children to be treated at a centre for clinical medicine.’

The boy is kleptomaniac to an incredible degree. This kleptomaniac trait is almost as if kept separate from the rest of his inner life. The boy has the peculiarity that the conscious mind, which I’d say should shine brightly on all phenomena of life that show themselves in a human being, has been totally switched off when it comes to kleptomaniac activities. One has the definite feeling that he does not know much about what he is doing there, although—please take note—he does it in the most ingenious way. He had to be proved guilty when he was at a school in Bern, and at another school elsewhere it took a lot of effort to prove his guilt. He is very clever in the way he sets about it. He is not selfish with it; he is capable of simply giving the things he has stolen ingeniously to his friends or guzzle them up in their company, just to please them—this is what he is capable of. A special form of not wholly conscious lying develops in the process; since he is not exactly sure about what is going on—the conscious mind does not shine out over the individual phenomena—he tells the most incredible stories about how he has acquired something which he has actually stolen. He’ll even show, in a really crafty way, how he found the things, how they were there in those places, telling a long story of how something came to be in his possession. It really seems that goblins had a hand in it. If I have correctly understood what Dr Wegman has told me, people might think for a time that he has turned out pretty well; but one day one would realize—not knowing that he had taken something—that something had disappeared from one bag, something from another bag, and people discovered in a strange way that their things were gone. Those two facts existed side by side. On the one hand they had the strange business of things dematerializing at the Institute of Clinical Medicine, and they knew from before that the boy had been thrown out of every school; this they had known before. Here they had two facts side by side. It is certainly an uncomfortable thought when one is suddenly compelled to think that it might be adults; the institute currently has a staff of 52 and, you’ll agree, it might be these people or others, one simply does not know. All one knows is that a spiritualist would have occasion, plenty of it, to declare that things dematerialize. A complete theory could be developed about the dematerialization of objects.

We have the boy here now and I would ask you to note how much the head organization is compressed here (at the temples) and broadens out here (towards the back). The spiritual findings are that the organ parts of the astral body are

extraordinarily strongly developed, especially here on the left on this side; apart from that you won't see much on the outside.

Please be so good now as to bring in the other child. We'll consider the treatment tomorrow.

[The next child, a girl, is brought in.]

Look how nice Lore²⁷ is, how splendid! Look at her lovely fair hair. This is the child where it was so interesting that the children were on their own for a short time one day. Sandroe and Lore had become very close friends, and Sandroe (whom we saw the day before yesterday) felt the need to fetch a pair of scissors. She induced him to get them—Sandroe is a real, most obliging gentleman. He got the scissors and she cut off her hair with these scissors. She's no Philistine. Note her lovely blue eyes. I specially recommend this, note the fair hair with a lovely shine to it and you will immediately be under the impression that the child is highly sulphurous, extraordinarily sulphurous also in her behaviour. She's a good child, but she has a sulphurous element to her, is inwardly lively and also sturdy. [The girl bites him in the arm.] She's just biting into the garment.

The child weighed just under 2 kg at birth, but had gone to full term, had gone through the regular embryonic period. She was breastfed for seven months, and learned to walk when one year old; that was relatively early but not abnormally so. She also learned to talk at the right time. Development presented as normal, she no longer wetted her bed at 18 months, still wets herself in the daytime today, but never at night. You see we have the anomaly that the child's organization is weak in that direction, that this weak organization makes itself felt when the astral body is actively involved and not out of action. Eighteen months ago, when she was 3½—take note of this, it was the midpoint of the seven-year period and most important, just as important as the corresponding time in the second period from the seventh to the fourteenth year—the child had a headache and a high temperature, followed immediately by measles; she had a disposition to be sick. From then on the child has been particularly excitable. Her mother was also sick at the time, with influenza, and has been excitable from then on. You see the parallelism between mother and child. The child always has a poor appetite, in spite of being so sturdy, with the organization of limbs strong in particular. As you know, the substance of the organization of limbs is not built from food but from the cosmos, coming via respiration and the use of the senses. This poor appetite affects nutrition, and has to come into its

own in activities in the head. She is lively, imaginative, not just restive but restive also in her thoughts; she provides clear evidence that the imagination does not come from the head but from the limbs. The head organization is very weak. The organization of limbs is particularly strong. The rich imagination comes from the limbs.

She sometimes has restless dreams. What it does not say here, though we must take note of it, is that we must really know how the child dreams, if she does so before waking up or after going to sleep. But she will also show us much that is most interesting if we gradually get her to tell us her dreams. It is the waking-up dreams that will be extraordinarily interesting when called to mind again, and we must get her to tell them to us.

These are the cases I wanted to present to you. We'll have a lecture at 8.30 tomorrow morning and we'll then talk about the method of treatment.

LECTURE 9

DORNACH, 4 JULY 1924

WELL, my friends, we had to look at a number of children yesterday, and the things connected with treatment for children with anomalies must generally be discussed using examples since the anomaly is such that it goes in all directions and every case is individual, and we can only learn something by considering a particular case and from this develop the practice that is needed in other cases.

You'll remember yesterday's case,²⁸ the boy of 12 whom I had to present as a kleptomaniac. Spiritually, the situation with a kleptomaniac is as I characterized it in the discussion about the key element, which is that because of the inhibitions in the astral body he cannot gain access to the powers of judgement which people have in the outside world. You have to consider that where morality is concerned, everything connected with morality, where moral impulses are part of a person's concepts, this only comes to expression within existence on earth. We might say, though people are so superficial today that it tends to be misunderstood, that where earth is at an end and you move out into the supersensible you'll find no moral judgements like those on earth, for there morality is self-understood. Moral judgements only come in where a choice may be made between good and evil. For the spiritual world, good and evil are simply character traits. There are good spirits and there are evil spirits. Just as we cannot ask if a lion has lion nature or not, so we cannot speak like this of good and evil once we have left the earth behind. That involves a yes or no that can only be considered within the human organization and among people living in its moral sphere. With a condition like kleptomania it simply is the case that the individual concerned has not developed his astral body so far, and having the inhibitions of which we spoke cannot develop a feeling for moral judgement. In the case of a boy like this, the situation is that the moment there is something in which he is particularly interested he sees no reason why he should not make it his own. For

he does not understand that it may belong to someone, that the concept of owning something means anything. He does not enter so far into the physical world with his astral body that he would have a feeling for such judgements.

The phenomenon is exactly the same as when someone is blue-blind or red-blind and sees the whole world with no blue or no red in it. Where you see a green surface, someone who is red-blind sees a blue surface. Where you see a green area, someone who is blue-blind sees a red area. It is interesting when a blue-blind person paints a wood, for the trees will be red; when you are dealing with someone who is blue-blind you have to paint red trees. Just as there is little point in talking of colours when someone is blue-blind, so there is no point in talking of property or non-property in the higher world. A boy like this does not enter into the physical world so that that he would be able to connect any kind of idea with things we might say about property. For him there is the idea of finding something, of being surprised by something, being interested in something. But that is as far as his powers of understanding go. His astral body simply has not penetrated as far as the region of the will but has remained more or less in the sphere of the intellect, and this presents in such a way that the organs of the will which are on the side have atrophied. The consequence is that he applies to the will what is good in the intellectual sphere. If the same problem arises in the intellectual sphere, the children will be dull, apathetic. If it comes up in the sphere of the will, they are kleptomaniac.

An anomaly of this kind is extraordinarily difficult to deal with. You see, in the first place one is not aware of the problem at the age when it would be important to oppose it firmly. At that stage children imitate, do what others are doing, and their behaviour gives no indication that they have kleptomaniac tendencies. The tendency will only show itself when second dentition is complete. But when that is the case the child—still not far enough out with his soul on the physical plane—will not yet have what is needed to develop a different feeling for moral judgements except for: I like the good, I dislike evil. Everything is limited to aesthetic judgement. It will be up to the teacher to arouse a feeling for the good in the child in that the child takes the teacher for his example. This is why in our Waldorf school education we see to it that authority must be effective at this age, that the child looks up to the teacher with natural devotion, and the teachers speaks only of the good in such a way that the child develops sympathy and of the bad in such a way that the child feels antipathy towards it. It is necessary for all this that there is natural authority. If that is necessary for a ‘normal’ child, it is necessary in the greatest degree for a child such as this one. The best and most

effective element in education is that the child is able to trust in the person who is his or her teacher. We have to depend on this more than ever with these children. It is absolutely essential to make that a precondition.

Of course we must not forget in a course like this that attention must be paid to the way a child's development goes even when one is bringing up young children. If you find that the children develop a particular liveliness and pleasure in what they have learned, the way one learns before the changing of the teeth, when you notice that they are positively luxuriating in skills and knowledge acquired as they learn to talk, you have to remember that something may go wrong there. Children who later become kleptomaniac develop egotism at the most tender age, clicking their tongue, for instance, when they have learned a new word. This is rarely the case with children, but it certainly can be the case with them.

One does have to have something of an eye for things that may evolve later, for what goes on in the world. For the physician and the teacher it is therefore much more necessary to develop a feeling for what is going on in the world than it is to know their principles—these should be a matter of course. You see, we should not be like public prosecutor Wulffen* in this respect but must be able to say: 'It does, of course, depend a great deal on the whole environment of a child as he is growing up.' Take the following case. A child has this tendency which I've called clicking his tongue the moment he has learned something new. Now at about the time of second dentition this pleasure in making acquisitions in the intellectual sphere changes into a distinctly evident vanity, vanity also in other respects. It is a matter for concern when the powerful desire to dress in a special way develops as if indigenous or autochthonous. We have to take note of these things.

There are two possibilities. A child may grow up—I am going to consider a limited territory—in an environment where people are easygoing, letting themselves go, seeing the militia as something which exists to defend your country but not enthusiastic about them, or at least only artificially so. A mood then develops in everyone around the child, between the seventh and fourteenth year in every single case, for what one must do, being a member of the human race. The children develop and if one does not take special care that they have a reference person whom they look up to and love, if one does not take care that they have such a reference person—and at this age it does not always have to be the parents—then the intellectual disposition slides down into the will sphere

and kleptomania may emerge.

Let us assume such children are not growing up in an environment where the militia is seen as a necessary evil—these are merely characteristics which I present in the individual case—but grow up in a kind of Prussian attitude, where militarism is not merely seen as a necessity but where people take real pleasure in it, love to see it and cling to it. These children will not stay in the family, are destined to go into secondary and tertiary education. They have benefits which others do not have. They will develop the disposition of which I spoke by becoming naturalists, making slides, preparations, reaching out in all directions to get things under the microscope and so satisfy their longing in a way that is both irregular and regular, giving that disposition full scope. These children enter into an environment where people are not in the habit of stealing, or if things are stolen they are of a kind where the term ‘stealing’ does not apply. The kleptomania goes underground then. The individual will be a professor of physiology, the most famous physiologist in his time, and all that remains is the peculiar kleptomaniac trait of a certain enthusiasm for warfare and this will come up in his oratory—a displacement. The images he uses in his oratory will belong to the field of warfare, of fighting battles, and so on. The tendency may in peculiar instances turn into a strange kind of vanity. A feeling may remain that the rhetoric figures which that person uses must not be used by another. A wilful student, one with genius, will fail his examination if he uses the same figures of speech in it. And he’ll be in worse trouble if he also clicks his tongue.

To see straight through such things is something which will give one the sense to treat them in the right way. You have to have a feeling for getting to know life, know it in its many different nuances. You will then also be immediately aware when things emerge that point in the one direction or another.

As I said, in the field of psychology, a good remedy is to be inventive and tell the boy a story you have thought up, a story where his disposition plays a role, and you tell him that there are people who do such things, but they fall into a pit they have dug for themselves. To develop this dramatic course of events with great inner enthusiasm—that is something which may well achieve our goal providing you don’t lose impetus in doing so. Medical treatment will also be needed for a boy like this, injections of Hypophysis cerebri and honey, for, as you have seen, the temporal lobes have atrophied and provision has to be made to influence this deformation with powers of growth that go in the opposite direction.

Eurythmy therapy will be particularly favourable, providing it is done briskly, letting him do everything by way of vowels with the legs, driving the intellectual element out of the will, and instead driving the vowel principle into the will.

You have to understand that thanks to the authority you have you can get the child to the point where you fully discuss with him the despicable nature of such actions. But you must not do it too soon. You need to present it to his mind, but not too soon, for then you'll kill it all. You have to use invented stories and gradually move on towards this. You see, it is extraordinarily difficult to speak of success with these things, because no attention is paid to the successes. But there would be fewer kleptomaniacs if one were to start really early with stories of this kind when symptoms like those I have discussed show themselves. They do always have an effect, but you must not lose patience. You can be sure that if the problem has taken a powerful hold it will need a very long time before you achieve anything with such a child.

Now to the other difficult child,²⁹ not yet a year old, whom I discussed yesterday, the hydrocephalus. Treatment really was extraordinarily difficult in his case. For, you see, what have we got there? Above all, extraordinary excitability and irritability of the neurosensory system is reflected in the enlargement of the head. We have to see things in relative and not absolute terms. When a figure is constitutionally small, the head may be the size which is normal in a large person but for him it is a large head. This has to be considered in cases where there is no abnormality. The boy shows abnormality. We have excessive sensitivity and irritability of the neurosensory system, brought about by the conditions I spoke of yesterday with regard to the embryonic element and the combined influences of father and mother.

What must we do with this child if he is to be brought to a more or less normal condition? For most of the time in which he lives one will have to avoid any stimulus to the senses and nerves. We therefore keep the child in a darkened room, a room that has been completely darkened so that the child is really always in a quiet, dark space, not gaining any impressions. Initially I did overestimate the possibility of this having an influence, for the child is not yet sensitive to light. He is very slightly receptive to light, so that keeping out light is less important than we had supposed. We must for the time being continue to think of keeping the child in quiet, dark surroundings, with as few impressions as possible around him, then the impulse to wriggle, a will impulse, will be aroused and we counteract the neurosensory system. This is a first measure to be

considered. Another is to influence the senses and nerves with medicinal agents. Gneiss was used in this case, above all to avoid the possible shock effects of using quartz directly, but to disperse the effects of quartz to a degree. With quartz, the forces are very much radiant, spearlike, but when the quartz forces are dispersed in gneiss the action is gentle, spreading out in the organism and getting more easily to the periphery. Gneiss in high potency may get results. The aim must be to calm the excited state of the nerves—in infancy we are all neurosensory system—also in the sphere of the will. This is achieved with poppy baths using field poppy. Field poppy baths are prepared. In a situation like this, observation of the case and possible treatment must go hand in hand all the time. And, you see, I want to help you to understand by telling you how things went on, as we observed them. First we noted that the temperature went down during the course of injections. Shortly afterwards we found that the size of the head increased, the child slept during the day and cried during the night. This changed when he was given the poppy baths in the evenings. His stools were hard; it makes a difference if the poppy baths are given during the day or at night. The astral body relates very differently to the physical body at night than it does in the mornings.

There is need to regulate the principle which acts on the brain from the digestive system. You can imagine that mother's milk will not necessarily act on a child like this the way it does on another child. Mother's milk is made in such a way that normally its influence goes from the digestive to the neurosensory system. In early March we therefore stopped giving mother's milk to this child. He was given nectary juices, the contents of the nectaries found in the flowering region of certain plants. This will particularly strengthen the I in the region of the will. One addresses the inner individual nature of the child by giving a thing such as this, which develops dynamically in a parasitic way in the flowering region, the intention being to bring the I out and let it be active. This did succeed in a way, but when you are dealing with such things you must be absolutely ready for the right moment. There can be all kinds of reversals, and a lay person may misinterpret this. The child was given nectar for some days. The stools grew softer with this, and then diarrhoea developed. This stopped when the nectar was discontinued, and a kind of crisis developed during the night from 11 to 12 June; the child cried, whimpered and passed a lot of urine, pressing at every exhalation, spasms developed in the left leg, tension in the left arm, the fontanelles were stretched tight, his reflexes enhanced. The child went to sleep after hot packs and poppy compresses, and the next day his condition was good. Appetite and stools were all right. Such crises are unavoidable unless one wants

to avoid recovery. The things one has to do in the organism also need to discharge at some point. One will then, of course, have to intervene as need arises, which is what Dr Wegman has done. Following hot packs and poppy compresses the crisis will end in its usual way. The only advice one can give in that case is not to be taken aback. It may be that in such a situation everything depends on acting as need arises. One minor experience I gained was when someone told me that the child was very ill, Dr Wegman did not say anything. I was content, therefore, that things were going the way they needed to. That is the kind of basic mood which must prevail throughout. You may listen when someone who does not know the whole situation has something to say about it. But in cases like this, where anything may happen, one has to know that one is doing one's duty, and everything is as it should be if people do their duty.

You see, it is always a matter of watching out for crises, but also of knowing that they are bound to develop in such a case. Feelings of compassion or the like will not help you then, feelings that take one aback in such a case. No, the case must be considered objectively and one does what needs to be done.

Let us move on now with the treatment. For as you know, yes, as we've seen, nothing much can be done with psychological and educational treatment. Psychologically one can, of course, also have quiet and as much darkness as possible. It is a question, however, of really replacing this tendency of the organism to go towards the watery, fluid element with the principle of decomposition. Water does not decompose but spreads in its fluidity. We have to call up the powers that can bring about decomposition, that strengthen this, and those are the powers found in lead. Lead truly is a highly effective agent for evoking powers of decomposition. Medically, therefore, we have to give a course of lead when we see that proliferating anabolic powers are developing rather than powers of catabolism—for the basic phenomenon when we have such a giant infant before us is that proliferating powers of anabolism predominate over those of catabolism. A course of lead, especially if given by injection, can be extraordinarily effective. You do have to consider the following when discussing lead and its actions—something people have done for millennia. People who know something about this have been drawing attention to the medicinal actions of lead in the past, but knowledge of the beneficial actions of lead has gradually been lost. Today it is in a strange way becoming evident in a different context. Consider where the greatest destructive powers are located in the whole of our earth. They are there where radium occurs. Helium is produced from radium using an intermediate transformation product; it can be

transformed further under certain conditions. So these are the inner connections. Out there in the cosmos the tremendous fracture-causing forces in lead prepare the substance for themselves in which these powers are concentrated. So if you introduce lead into the organism you are taking cosmic decomposition directly into it. You need to consider this. Introduce this into the circulating blood, giving it by injection. In the circulating blood you have a direct representation of the whole structure of the cosmos. The number of pulse beats reflects the 25,920 years in which the sun orbits the world. We are taking the destructive forces directly into the organism. We know that the cosmos takes its time before it acts, but when you look into things inwardly you will after all understand that such things can be a help.

With this child we'll need to use that kind of treatment. We have also applied Hypophysis as an ointment to the legs to utilize the form-giving powers of the pituitary gland's secretion in counteracting deformation. This is the way in which medical treatment is given form. It is of course a matter of evoking stimuli so that the medicines may take effect.

I'd say we can be glad that we have coped with a first crisis which the boy had in his eleventh and twelfth month, when he showed the symptoms and signs I spoke of. He will probably have several such crises and we have to take care that we achieve a cure in a positive sense. For it may of course also happen in a negative sense. All this means that we treat not to death but for life. These things connected with treatment are most delicate, especially where an organ is concerned.

Let me just mention that aspiration of the fluid will not meet the case here, for the business will start again of its own accord and get worse. We cannot, of course, be critical of other methods of treatment for as long as we ourselves are not successful in reducing the size of the head.

The case will be particularly interesting, and I have to say that it is indeed quite extraordinarily interesting for me. For whenever I think about the child, or see him, it is not only the child himself who comes to mind but I think of the child reaching the age of 30 and grown in size—which is possible. And the child would be six times the present height, the head perhaps also increased $3\frac{1}{2}$ times in size, and the rest of the body six times. This would be an individual like one I did know as a boy. We were acquaintances. He'd always come to the trains. He had to walk on crutches because his body could not support the head. The

muscles used for walking were underdeveloped. He had a huge head. He had remained an embryo at the age of 30. He made a deep impression on me because he was unbelievably clever. I was extraordinarily fond of talking to him. Such a deformity does, of course, make an extraordinary impression on someone as young as I was, 7 or 8 years old. But on the other hand he was unbelievably intelligent. You could learn a lot from him and his opinions always showed great mildness. The mildness flowed out just as much as his head had done. One could almost feel, when he spoke in sentences that were not excessively drawn out in length, having the normal features of sentences, but one did feel something that was almost as if he would always say those sentences having sugar syrup on his lips, as if the lips were rubbing against each other in sugar syrup. There was something quite particular about this person, and he was actually inventive. He was said³⁰ to have produced all kinds of inventions, little things. Yes, that was a most interesting person. He was then no longer so much aware of his anomalous state because it had become habit. It was, of course, in a village. There such people live in such a way under existing conditions that they are considered with some understanding. I have never yet found a village where there wasn't one child or another growing up in that way. And it would then be the child of the whole village. The human individual could always be cared for and protected.

When you then have such a child at a later age,³¹ the things, some of which I have already discussed with you, have to happen, things I had to apply in the case of the boy who came into my care when he was in his eleventh year and who was fully cured.

Let us now move on to the next child, the girl, the one who was a bit wild.³² She had weighed 2 kg at birth, had gone to full term, was breastfed for seven months. She learned to walk in her first year, and also to talk at the right time. At 18 months she no longer wetted her bed during the night, but did wet herself during the day. At 3½ she had influenza with headache and a high temperature, and three weeks after that the measles. Her mother had influenza at the same time and was excitable. The child's appetite is poor. She sometimes has restless dreams.

It is the kind of normal and abnormal child one often sees, normal and abnormal, and it will above all be necessary to take care that the astral body develops in such a way that it intervenes harmoniously in the ether body and in the physical body. We always achieve this with arsenic baths as an external application, and occasionally with arsenic given internally. It harmonizes the relationship

between astral body, ether body and physical body. Arsenic is supported, to allow it to act fully, by applying packs to the feet before and after the bath, using mustard juice, grated horseradish. Please note that in such a case, where you are doing packs with horseradish, you have to grate the horseradish immediately beforehand, using freshly grated horseradish. It loses its effectiveness if left to sit about for hours.

Where the psyche is concerned, it will be very much a matter of breaking her of the habit of being so excited—she's always excited, I don't even think that the environment she met here had a particular influence—and you must altogether consider the beneficial effect of breaking certain character traits. Much will be achieved with such a child by getting her to quieten down when she listens to things where she otherwise will easily be excited, even if one has to use mechanical means. Observe, therefore, what particularly gets her excited when she's told something, and you then force her not to get excited but hold it back, stiffen a little inwardly and hold back, and you will then find that this character trait is, in a way, broken. Instead of excitement she'll show tiredness when a story is told. You let the tiredness take effect for one or two weeks, and then let her be for a time, treating her like any normal child. Some of the excitability will then return and one needs to treat her again. The treatment must be done with pauses in between, for there'll be a reaction if you keep on with it. The slight depression, the tiredness will turn into bodily states of depression if you take it too far and you are likely to ruin the child.

You see, in principle I have been able to show how you need to proceed with these children also psychologically. You have to have the sense to take note of what is there and understand that mental anomalies are symptoms for whatever is going on in the child, for some way in which the ether body, astral body, I organization and so on is behaving. I am saying 'and so on'. For, you see, we differentiate human beings into:

- 1) physical body
- 2) ether body
- 3) astral body
- 4) I organization

5) Spirit Self

[Plate 11.] There is a tendency simply to add that ‘Spirit Self’ is something human beings have not yet developed, it does not yet concern us. We may read about it in books, but at the present age human beings only get as far as the I organization, so you need not concern yourself with the Spirit Self. Well, my friends, that is not how it is. Human beings go as far as the I organization, but not all entities we have to do with go only as far as the I. We are definitely—especially when dealing with growing children—dealing with entities that go as far as the Spirit Self, being ahead of human evolution. To develop such a thing as Waldorf education, if it is to be alive, we must appeal not only to the people we employ there but also to spiritual entities that have developed further than human beings, clearly showing evolution as far as the Spirit Self. We are dealing with a particular kind of such entities especially in the case of growing children. These are the spirits called genius of language. If it were left to humanity to pass language on to the next generation, all human beings would shrivel away. Something lives in speech and language that has its own essential nature just as people do. Spirits live in the speech and language that reaches people, spirits that have developed the Spirit Self as much in their ordinary life as human beings have their I organization. These spirits inspire us; they live in us because we speak.

Consider how we have to develop a speech art in eurythmy so that there can be visible speech. We do not at all encompass speech and language. In eurythmy we develop a small part of the way in which the genius of language works, so that there will be visible speech. Consider how in eurythmy therapy we appeal to whatever these spirits are able to achieve with the Spirit Self in man by intuitively giving impulses to the human will.

The moment we speak of education or upbringing it is a matter of calling in the spirits that have developed the Spirit Self. And in everything we elucidate using language we are describing the Spirit Self. Because of this it is certainly a good thing if people who wish to educate children with anomalies meditate on what is said about the Spirit Self in the books. That is good meditation material. It is a prayer addressed to the spirits which are like the genius of language by nature. Those spirits do exist.

If we make gestures as we enter the school and if these gestures are an adequate reflection of what lives in our soul, this will have a tremendous influence on the child. But they also show that we are connected with spiritual entities that bear the Spirit Self within them. There really is no need for any kind of outward activity, of course not; these things must appear as objective as the infant's crisis must be taken objectively. But when whole populations get in the habit of putting their hands in their pockets so that they won't make gestures, that literally means that they want to be abandoned by the gods, the gods which are closest to the spiritual human being. They don't want to know about the spirits that have developed the Spirit Self just as human beings have developed their I organization. Then language is allowed to deteriorate. The great danger in western civilization is that speech and language is not made into what it is meant to be but that it deteriorates.

With developing children, especially those with anomalies, we must above all see to it that they speak distinctly and clearly. You must not accept anything that may be careless speech. You may consider it a rule that with all children in need of special care you pay attention to clear, distinct, configured speech. That will benefit the child. And even if the child is not yet talking it is good—unless special directions have to be given to keep silence—if people around the child use well-configured speech. There is no need to avoid having as much as possible of good speech and language, recitation-style, around a child with anomalies given in our care, especially if the child is between the seventh and fourteenth years of life. To approach these children again and again with well-configured language—the need for this arises from the inner nature of the anomaly.

* See LECTURE 2 second paragraph.

LECTURE 10

DORNACH, 5 JULY 1924

TO begin with, I will refer once more to the cases which you have at the Lauenstein.³³

I would first like to discuss the oldest of the boys³⁴ you have there who is 16 and essentially shows his need for special care in that he does not manage to get through his physical organization with his I and astral body. He only came under your care at a relatively late age. Isn't it true that you did not know him before and he only came to you in his sixteenth year? That is, of course, why we have clearly developed antecedents in his case. If the boy could have been treated in such a way earlier on, from second dentition to sexual maturity, he would simply have felt the principles of Waldorf education, that is, the authority principle, and if he had been guided, constantly observing the things that interested him, and if one had then, basing oneself on these things that interest him, been able to broaden his field of interests, if he had had gentle lead [Plumbum] treatment at just this age, we would have the boy at a different level mentally today. It is clearly evident that the boy has interests, also some skill. But you have seen how things are from the test that was done. As you know, I asked him to do a simple calculation, a subtraction as we are used to doing it using the Waldorf education method. So he is asked how much has to be taken away from a given number so that a specific number is left. Not giving a minuend and a subtrahend, therefore, but giving the minuend and the number left, the subtrahend must be found. This enters very much into the constitution of the psyche and on the other hand contributes much more to development than if we do the opposite.

You have seen that the boy was able to solve the problem, but he was not able to do this instantly. He was very pleased at having solved it after I had told him that he should have a solution in an hour and a half. He had the space of an hour and

a half and was really pleased at having found the solution. There you saw clearly that the boy could do it. All parts of his organism were focused on the issue. It is just that he needed some time to do it, that is, his ether body and his physical body will immediately resist; they do not unfold their function although the potential for this function is there.

The point is that when you consider how his interests run, the boy clearly has his interests in such a way that they stay in the head organization. They cannot go down into the rest of the organization.

A little incident demonstrated this. You saw him come with his little Kodak camera, wanting to photograph us; he did this very well, with profound engagement. Afterwards I tried to tell him to take another snapshot. But that would have meant that he would have had to get the film, so that his interest would have extended further than what was immediately at hand. He balked at this. We could not get him to do it. When something catches his interest at the moment, he's all there. But when he needs to take this down into the system of metabolism and limbs, his ether body and physical body put up mighty resistance. And it is exactly here that educational therapy must intervene more and more at this age, although it will be harder than it would have been earlier; this makes it necessary that one takes things in which he shows a degree of interest as one's starting point but then moves on to extend his sphere of interest in all directions. You will achieve a great deal with this boy if you take an instinct into account which he has and which is indeed perfectly healthy. One always finds healthy instincts even in organizations that show anomalies. The boy will immediately find that his sphere of interests has grown if you guide him towards things where dexterity is needed.

To begin with he has difficulties in following the route that is taken from the head organization to the organization of metabolism and limbs, and, as you have heard me say, he has difficulties because he has no powers of perception—not even the minimum found in normal people. However, when he sees something which is there before him, when he sees the dexterity of his own limbs, he will take great pleasure in this. So we must let him do things where he perceives the dexterity of his own limbs. It will be possible to help this by letting him do eurythmy therapy exercises with his legs and hands, and quite energetically setting the toes and fingers in motion, letting him look at all these movements of the limbs, that is, making him look at himself.

For children like this, who clearly show quite early on that they have such difficulties in letting things which the head makes out go down into the organism, for such children—it is too late for this boy, but you may of course always have such children come to you—it is quite good if in the first place you try to get them to reach their feet with the head. Try it for yourselves and you'll see that it is a difficult procedure. But it is good if you can get children who have this kind of difficulty to kiss their own toes. And it is also good—and it will always be effective, might even still be extraordinarily beneficial for this boy—if you get them to hold a pencil between the big toe and the next one and manage to produce the forms of individual letters and then enjoy writing with their foot. That might still serve quite well with this boy. It will be a kind of eurhythmia therapy when he learns to write with his toes, and eurhythmia therapy will be of great service in such cases. As to whether a course of lead treatment will also serve, at this age, we shall have to see when we begin to try things out and observe the effects.

You will see exactly from what I have been saying that this calls for more subtle observation. Seemingly minor things like getting the problem solved in one and a half hours, like not wanting to go back to the house to fetch the film, and so on—we must make this the object of constant observation. It is also evident from this that in educating children in need of special care it is also up to the teachers that they must make it a habit to have a feeling for everything connected with the child in question. You see, you'll say: 'Yes, but how much time does it take to bring up children with special needs? You have to pay attention all the time, you can't meditate, you have no time to do anything else.' That is not the case, and part of the esoteric aspect of such a life task is to fight inwardly against such an attitude. It is not at all that you are on the look-out all day, as it were, but that you develop a feeling for characteristic developments. It may be that someone who has learned to observe a number of children will in a relatively short time—five or ten minutes—thoroughly understand a child, providing he always uses his eyes in the right way. It is not a question of how much time you spend on things, but of how much you connect with them inwardly. Much time could be saved above all in white-collar professions if people would take note that one must really connect inwardly with the phenomena in question.³⁵

Now there was also a boy,³⁶ a typical case, a 15-year-old with epilepsy. This is a typical case of what we have been considering here, but he, too, is some years older, this one of yours. It is a matter of taking the difficulty into account which is that we have the transition to sexual maturity. Hasn't he been castrated? The

development is there in the whole organism. And with the boy having been castrated, we have all the more an extraordinarily vehement phenomenon, the reaction to this artificial influence on sexual development. The way the boy now presents he is a boy where the very transition to sexual maturity will prove to be extraordinarily difficult. For puberty is a process in the whole organism. And at present castration means no more to him but that there is a reaction affecting his sexual maturity. It will therefore simply be a question of taking into account that the boy is at a stage where it is necessary to treat him in the way in which one needs to treat boys in puberty, which is carefully to make them connect with everything that will arouse their interest in developments in the world in which they find themselves. Above all it is a matter of providing Waldorf education. You may try and not leave him to his inner turmoil but keep him outwardly occupied all the time so that he'll develop an intense interest in things and events outside.

Tell me how far the boy has got at school. Perhaps you can tell us about it. [Albrecht Strohschein: He is unable to read or write, and nothing at all was started last year where school is concerned. Last year Mrs F. started reading and writing with him, but that was with this Montessori box; he made no progress whatsoever, could not do so, and is therefore at zero point where school education is concerned.]

He does not respond much to the world around him. Now it is exactly there that we need to use Waldorf education as with very young children, that is, start with painting and simply get him to put whatever is his inner torment into the colours. You start by letting him paint and you'll see what he arrives at in the process. You then continue on with whatever has emerged from his own disposition.

It will be absolutely necessary, especially with this boy, to provide medical treatment. I don't think we have discussed treatment so far? He should be given Algae and Belladonna. So that would be the medical treatment for him. You can understand the nature of the Algae injections, but it is good to think more deeply about these things, for you will need to use them independently in individual cases. Why would one think of Algae injections in a case like this? Algae are plants that have no definite root development nor greatly developed flowers. Flower and root are pushed together, really. And the main element is the herbaceous organization which gives rise to everything else. The leaf predominates, so that there is no very intensive relationship to the earth in this plant. On the other hand there is also no intense connection with the cosmos, and

what we have is a relationship to everything that happens in the watery and airy elements, directly on the surface of the earth. Algae and fungi are the plants that have entered fully into the interactions between air and watery elements. The strange thing is that these plants powerfully attract the very small amount of sulphur which is present everywhere today, both in the watery element and in the air. Brought into the rhythmic organism these plants are particularly useful in establishing harmony between astral body and ether body. And that is exactly what is missing in a boy like this.

When you find that you are dealing with a disorder which is due to the fact that the I organization is making too many demands on the astral body, not letting it enter into the etheric body, it will be necessary rather to reach for the fungi. You will reach for the algae, which are closer to ordinary plants, when physical body and etheric body will not let the astral body enter and disharmony arises because the resistance comes from the ether body,³⁷ when there is no excessive attraction of the I organization but the particular resistance comes from the ether body.

Then there was a girl.³⁸ Won't you tell us about it, on the basis of what I have said? [Albrecht Strohschein. A girl with protruding lips. You pointed out that something must have happened with her astral body between her third and fourth year, that there must have been severe itching and scratching. Her mother later confirmed that she had high temperatures and that there was itching. Nicotine enemas were recommended for treatment and if that did not help nicotine injections. She is 15 years of age.]

So we have a girl who is 15 but clearly shows that the astral organization has shown little intensity in its interventions in the whole organism. The whole type of the girl³⁹ shows this. Above all the astral organization is much too weak in holding on to the I in the face of the temptations engendered in people, especially when they are eating; feeling the food, the taste, to be all too sweet, too delicious, agreeable. The lips protrude particularly when the astral body is not sufficiently active in the region of the lower face, for tasting the foods, dealing with them already in the mouth, is too much of a voluptuous pleasure. Such phenomena have long antecedents and such a thing may of course arise at a time that is relatively late. At the time I said that there must have been some irregularity in her childhood development between the third and fourth year.

You will of course only be able to ask of yourself the ability to note such things when you enter into them with the love I have just spoken about and to which I

must attach great value. You should really never make the excuse 'I must be clairvoyant to see such things'. That is an inner laziness which someone who enters into the teaching profession should really never have. No, the point is that long before you gain the clairvoyance needed for research in general, for instance, you develop loving devotion for the things that show themselves in the human being, those developing particularly with abnormal states, and with that loving devotion develop the inner ability simply to look at the things that matter. At that moment you will find the right words yourself. This does of course need esoteric courage. This esoteric courage does develop, except that there may be one thing that stands in its way.

You see, it is a strange phenomenon that the inner intuitions which people may well have go largely unnoticed. Anthroposophists have so many opportunities to pay heed to these inner intuitions, and they do have many more of them than people think, but they pay no attention to them because the moment when they should pay attention to such things they find themselves facing a vanity that is difficult to overcome. You know, when such abilities are discovered all kinds of vanity impulses shoot and sprout up. And among all the things that I have spoken of, yesterday for example, with regard to the present age is the tendency, the tremendous tendency of present-day humanity to develop all kinds of vanity.

You see, there we do have something which must be taken into account especially by those of today's younger generation—and you are of course part of this—who devote themselves in some way to a great vocation, and how this must really come about and must in turn help to regenerate the human race. I am not at all misunderstanding or failing to understand the modern youth movement⁴⁰ in saying this, but am speaking with genuine understanding in saying the following. The modern youth movement is a necessity; it is something extraordinarily significant, and for older people with understanding also of the greatest possible interest. So I'll say nothing whatsoever against the youth movement, nor against the fact that the older generation is so little inclined to understand the modern youth movement and that much has gone wrong because it is not taken seriously enough and people don't give it enough consideration. On the other hand the young people themselves will have to take something into account when it is a question of taking up real, specific tasks in their movement. People with experience in this field will of course have to draw attention to this. The young people must take note of something that is causing serious problems⁴¹ for anything meant to come from the youth movement. It is a certain vanity. Vanity exists everywhere in the youth movement, not so much

from some kind of bad behaviour but rather for a reason which no doubt makes it inevitable. It is exactly because will to action calls for inner abilities to be strongly developed, which under ahrimanic influences simply cause vanity to arise to a marked degree. You see, I have been able to observe many people of various ages. It has been possible for me to observe some phenomena in this field very closely, but it was possible to see that with the coming of the age that followed the Kali Yuga vanity shot up particularly strongly—not only among young people, but here we are interested in this special form which comes up among the young people—and prevented the young people from developing the quality which should belong to being young today. Hence the phenomenon which is so common—talking at large about missions, great tasks, and little inclination to concern oneself with the special small things that are needed for this.

In future there will be particular need for something which once, in an extraordinarily philistine field but from a certain intuition, was called ‘attention to little things’. It is something which young people in particular should practise. They are indulging too much in abstractions. That, however, is something which powerfully takes one into vanity.

You have to consider the difficulty which exists there and make that part of our esoteric endeavour. You have to think of the tremendous difficulty which exists. To say something to a person from intuitive insight—things are not as plain as plain can be, and things which lay people say about children with special needs are generally wrong—you have to be able to see through to what is there. You need something and that is that you say to yourselves, with energy and courage, not just for the moment but making it a permanent part of your quality of mind: ‘I can do it.’ If you say this to yourself over and over again, without vanity but prepared to make sacrifices, overcoming the things that militate against it, saying it and not merely feeling it, you will see how much you can indeed do, especially in this direction. Look therefore for what needs to develop, not dreaming things up, not looking for it in tissues of thoughts but in this consistent courageous state of mind which will simply develop because in the simplest way you fetch up from your soul what is there, underneath masses of dirt, swamp and peat bog, metaphorically speaking.

Generally speaking people cannot get anywhere in the field of education because they have not ever and in all seriousness let a truth come alive in them. It is that in the evening you enter into the awareness ‘God is in me’—God is in me or the

divine spirit or whatever, but let it not just be theory, for most people's meditations consist in them telling themselves things that are pure theory—and in the morning, so that it will shine out over the whole of your day, 'I am in God.' Just consider what you are actually doing in letting these two ideas come alive in you, ideas that become sentience and indeed will impulses. What you are doing is to have this image before you, 'God is in me', and the next morning you have this image before you, 'I am in God'. It is one and the same, the upper and the lower figure [Plate 12]. You just need to understand that this is a circle, this is a point. It merely does not emerge at night, but only does so in the morning. In the morning you must think: that is a circle, that is a point. You have to understand that a circle is a point, a point a circle, and really grasp this inwardly.

You see, this alone will enable you to get to the human being. For if you remember the drawing I made for you of the human being of metabolism and limbs and of the head human being, this drawing was nothing but the development and realization of what is now being presented to you in simple fashion as a figure to meditate on. In the human being we have the realization of the I point of the head becoming a circle in the human being of limbs, a circle which has, of course, been configured. And you'll only come to understand the whole human being when you approach him in this way, when you try and understand him inwardly. But first you must have this—that the two figures, the two ideas are one and the same, that they do not differ from one another at all. They differ only when seen from outside. There's a yellow circle, and there it is too. There's a blue point, there it is, too. Why? Because that is a diagrammatic representation of the head, and that is one of the body. But when the point asserts itself down into the body, well, then it turns into the spinal marrow; when the point enters in here, that which it is intended to be in the head organization turns into the attached spinal marrow [Plate 12]. The inner dynamics of morphology will simply be evident to you from this. You can arrive at an anatomy, a physiology, by basing your meditation on this. You'll then get the inner intuition as in how far your maxilla and your mandible are limbs, in how far your head is a whole organism sitting up on top—its limbs atrophied—through atrophy changed into jaws. And you get the idea of how teeth and toes are polar opposites. Just look at the attachments to the jaw bones and you'll see there the toes that have atrophied, the feet and hands which are atrophied in there.

But to be effective in that respect the meditation, my friends, must not be in the mood of 'I want to snuggle down in a warm nest inwardly, let it be warm and still warmer for me'. No, the mood must be one where you enter into reality, take

hold of reality. Attention to the little things, to the littlest things—interest in small things must not be driven away, my friends. It has to be such that the ear lobe, the nail paring, a piece of human hair interests you just as much as Saturn, sun and moon. After all, such a human hair holds all else within it, and someone who goes bald is indeed losing a whole cosmos. It truly is the case that something which is visible on the outside can be inwardly created providing one has the power to overcome, which is needed in meditative life. But you'll never find this where there are any traces of vanity, and these do keep coming up all over the place. It is therefore necessary, my friends, if you truly want to be teachers, especially of children with special needs, that you develop this attention to little things, doing so in the most modest way possible, and on that basis then also encourage this attention to the little things in others in the youth movement.

It then is possible to be given pointers and this is then outwardly verified, which is also what happened in this case. There I have to say I see the greatest mistakes made in undertakings within our anthroposophical movement. You see, we have the case before us. I told you that in the case of this girl there must have been a kind of anomaly between the third and fourth years. You ask her mother, the mother confirms it. What did you do then? Would you please be quite open and honest and tell me what you did when her mother had confirmed it? [Silence.] Now you three, will you be really honest esoterically? What did you do? [Silence.] If you had done the right thing you would be saying: 'We jumped for joy so much that we made a hole in the ceiling!' And then a reflection of that leap would not just show itself inwardly but it would shine out.

That is exactly it. Enthusiasm in living with the truth. This is what must be there. It is something which for years has caused me such dreadful pain in the anthroposophical movement that people are firmly rooted in the ground, young ones as much as old ones. Let us think about the way in which they can be firmly rooted in the ground. You see, essentially Nietzsche was of a very different ilk. He made his Zarathustra into a dancer. You should be dancers the way Zarathustra was meant to be a dancer! There is nothing more delightful than to live with the truth. It is a much more important and essential esotericism than going around with long faces. This inner way of living in the truth is something which must come long before all other ways of telling oneself that one has a mission.

The girl developed an occult fever when between three and four years of age.⁴² It

is also called 'occult fever' in medicine, one of the few areas where the old terminology is still used. When a physician does not know what is causing the fever he calls it an occult fever. This occult fever developed; a particular weakness existed in her astral body during that period between her third and fourth years. The physical body and the ether body created a reaction, and this then grew too powerful; the astral body could no longer keep up. It is therefore particularly necessary with her that firstly we know that a strange atrophy developed here in her third year, with the astral body cramped within itself. I have to do something here. It needs proper help and we can do so educationally by creating lively interest. Do tell us, how were things at school with this girl?

[Albrecht Strohschein. The girl will not live at the Lauenstein centre; she'll only come for treatment. She was at a special school up to her sixteenth year, is able to read and write and to do calculations up to about a thousand. Otherwise we do not know anything else about her; she only came up to us for the presentation. Tobacco enemas were recommended.]

She will need eurythmy therapy.⁴³

Why? The reason is that because of the astral body atrophy the child's upper organism has developed a most powerful tendency to be deformed. The child looks positively brutal because everything located around the masticatory organs is deformed. Careful investigations of the anti-deformation action of nicotine juice made at the local institute of clinical medicine have shown that it can have a positive effect in this particular case. One may start slowly with this, giving it by mouth first and observing it carefully; you have to develop an eye for it, to see if the masticatory organs begin to be more under the organism's control. Here they are almost completely outside the sphere of anything the child encompasses with her soul. They merely lie there. Giving nicotine juice by mouth in a suitable decimal potency—we may start with the 6th and go as far as the 15th. If you find, however, that the action is too weak, introduce the nicotine juice into the circulation in high potencies, so that the astral body is reached directly via the circulation, and you'll then achieve what oral exhibition does not achieve.

But perhaps it is a good thing—this is something I must add—if we then try and see to it that the actions that need to be retained within the astral body do not act up too much into the I organization but stop before they reach it. This can be done by giving a bath with a slight addition of sulphur, a weak sulphur bath, but rarely so, perhaps only once a week.

You see tomorrow we are going to discuss the other children who were there, and it will be a matter of special satisfaction for me to consider the interesting phenomenon of albinos,⁴⁴ which we have good occasion to study especially at your centre. There we have two such children, an older one who is 15 and a very little sister. Did you do their horoscopes?⁴⁵ [Speaking to Dr Elisabeth Vreede⁴⁶ who then handed him the horoscopes.] That is the older girl, and this the younger one. What is the position of Uranus? You did not find particular relative positions? [Dr Elisabeth Vreede. Yes, we did, just here for Uranus and Neptune. Neptune in opposition to Uranus, in the case of the older girl.]

You see, don't you, these children do exist. Wherever you see them you get two main phenomena. The very fair hair and poor vision, with changes in the eyes. These are the two archetypal phenomena. Even a superficial look shows that with albinos we have an organization that is very weak in dealing with iron but deals easily with sulphur. The fact is that the organization resists iron, especially dealing with iron near the periphery; it stops before reaching the periphery. Sulphur on the other hand is taken to the periphery and beyond the periphery, so that one sees the sulphur aura everywhere in the region of hair growth, bleaching the hair, weakening it. And in the development of the eyes, which is relatively independent, with the eyes developed from outside, put into the organism, we see even more of the independent sulphur aura which literally compels the eyes to leave the etheric and play into the astral. We can downright see the eye torn out of its cave in the rocks in such children, leaving the ether body disregarded, with particular demands made on the astral body.

Very important questions arise at this point. Human beings are in their development on the one hand connected with forces in the earth, forces that betray themselves in the earth's substance; they are also connected with the whole cosmos. They depend on both. Both are part of individual karmic development and also of the hereditary stream. Now as to the hereditary streams, neither the father nor the mother of the two children presented to us have albino elements in their heredity, nothing, nothing at all—normal people. Yet somewhere in the antecedents⁴⁷ there was a grandmother of whom it was said that she, too, had albino traits. [Dr Ilse Knauer. It was a sister of the child's mother.] An aunt, therefore. It is there in the antecedents. We merely have to consider that the tendency was there in the antecedents. Didn't you say on that day that there had been other children, also in Jena, from the river Saale region? [Dr Ilse Knauer. Two children and an adult. A man of 32 who is married. Only one of the three had an albino in the antecedents.]

You see how the business is, in a sense, endemically connected with the region—but cut across sharply from another side. Quite sporadically, an albino appears under certain circumstances or does not. So the question is: how does an albino appear in a region?

We know that it is sulphunzation right to the outside, so that the aura, the periphery, shows small sulphur infarctions. We look around to see where sulphur occurs in the region. The whole river valley is provided with pyrite, and this compound of sulphur and iron exists in such a way that we can study: how is the iron in the region, how is the sulphur in the region, where do the marvellously beautiful pyrites occur in the region of the Saale river. These handsome, fine, golden pyrite cubes occur in the region of the Saale river [Plate 12, centre]. Other local areas are gypsiferous [gypsum-containing]. As you know, gypsum is calcium sulphate dihydrate containing about 20% of water. This gives us another opportunity to study sulphur as it is bound in gypsum. It casts light on everything that lives in the atmosphere and so on, so that we must first of all consider everything coming from the soil that is connected with the absorption of sulphur and iron. It is generally a region rich in iron, and the question is: how does a mutual relationship develop between earth and man where the earth is able to attract iron most powerfully but man does so only with difficulty? What must the relative positions be to make human beings particularly inclined to reject iron and take in sulphur? There you come to look to the cosmos, studying the relations between heavenly bodies at the birth of such a child—it cannot be done at conception. You will find that the question comes up if there were specific relative positions for children who are albinos, relative positions that one does not get at any time but only rarely. There is no point in looking at data arising with fast-orbiting planets; you need to look at those which take a long time to complete their orbit, meaning Saturn and Uranus. So you see how questions arise in such a case. You have to have the questions first; then you can go into such a case in detail.

Here again I would like to speak of a minor course of treatment. So I am going to make use of what it says here. I'll consider this tomorrow.

According to what I was told this morning you want something different to be given in the lectures, because they are too much about 'careful attention to the little things' which is something you need. I want to meet your wishes as much as possible, using the method I used with the workers. There I gradually gave the sessions a direction where I would ask what I am to talk about, so that from a

certain point onwards the subject matter they wanted to have discussed was given by them themselves. Now the workers can never complain that the talk is not about something which they do want to hear.

LECTURE 11

DORNACH, 6 JULY 1924

LET us now discuss the cases which we did not talk about yesterday. There was a younger girl⁴⁸ there, 10 years old, who suffered from loss of memory. She is only in class two at school. She has growths in the nasopharynx; and this is connected with excessive etheric proliferation in the bladder region which has its mirror image in the head. It was actually possible to deduce the physical origin of the child's special needs. She is 10 years old, at a stage of which I am always saying that it is particularly important how the teacher relates to such a child.

The girl has, of course, failed to relate to all the antecedents that lead to this moment in time. The inflammatory changes near to the bladder region, with their mirror image in the upper organism, show very clearly that the ether body is not settling in the organism in the right way, for it is unable to work properly together with the astral body. Now you must of course always consider that when anything of this kind comes to be reflected in the soul organism it will have its basis in the more subtle organization, and that the coarser organization will not get us on the trail, as it were. It is, of course, easier to spot things in the upper organization than in the lower organization. But when the ether body of such a child cannot function properly because of a defect in the astral body, and anything she takes in does not penetrate into the organization, if we want to help such a child it will be a matter of as far as possible increasing the effect of anything that should make an impression on the child, of working with powerful impressions for such a child. You have to consider that memory depends on the proper organization of physical body and ether body. The astral body and the I do not take impressions retained in memory with them. Dreams, too, will only come when astral body and I are partly within the physical and ether body. As far as the I and the astral organization are concerned, everything has really been forgotten from going to sleep to waking up. It stays in whatever remains in the

bed. Now if this is not properly organized it will not take in the residues, the left-over impressions, and in such a case it will be a matter of causing powerful impressions initially and so make the upper organization really active in the lower one, that is, the I and the astral body in the ether body and physical body.

Now I do not know if attempts have already been made to see if she remembers simple folk songs? [Dr Ilse Knauer. That is easier for her.]

Try, then, to work on the basis of this existing power to retain impressions, for instance directing attention to short poems where a particular element recurs always after three lines, so that the child gets a strong impression of rhythm, and the time will then come when you can also offer the child impressions that are not rhythmic. One would not assume that the time in which something can be achieved will be less than three or four years, until she reaches sexual maturity. If one works along these lines up to that time, above all where rhythmic impressions can take effect, and the rest is developed on this basis, something can be achieved through education. We have already established that she is to have *Berberis vulgaris* 10% compresses and eurythmy therapy with L M S-U [Plate 13].

As you can see, this is also based on the view that the configuring principle, nestling close, enters into the astral body's mobility, coming to meet the M. The M, as I said, puts the whole organism into the exhalation, so that astral and etheric organization meet through this. The S is there to induce powerful, lively activity in the astral body but in such a way that it stays in control, and this is what the U is for. These things come to mind when the child is before one; here we bring them to mind again. The reason for the *Berberis vulgaris* compresses is that we need to neutralize the causes of inflammation, and that can be done in this way.

We then had a boy of 16,⁴⁹ a kleptomaniac, exactly like the kleptomaniac boy who was presented here. That presentation was the best possible example for you. He needs to be treated in exactly the same typical way. You'll just have to see if the impressions you offer to him can connect with one thing or another. Various things may be used, depending on the kind of upbringing and education these children have had.⁵⁰

Now there is the child from Stuttgart,⁵¹ really a fidgety child. He is sleepy, retarded. He is still young, has not learned to talk, is retarded in everything that a

child needs to be trained in during the first period of life. So it is very easy to understand where the problem lies—he did not get the imitation principle in his grasp, did not latch on to the imitating. In other words he cannot set his organs in motion from I and astral body. He is an extraordinarily lovable child but finds it extraordinarily difficult to overcome his physical body's longing to be at rest. Treatment will have to consist in first of all doing speech eurythmy. This will make him progress. I can only tell you the ideal thing to do. Doing proper speech eurythmy one can initially reach a point where he is stimulated in his astral body, with the rhythm then taking hold of the ether body.

You get the child to repeat rhythmic sentences after you,⁵² [quoting a line from Schiller's *The Diver*]. You have to go through it slowly with the child, slowly forward and back. I am deliberately changing 'boiling' to 'surging' because it serves our therapeutic purpose. Always go slowly like this, forward and back. And perhaps one also does this later with the following sequence of sounds. The child must be woken up inwardly in this way, by astonishing him. Let him say A, then E, I, then back: I E A—A E I—I E A, and so on. In this way you gradually wake him up, and he will then after all repeat, using the principle of imitation. You merely have to take the child on his own and see to it that everything you do with him involves imitation—always letting him repeat things after you, after a short interval.

Medical treatment would consist in providing something that drives apart, something that drives the substantiality of the organism to the periphery, something centrifugal—always the pituitary gland, but the child is not really such that you have to use Hypophysis (pituitary gland) the way you do when you are dealing with rickets in children, where one wants to influence the going apart using pituitary gland, but also the opposite principle, the centripetal movement; together with pituitary gland this has the tendency to build up the human organism from the substantial aspect, using either *Carbo vegetabilis* or *Carbo animalis*. It would be a matter of using *Carbo animalis* and alternating it so that you have the form principle in *Carbo animalis* and then the organizational principle which lets the organism shoot into growth, using *Hypophysis cerebri* for this.

When you start such a centre of education the main thing is, of course, that those involved observe everything they undertake. It definitely is a matter of running the centre with a certain inner power of trust. You see, in the case of this child the worst thing will not be the child—you'll soon see him progress—but the

worst thing in such a case are the parents, the mother, who is without doubt thinking that one will quickly work wonders. I've actually heard that his mother wants to come along with the child. [Interjection. Only to take him there.] Well, that is certainly a relief if one does not have the mother there as well. But it does in such a case need a certain toughness to stand up to the understandable but sometimes terribly senseless demands made by parents who do not know and also cannot know what needs to be done with such a child.

Now, you know, it is quite good with such a child if you also take him physically into alternating situations like those indicated by A E I—I E A, and so on. And you can bring this about very well by alternately and for a relatively brief period putting him in moderately warm water and then putting him under a moderate shower. With this you take into liveliness the element which wants to come into liveliness. This particular measure will in fact always prove useful when an abnormality takes the form of sluggishness, but you should not overdo it. On the other hand do not let it worry you if the children do get a bit excited as soon as you have started such a course of treatment. That will pass. The reaction will come, and the condition gradually rights itself.

Now we must still talk about Kurt H.⁵³ Kurt H. sees everything in colour. This is the boy who does not have any money—I see him before me now. The basic phenomenon with this boy is that he does not really know how to reach the outside world; he is stuck in himself. I'll have to be quite physical to explain the phenomenon to you. He cannot reach the outside world and because of that he is all the time hitting against his astral body with his I organization from inside, which causes an inner clumsiness, or rather an inner slovenliness. Hand in hand with this striking against his astral body he has developed a subtle sensitivity, and he therefore has something noble about him. That is connected with him seeing things in colour. He sees them because he is able to live in his own astral body when awake. The situation is that he can only be taught if we see the things which will evolve more and more—a certain slight longing for ideals, but then again a sudden withdrawal, a way of not managing to deal with the world. Everything will depend, particularly in the case of this boy who can certainly be taught using the Waldorf method, on your developing a natural trust in him. There is hardly anything else you can do with this boy. He has the peculiarity of writing like this [Plate 14, left]. You now pay careful attention to seeing that the boy develops his handwriting into one that is finely modelled, and you will see that he appears completely changed in his inner constitution. If there is any tendency to show off, try immediately to find a way of reducing it to an

absurdity, relying on the trust he has in you.

Yesterday I spoke of the albinos. I went so far as to say that we need to find the cosmic impulse that may play a role there. In the first place, let us ask the expert on such cosmic aspects if she has noticed anything unusual in these or other horoscopes, something albinos would have in common.

[Addressing Elisabeth Vreede.] Did you find that Uranus and Neptune stood out especially amongst the outer planets? [Dr Elisabeth Vreede. Yes, there are many aspects. Apart from that I could not say anything about the horoscopes.]

I am specifically asking you because you often think about horoscopes and have no doubt had such things in mind on many occasions. For the time being I have just these two from you. It is a new field and it will be best to use a down-to-earth approach in this. There are many other things to be considered, but in the first place we have to consider also the following.

Take the human being. Looking at the human being with regard to the differentiation which organizes the whole of our essential nature more on the etheric principle, we differentiate the human being into physical body, etheric body, the sentient body which we connect with the sentient soul, the rational soul, called the kineticon [energy of motion principle], the spiritual soul, and then we come to Spirit Self, Life Spirit and Spirit Man. Now, you see, when we look at these elements of human nature they will in the first place turn out to be something that has to be considered in relative independence and which makes up the human being. In reality, however, every human being is made up in a different way. One has a bit more energy in the ether body and less in the physical body, another has a bit more energy in the spiritual soul, and so on; it all goes together. And within it all you have a human being in his real individual nature which goes through repeated lives on earth, and the human being must have individual ways of regulating it all using the principle of freedom. Anything coming from the cosmos does so in a way where the most powerful Sun influence, which affects human beings greatly, relates to the physical aspect. The most powerful Moon influences relate to the etheric body, those of Mercury to the sentient body, those of Venus to the sentient soul. The most powerful Mars influences relate to the rational soul, Jupiter influences to the spiritual soul, Saturn to the Spirit Self. Things which have not yet developed in human beings come into play in Uranus and Neptune; these are, of course, the vagabonds that have joined our planetary system at a later time, and we look to them for the

planetary influences which under normal conditions do not have much of an influence on the planetary positions at birth.

Spirit Man	♆	Neptune
Life Spirit	♁	Uranus
Spirit Self	♄	Saturn
Spiritual soul	♃	Jupiter
Rational soul	♂	Mars
Sentient soul	♀	Venus
Sentient body	☿	Mercury
Ether body	☾	Moon
Physical body	☼	Sun

You know from other anthroposophical lectures how powerful the Moon influence is which comes in via the human ether body. It is, of course, connected with the whole principle of heredity. It imprints all kinds of powers from the parents in this model of the physical body. This Moon influence really determines the whole direction taken from the earliest time of embryonic development.

Consider that the planetary positions for a human being may be such that this impulse coming from the Moon is as powerful as possible or at least sufficiently powerful so that the individual brings something with him through heredity that pulls him down into the metabolic organization. On the other hand it may be that something of the Moon influence is torn away, that the element which does not want to have the Moon influences, being on the other side, meaning Uranus and Neptune, draws in something which should really be in the Moon sphere. There may also be other planetary positions. But these are the planetary positions for these children, and it is indeed true that the horoscope shows us what the situation is.

Taking the one horoscope we see here—it may have struck you—you have Uranus with Venus and Mars in this region. You know you need not go beyond the trigone position. Here you have Mars, Venus and Uranus.⁵⁴ Taking Mars, in the case of this child who was born in 1909 it is in complete opposition to the Moon. Mars, therefore, having Venus and Uranus nearby, is itself in powerful opposition to the Moon. Here's the Moon, there's Mars. Mars drags along Uranus and Venus nearby [Plate 13/14, top].

Let me now draw your attention to something else. The Moon is at the same time before the Scales, and is thus given little stability by the zodiac; it wavers, and is itself a weakling at this hour. Its influence is further reduced because Mars, which drags the luciferic influence along with it, is in opposition.

Let us now look at the horoscope of the younger child. There the situation is this: Venus, Uranus and Mars are again in one area, close to one another, encompassing only this much of the heavens. They are close together again. On the other we saw them in opposition to the Moon and also that the Moon was in the Scales. Now in the second horoscope we have Mars, Venus and Uranus again close together, just as it was in the earlier one. As to Mars, we have an almost

complete opposition to the Moon. The strange thing is, however, that looking for the Moon we find it once again in the Scales, almost in opposition to Mars which is dragging Uranus and Venus along with it. Once again in the Scales, therefore. It does not have to be like this, but here we also don't have proper birth dates. There the Moon is in the Scales, and here too.

[Dr Elisabeth Vreede. The striking thing is that in both the relative positions of Moon and Neptune are the same.] That would need to be explained separately. Horoscopes have to be interpreted individually. It is not surprising that these show great similarity, for they are sisters. The opposition is more marked for the older child than the younger one, who is certainly influenced by the older one, which again is not surprising. But here it is a matter of arriving at a really clear picture which when interpreted tells us that Mars, the bearer of iron, makes itself independent of the reproduction principle, the Moon. Mars deflects above all the things that come to man through the Venus principle, everything connected with love; it deflects this from its true mission, tearing it away from that true mission, not letting it stay connected with the factors involved in reproduction and then in growth. We therefore see something that should live in the pelvic region and is connected with the powers of growth moving up into the head region and find that because of this iron must be lacking in growth, whilst everything connected with the combating of iron, i.e. sulphur, must be there in superabundance.

We are thus definitely dealing with an extraordinarily powerful preponderance⁵⁵ of the will, and must above all see to it that the organization of senses and nerves, which is generally unstable, is treated with the greatest delicacy in educating these children. It's all a matter of how you handle it. You have to be very delicate in handling the children's senses and nerves, which means above all to try and not use the eyes for reading and the like, but teach everything without looking at things with the eyes, without reading. Get the eyes used to colour effects that differ only slightly from one another, especially in transitions, letting the colours of the rainbow slowly change one into the other, letting the child follow this with her eyes. These would be measures one might take.

As to medical treatment, at the present time I can only say that it will not prove very effective once sexual maturity has been reached. This gives you an important pointer, for one of the children was born in 1909, the other in 1921, and this provides a good opportunity to observe the difference in effects. We will need to bring powerful iron radiations into such a child from the organization of metabolism and limbs. This powerful iron radiation can be achieved by reducing

pyrites to dust, letting this seep onto a surface that does not allow much iron radiation to pass through, like a glass plate—though you cannot actually use it in this case. Try therefore to use a clean sheet of paper saturated with grease. Thin parchment-type paper would be best, but it must be thin so that it clings to the body. The usual linen or cotton rag-based paper is not so good to use. You would need to spread pine resin or something of that kind on it and let the pyrites dust settle on this. This will make the iron ray inwards. You have to put it along the legs and on the shoulder blades and then try and put a mildly irritant compress, say of Cochlearia, on the forehead. If you apply this to the organism at the time of second dentition—when powerful streams and counter-streams are running—you may indeed be able to combat the instability in such a child.

So this would be what we can arrive at so far in this situation. But the problem must, of course, be pursued further. Until now the world has done no more with albinos but exhibit them to the public, where they say: ‘I am fat, my hair is white, I don’t see things in the daytime, but see better at night.’ That is how albinos are exhibited and not much is known, for modern science does not pay attention to such things. Yet as soon as you arrive at such striking things as those I have presented it will no doubt be clear that the cosmic influence is very powerful when there is a major irregularity in the way the principles of the human organization relate to one another.

I would now ask you to put any questions you wish to ask.

[Question. The fact that we are now in the situation of asking questions is due to Dr Lehrs going to Dr Wegman, wishing to ask a question on quite other grounds. He did find that the people attending the course were not in the right mood.]

There is really no reason to discuss this any further and so lose time. The thing is much simpler than that. Dr Lehrs came to tell me that they wanted to do something in the anthroposophical movement that was an absolute first, a mission, a mission that is only beginning and would above all involve the discussion of the karmic relationships of those who are undertaking the work and things like that. [Dr Lehrs shaking his head.]

All right, let us stress above all what Lehrs said. They think that something really fundamental should be started and my reply was that it would then above all be a matter of really learning the subject matter considered in this course. If people were dissatisfied with this course and wanted to stick to the abstract

approach, for instance to organize a completely new movement, they would be doing something that has grown out of things we have been doing for a long time. That would mean the danger of megalomania. I did, however, say you should ask questions so that the partly justifiable reasons might emerge clearly. The point is that Lehrs came to me and said that this fundamentally new approach must spring up in the world, that the Lauenstein itself would have to be at the centre of the world—all this is behind it, isn't it? Well, it really is not so bad. Now it will be best we bring forward concrete questions and don't think about the other thing at all.

[Albrecht Strohschein put a question as to how the Lauenstein Institute was connected with the fact that Trueper⁵⁶ was the first to inaugurate education for children with special needs.]

What do you mean by saying that this man was the first to work with these children? This suggests something that should not go to extremes. What may be involved in teaching children with special needs—I do not think that this man can have influenced the institutions for children with special needs that relatively speaking were established very early in Hanover, with some success. The beginnings of teaching children with special needs go much further back. What has always been lacking is exactly the thing which makes it possible to look into the essential nature of such children. You won't see the simplest things, my friends, if you don't have anthroposophy for your observations. On the other hand it is indeed the human being who provides the deepest insights into anthroposophy as such.

Just consider Goethe's theory of metamorphosis, how it arose thanks to Goethe who was an intelligent man. It is completely abstract, like something that has many beginnings but cannot go beyond how the leaf exists in the flower, how a petal metamorphoses into a stamen, which is a very elementary metamorphosis, and came to a stop in the animals and the human being with timid reference to the metamorphosis of vertebrae into bones of the skull. He never went beyond the elementary aspects. I found myself in a state of shock, saying to myself: 'Did it not occur to Goethe'—I suffered because of this in the 1880s—'that the whole brain is a metamorphosis of a single brain ganglion?' I was able to see in the spirit that he had realized this. And only then did I see how he restrained himself from saying what he had realized. When I got to Weimar I found a comment in a little notebook written in pencil: 'The brain is a transformed main ganglion.' This was only published in the 1890s, thanks to my efforts.⁵⁷ We may say that a

completely new writer made his debut in the 1890s—Goethe became the most fruitful writer, so to speak, at the end of the nineteenth century.

Just think what a long road it has been from Goethe's theory of metamorphosis to the theory of metamorphosis that arises when you have here a normal one-year-old child metamorphosed into the giant embryo you saw here a few days ago. That is the retardant metamorphosis, retaining the embryonic state.

You will gain this insight, my friends, if you do the meditation which I gave you yesterday over and over again. I said, 'Here is a circle, here a point, there the circle is point, there the point is circle,' and so on [Plate 14]. Let the point slip into the circle again and again in your meditation, expand into the circle, and as you do so sense how the organization of limbs and metabolism arises from the head organization. Take it so far that you are sentient of the head as you say to yourself, 'The point is point, the circle is circle.' Sense how you glide down from the head to the metabolic system when you say to yourself, 'The point is circle, the circle is point'—which is the opposite. You will then have the fully developed theory of metamorphosis, and you'll be able to say to yourself: 'It is only with the whole way of thinking which anthroposophy evokes that we can get a view of the children's need for special care.' This is what we have tried to do in these lectures.

If one wants to have an influence it is not good to think of karma by saying: 'There's an angel, it has made Strohschein stand there; the other angel has put Pickert there, another one Loeffler. Then an angel has also put the obstreperous Dr Knauer on that chair, a particularly kind angel then brought in Miss Becker; we feel we have been brought together by five angels.' That is not at all the right view of karma if one wants to work to good effect. The right view is that one looks for the enthusiasm impulses that focus on karma as it continues to act. There you may ask: 'Which are the antecedents in Jena that we may take up, that we may join in with?' For when you move into a furnished house you won't throw out all the furniture, but in some cases, where it is possible—and here it is possible—you will ask yourself: 'How does one make good use of what is there already?' And so it may simply be a matter of asking yourselves: 'How do we use what is there already?'

Now you know that in Jena we have the notable story of Abbot Hildebrand who from quite similar character traits in his youth, religious, spiritual tendencies—but these were methodically conceived in life—went to Rome and became Pope

Gregory VII, and from Rome had a powerful influence on the way things were then organized in Europe. A powerful Roman impulse went out from Rome to Europe, the Cluny impulse metamorphosed into a Roman one. Do study this. The notable thing is that this same individual was compelled to go to Jena in his next life, reappearing as Ernst Haeckel. That is just the way it is when in the human being the destructive principles intervene in a regular way in the constructive principles. You therefore have a radiation in Jena that is very clearly in opposition to the Roman stream. You have the impulse to meet there [Plate 14, below].

And when Ernst Haeckel spoke in Jena on the occasion of his sixtieth birthday, initially at the Institute of Zoology, one might gain the impression that the old Hildebrand stood there. He had just the same way of speaking, spoke just as Hildebrand had done—in a quiet, somewhat sad voice, always weighing his words like someone who in spite of having done a lot of speaking still is not quite capable as yet of speaking. Abbot Hildebrand always presented the mien of the severe Pope—simply the organ of the Church—but the odd thing was that he liked to tell things that made others smile, not a lot, but benevolently. It was really lovely how Haeckel entered into a mood at the formal dinner to tell funny stories from his life, between the courses, which made the others relax and smile, and the whole way in which he, then 60 years old, childlike and smiling was challenging, getting the others confused. I still remember how funny it was when Oscar Hertwig⁵⁸ was heavily pregnant with his own speech and could not bring it to birth, for Haeckel was still telling his funny stories.

I do indeed think that following this, to which I have given a certain esoteric basis, you might achieve something special if you got hold of the speech that Haeckel gave at that time, on his sixtieth birthday at the Institute of Zoology.⁵⁹ It was not long but it was personal and somehow extraordinarily objective. Compare this with the speech that Professor Gaertner gave,⁶⁰ who certainly had a tendency not to accept Haeckel as something that had any significance in world history, expressly stating that it was something he would disregard. He said he would always speak with pleasure of Haeckel not as the creator of the History of Life,* but would expressly say, ‘That is something we may disregard, but let us emphasize how many lectures colleague Haeckel has given, that he has given more lectures than all the rest together,’ which is strange, since it suggests that the others did not give many lectures; he said that the whole medical and scientific community in Jena could not match what Haeckel had done. It was a battle of the philistines. It was so funny to watch Haeckel's speech hit the mark.

If you look at his speech you find it lively and fresh. Then the scaffold was brought in, then colleague Gaertner came and did the beheading. And the physiologist who was a Roman Catholic cleric⁶¹ watched dejectedly, for everyone had to attend. But to see Haeckel there—so rejuvenating! The student body had also grown witty on that day. Many of them were about and showed remarkable imagination. Get yourselves the small volume with all the songs that were sung during that day⁶²—quizzical verse on how an archaeopteryx whetted its beak on a church spire—and visualize all that fresh, youthful life. This can be recommended for meditation, and then you'll really be within the way in which Jena was part of cultural development in Europe at that time.

To bring matters to a conclusion I will give my final lecture at 9 a.m. tomorrow.

* Haeckel's *Natürliche Schöpfungsgeschichte* (1868). English editions (from 1876) bore the title *The History of Creation*.

LECTURE 12

DORNACH, 7 JULY 1924

LET me hear your wishes to begin with, and then I'll have to bring the course to a conclusion. So please tell me now the burning questions in your hearts so that we may continue to progress.

[Albrecht Strohschein. I would say that we have no further questions.]

Our subject matter in these discussions has been how we may deepen our Waldorf education to arrive at methods of education that take us to the child who is said to be abnormal. You will have seen that we must immediately use a different assessment if that child is to have the appropriate treatment as distinct from the 'normal' child, but that those who bring up and educate these children must also assess them in a way that differs from the views of lay people, where the tendency is to point to the anomaly and not go further into what is really behind it. People are today still far from the point reached in a relatively elementary way by Goethe in contemplating plant growth, the nature of plants. Goethe specially delighted in seeing malformations develop in plants. Among the most interesting papers written by Goethe are those dealing with malformations, where some organ of the plant which we are used to seeing in a particular 'normal' form grows excessive in size, or differentiates in an unusual way, or at times produces organs in the wrong place, and so on. It is exactly because a plant can produce such malformations that Goethe found the best pointers to arrive at the actual idea of the archetypal plant. For he knew that the idea behind the plant shows itself especially in such malformations. If we were to consider a number of observations made on plants, as to how the root may be malformed, how the leaf, the stem, the flower and also the fruits may be malformed—one must, of course, study a number of plants—we would in surveying them all actually see the archetypal plant in them.

And essentially that is how it is with all living things, including those that live in the spirit. We come to see more and more that the principle which lives behind the human race also comes to expression in anomalies, that the spiritual principle in the human race reveals this outwardly. And when we look at things in this way we will also find how people thought and what views they held in earlier times, when education was considered to be very close to healing activity. Healing was seen as things created by Lucifer and Ahriman being taken towards the principle which keeps the middle position between luciferic and ahrimanic, with the good spiritual element continuing on. Equilibrium between ahrimanic and luciferic—that was healing. When it was seen from a much higher point of view that human beings need to be taken into that equilibrium in the course of life by education, people would also, in a sense, still see something anomalous in the child, something which in a certain respect is actually sick and needs to be healed, and the original words for healing and education therefore had exactly the same meaning. Education heals the ‘normal’ individual, and healing is merely a specialized form of this for ‘abnormal’ people.

It is of course perfectly natural that if you consider such a basis to be correct you also have to continue in that direction and put more questions. With every illness that comes from within we are really dealing with something of a spiritual nature, and we ultimately do so also with any illness that develops in the organism following an external injury. Even breaking your leg is a reaction of the inner to the outer, and surgeons would do well to let such a view bear fruit in their minds. Giving thought to these things we do to a much greater degree arrive at the question as to how we should treat the child in the whole of our physical approach as well as in soul and spirit. Both are closely bound up, especially in children, and you should not think that if you give some medicinal substance to a child this will only have a physical effect—which is what people tend to think today. A substance has a considerably more spiritual action in a child than it does later in the adult. The action of mother's milk is that in it lives something which in earlier times was called the ‘good mummy’* as distinct from the ‘bad mummy’ which lives in other secretions. The whole mother lives in her milk. We have something living in there as a power which has really only changed its region within the human organization. Up to the birth of the child it is essentially active in the region which belongs mainly to the system of metabolism and limbs; after birth it is essentially active in the region of the rhythmic system. Those powers therefore move up one floor in the organization. In doing so they lose their I content which has been mainly active during the embryonic period, but they retain their astral content. When the powers which

are active in mother's milk go yet another floor up, as far as the head, they lose their astral content as well, and would then have only physical and etheric organization active in them. This is the cause of the harmful effects on the mother when these powers rise to the higher level. We then see all the anomalous phenomena which the mother develops.

In mother's milk we thus still have astral, form-giving powers that are certainly spiritual in their actions, and we have to consider the responsibility we take on when we let the child make the transition to feeding himself, for there is no longer any awareness today of the spiritual which is really active everywhere in the outside world—how ascending from root to flower and fruit the plant grows more and more spiritual and acts spiritually. If we start with the root, we have something which as root is initially least spiritual in its actions. The root has a relatively strong physical and etheric relationship to the whole of its surroundings, but in the flower a life is beginning that stretches out for the astral as if longing for it. The plant gets more spiritual as it grows. We therefore have to ask a further question. How does the root of the plant relate to the whole cosmos? Well, my friends, this root is in the soil the way our head is in the open air and in the light. So we may say: down here we have the head principle, sensory perception, in the plant; up here we have the plant's digestive and nourishing principle [Plate 15]. Up here in the plant we have the principle which contains the spirituality longed for by the system of metabolism and limbs and is therefore also related to the human system of metabolism and limbs. If we look at mother's milk on the one hand and the astral element longed for by the plant which is floating above the plant, an occult view is gained of a tremendously close relationship—not complete identity—of the particular astrality which comes from the mother in her milk, and the astrality which floats towards the flower of a plant from the cosmos.

I am not telling you all these things to provide you with some theoretical knowledge, but so that you develop the right feelings for everything there is around human beings and enters into the sphere of their doing, their activities. We will have to endeavour gradually to get the child used to ordinary foods so that we stimulate it with the fruiting principle, support his metabolic system with the flowering principle, and anything he has to manage from the head by gently adding in the root principle. I'd say that these things should only be studied theoretically to start us off. In practice they must flow into our way of handling the situation, doing so in a spiritual way.

You see, there is also the fact that it is extraordinarily difficult today to gain any insight into the human being on the basis of things one learns, learns in all areas. The eye is always deflected from the very things that matter. People are not trained to consider the things that matter today. It is true indeed that the ability to see the things that matter died off in the first half of the nineteenth century. There was still some idea in the first half of the nineteenth century, but today it only survives in language, in the genius of language. We might characterize it more or less as follows. Looking at the human race one sees that there are many different diseases. We could make a list of them if we wanted to stay in the abstract. We might then, writing them onto the plane surface, create a kind of map—related diseases in one corner, fatal diseases in another, making a nice arrangement. This would result in a map of diseases, with special attention paid to where a child fits in who is organized in a particular way. And we might imagine writing pathological tendencies schematically on sheets of waxed paper, and writing the name of a child where it belongs. Imagine one had such an idea, and one did this.

In the first half of the nineteenth century people still had the idea that one ought to put down the names of animals where the diseases were meant to be written down. The view was that the animal world inscribes all kinds of diseases in nature. Every animal, seen in the right way, signifies a disease. The disease is healthy in the animal, as it were. If this animal enters into the human being rather than its own organization, if the human being tends in the direction of the animal's organization, then he or she is sick. Ideas like these lived in the minds not just of superstitious people in the first half of the nineteenth century, even Hegel⁶³ thought that way and it was a perfectly useful idea. Just consider how well it describes the nature of someone when you say that he's like a lion, an eagle, or bovine, or also that he is going in a direction where the human being is forcibly taken into a condition that is too spiritual. Or, if you take things further, understanding that when, let us say, the ether body grows 'too soft' you get strict affinity of the ether body to physical matter, you'll then find a suggestion in a human being of an organization that should be found only in the lower animal world. These are fundamental ideas which you must make your own. The personal development you will need to be a teacher is something like the following.

You may begin with quite specific meditations. The meditation I have given you here is particularly powerful. You will realize how fruitful the meditation which you practise with a certain inner orientation proves to be when it is as if you are

in your feelings carried, driven as if on the waves of an astral sea, out of the body, into a world which then appears before you, billowing gently, and makes it possible for you to see things around you that will provide answers to your questions. To make such things possible you merely must not just hold fast theoretically to the preconditions given for meditative development in Knowledge of the Higher Worlds/How to know Higher Worlds, and elsewhere.

You know, people say the obstacle to such development is human egotism, with people focusing too much on their own self in forming opinions. For just consider what focusing on your own self really means. We have our physical body which goes back to Saturn times, has been crafted with great skill through four stages of a majestic quality. We have our etheric body, three times transformed with great skill, we have our astral body, which has been transformed twice. None of them come into the sphere of the conscious mind on earth; only the I does so. But it is really only a reflection of the I, for we will only see the true I on looking back into an earlier incarnation. The present one is still evolving and will only be reality in the next incarnation. The I is only the baby. And when someone is really wallowing in his egotism, those who have gained insight see a sensuous wet-nurse who looks on the infant in sensual pleasure; in that case sensuousness has its justification, for the child is another individual. But we now have the image which is opposite to egotism, with the individual cuddling the infant. Today people go about in such a way. And if we were to paint an astral portrait it would have to be such that they carry the child on their arm. The ancient Egyptians were still able to create the well-known scarab, where their own I was at least borne by the head organization. Modern people bear their own I on their arm, cuddling it. To compare this image with one's daily activities is another extraordinarily useful meditation for teachers. You are then taken into what I have called 'floating in the spiritual waves'. To have your questions answered when looking at things in this way does, of course, call for one to be inwardly at peace, and you must seek to preserve this for yourself. You will immediately see if someone is made in such a way that they go through some kind of development in this direction. You recognize this from whether the person complains of obstacles or not. People in the process of development never complain that this or that might prove an obstacle. It may happen that someone meditates most effectively before an important act which then follows immediately, or again after an important act, completely forgetting what they experienced in the act. For this is what matters, that it is in your power to tear yourself away from the one world and find your way into the other world. And that is the absolute beginning when calling up one's inner powers.

Observe the difference if you are more or less indifferent in approaching the child or if you do so with real love. Education will immediately prove effective, especially with special needs children, when you have come to it with real love, no longer thinking that technical skills will achieve more than genuine love for the child does.

The truth is that a particular attitude should come into flower every time the foundations are laid for special ways of doing something within the anthroposophical movement. The things that are suggested should really be considered to be merely the roots from which the attitude-plant will grow. And there it is really necessary that people are above all sentient of the substantially anthroposophical element as a reality. You will not achieve anything, this we can say before you even start, if you simply take what you have learned here as something one learns but which does not lead to a particular attitude. That has been the precondition which I'd say was self-understood at the time but is even more a matter of course as time goes on for the body which since the Christmas Conference is meant to exist as the Anthroposophical Society. The things coming from the Goetheanum and its institutions have to be seen to be absolutely real, and in future it can only be that everything by way of anthroposophical work comes from there through the Sections. For according to everything you gather from such discussions this Anthroposophical Society is meant to develop into an organism⁶⁴ in which the different spheres of responsibility act as the lifeblood. These things will come together in the right way if you are sentient and aware of them in the right way. Just as heart and kidneys have to work together for certain organizational functions in the human organism to achieve consistency, so the Sections must work together to achieve the particular goal you are seeking, each of them cultivating the subject area for which it is responsible. People who undertake something in the world must let the fruits of Section work act together in what they do, and we must see the anthroposophical work as something that is very real.

Imagine you intend to work for children with special needs. You must then first of all consider the educational stream which is alive in the anthroposophical movement. The educational stream must become part of your own work the way it is. You have to understand that what you find there has to do with healing the typical human being so that he finds his place in the world. Next you have to realize that only the Medical Section can give you the things that can deepen education in the direction of people with anomalies. If you enter into this in the right way you will soon find out for yourself that this cannot be provided by

saying that this is good for this and that is good for that, but only by having a relationship that is full of life. Tearing such a living relationship apart is something that should not happen. No egotism should come into work in a special field but only the longing to be part of the whole. When eurythmy therapy comes into special education, it is again the whole of eurythmy which comes into special education. You should see from this that in this direction, too, a living relationship must develop and it should also be evident from this that up to a degree someone who is providing eurythmy therapy should also have the basics of eurythmy. Eurythmy therapy should grow from general knowledge of both speech and tone eurythmy. Above all you have to get through to the human being, connect with the human being, and for this reason eurythmy therapy should never be given without consulting a physician. It has been made a condition when eurythmy therapy was introduced that it should not be given unless you also contact the physician. All this does indicate how the things that arise in anthroposophy interrelate, coming together in a living way.

There is something else as well. In future a decision will have to be made in the Anthroposophical Society which seriously goes in the following direction. Should particular responsibilities be maintained, or should they not be maintained? You don't have to believe this, but can see it from everything that is happening: at the time when the Christmas Conference was to be arranged, these responsibilities were closely considered with an exclusivity that some may feel to have been cruel, an exclusivity concerning the quality of the individuals who were there; this being the basis on which the council at the Goetheanum was appointed, there is no other way but to consider this council within the context of what goes on in the Anthroposophical Society as the body which has full authority. For the individual things and issues, this council must be considered the ruling body. Will this be understood in future within the anthroposophical movement or not?

This is something which has to be said as a way of laying a foundation stone when a centre such as yours is established. If the critical attitude which exists among people does not stop (for criticism never relates to the subject matter taught but to the actual work done), if an authority principle does not truly exist (not in the teaching but in the work done, especially with regard to the things where occult influences come in), the anthroposophical movement will not become what it simply must become if it is to survive. The surreptitious way of going against those who have taken responsibility is something that must not continue in future; membership of the School of Spiritual Science will have to

provide the necessary correction in that School membership will have to end if there is no proper understanding. We might say that before the Christmas Conference we did not have a council prepared to work esoterically, and the thinking and feeling was left to me. Everyone made extensive use of whatever they wished from the Society—the will principle. That was the basic phenomenon until the Christmas Conference. When people wanted to turn to the thinking or also the feeling in anthroposophical matters, they would come to me more or less the way you go to the shoemaker to have a pair of boots made. This was so all the more as people did not realize this but believed the opposite to be the case. The whole can only be restored to health if people become aware that there is also a will principle for the Society which is coming from the council at the Goetheanum. And people will be able to accept this with understanding and not under compulsion.

But the way of thinking is most strange. It sticks so much to the word. Yesterday I had a grotesque instance of the way people are everywhere sticking to the word, and things are blown up and get heated when the longing to do something arises. I am supposed to have said about the council of the Independent Anthroposophical Society when I was in Breslau that the others had now gone and the rump council remained. The opinion which immediately arose was this: this is a rump council and there has to be a head. Well, you see, behind this lies the fact that people cling to the word that because the head has for once been called a rump here, based on common usage, people cling to this word, utterly failing to realize that for the time being the council at the Goetheanum is in complete agreement with this so-called rump council. Otherwise they would have said ‘lousy’ or whatever. Since they did not say ‘lousy’ it is a fact that they are, for the time being, in agreement. It is all a matter of basing your opinion on the facts.

This is of the greatest importance if we are to manage with the anthroposophical movement. It is therefore necessary for you to see the enterprise you are establishing in Lauenstein, and we can have the greatest hopes for this, as something that functions in complete harmony with the whole anthroposophical movement, that on the one hand you are fully aware that the anthroposophical movement will support and nurture anything to which they have given their wholehearted agreement, but will only be able to do this in so far as it is in accord with its institutions of today, following the Christmas Conference. On the other hand it must also be the case that such a part of the movement on its part does whatever adds to the strength of the anthroposophical movement.

This is what I would warmly commend to you, my friends. Please take these heartfelt words as something I want to give to you to take with you as the impulse which will undoubtedly continue to bear fruit.

If within a spiritual movement you seek to make this movement bear fruit in everyday life, then we can consider this movement to have life.

So much then to give your will strength, guidance and the power to be effective, my dear friends.

* Meaning a preserved body, not a mum.

NOTES

Translation of German notes, with material relating to the English-speaking world added by A.R. Meuss. (RSE = Rudolf Steiner in English)

Source text. Corrections made by Hans W. Zbinden, MD, for the 3rd edition (1965) have been indicated in the Notes below. The 8th edition [on which this translation is based] was reviewed by Paul G. Bellmann.

The plates showing the blackboard drawings included in this volume were first reproduced from the originals for the 5th edition (1975). A separate booklet containing them was produced in 1975 for those in possession of the earlier editions. One blackboard drawing has been added for the 1995 edition.

1. Ita Wegman, MD (1876–1943). Established the Institute of Clinical Medicine in Arlesheim. Later collaborated with Rudolf Steiner in the field of medicine. Co-author with him of *Extending Practical Medicine. Fundamental Principles Based on the Science of the Spirit* (RSE 848).
2. Franz Brentano.
3. Erich Wulffen (1862–1936). Public prosecutor (from 1899), head of supreme court (from 1916), criminologist author. One work, *Woman as a Sexual Criminal*, has been translated into English.
4. *Neue Zuercher Zeitung*, Nr. 342, 7. Maerz 1924.
5. During the conference at Koberwitz where he gave his Agriculture course, Rudolf Steiner gave an address for young people in Breslau on 9 June and in Koberwitz on 17 June. The address on 9 June was followed by a question and

answer session. For the address of 9 June, see *Youth in an Age of Light, The Golden Blade*, 1976, for that of 17 June, *Youth's Search in Nature* (RSE 616). See also *Youth and the Etheric Heart* (CW 217a) 2008.

6. *The Agriculture Course*, RSE 350, London 19W/*Agriculture* RSE 467/576, London 1911/*Agriculture*, RSE 813, Kimberton 1993.

7. Hans Driesch (1867–1941), zoologist, philosopher, representing neovitalism. University of Aberdeen. Delivered the Gifford Lectures on *The Science and Philosophy of the Organism* at Aberdeen University in 1906 and 1908.

8. Earlier German editions had ‘take’; this has been changed to ‘put’ by the editors of the original.

9. ‘in the physical organization’ was added by the editors of the original.

10. ‘reason’ was ‘symptom’ in earlier editions.

11. The ‘and’ has been added by the editors of the original.

12. In Arlesheim, Switzerland, established by Ita Wegman, MD. Today called the Ita Wegman Clinic.

13. Richard Strauss (1864–1949), director of court orchestra in Weimar.

14. Sandroe St.

15. Otto Sp.

16. Speaking of the pituitary gland preparation made by Weleda.

17. In the German editions of 1967 and earlier, it said ‘capacity’ here. As the shorthand sign is almost the same for the two words (Stolze-Schrey system) this may have been an error in transcribing. (The original shorthand record appears to have been lost.)

18. Sandroe St.

19. Robert R.

20. Previous version: ‘a fall’.

21. See lecture given in Dornach on 3 November 1923, in *Man as Symphony of the Creative Word/Harmony of the Creative Word*, and the lecture given in Koberwitz on 16 June 1924, in *Agriculture*.

22. Ernst D.

23. Robert R.

24. Richard G.

25. Willfried Immanuel K.

26. Richard G.

27. Lore R.

28. Richard G.

29. Willfried Immanuel K.

30. 'was told' corrected to 'was said to'.

31. Otto Sp.

32. Lore R.

33. Lauenstein, a home for children with special needs in Jena-Lichtenstein, set up in May 1924 by Franz Loeffler, Siegfried Pickert and Albrecht Strohschein.

34. Lothar L.

35. In the 1952 German edition, Mr Pache, editor, added the following note. (The notes of Mr Werner Pache [1903–58] are published here with the kind permission of the holder of the copyright, Miss Wallerstein, Sonnenhof, Arlesheim.)

'When Rudolf Steiner visited the newly established Lauenstein on 18 June 1924 we presented the children who were there to him. He had looked at every child, spoken with him or her, reviewed the case history and then given explanations of the given situation and suggestions for treatment and special educational support.

‘The many different explanations and suggestions given by Rudolf Steiner on that visit were noted down. They are a valuable addition to the things said in the course. Over and above this, seeing the way Rudolf Steiner was with the children, his deep interest and loving attention to every detail was a profound experience for the first people who were devoting themselves to the care of children with special needs. The memory of this is cherished to this day in the centres for the education of such children.

‘In the case of this boy Rudolf Steiner had pointed out that he lacked brain sand. The seizures and the whole condition must go back to a shock the mother had during the pregnancy (later confirmed by asking her). One should always ask about the pregnancy. The seizures were secondary.

‘For treatment, Rudolf Steiner said the boy should have injections of thyroid secretion. It would need to be applied centripetally to provoke a centrifugal reaction. The preparation should also contain parathyroid gland. The body temperature should be monitored the day after the injection, with pulse and respiration measured quantitatively and qualitatively.

‘Also Levico Water 1/8 to a whole glass to be taken in the course of a day.

‘Eurythmy therapy O I L.’

36. Karl A.

37. Note from Mr Pache in the 1952 German edition: ‘This boy, utterly feeble-minded, generally restless, was absolutely still and peaceable when he was brought in to see Rudolf Steiner, and his fine character, usually hidden, emerged in the most beautiful way. Rudolf Steiner was interested in his sensory perceptions. It was established that he does not have much distant vision. When reference was made to the boy's bad teeth, Rudolf Steiner established that his fingernails were also weak and soft.’

Notes on the consultation.

‘Did you not notice anything in the mother? It is a strange karmic situation. The astral body is overripe. Something from the previous incarnation is having an influence. He was only for a short time between death and rebirth and has brought in something of the astral body from that previous incarnation. He still has strange dreams at night. This will take the form that he says strange things

disjointedly on waking up. It might be that he sees snakes winding, if he's ever seen snakes before. That is a poor-quality astral body sitting there above all in the back of his head (Rudolf Steiner showed the most intensive interest as he put his hand on the back of the boy's head which was covered with much too bristly black hair). We might achieve something here by introducing the opposite kind of astrality—which would be possible using algae. Algae absorb the astral powers from the surrounding air; fungi even more so. But we need not start with the most powerful. Parasitic plants strongly attract astrality. Algae injections will bring in healthy astrality, the opposite of that in the body. There we have bad astrality. Treatment therefore would be inoculation with Algae D5; Belladonna D4, D10, D15, D20, D30.

‘Looking at the list of seizures and considering if they occur parallel to the moon rhythms, Rudolf Steiner said: The influence of the moon could not be the direct cause of his seizures; at the most it might have an effect on his mind.’

38. Erna G.

39. In the 1952 German edition, Mr Pache added a note: ‘Dr Steiner on the Lauenstein: “She has a bent astral body; it lacks uniformity, weak above, strong below.” ’

40. See Rudolf Steiner's *The Younger Generation* (RSE 521) and *Youth's Search in Nature* (RSE 616). Also *Youth and the Etheric Heart* (CW 217a), 2008.

41. Earlier editions had ‘shocking’ or ‘frightening’ (erschreckend), which was changed by German editors to ‘aggravating’ (erschwerend).

42. Erna G.

43. Note in 1952 German edition: ‘On the Lauenstein, Nicotine enemas, 5% decoction, twice a week; if this does not help, Nicotine D6 injections.’

Eurythmy therapy F, M, UT, TU.

Referring to this note, it has to be said that Dr Hardt and his wife who were then working there did not use 5% decoctions of tobacco leaves as enemas. It is not advisable to use this concentration in enemas, and it is possible that the percentage was misheard. Decoctions of unfermented tobacco leaves are potentially dangerous, depending on the nicotine concentration in the leaves,

which it would, of course, not have been easy to determine. Readers must be warned against the uncritical use and generalization of such a statement, stressing that it was made to a physician and not a lay person.

44. Elisabeth and Martha B.

45. Note in the 1952 German edition: ‘The dates of the horoscopes were Jena, 6 Dec. 1909, \pm 4 a.m., and Jena, 18 May 1921, \pm 3 a.m.’

46. Dr Elisabeth Vreede (1879–1943), head of Section for Mathematics and Astronomy at the Goetheanum.

47. Different in Wilhelm Uhlenhoff, *Die Kinder des Heilpädagogischen Kurses, Freies Geistesleben* 1994. ‘Ilse Knauer said it was a sister of the child’s mother; present-day family members know only of a cousin of her father.’

48. Doris P.

49. Karl-Heinz M.

50. Mr Pache in 1952 German edition: ‘On the Lauenstein: The pathological symptoms and signs seen in this boy went back to something he had suffered in the earlier incarnation. Perhaps he had been on his own for a long time, perhaps after a shipwreck, forced to go through a long period of isolation. This now appeared as a weakness of the I. He was to be given sugar injections D6, 7 injections in 14 days; then washes with water containing starch for 14 days. Having to convert the starch into sugar, the body is stimulated to develop the I in a different way.

‘Educationally one would suggest that the boy keeps a diary, noting down what he had been doing all day. This should steady his I. He should be told educational tales in which thieves came a cropper. The magpie is always thieving and this turns the other birds against it. He should also learn to do practical things. He should know how boots are made. He could make the boots for everyone in the house. He could also do gardening. You should encourage him to “puzzle things out” for himself, solve minor practical problems, for instance how to arrange it that the door to a railway carriage opens automatically when a foot is set on the step and then closes automatically—things like that.’

51. Hans G.

52. From the poem *The Diver* by Friedrich Schiller.
53. Note in 1952 German edition: ‘Seeing this boy, Rudolf Steiner spoke of an “atrophied pituitary body”. Treatment: Pituitary body injections and arsenic, as above. Eurythmy therapy: L M S R.’
54. On the blackboard (Plate 13), the sign for Neptune was drawn rather than the one for Uranus.
55. Earlier German editions had ‘predestination’, probably misheard; change to ‘preponderance’ made by German editors.
56. Johannes Trueper (1855–1921), founder and for many years head of Sophienhoehe sanatorium for young people in Jena.
57. In the Weimar Edition of the works of Goethe, Section II, Scientific writings, vol. 8, Morphology, part m, Weimar 1893, pp. 359/360, ‘Paralipomena X/ neurology’. In a notebook from the journey to Venice in 1790, the following note concerning the brain: ‘The brain itself but a large main ganglion. The organization of the brain is repeated in every ganglion, so that each must be considered to be a small subordinate brain.’
58. Oscar Hertwig (1849–1922), anatomist.
59. See Bericht über die Feier des sechzigsten Geburtstages von Ernst Haeckel am 11. Februar 1894 in Jena, S. 13 ff.
60. August Gaertner (1848–1934), public health specialist. His speech may be found on page 8 of the above (Note 59). Professor Gaertner added up the lectures Haeckel had given to the Medical and Scientific Society over the years, comparing them to the lecturing efforts of others. The text has been changed accordingly (in German: ‘prepared specimens’ was changed to ‘gave lectures’). Gaertner also focused on Haeckel's detailed work, saying that the broader outlines of his work and views were less important than this. The whole sentence could not be properly understood the way it appeared in earlier editions and also included a contradiction. It was probably misheard and put together at a later time from fragmentary notes. It was changed to the present version. Professor Gaertner's speech was not yet available then to the editor of the Collected Works.
61. Probably Professor Wilhelm Biedermann, who had a Chair in Jena from

1888.

62. Lieder zum Commers in Jena am 11. Februar 1894, pages 7 and 8.

63. Georg Friedrich Wilhelm Hegel, 1770–1831.

64. See The Christmas Conference for the Foundation of the General Anthroposophical Society 1923/24.

LIST OF COURSE MEMBERS

from the Lauenstein

Albrecht Strohschein

Siegfried Pickert

Franz Loeffler

Ilse Knauer, MD, Jena

from the Arlesheim Clinic

Julia Bort, MD

Margarete Bockholt, MD

Hilma Walter, MD

Gerda Langen

from the Stuttgart Waldorf School

Eugen Kolisko, MD

Karl Schubert, PhD

Ernst Lehrs, PhD

Friedrich Husemann, MD

Lic. Emil Bock (part time)

Lili Kolisko (part time)

Klaere Fuehr (carer of a child)

from the Council of the Anthroposophical Society

Marie Steiner

Ita Wegman, MD

Elisabeth Vreede, PhD

Albert Steffen

Günther Wachsmuth, PhD

RUDOLF STEINER'S COLLECTED WORKS

The German Edition of Rudolf Steiner's Collected Works (the Gesamtausgabe [GA] published by Rudolf Steiner Verlag, Dornach, Switzerland) presently runs to 354 titles, organized either by type of work (written or spoken), chronology, audience (public or other), or subject (education, art, etc.). For ease of comparison, the Collected Works in English [CW] follows the German organization exactly. A complete listing of the CWs follows with literal translations of the German titles. Other than in the case of the books published in his lifetime, titles were rarely given by Rudolf Steiner himself, and were often provided by the editors of the German editions. The titles in English are not necessarily the same as the German; and, indeed, over the past seventy-five years have frequently been different, with the same book sometimes appearing under different titles.

For ease of identification and to avoid confusion, we suggest that readers looking for a title should do so by CW number. Because the work of creating the Collected Works of Rudolf Steiner is an ongoing process, with new titles being published every year, we have not indicated in this listing which books are presently available. To find out what titles in the Collected Works are currently in print, please check our website at www.rudolfsteinerpress.com (or www.steinerbooks.org for US readers).

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CW 300a	Conferences with the Teachers of the Free Waldorf School in Stuttg
CW 300b	Conferences with the Teachers of the Free Waldorf School in Stuttg
CW 300c	Conferences with the Teachers of the Free Waldorf School in Stuttg
CW 301	The Renewal of Pedagogical-Didactical Art through Spiritual Scien
CW 302	Knowledge of the Human Being and the Forming of Class Lessons
CW 302a	Education and Teaching from a Knowledge of the Human Being
CW 303	The Healthy Development of the Human Being
CW 304	Methods of Education and Teaching Based on Anthroposophy
CW 304a	Anthroposophical Knowledge of the Human Being and Pedagogy
CW 305	The Soul-Spiritual Foundational Forces of the Art of Education. Spi
CW 306	Pedagogical Praxis from the Viewpoint of a Spiritual-Scientific Kno
CW 307	The Spiritual Life of the Present and Education
CW 308	The Method of Teaching and the Life-Requirements for Teaching
CW 309	Anthroposophical Pedagogy and Its Prerequisites
CW 310	The Pedagogical Value of a Knowledge of the Human Being and th
CW 311	The Art of Education from an Understanding of the Being of Huma
CW 312	Spiritual Science and Medicine
CW 313	Spiritual-Scientific Viewpoints on Therapy
CW 314	Physiology and Therapy Based on Spiritual Science
CW 315	Curative Eurythmy
CW 316	Meditative Observations and Instructions for a Deepening of the Ar
CW 317	The Curative Education Course
CW 318	The Working Together of Doctors and Pastors
CW 319	Anthroposophical Knowledge of the Human Being and Medicine

CW 320	Spiritual-Scientific Impulses for the Development of Physics 1: The
CW 321	Spiritual-Scientific Impulses for the Development of Physics 2: The
CW 322	The Borders of the Knowledge of Nature
CW 323	The Relationship of the various Natural-Scientific Fields to Astron
CW 324	Nature Observation, Mathematics, and Scientific Experimentation a
CW 324a	The Fourth Dimension in Mathematics and Reality
CW 325	Natural Science and the World-Historical Development of Humanit
CW 326	The Moment of the Coming Into Being of Natural Science in World
CW 327	Spiritual-Scientific Foundations for Success in Farming. The Agricu
CW 328	The Social Question
CW 329	The Liberation of the Human Being as the Foundation for a New Sc
CW 330	The Renewal of the Social Organism
CW 331	Work-Council and Socialization
CW 332	The Alliance for Threefolding and the Total Reform of Society. The
CW 332a	The Social Future
CW 333	Freedom of Thought and Social Forces
CW 334	From the Unified State to the Threefold Social Organism
CW 335	The Crisis of the Present and the Path to Healthy Thinking
CW 336	The Great Questions of the Times and Anthroposophical Spiritual F
CW 337a	Social Ideas, Social Reality, Social Practice, Vol. 1: Question-and-A
CW 337b	Social Ideas, Social Realities, Social Practice, Vol. 2: Discussion Ev
CW 338	How Does One Work on Behalf of the Impulse for the Threefold Sc
CW 339	Anthroposophy, Threefold Social Organism, and the Art of Public S
CW 340	The National-Economics Course. The Tasks of a New Science of E
CW 341	The National-Economics Seminar. The Tasks of a New Science of I
CW 342	Lectures and Courses on Christian Religious Work, Vol. 1: Anthrop
CW 343	Lectures and Courses on Christian Religious Work, Vol. 2: Spiritual
CW 344	Lectures and Courses on Christian Religious Work, Vol. 3: Lectures
CW 345	Lectures and Courses on Christian Religious Work, Vol. 4: Concern
CW 346	Lectures and Courses on Christian Religious Work, Vol. 5: The Apo
CW 347	The Knowledge of the Nature of the Human Being According to Bo
CW 348	On Health and Illness. Foundations of a Spiritual-Scientific Doctrin
CW 349	On the Life of the Human Being and of the Earth. On the Nature of
CW 350	Rhythms in the Cosmos and in the Human Being. How Does One C
CW 351	The Human Being and the World. The Influence of the Spirit in Nat
CW 352	Nature and the Human Being Observed Spiritual-Scientifically

CW 353 The History of Humanity and the World-Views of the Folk Cultures
CW 354 The Creation of the World and the Human Being. Life on Earth and

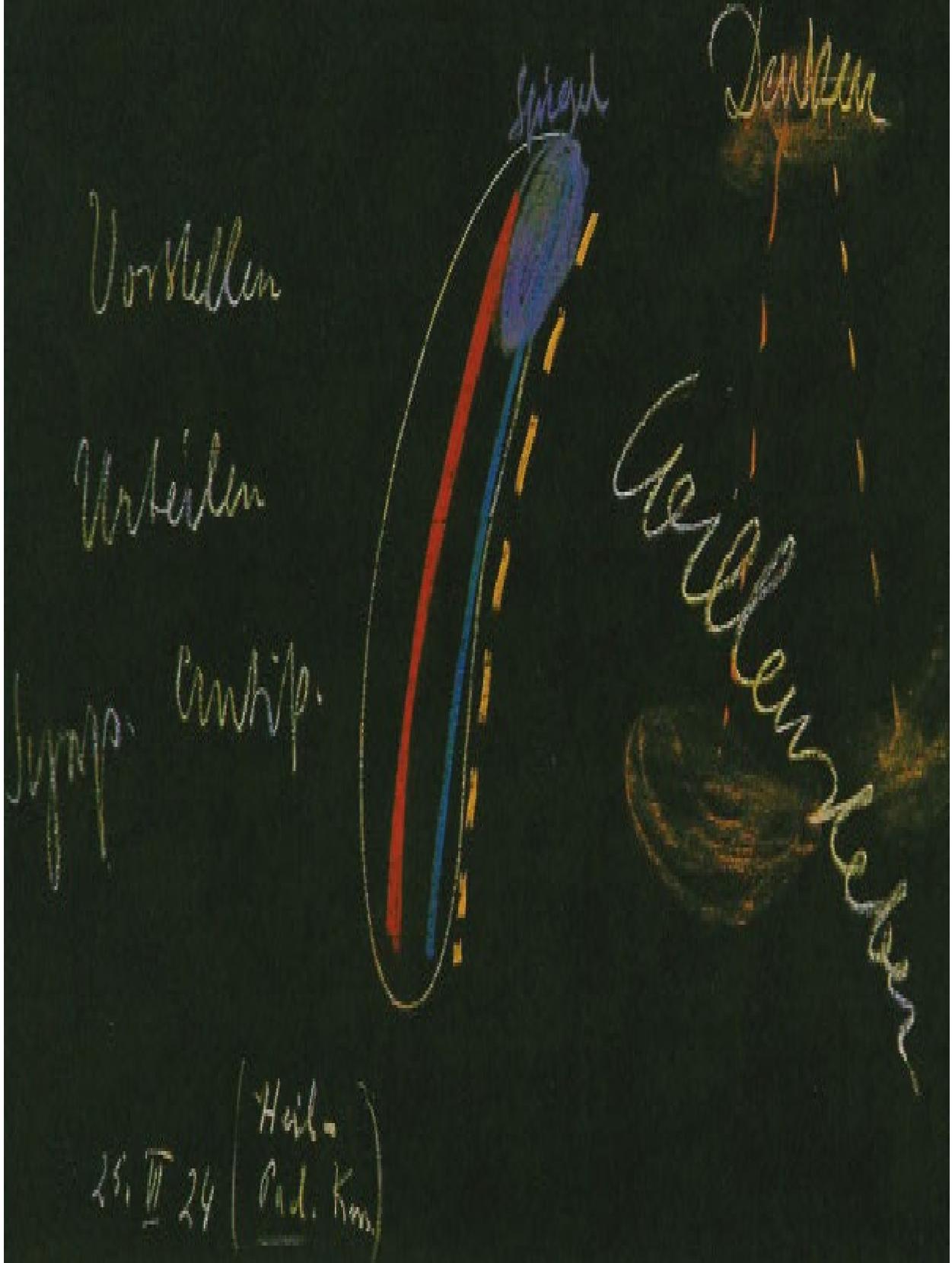
SIGNIFICANT EVENTS IN THE LIFE OF RUDOLF STEINER

- 1829: June 23: birth of Johann Steiner (1829–1910)—Rudolf Steiner's father
- 1834: May 8: birth of Franciska Blie (1834–1918)—Rudolf Steiner's mother
- 1860: May 16: marriage of Johann Steiner and Franciska Blie.
- 1861: February 25: birth of Rudolf Joseph Lorenz Steiner in Kraljice, Lower Austria.
- 1862: Summer: the family moves to Mödling, Lower Austria.
- 1863: The family moves to Pottschach, Lower Austria, near the Steyregg river.
- 1864: November 15: birth of Rudolf Steiner's sister, Leopoldine (1864–1918)
- 1866: July 28: birth of Rudolf Steiner's deaf-mute brother, Gustav
- 1867: Rudolf Steiner enters the village school. Following a disagreement with his teacher, he leaves school.
- 1868: A critical experience. Unknown to the family, an aunt dies in a fire.
- 1869: The family moves to the peaceful, rural village of Neudörfel, Lower Austria.
- 1870: Through a book lent to him by his tutor, he discovers geometry and arithmetic.
- 1871: Though his parents are not religious, Rudolf Steiner becomes a member of the Catholic Church.
- 1872: Rudolf Steiner transfers to grammar school in Wiener-Neusiedl.
- 1873–75: Through his teachers and on his own, Rudolf Steiner has made significant progress in mathematics and science.
- 1876: Rudolf Steiner begins tutoring other students. He learns bookkeeping and bookbinding.
- 1877: Rudolf Steiner discovers Kant's Critique of Pure Reason, which leads him to study philosophy.
- 1878: He studies extensively in contemporary psychology and philosophy.
- 1879: Rudolf Steiner graduates from high school with honours. He begins to study philosophy and psychology.
- October 1879–1883: Rudolf Steiner attends the Technical College in Vienna—to study engineering.
- 1880: Rudolf Steiner attends lectures on Schiller and Goethe by Karl Julius Schröer.
- 1881: January: ‘... I didn't sleep a wink. I was busy with philosophy.’
- July: ‘I am not one of those who dives into the day like an animal.’
- August: Steiner puts down on paper for the first time thoughts for a ‘new science.’
- 1881–1882: Felix Koguzki, the herb gatherer, reveals himself to be the ‘herb gatherer.’
- 1882: Through the offices of Karl Julius Schröer, Rudolf Steiner is accepted into the Technical College.
- 1883: Rudolf Steiner completes his college studies and begins working as a bookkeeper.
- 1884: First volume of Goethe's Scientific Writings (CW 1) appears.

1885: While continuing to edit Goethe's writings, Rudolf Steiner r
 1886: May: Rudolf Steiner sends Kürschner the manuscript of Our
 1887: At the beginning of the year, Rudolf Steiner is very sick. As
 1888: January-July: Rudolf Steiner assumes editorship of the 'Ger
 1889: Rudolf Steiner first reads Nietzsche (Beyond Good and Evil
 1890: Rudolf Steiner finishes volume 3 of Goethe's scientific writi
 1891: Volume 3 of the Kürschner edition of Goethe appears. Mear
 1892: Rudolf Steiner continues work at the Goethe-Schiller Archi
 1893: Rudolf Steiner begins his habit of producing many reviews
 1894: Rudolf Steiner meets Elisabeth Forster Nietzsche, the philos
 1895: May, Nietzsche, A Fighter against His Time appears.
 1896: January 22: Rudolf Steiner sees Friedrich Nietzsche for the
 1897: Rudolf Steiner finishes the manuscript of Goethe's Worldvie
 1898: Rudolf Steiner is very active as an editor in the political, art
 1898–99: 'This was a trying time for my soul as I looked at Christiani
 1899: Rudolf Steiner begins teaching and giving lectures and lectu
 1900: 'I thought that the turn of the century must bring humanity a
 1901: In continual financial straits, Rudolf Steiner's early friends M
 1902: Beginning in January, Rudolf Steiner attends the opening of
 1903: Rudolf Steiner holds about 300 lectures and seminars. In M.
 1904: Rudolf Steiner continues lecturing at the Workers' College a
 1905: This year, Steiner ends his non-Theosophical lecturing activ
 1906: Expansion of Theosophical work. Rudolf Steiner gives abou
 1907: Further expansion of the German Theosophical Movement a
 1908: The movement grows (membership: 1,150). Lecturing expa
 1909: An Outline of Esoteric Science appears. Lecturing and trave
 1910: New themes: The Reappearance of Christ in the Etheric (CV
 1911: The crisis in the Theosophical Society deepens. In January,
 1912: Despite the ongoing, now increasing crisis in the Theosophi
 1913: Expulsion of the German section from the Theosophical So
 1914: Building continues on the Johannes Bau (Goetheanum) in D
 1915: Building continues. Life after death becomes a major theme
 1916: Rudolf Steiner begins work with Edith Maryon (1872–1924
 1917: Russian Revolution. The U.S. enters the war. Building conti
 1918: March 18: peace treaty of Brest-Litovsk—'Now everything
 1919: Focus on the threefold social organism: tireless travel, coun

- 1920: The Waldorf School flourishes. New threefold initiatives. For
- 1921: Rudolf Steiner continues his intensive work on cultural rene
- 1922: The first half of the year involves very active public lecturir
- 1923: Despite the fire, Rudolf Steiner continues his work unabatec
- 1924: January 1: having founded the Anthroposophical Society an
- 1925: Rudolf Steiner, while continuing to work, continues to weak

PLATES



Vorstellen

Urteilen

Synops. Konzip.

Sinn

Denken

Geistesleben

29. II 24 (Heil-
Pud. Kinn)

PLATE 1 Lecture 1, 25 June 1924

26.6.24,



PLATE 2 Lecture 2, 26 June 1924

(Kmm)

(Mykly)

Mykly. Leib : Aetherleib

Aetherleib : astral. Leib

astral. Leib : Ich

Ich : geistkorp.



PLATE 3 Lecture 2, 26 June 1924

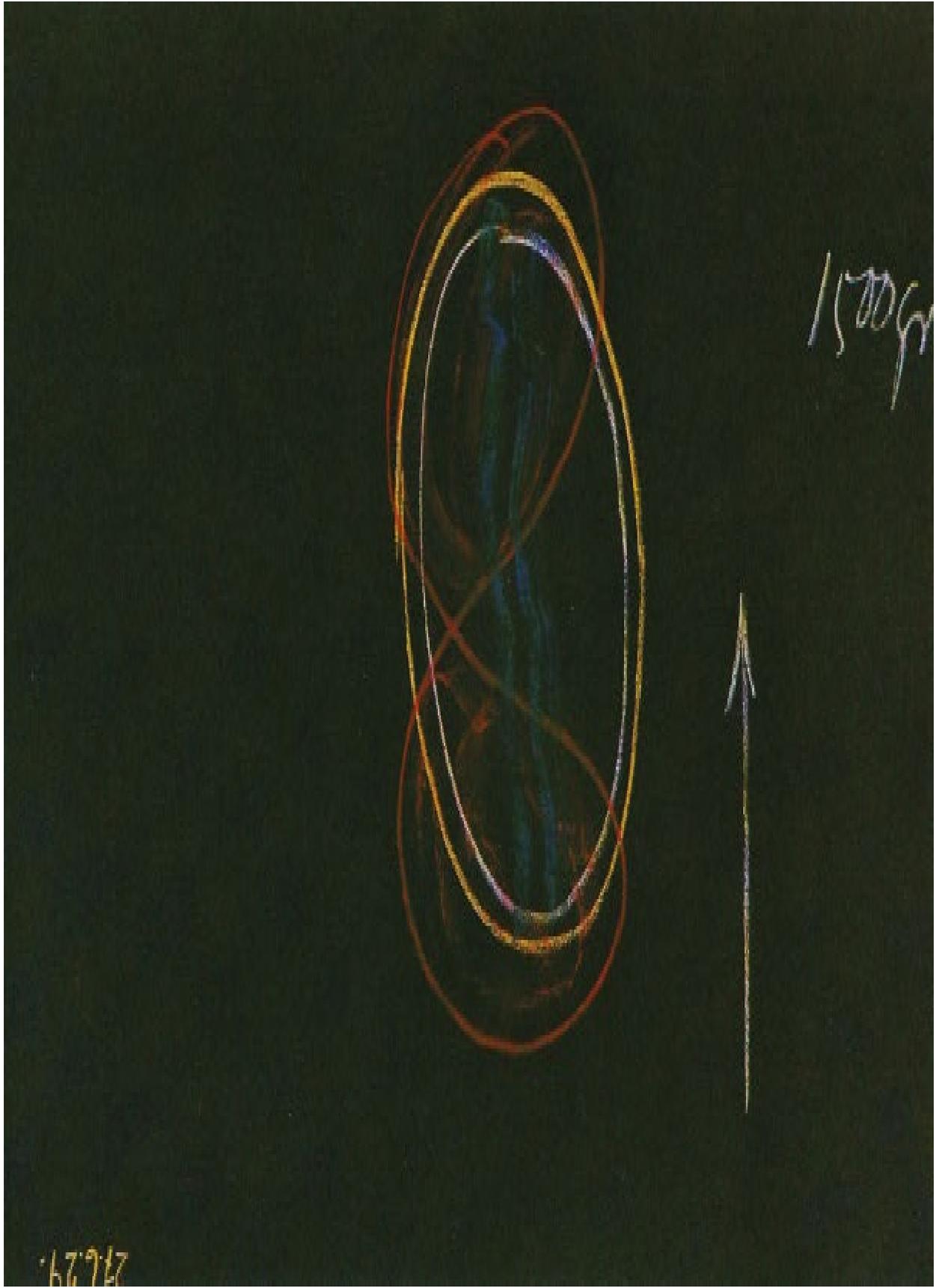


PLATE 4 Lecture 3, 27 June 1924

27.6.21

Ph-Organisation; Erde *

Wasser
Luft
~~Wasser~~



Auswahl:

~~Wasser~~
Licht
Chemismus
Lebensalter



PLATE 5 Lecture 3, 27 June 1924

H_2SO_4



Ich will etwas tun; ich kann es
eigentlich nicht; ich muss es aber
doch tun, deshalb wird es nicht,
als es kein toll.

Handwritten signature or mark at the bottom left.

PLATE 6 Lecture 4, 28 June 1924

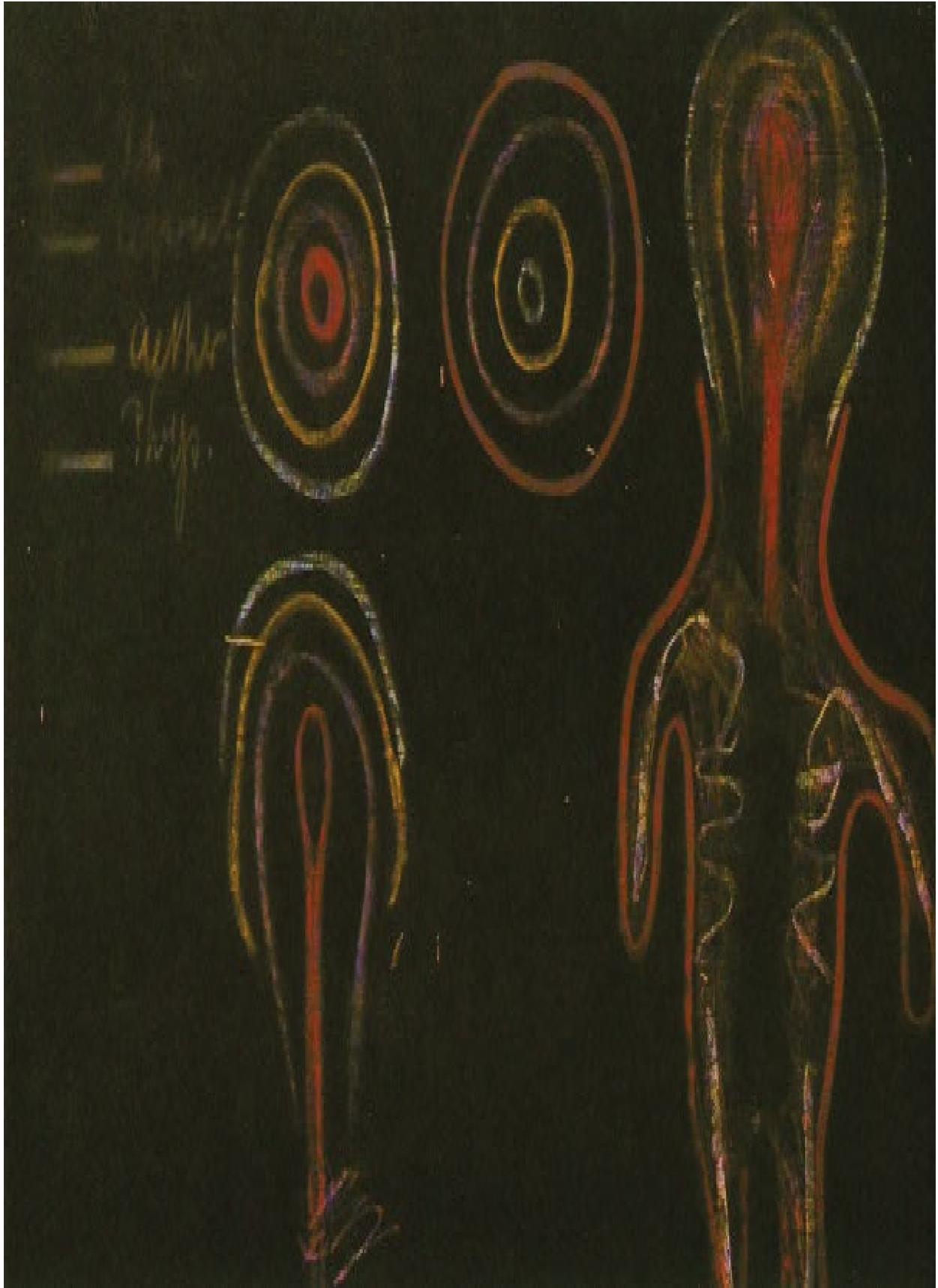


PLATE 7 Lecture 5, 30 June 1924

30.6.2

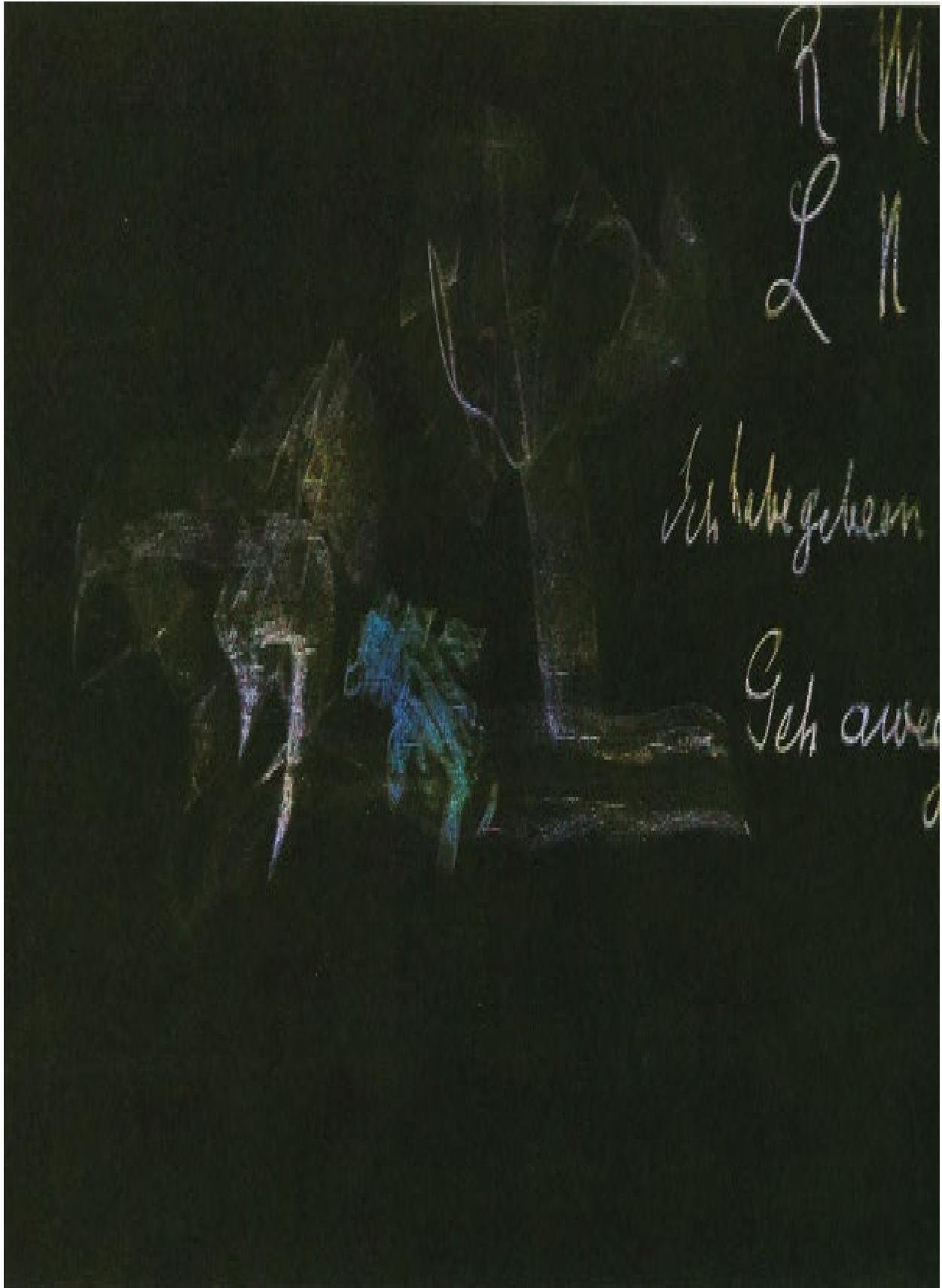


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m n b p a k

PLATE 8 Lecture 5, 30 June 1924

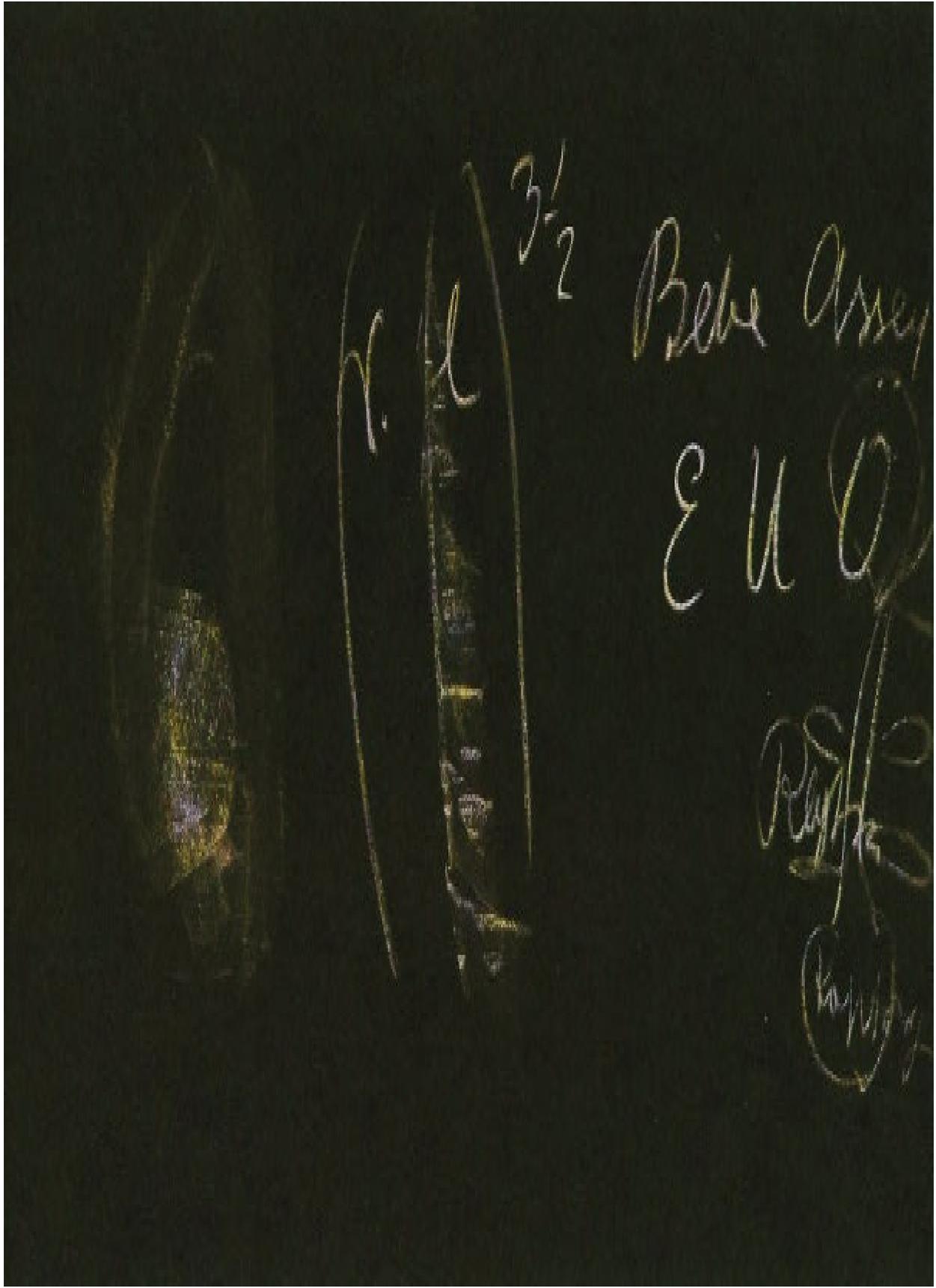


R M
L N

Ich habe gesehen

Geh auf

PLATE 9 Lecture 6, 1 July 1924



3 1/2
n u

Bebe Assay

E U O

Phylo

Phylo

PLATE 10 Lecture 7, 2 July 1924

1.) Phys. Leib

2.) Aethertheorie

3.) Annalen

4.) Zehn-Ordn.

5.) Geometrie

PLATE 11 Lecture 9, 4 July 1924

I'm not a god

I'm not a god



PLATE 12 Lecture 10, 5 July 1924

W₁ / 2

74

der

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♀

♀

(H)

Bronchial

Vollblut ♂

Empfangs ♀

l m s u

Empfangs

aktives

Physo.

Under wasser und wogel im

brantel und zirkel

PLATE 13 Lecture 11, 6 July 1924



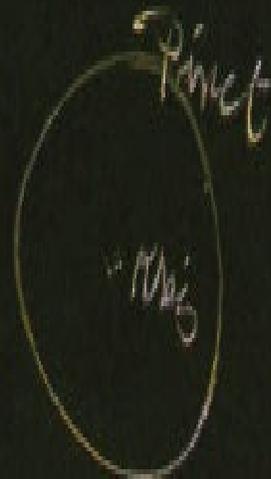
Platz



Platz



Eisen



Platz

Platz



PLATE 14 Lecture 11, 6 July 1924

Verdankliche
Erinnerung

Wahrzeichen

Kopf-Analyse

7. VII. 24.

PLATE 15 Lecture 12, 7 July 1924