The George O’Neil Group will host a

Christmas Study of Steiner’s essay The Education of the Child:

ZOOM MEEETING

Our twelve Christmas meetings take place from December 26th to January 6th at 10am Hawaiian time zone. (3 pm New York Time) Check your time zone clock to be sure.

We will meet for about an hour each day. We will cover about *ten* paragraphs each meeting, share our paragraph synopses, and look at the essay’s organic form. Please use our organic-living translation that is carefully numbered.

There are 65 paragraphs in the *Education of the Child*. The essay has room for your synopses at the end of the paragraphs. You will want to make your synopses as quickly as possible. That said, the essay is fairly easy in that Steiner uses a very well-balanced form for the 65 paragraphs. (The diagram of the 65 paragraphs is below.)

Anyone can attend our *Education of the Child* zoom meeting who is open to new thinking. YOU MUST BE ABLE TO ATTEND THE MAJORITY (miss two meetings) of the meetings in order to participate in the 12-day Christmas event.

Check our website for the text will be using and the Zoom link: [www.organicthinking.org](http://www.organicthinking.org)

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**The Education of the Child in Light of Theosophy**

by Rudolf Steiner

1/7

1. The present age has questioned many things that mankind has inherited from his forefathers.
2. Thus, the present age produces so many “contemporary issues” and “pressing social questions.”
3. Look at all the types of questions buzzing through the world today: the Social Question, the Women Question, the Education and School Questions, the Rights Question, the Hygiene Question etc., etc.
4. People seek to answer these questions with the most varied means.
5. The number of people who emerge with every sort of remedy, in order to “solve” this and the other problems, or at least to contribute something to their solution, is immeasurably large.
6. And every variety of human personality offers an answer: the radicals who conduct themselves with revolutionary fervor; the moderates who respect the already existing condition of things and seek to develop them into something new; and the conservatives, who immediately get upset when any aspect of the old institutions and traditions are attacked.
7. And in addition to these primary viewpoints every possible intermediate position appears.

Synopsis:

Catchword:

2/5

1. If one is able to have a deeper insight into life, one will not be able to avoid the feeling one gets from them [the political phenomenon].
2. It arises out of the fact that humanity is confronted by demands, and our age meets those demands with inadequate means.
3. Many individuals would like to reform life without knowing life in its true foundations.
4. If these individuals want to make suggestions about how something in the future should come about, they should not be satisfied with a superficial knowledge of life.
5. They must investigate life to its very depths.

Synopsis:

Catchword:

3/5

1. Life in its entirety is like a plant, which not only contains that what the plant offers to the eye, but conceals, in addition, a future level of development in its hidden depths.
2. If an observer had a plant in front of him that just grew leaves, he understands very well that after some time flowers and fruit will be on the leaf-carrying stem.
3. Even at this stage, in hidden form, the plant contains the hereditary factors for the flowers and fruits.
4. How should an observer, however, be able to predict what these organs will look like, if he merely wants to investigate that aspect of the plant which is presently visible to the eye.
5. Only that person is able to do so, who has come to learn the true being of the plant.

Synopsis:

Catchword:

4/8

1. Likewise, the human life contains in itself the predispositions of its future.
2. Yet in order to be able to say something about this future, one must penetrate the hidden nature of the human being.
3. Our era has, however, no real inclination to do this.
4. It busies itself with that aspect which appears on the surface and believes it is entering into realms of uncertainty when it attempts to delve into that which escapes external observation.
5. With plants, things are indeed much simpler.
6. The human being knows that plants bear fruit again and again.
7. The human life is only present once; and the “flowers” which it should carry in the future have never been present.
8. Nevertheless, these future stages are in human beings, just as the flowers are present in the leaf stage of the plant.

Synopsis:

Catchword:

5/2

1. Indeed, there is a possibility of saying something about a human life’s future, if one penetrates below the surface of human nature to its true being.
2. All the varied reform ideas of the present age can only become truly fruitful and practical, if they are based on a deeper exploration of human life.

Synopsis:

Catchword:

Enter the catchwords and synopses onto the diagram.

Ego, Yellow Level,

who?

3.

Astral, Red Level,

why?

2.

4.

Life, Green Level,

how?

1. 5.

Physical, Blue Level,

what?

6/5

1. Theosophy is obliged, as a consequence of its innate truth, to give a comprehensive, practical worldview concerning the nature of human life.
2. Whether what currently calls itself by this name is justified in making such a claim is not the point.
3. The point has much more to do with the intrinsic virtue of Theosophy, and, therefore what it is in a position to be according to its intrinsic virtue.
4. It should not be an abstract theory that quenches a simple thirst for knowledge, nor should it be a path for a few individuals who selfishly would like to have for themselves a higher stage of spiritual development.
5. It could be a co-worker in the most important of humanity’s contemporary tasks for the development of humanity’s well-being. 1)

Synopsis:

Catchword:

7/3

1. Indeed, it will have to take into account the necessity of encountering quite a few attacks and reservations if it acknowledges such a mission.
2. Radicals, moderates, as well as conservatives, in all walks of life, will have to voice their doubts about Theosophy.
3. Because its foundation lies far beyond all political movements, it cannot please any party at the present time.

Synopsis:

Catchword:

8/9

1. This foundation has its roots solely in a true knowledge of life.
2. Individuals who understand life will be able to determine their tasks solely out of life itself.
3. They will not promote reckless programs; for they know that in the future no other fundamental laws of life can prevail other than those that prevail already in the present.
4. Thus, a respect for that which already exists necessarily suits Theosophy.
5. Though Theosophy may find in the existing institutions much that needs improvement, it will not fail to see in the existing institutions the seeds of the future.
6. In addition, it also takes into account that in all becoming there is growth and development.
7. Thus the seed of transformation and of growth in the present institutions will be apparent to Theosophy.
8. It does not invent programs; it reads them out of that which already exists.
9. However, what it reads in this way, becomes, in a certain sense, itself a program, for it has in fact the essence of development in it.

Synopsis:

Catchword:

9/1

1. Exactly for this reason the Theosophical knowledge of the being of man must provide the most fruitful and practical means for the solution of the crucial questions of the present age.

Synopsis:

Catchword:

10/3

1. In this text this shall be demonstrated for such a question, namely the education question.
2. Neither programs nor demands will be advanced, but only the true nature of the child will be described.
3. Out of the nature of the developing human being, the point of view for education will arise quite naturally.

Synopsis:

Catchword:

Enter the catchwords and synopses onto the diagram.

Ego, Yellow Level,

who?

8.

Astral, Red Level,

why?

7.

9.

Life, Green Level,

how?

6. 10.

Physical, Blue Level,

what?

11/1

1. For if one desires to know the nature of the developing human being, then one must proceed, if at all, from a consideration of the hidden nature of the human being.

Synopsis:

Catchword:

12/4

1. What sensory observation comes to know about the human being and what the materialistic view of life wants to recognize as the only aspect of the being of man, is for spiritual research only one aspect, one member of human nature, namely his physical body.
2. This physical body is subject to the same laws of physical existence, it consists of the same material and forces as the entire, commonly so-called lifeless world.
3. Therefore, Theosophy says: the human being shares this physical body with the mineral kingdom.
4. And it considers only that part to be the physical body of man, which combines, connects, creates formations out of, and dissolves various minerals/materials in accordance with the very same laws, which are also at work in like substances in the mineral world.

Synopsis:

Catchword:

13/4

1. Over and above the physical body, Theosophy recognizes yet a second member in man: the life body or ether body.
2. The physicist doesn’t need to take issue with the term ether body.
3. “Ether” is defined here as something other than the hypothetical “ether” of physics.
4. One should understand the term as a characterization for what will be described in the following.

Synopsis:

Catchword:

14/9

1. In recent times, it was considered a totally unscientific proceeding, to discuss such a thing as an “ether body.”
2. Towards the end of the 18th century and in the first half of the 19th century it was, however, not “unscientific.”
3. For then one could claim that the material and forces, which are at work in a mineral, cannot transform the mineral into a living being on their own accord.
4. A special “force” must inhabit it, which one designates as the “life force.”
5. One imagines, for example, that in a plant, in an animal, and in the human body such a force works and brings forth the vital signs, just as a magnetic force produces attraction.
6. In the era after the age of materialism such an idea has been discarded.
7. For one claims that a living being is constructed in the same manner as a so-called lifeless one; no other forces are present other than the mineral ones; they function only in a more complex manner; they build a more complicated picture.
8. Presently, only the most rigid materialists still continue to reject the existence of a “life force.”
9. A whole line of scientific thinkers have taught that one must accept something like a life force or life principle.

Synopsis:

Catchword:

15/4

1. In this way modern science has come close, in a certain sense, to what Theosophy claims about the life body.
2. Nevertheless, there is a significant difference between the two.
3. From the empirical facts of sense-observation, modern science arrived, on account of certain intellectual considerations, to the acceptance of a kind of a life force.
4. However, this is not the method of a true spiritual investigation, like the kind Theosophy adopts, and on the results of which it bases its statements.

Synopsis:

Catchword:

15/a/12

1. – It cannot be emphasized often enough how in this point Theosophy differs from the popular science of the present.
2. It considers the experience of the senses as the foundation of knowledge, and whatever cannot be placed on this foundation, it maintains, is not knowable.
3. It draws conclusions and deductions out of the impressions of the senses.
4. It rejects anything that goes beyond it, and says that it lies far beyond the limits of human comprehension.
5. For Theosophy, such an opinion equals that of a blind person, who would only allow to be valid what one can touch, and the inferences deduced from what was touched, and he rejects the statements of a non-blind person as beyond the human capacity for knowledge.
6. For Theosophy shows that the human being is capable of development, that he can conquer new worlds by unfolding new organs.
7. Just as color and light are around the blind, and they can’t perceive them because they do not have the corresponding organs, so Theosophy says: there are many worlds around the human being, if he would only just train the necessary organs for this purpose.
8. Just as the blind look into a new world after they are operated on, so also can the human being know through the unfolding of higher organs totally different worlds than those which the normal senses allow him currently to perceive.
9. Now whether one who is physically blind can be operated on, or not, that depends on the construction of his organs; all higher organs, however, through which the human being can enter into higher worlds are in germinal form present in every human being.
10. Everyone can develop them who has the patience, stamina, and energy to apply those methods on himself, which are described in the journal “Lucifer-Gnosis” in the essays “How One Attains Knowledge of Higher Worlds?” 2)
11. Thus, Theosophy never says: human beings have limits to knowledge because of their organization; but says: there exist worlds for which human beings have the organs of perception.
12. It talks only about the means to expand beyond these temporary limitations.

15/b/4

1. – In addition, it maintains the same view about the researching of the life or ether body and everything else, which is referred to in the following, as the higher bodies of human nature.
2. It acknowledges that only the physical body is accessible to investigation through the physical senses, and from this approach one can conclude, through deduction, the existence of a higher body.
3. But it shares how one can access a world in which those higher bodies of the human being appear to the observer, practically in the same way as the colors and light of the objects appear to the person born blind who has had corrective surgery.
4. For those who have developed their higher organs of perception, the ether or life body is an object of observation, not just an object of intellectual theorizing and deductions.

Enter the catchwords and synopses onto the diagram.

Ego, Yellow Level, who?

13.

Astral, Red Level, why?

12. 14.

Life, Green Level,

how?

11.

15.

Physical, Blue Level,

what?

16/6

1. The human being has this life body or ether body in common with plants and animals.
2. It causes the matter and forces of the physical body to enter into the phenomenon of growth, reproduction, and the inner movement of the vital fluids and so on.
3. It is thus the builder and sculptor of the physical body, its inhabitant and architect.
4. Therefore, one can also call the physical body a copy or expression of this life-body.
5. In reference to the size and shape both approximate one another but are in no way equal.
6. In animals and even more so in plants, the ether-body however differs considerably from the physical body in shape and expansion.

Synopsis:

Catchword:

17/8

1. The third body of the human being is the so-called sentient or astral body.
2. It is the bearer of pain and pleasure, of drives and desires and passion etc.
3. A living being can possess none of these things, if it consists only of a physical body and ether body.
4. One could summarize all of the above-mentioned in the expression: feeling [Empfindung].
5. The plants have no feeling.
6. When in our times some scientists conclude that the plants have a certain ability for feeling from the fact that some plants answer stimulation with movement; they show thereby only that they do not know the essential nature of feeling.
7. The point is not whether this plant-being responds to an external stimulus, but the relevant point is whether the stimulus is reflected in an inner process such as pain or pleasure, drive, desire, and so on.
8. If one does not stick to this criterion, one would be justified in saying that the blue litmus paper has a feeling from particular substances, because it turns red during contact with them. 3)

Synopsis:

Catchword:

18/2

1. The human being has a feeling body in common only with the animal kingdom.
2. It is the bearer of the feeling life.

Synopsis:

Catchword:

19/3

1. One should not fall into the same error of certain Theosophical circles and think the ether body and feeling body consist simply of finer materials, such as exist in the physical body.
2. That would mean categorizing these higher bodies of human nature into a materialistic framework.
3. The ether-body is an energy-formation; it consists of active forces not of material substances; and the astral or feeling body is a formation consisting of inwardly moving, colorful, luminous images. 4)

Synopsis:

Catchword:

20/3

1. The feeling body is different in form and size from the physical body.
2. It appears in humans in the form of an elongated egg in which the physical and the ether body are embedded.
3. It projects on all sides beyond the other two in a beautiful picture form.

Synopsis:

Catchword:

Enter the catchwords and synopses onto the diagram.

Ego, Yellow Level, who?

18.

Astral, Red Level, why?

17. 19.

Life, Green Level,

how?

16.

20.

Physical, Blue Level,

what?

21/14

1. Now human beings have a fourth body in their constitution, which they do not have in common with other earthly creatures.
2. This is the bearer of the human “ego.”
3. The little word “I” as is the case in the English language, is a name which differs from all other names.
4. Whoever reflects on the being of this name in the correct manner, they open themselves up to the path of knowing the true nature of the human being.
5. One can apply all other names equally to the correspondingly named object.
6. Anyone can call a table “table,” a chair “chair.”
7. With the name “I” this is not the case.
8. It cannot be used for designating another person; one can only call herself “I.”
9. The name “I” can never sound in my ear except as a designation for myself.
10. In so far as the human being designates himself as “I,” he must name himself within himself.
11. A being that can utter “I” to himself is a world unto himself.
12. Those religions, which are founded on Theosophy, have always felt this.
13. They said therefore: With the “I,” the “God,” who manifests himself to lower beings only externally in the phenomena of the surrounding world, begins to speak internally.
14. The bearer of the capacity described here is the “ego body,” the fourth member of the human being. 5)

Synopsis:

Catchword:

22/11

1. This “ego body” is the bearer of the higher soul of the human being.
2. Because of it, the human being is the crown of all creation.
3. The “I” is, however, in modern humanity, in no way a simple being.
4. One can know its essence, if one compares human beings in different stages of development.
5. One sees the uneducated savage and the average European, and compares these again with a highly developed idealist.
6. They all have the ability to say to themselves “I”; the “ego body” is present in all of them.
7. The uneducated savage however, follows with his “I” his desires, drives, and needs practically like an animal.
8. The more developed person says to himself concerning certain inclinations and desires: one may pursue this desire, but one holds back on others and suppresses them.
9. In addition to his original tendencies and passions the idealist has developed higher ones.
10. This whole process takes place as the “I” works on the other bodies of the human being.
11. Therefore, exactly in this process lies the task of the “I” that it ennobles and purifies the other bodies out of its own power.

Synopsis:

Catchword:

23/10

1. Thus, in those human beings who have reached beyond the condition where the external world first placed them, the lower members are changed more or less under the influence of the “I.”
2. In the level of development, in which the human being has just lifted himself above the animals, and in which his “I” lights up, he still resembles an animal with regard to his lower bodies.
3. His ether or life body is merely the bearer of the living forces of form, growth and reproduction.
4. His sentient body expresses only the kind of drives, desires and passions which are stimulated by the external, natural surroundings.
5. As human beings work their way up from this level of education, through consecutive lives or incarnations, to ever higher levels of development, his “I” transforms the other bodies.
6. In this manner the sentient-body becomes the bearer of purified feelings of pleasure and pain, refined wishes and desires.
7. And also, the ether or life body transforms itself.
8. It becomes the bearer of the habits, of permanent personal inclinations, of temperaments and memory.
9. A human being, whose “I” has not yet worked on his life-body, has no memory of the experiences which he faced.
10. He lives his life in the way nature implanted it into him.

Synopsis:

Catchword:

24/3

1. The whole of cultural evolution can be understood in terms of the transformation of the lower bodies by the “I.”
2. This work penetrates even into the physical-body.
3. Under the influence of the “I,” the physiognomy changes, the gestures and movements change, even the whole appearance of the physical body is altered.

Synopsis:

Catchword:

25/6

1. One can also differentiate how the various cultural and educational means affect differently the particular bodies of the human being.
2. The ordinary cultural factors affect the sentient body; they instruct it in new kinds of pleasure and pain, and drives etc., compared with the ones it had originally.
3. Immersion in works of art affects the ether body.
4. Because the human being through works of art receives a notion of something higher and nobler than what the external environment offers, he transforms his ether body.
5. A powerful means for purification and ennoblement of the ether body is religion.
6. Religious impulses have in this way their greatest mission in the development of humanity.

Synopsis:

Catchword:

Enter the catchwords and synopses onto the diagram.

Ego, Yellow Level, who?

23.

Astral, Red Level, why?

22. 24.

Life, Green Level,

how?

21.

25.

Physical, Blue Level,

what?

26/2

1. What one calls conscience, is nothing other than the result of the work of the “I” on the ether body by way of a series of incarnations.
2. When the human being realizes that he should not do this or the other thing and when through this realization a strong impression is made upon him, which is so strong it reaches all the way into his ether body, in this manner his conscience arises.

Synopsis:

Catchword:

27/4

1. Now this transformative work of the “I” on the lower bodies can be either of such a kind that it pertains to the whole of the human race, or it can be a completely individual achievement of one singular “I” on itself.
2. In the first transformation of the human being, the whole of the human species participates to a certain extent; the other transformation has to do with the individual’s activity of the “I.”
3. Now if the “I” becomes so powerful that it transforms the sentient body through its own strength, then one calls that which the “I” creates in this manner out of the sentient or astral body: spirit-self (or with the eastern expression: Manas).
4. Essentially this transformation has to do with an education and enrichment of the inner being by way of higher ideas and views.

Synopsis:

Catchword:

27/a/5

1. It is possible that the “I” attains an even higher most intimate transformation of the inner being of man.
2. This happens not only if the astral body is enriched but also if the ether or life body is transformed.
3. The human being learns many things in life and if one looks back from a certain point at one’s life one can say to oneself “I have learned much,” however, to a much lesser extent he will be able to claim during life a significant change of temperament of character, or about any improvement or deterioration of the memory.
4. Learning is connected with the astral body; the latter transformations, however, are connected with ether or life body.
5. It is for this reason that it is not an incorrect picture, when one compares the transformation of the astral body during life with progress of the minute hand of the clock and the transformation of the life body with the movement of the hour hand.

28/3

1. If the human being begins a higher or so-called occult schooling, then the important thing is, above all, that he takes on the latter transformation out of the inherent power of the “I.”
2. He must work absolutely consciously and individually on transforming habits, temperaments, character, memory, etc.
3. The more he works on the life-body in this manner, the more he transforms it into life-spirit (the eastern expression, Budhi) in the sense of the Theosophical expression.

Synopsis:

Catchword:

29/2

1. At an even higher level, the human being succeeds in attaining the strength with which he can effect the physical body in a transforming manner (e.g., transforms blood circulation, pulse).
2. That which is transformed of the physical-body in this way is called the spirit-man (oriental terminology, Atman).

Synopsis:

Catchword:

30/5

1. The transformations - which the human being completes in his lower bodies as a member of the human species or as a part of a people, tribe, or family - have the following names in Theosophy.
2. The astral or sentient body transformed [by the “I”] is called the sentient soul, the transformed ether body is called intellectual-feeling soul, and the transformed physical body is called the consciousness soul.
3. One should not, however, imagine that the transformation of these three members is sequential.
4. It takes place in all three bodies at the same time from the moment the “I” lights up.
5. Indeed, the work of the “I” does not at all become clearly noticeable to the human being until a part of the consciousness soul has been formed.

Synopsis:

Catchword:

Enter the catchwords and synopses onto the diagram.

Ego, Yellow Level, who?

28.

Astral, Red Level, why?

27. 29.

Life, Green Level,

how?

26.

30.

Physical, Blue Level,

what?

31/1

1. One sees from what was just said that one can speak about the human being in terms of the four bodies of his nature: the physical body, the ether or life body, the astral or sentient body, and the I body.

Synopsis:

Catchword:

31/a/2

1. –The sentient soul, rational-feeling soul, consciousness soul, and also the higher bodies of the human being: spirit-self, spirit-life, spirit-man all occur as the result of the transformation of these four bodies.
2. If the topic of discussion is what carries and bears the characteristics of man, then in fact only these four bodies come into consideration.

32/5

1. As an educator, one works on these four bodies of the human being.
2. If one wants to work in the right way, one must then research the nature of these parts of the human being.
3. Now, one should never picture to oneself that these parts of man develop themselves in such a way that they would be at the same level in some point in life, for example, at birth.
4. Their development takes place instead in various life periods in various forms.
5. And the correct foundation for education and also for teaching is based upon the knowledge of these laws of the development of human nature.

Synopsis:

Catchword:

33/7

1. Before physical birth, the growing human being is enclosed on all sides by a foreign body.
2. He does not enter into contact with the outer physical world on his own.
3. The physical body of the mother is his environment.
4. Only this body can work on the maturing human being.
5. The physical birth consists of exactly this process, that the mother’s physical protective sheath frees and releases the human being, and thereby the environment of the physical world can work directly on him.
6. The senses open up to the outer world.
7. This takes over the influence on the human being, which the mother’s physical protective sheath had previously provided.

Synopsis:

Catchword:

34/5

1. For a spiritual worldview as it is represented in Theosophy only the physical body is born at this point, not yet the ether or life body.
2. As the human being is surrounded by the mother’s physical protective sheath until the time of his birth, in the same way he is, until the time of the change of teeth - approximately until the seventh year of life - surrounded by an ether sheath and an astral sheath.
3. Only during the change of teeth, does the ether sheath release the ether body.
4. There still remains the astral sheath until the arrival of puberty. 6)
5. During this point in time the astral or sentient body also becomes free on all sides, just as the physical body at birth and the ether body during the change of teeth have been freed.

Synopsis:

Catchword:

35/2

1. Thus Theosophy must speak of three births of the human being.
2. Until the change of teeth certain impressions, which should be intended for the ether body, can no more reach it than the light and the air of the physical world can reach the physical body as long as it is in the mother’s womb.

Synopsis:

Catchword:

Enter the catchwords and synopses onto the diagram.

Ego, Yellow Level, who?

33.

Astral, Red Level, why?

32. 34.

Life, Green Level,

how?

31.

35.

Physical, Blue Level,

what?

36/7

1. Before the change of teeth sets in, the free life body does not work on the human being.
2. Just as the physical body while in the mother’s body receives forces which are not its own and within the mother’s sheath it gradually develops its own, thus it is the case with the forces of growth until the change of teeth.
3. The ether body at first prepares its own forces in conjunction with the inherited foreign ones.
4. During the time of the freeing up of the ether body, the physical body is indeed already independent.
5. The freed-up ether body prepares what it has to give to the physical body.
6. And the culmination of this work is the appearance of the human being’s own teeth that take the place of the inherited teeth.
7. They are the densest deposit in the physical body and accordingly appear last at the end of this period.

Synopsis:

Catchword:

37/5

1. After this period of time the life body alone takes care of growth.
2. Yet this body still remains under the influence of the astral body and its enclosing sheath.
3. At the moment when the astral body becomes free, the ether body is finished with this developmental period.
4. This closing is sealed in puberty.
5. The organs of reproduction become independent because from this point on the freed-up astral body no longer works inwardly, but without its sheath it meets the outer world directly.

Synopsis:

Catchword:

38/2

1. One cannot let the physical influences of the outer world work on unborn children, in the same way one should not let the forces work on the ether body before the change of teeth: these forces are the same to the ether body as the impressions of the physical surroundings to the physical body.
2. And in the astral body, it is only after puberty that one should let the appropriate influences come into play.

Synopsis:

Catchword:

39/8

1. No general phrases like “the harmonious education of all powers and talents” and similar expressions can be the foundation of a true art of education, but only upon a true knowledge of the human being can such an art be built.
2. By no means should it be asserted that the above-mentioned phrases are incorrect but that simply nothing can be achieved with them, just as nothing would be achieved by yelling at a machine; ‘one must bring all its parts harmoniously in motion.’
3. Only one who doesn’t only approach the machine with general phrases but with real knowledge of the machine in all its details can run it.
4. Thus, for the art of education, it is important to have a knowledge of the bodies of the human being and their development in detail ……
5. One must know which part of the human being one has to work on and how this work should be best conducted.
6. Indeed, there is no doubt that an art of education as it is indicated here can only gradually make headway.
7. This is due to the worldview of our times which will long into the future consider the facts of a spiritual world as the outflow of a mad fantasy, while its banal, completely unrealistic phrases will seem to be the result of a realistic way of thinking.
8. Here shall be described without any reservations facts taken by many to be a magical fantasy in the present age but that will be, however, accepted as obvious in the future.

Synopsis:

Catchword:

40/9

1. With the physical birth, the physical body is pushed out into the physical surroundings of the outside world, while beforehand he was surrounded by the protective sheath of the mother.
2. What the forces and fluids of the mother’s sheath provided for him at the earlier stage, the forces and elements of the outer physical world must provide for him now.
3. Until the change of teeth in the seventh year, the human body has a mission to complete that is essentially different from the missions of all other stages of life.
4. During this period the physical organs must bring themselves into certain forms; their structural proportions must maintain certain orientations and tendencies.
5. Later on growth takes place and this future growth happens on the basis of the forms that have developed themselves up until the time indicated above.
6. If the correct forms have taken shape, then correct forms grow; if malformations have developed themselves, then malformations grow.
7. One could not repair in the future what one as an educator has neglected in the time before the 7th year of life.
8. Just as before birth, nature produces the proper environment for the physical body of the human being, after birth the educator has to provide the correct physical environment.
9. Only this type of correct physical environment affects the child in such a way that his or her physical organs arrange themselves into the correct forms.

Synopsis:

Catchword:

Enter the catchwords and synopses onto the diagram.

Ego, Yellow Level, who?

38.

Astral, Red Level, why?

37. 39.

Life, Green Level,

how?

36.

40.

Physical, Blue Level,

what?

41/7

1. There are two magic words that describe how the child enters into a relationship with his environment.
2. These are: imitation and example.
3. The Greek Philosopher Aristotle called the human being the most imitative of all animals; for no other life period does this expression fit better than for the period of childhood before the change of teeth.
4. Whatever goes on in the physical environment, the child imitates it, and in the process of imitation his physical organs cast themselves into forms in which they remain.
5. One must understand the physical environment in the broadest imaginable sense.
6. To it belongs not only what takes place around the child in the material sense but everything else that happens in the environment of the child which can be perceived by his senses and can work out of the physical space upon his spiritual forces.
7. In addition, belong all actions moral or amoral, informed and foolish which the child can see.

Synopsis:

Catchword:

42/8

1. No moral clichés, no intellectualized instructions work on the child in the direction indicated here, but instead what the adults do in the child’s environment visible to his eyes.
2. Instructions do not work in a formative manner on the physical body of the child but on the ether body; and the child is surrounded until the seventh year of life by the protective ether-sheath of the mother, just as the physical body is surrounded by the mother’s physical sheath until birth.
3. What should develop in the ether body before the seventh year in terms of mental pictures, habits, memory etc. [are features] that must develop in a similar way “on their own,” just as the eyes and ears develop in the mother’s body without the effect of an external light source….
4. It is without a doubt correct what one reads in an excellent pedagogical book, in Jean Paul’s Levanna or “Theory of Education”: a world traveler learns more from his caretaker in the early years than in all of his trips around the world put together.
5. However, the child learns not through instructions but through imitation.
6. And his physical organs develop their form through the influence of the physical environment.
7. Healthy vision is developed when one brings the proper conditions, colors, and light into the child’s environment; and the physical seeds of a healthy moral sense are forming in the brain and circulation, if the child sees moral actions in his environment.
8. If the child before his seventh year only sees foolish actions in his environment, then the brain takes on such forms which make him prone later in life to foolish acts.

Synopsis:

Catchword:

43/18

1. Just as the hand muscles become strong and powerful when they do the work corresponding to their ability, thus will the brain and the other physical organs of the physical body of the human being be directed on the right track if they receive the correct impressions from their surroundings.
2. An example will illustrate best the topic at hand.
3. One can make a child a doll in which one folds together an old napkin turning two of the tips into arms, two into legs, and out of a knot, a head and then with some ink paint eyes and a nose and a mouth.
4. Or one could buy a so-called “beautiful” doll with real hair and painted cheeks and give it to the child.
5. It does not need to be discussed here that this doll is obviously something terrible and tends to ruin a healthy aesthetic sense for a lifetime.
6. The main question of education is quite another one.
7. If the child has in front of it a folded napkin, then it must out of its own fantasy fill in what is necessary to make it appear as a person.
8. This work of active fantasy shapes and forms the child’s brain construction.
9. It develops just as the hand muscles develop when doing the corresponding work.
10. If the child gets the so-called “beautiful puppet” then the brain has nothing more to do.
11. It withers and dries up instead of developing….
12. If human beings could, like the spiritual scientist, look into the growing brain’s forms, then they would without a doubt only give those toys which are appropriate for the organic stimulation of the formative activity of the brain.
13. All toys which consist of dead mathematical forms have a deadening and desolating effect on the formative forces of the child, while everything which affects them in the correct way stimulates a living imagination.
14. Our materialistic age produces few good toys.
15. What a healthy toy it is which through two movable pieces of wood represents two smiths who face one another and are hammering an object.
16. One can still buy such things in the countryside.
17. Also very good are those picture books in which figures can be pulled by stings from beneath, so that the child himself can turn a dead picture into an active one.
18. This creates inner stimulation in the organs, and as a result of this stimulation, the correct form of the physical organs is developed.

Synopsis:

Catchword:

44/2

1. These topics can only be touched on here; however, spiritual science will be called in the future to give detailed indications of what is necessary, and this much it is certainly able to do.
2. For spiritual science is not an empty abstraction but a sum of life-filled facts which can give guidelines for life’s realities.

Synopsis:

Catchword:

45/10

1. Only a couple of examples might still be presented.
2. A so-called nervous, excitable child must be treated differently than a lethargic, unexcitable child as regards to his environment.
3. Everything comes into consideration from the colors of the room and the other objects, which normally surround the child, to the colors of the clothes, which one dresses him in.
4. One will often do the wrong thing if one doesn’t let oneself be guided by spiritual science, for, in many cases, the materialistic view will seek the opposite of what is correct.
5. One must surround an over-excitable child with red or yellow-reddish colors and have clothes especially made in these colors; however it is recommended with the unexcitable child to chose something in blue or blue-grayish colors.
6. This process is based on the color, which will be stimulated in the inner soul-life as its opposite color.
7. Therefore, for example, red evokes its complement green; blue, an orange-yellow color; one can convince oneself of this fact if one stares for a while at the corresponding colored surface, and then quickly direct one’s eyes to a white surface.
8. The complement is created by the physical organs of the child and affects the corresponding and necessary organ formation in the child.
9. If the excitable child has red in his surroundings, then it creates in his inner soul-life the complementary green.
10. And this activity of creating green affects the child in a calming manner; the organs take on the inclination of calming.

Synopsis:

Catchword:

Enter the catchwords and synopses onto the diagram.

Ego, Yellow Level, who?

43.

Astral, Red Level, why?

42. 44.

Life, Green Level,

how?

41.

45.

Physical, Blue Level,

what?

46/5

1. One thing must be thoroughly taken into account for this age group: namely that the physical body establishes its own measurement for what is wholesome.
2. It does this through the proper formation of desires.
3. One can say in general that the healthy physical body desires what is beneficial to it.
4. And as long as the main focus is the physical body of the growing human being, one should have an eye open for what healthy desire, drive, and happiness require.
5. Pleasure and desire are the forces which draw out the organ’s physical forms in the proper manner.

Synopsis:

Catchword:

47/5

1. One can commit a grave sin regarding the above-mentioned topic if one does not place the child in the correct physical relationship to its environment.
2. This can happen in particular to the child’s food instinct.
3. One can overfeed the child in such a manner that it loses its healthy food instinct completely; whereas one can maintain the healthy instinct for the child by means of the proper nutrition, so that he desires everything that is healthy for him under the circumstances, even a glass of water, and rejects everything that causes him harm.
4. Concerning this question of nutrition, Spiritual Science will know what recommendations to give, even the details of nutrition and food, when Spiritual Science is asked to establish an art of education.
5. For Spiritual Science is a realistic offering for life, not a gray theory, as it can still appear today with certain Theosophists and their mistaken ideas.

Synopsis:

Catchword:

48/3

1. Pleasure in and with their environment belongs to the forces that work on the physical organs in a formative manner.
2. That is, happy facial expressions of the educator, and above all, honest unforced love.
3. This type of love, which streams through and warms the physical environment, “hatches out” in the truest sense of the word, the forms of the physical organs.

Synopsis:

Catchword:

49/9

1. When the imitation of healthy individuals is available in an atmosphere permeated by love then the child is in his appropriate element.
2. Care should be given to exclude anything in the child’s environment that the child should not imitate.
3. One should not do anything which afterwards one must tell the child “you may not do that….”
4. The strength of a child’s inherent capacity to imitate can be recognized by observing how it paints and scribbles, thus imitating what it sees long before it understands what it is writing.
5. It is even a good thing if the child at first copies the alphabet and then learns its meaning.
6. For imitation belongs to the phase of development of the physical body, whereas understanding speaks to the ether body; and one should only work on this body after the second dentition, when his outer ether-sheath has fallen away from him.
7. In this age group in particular, the learning of all speech should especially take place through imitation.
8. The child learns speech best by listening.
9. All rules and artificial moralizing can have no positive effect.

Synopsis:

Catchword:

50/4

1. In early childhood it is particularly important that such means of education as children’s songs make a strong rhythmic and aesthetic impression on the children’s senses.
2. Less value is to be placed on understanding the meaning; more value is to be placed on beautiful sounds.
3. The more refreshingly something works on the eye and ear, the better its practical value.
4. One should not underestimate what sort of organ-forming power is inherent, for example, in dancing movements accompanied by musical rhythm.

Synopsis:

Catchword:

Enter the catchwords and synopses onto the diagram.

Ego, Yellow Level, who?

48.

Astral, Red Level, why?

47. 49.

Life, Green Level,

how?

46.

50.

Physical, Blue Level,

what?

51/33

1. The ether body sheds off the outer ether sheath with the arrival of the second dentition, and thereby begins a time in which one is able to educate the ether body from without.
2. One must be clear as to what can work on the ether body from without.
3. The transformation and growth of the ether body means the education, or better said, the development of inclinations, habits, conscience, character, memory, and temperaments.
4. One works on the ether body through pictures, through examples, and through a systematic directing of the imagination.
5. Individuals have to present themselves as living examples which the child will imitate until the seventh year of life; and further, between the change of teeth and puberty everything must be done in the environment of the growing human being so that his eyes awaken to spiritual content and meaning.
6. Meaning, which works through picture and parable, is now appropriate.
7. The ether body develops its power when a directed imagination can orient itself according to what it can decipher and use as a guiding principle from the living- or spirit-guided images and parables.
8. Neither abstract terminology nor the mere sensory works in the correct manner on the growing ether body, but ‘the spiritually vivid’ and living pictures do work.
9. Such spiritual vividness is the correct medium of education for this age group.
10. Thus, it is of primary concern that the young human being in this age has educators and personalities around him through which the desirable intellectual and moral forces can be awakened in him.
11. Just as the magic words of education are imitation and example during the first years of childhood, for the years which are in consideration here, they are: discipleship and authority.
12. A natural, uncoercive authority must represent a real spiritual worldview through which the young adult educates his conscience, habits, and inclinations, through which he brings his temperament into steadiness, and through whose eyes he sees the things of the world.
13. The beautiful poetic saying “every man must choose his own hero, in whose footsteps he labors up toward Olympus,” is particularly valid for this age group.
14. Adoration and reverence are the forces through which the ether body grows in the correct manner.
15. And for whomever it was not possible, during the time period discussed here, to look up to someone with unlimited reverence and respect, he will face difficulties throughout his life.
16. Where that reverence is missing, the living forces of the ether body whither.
17. Let us picture the following in its effect on the young soul: an eight-year-old child is told about a highly regarded personality.
18. Everything he has heard about her fills him with awe.
19. The day nears when he can see this honorable personality for the first time.
20. He is overcome with tremblings of reverence, as he turns the door handle, behind which the honorable one will be seen….
21. Beautiful feelings, which such an experience can bring forth, belong to the lasting treasures of life.
22. And happy is that person who not only for a split second of life, but continually, is able to look up to his teachers and educators as naturally recognized authorities.
23. In addition to these living authorities, to these incarnations of moral and intellectual strength, must be added those authorities that are experienced spiritually.
24. The great examples from history, narrations of exemplary men and women must shape conscience, must shape the spiritual direction, not however in terms of very abstract moral maxims, which would only be able to have their proper effect when the astral body at puberty has lost its astral nurturing sheath.
25. One has to orient in particular the history classes in a direction that is shaped by such a point of view.
26. Before the change of teeth the stories, fairy tales and so on which one presents to the children, shall have happiness, refreshment, and gaiety as their only goal.
27. After this time, concerning the material that is narrated one must care that certain pictures of life come before the soul of the young human being that can be enthusiastically emulated.
28. Let us not forget the fact that bad habits can be cleared up through the correct didactic pictures.
29. In the main, admonishings help little against such bad habits and tendencies; however, if you let the living picture of a correspondingly bad person work on the youthful imagination and you show to what end a habit which comes into question leads, thus you can contribute much to its extinguishing.
30. Always remember that life-filled pictures in all their spiritual concreteness, not abstract ideas, effect the developing ether body.
31. Indeed, the aforementioned must be carried out with the greatest possible tact so that the thing does not have the opposite effect.
32. In telling stories, everything depends on the manner of telling it.
33. The oral telling of stories cannot be substituted by readings without further complications.

Synopsis:

Catchword:

52/14

1. The content of spiritual-picturing, or as one could also call it, symbolic imagining, comes also into consideration in a different manner for the age between the second dentition and puberty.
2. It is necessary that the young human being learns the secrets of nature and the laws of life, not in intellectualized sober terminology, but in as much as possible in symbols.
3. Parables for conceptual connections must be brought to the soul in such a way that the laws of existence behind the parables are more intuited and felt rather than grasped in intellectual concepts.
4. “Everything passing is a parable,” that must be the maxim guiding all education during these years.
5. It is eternally important for the human being that he receive the secrets of existence in parables, before they are brought before his soul in the form of natural laws etc.
6. An example may clarify this.
7. Let’s imagine one wants to speak to a young person about the immortality of the soul, about its coming forth out of the body.
8. One should do it in such a way that one uses, for example, the illustration of the coming forth of the butterfly out of the chrysalis.
9. Just as the butterfly lifts itself out of the chrysalis, so after death the soul lifts itself out of its dwelling place in the body.
10. No person will grasp the actual process in intellectual concepts in the right manner, who has not first received them in such a picture.
11. Through such a parable one speaks not simply to the intellect, but to the feeling, the emotional life, to the whole soul.
12. Therefore, a young adult who experienced this approaches a subject in a totally different mood, then if the subject had been taught to him only later in intellectual concepts.
13. It is in fact truly terrible for the human being if he cannot, first, with his feeling life, approach the riddles of existence.
14. It is indeed necessary that parables are available to the educator for all scientific laws and world secrets.

Synopsis:

Catchword:

53/20

1. One can see very clearly in the above-mentioned example, how fruitfully Spiritual Science must affect our practical life.
2. If someone, who constructs parables out of a materialistic, intellectualized manner of thinking, presents these parables to young adults, he will, as a rule, make little impression on them.
3. Such an individual must use all his intellectual capacities to contrive the parables in the first place.
4. Such parables that one has artificially constructed, unconvincingly effect the listeners with whom the parable was to be shared.
5. If one, however, speaks to another in pictures, then what works on that person is not simply what one has said or explained, but instead a fine spiritual stream flows, from the one telling it, to those individuals at the receiving end of the story.
6. If the storyteller himself doesn’t possess the warm pious feeling toward his parables, then he will make no impression on him whom he is trying to reach.
7. In order to have the desired effect, one must believe in one’s own parable as reality.
8. This one can only do if one has the spiritual scientific manner of thinking, and the parables are born out of Spiritual Science itself.
9. The true spiritual scientist need not torture himself with the above-mentioned parable about the soul arising out of the body, because it is, for him, the truth.
10. There is, for him, in the emerging forth of the butterfly out of the chrysalis on the lower level of the natural life forms the same process that on a higher level and in a higher form, repeats itself in the emerging of the soul from the body.
11. He believes this himself with all his might.
12. And this belief flows from the speaker to the listeners as a mysterious streaming and it enkindles conviction.
13. Pure life pours forth from the educator to the child.
14. However, this life requires that the educator creates out of the spring of Spiritual Science, and that his word and everything which is presented by him receives feeling, warmth, and color of feeling from a genuine spiritual scientific manner of thinking.
15. A glorious perspective presents itself thereby for the whole institution of education.
16. If this institution would let itself be fructified by the life source of Spiritual Science, then it would be itself full of life and understanding.
17. The groping so prevalent in this area would stop.
18. The entire art of education, of pedagogy, is barren and dead if it does not receive fresh energy again and again from this source.
19. Spiritual Science offers the corresponding parables for all world secrets, which are pictures taken from the essence of things, which were not first created by human beings, but were used by the powers of the world at its creation.
20. That is why Spiritual Science must be the life-filled foundation of all of the arts of education.

Synopsis:

Catchword:

54/5

1. Memory is a faculty of the soul upon which much value has been placed in this period of human development.
2. The development of the memory is connected to the reforming of the ether body.
3. Its education takes place in such a way that it becomes free during the time between the second dentition and puberty, and thus this also is a time period in which one must oversee consciously the future education of the memory.
4. The memory will have permanently less value than it could have for the human being, if in this period the correct methods are neglected.
5. The neglected human being cannot catch up later in life.

Synopsis:

Catchword:

55/12

1. A materialistic, intellectualized manner of thinking can make many a mistake in this domain.
2. An art of education, arising out of this manner of thinking, arrives quickly to certain prejudices against having knowledge simply acquired by memorization.
3. The materialists never tire themselves out when focusing all their cleverness against the pure training of the memory, and they utilize the most ingenious methods so that the child need not acquire anything by use of his memory that he does not first fully comprehend.
4. Goodness gracious, what is so important about understanding everything intellectually!
5. A materialistic, intellectualized thinking devotes itself so easily to the belief that there is no deeper understanding of the world other than in abstract concepts; and it will have difficulty arriving at an understanding that there are other forces of the soul that can be used to grasp the world, which are just as necessary as the intellect.
6. It is not meant solely as a figure of speech when one says that one can gain knowledge with feelings, with emotions, with the rational-feeling part of the soul, just as with the intellect.
7. Abstract concepts are only one medium of understanding the things of the world.
8. And they seem to the materialistic thinker as the only right one.
9. There are, of course, many individuals who do not believe themselves to be materialists and at the same time maintain that an conceptual understanding is the only manner of acquiring knowledge.
10. Such individuals proclaim an idealistic, perhaps even a spiritual, world conception.
11. However, in their souls they relate to the spiritual world conception in a materialistic manner.
12. For them, the intellect is once and for all the instrument of the soul for comprehending the material existence. Synopsis:

Catchword:

Enter the catchwords and synopses onto the diagram.

Ego, Yellow Level, who?

53.

Astral, Red Level, why?

52. 54.

Life, Green Level,

how?

51.

55.

Physical, Blue Level,

what?

56/5

1. In reference to the profound foundations of human understanding, a section shall be presented here from the excellent book on education by Jean Paul.
2. The work contains golden insights about education and deserves much more consideration than it has had.
3. It is much more important for the educator than many of the established writings on this subject.
4. The section under consideration goes as follows: “fear nothing which is impossible to understand, even whole sentences; your expressions and your accent and enlightened drive to know makes intelligible the first half, and with this, and time, the other half too.
5. The accent is to children like with the Chinese and other people of the world, half of the language.” Synopsis:

Catchword:

56/a/1

1. - “Consider how early they learn to understand their language so well, just as we understand Greek or another language before speaking it.”

56/b/2

1. - “Trust the ability of time to unravel the connections and meanings.
2. A five-year old child understands the words “yet,” “even,” “of course,” and “just”; try then to explain the meaning of the words not to the child but to the father!”

56/c/6

1. - Behind the tiny word “even” is a little philosopher.
2. When the eight-year old with his developed speech is understood by a three-year old, why then would you want to limit the child’s speech with your baby talk.
3. Always speak a couple of years ahead (geniuses always speak to us a couple of hundred years ahead of us); with the one-year old speak as if he is two, with the two year-old as if he is six, for the difference in development diminishes in inverse ratio to age.
4. Consider, oh educator - you who give too much credit to the teacher for all learning- that the child has half of his world inherently in him, namely the spiritual one (for example, the moral and metaphysical intuition), and that’s why language which is only equipped with physical imagery can’t represent the nature of spiritual things, but can only point to them….
5. Pleasure and clarity in speaking with children should be given to us by way of their own pleasure and certainty.
6. One can learn from their language as well as teach them through language: intelligent and even correct construction of words, e.g. such as I have heard from three- and four-year old children: “a beerkeger,” “bottler,” and “caker” (for the profession of the same) – “the music violins” – “see how 1 o’clock it is” – etc.”

57/19

1. True, this quote talks about understanding before intellectual understanding, in a different discipline from the one we are talking about here, however, the same holds true in what Jean Paul has said about language.
2. Just as the child learns the formation of the language in his soul without using the rules of syntax in intellectual concepts, so the young person must learn things in order to strengthen his memory, things which he will only really incorporate in an intellectual understanding later on.
3. In fact, one learns best to grasp things in concepts which one has acquired first in this life period through pure memory, just as one learns best the rules of a language which one already speaks.
4. The talk about memorization devoid of understanding is nothing other than a materialistic prejudice.
5. The young person needs, for example, to learn only the most elemental laws of multiplication using several examples, and no one needs an adding machine for this since the fingers are much better, and then he should learn his times tables through orderly memorization.
6. If one proceeds in this manner, one considers the nature of the developing individual.
7. One commits a grave sin if, during the time in which the education of the memory should be taking place, the intellect is called upon to do too much.
8. The intellect is a soul force which first appears in puberty, and as a result one should not try to influence it externally before this life period.
9. Until puberty the young child should acquire, through memorizing, the treasures which humanity has deliberated; then comes the time to penetrate with intellectual concepts what had earlier been thoroughly imprinted on the memory.
10. The human being should not therefore simply remember what he has learned, but he should understand the things he knows, that is, what he took into the depths of his memory, just as the child does with speech.
11. This holds true in a whole plethora of subjects.
12. First, learn historical events by pure memorizing, then understand the same in concepts.
13. First, imprint geographical themes on the memory.
14. Then understand the connections of the same, etc.
15. In a certain sense, all conceptual understanding should be taken out of the information stored in the memory.
16. The more the young adult already has in his memory before he proceeds to conceptual understanding, the better….
17. There is no need to emphasize the fact that these things apply only to the period of childhood that is discussed here, and are not for later on.
18. If one learns something later in life, then it can naturally be the case that the opposite method is correct and even more useful, although even here much might depend on the spiritual constitution of the person.
19. During the period of life we have discussed, one must not dry up the spirit by overfilling it with intellectual concepts.

Synopsis:

Catchword:

58/20

1. Also reflective of a materialistic way of thinking is a type of teaching that is based on pure sense-perception.
2. All perceiving and intuiting must be spiritualized for this age group.
3. One should not be satisfied, for example, when presenting a plant, seed, and flower solely in a way that is sense-perceptible.
4. Everything should become a parable of the spiritual.
5. A seed is not only what the eyes can see.
6. It has hidden in it an invisible new plant.
7. That such a thing is more than what the senses can perceive, this fact must be livingly grasped with emotion, feeling, and heart-warmed intellect.
8. They must divine through feeling, the secrets of existence.
9. One cannot object that through such a learning process that pure sense-perception is obscured: quite the contrary, by limiting oneself to pure sense-perception the truth remains stunted.
10. For the whole reality of a thing consists of Spirit and Material, and faithful observation need not be done with any less care, if one should bring the entire forces of the soul into effect, not only the physical senses.
11. If people could see all that is ruined in the Soul and Body as a result of a purely sense-perceptible approach to teaching in the way the spiritual scientist can, then they would not base so much of their teaching upon this method.
12. What is the benefit in the highest sense, when all possible mineral, plant, animal, and physical experiments are shown to young adults, if this is not done in conjunction with use of those physical parables to let them sense the spiritual mysteries.
13. A person with a materialistic view will surely not know where to begin with what was just discussed; although it is so obvious to the spiritual scientist.
14. However, it should also be clear to him that a truly practical art of education can never grow out of materialistic worldview.
15. As practical as the materialist believes himself to be, in reality he is really impractical when it comes to grasping life itself in a truly living manner.
16. The materialistic worldview seems fantasy-like when compared to the really real, while indeed the spiritual scientific worldview, which adheres to the facts of life, must necessarily seem fantastic to the materialist.
17. Without a doubt, many an obstacle will need to be overcome until the main ideas of Spiritual Science, thoroughly congruent to life itself, become incorporated into the art of education.
18. However, this is natural.
19. For in this time, its truths must still be strange for many people.
20. They will, however, be incorporated into the culture, if they are really the truth.

Synopsis:

Catchword:

59/2

1. Only through a clear consciousness of how the individual methods of education affect the younger people, can the educator always find the proper tact in order to arrive at the right solution for each individual case.
2. Thus one must know how the individual soul-forces, namely: thinking, feeling, and willing, are to be treated, so that their development reaches the ether body, while at the same time the ether body, between the second dentition and puberty, can form itself gradually to an ever more perfect degree through external influences,.

Synopsis:

Catchword:

60/8

1. During the first seven years of life the foundation is laid for the development of a healthy, powerful will by having a complete understanding of these educational principles.
2. For such a will must have its foundation in the fully developed forms of the physical body.
3. From the beginning of the second dentition, the main concern is that the now developed ether body gives to the physical body those forces through which its forms can grow and can become firm.
4. That which makes the strongest impression on the ether body also works in turn most strongly on the consolidation of the physical body.
5. The most powerful impulses will be called forth out of the ether body through the feelings and thoughts through which human beings consciously feel and experience their relationship to the eternal powers, that is, through religious experience.
6. Never shall the will of the human being (and his character) develop in a healthy manner, if he cannot experience deeply permeating religious impulses in this early cycle of life.
7. One sees, for example, in a unified organization of will, how the human being feels himself to be part of the whole world.
8. If the human being doesn’t feel himself connected by strong threads to the divine-spiritual, then his will and character must remain unsteady, divided, and unhealthy.

Synopsis:

Catchword:

Enter the catchwords and synopses onto the diagram.

Ego, Yellow Level, who?

58.

Astral, Red Level, why?

57. 59.

Life, Green Level,

how?

56.

60.

Physical, Blue Level,

what?

61/13

1. The world of feeling develops in the correct manner through the above mentioned parables and symbols, in particular through everything that is brought forth, out of history and other sources, of pictures of model human beings.
2. Also important for the formation of the realm of feeling is the immersion into the secrets and beauty of nature.
3. And particularly important to our consideration is the cultivation of a sense of beauty and the awakening of feelings for all things artistic.
4. The musical element must give to the etheric body the rhythm that allows the ether body to experience in all things the otherwise hidden rhythm.
5. Children who are denied the blessing of having their musical sense cultivated during these years will be the poorer because of it for the rest of their lives.
6. If this sense were totally lacking in him then certain aspects of the world’s existence must remain hidden to him.
7. By the same token, the other arts should certainly not be neglected.
8. The awakening of a sense for architectural forms, for plastic forms, for sketching and drawing, for the harmony of colors, none of these should be left out of the educational plan.
9. No matter how Spartan life can be under certain circumstances, the objection can never be valid that the circumstances don’t permit this type of activity.
10. One can achieve much with the simplest resources, if the educator has the proper attitude towards this activity.
11. Joy of life, a love of existence, energized for work, these traits develop for the whole of existence out of a cultivation of a sense of beauty and art.
12. And the relationship from human being to human being, oh how they will be ennobled and beautified through this sense.
13. Moral feeling, which is also cultivated during these years by way of good examples and model authorities, attains its certainty if through this sense for beauty the good is experienced as beautiful, the bad as ugly.

Synopsis:

Catchword:

62/4

1. Thinking in its essential form, as an inner life in abstract concepts, must still be kept at a distance during this period of childhood.
2. It must develop on its own time table, without outside influences, while the soul is receiving parables and pictures of life and the secrets of nature.
3. In this way thinking must develop in the midst of the other soul experiences between the seventh year of life and puberty, judgment must ripen in such a manner that after puberty arrives, the human being is capable of forming his own autonomous opinions about the subjects of life and of scholarship.
4. To the extent that one does not work directly on the development of the powers of judgment before this time, and, to the extent one indirectly influences them through the development of the other faculties of the soul, the better it is for all of the subsequent life of the individual concerned.

Synopsis:

Catchword:

63/14

1. Spiritual Science delivers the true foundation not only for the spiritual aspect of education, but also for the physical.
2. At this juncture one might mention a characteristic example: gymnastics and children’s games.
3. Just as love and joy must fill the environment of early childhood, therefore through physical exercises the developing ether body must experience a feeling of its own growth, of its continuously increasing power.
4. Gymnastic exercises, for example, must be done in such a way that in every movement, in every step, the feeling arises in the inner being of the young person: “I feel the growing strength within me.”
5. And this feeling must make itself present in the inner being of the child in the form of a healthy instinct and pleasure.
6. In order to create such gymnastic exercises, one needs more than intellectualized anatomical and physiological knowledge of the human body.
7. For this task one needs a very intimate, intuitive knowledge based on a feeling awareness of how pleasure and contentment combine with postures and movements of the human body.
8. The creator of such exercises must be able to experience in himself how one movement, the positioning of the limbs, brings forth a pleasurable, comforting sense of strength, or the very opposite, of a loss of strength, etc….
9. In order to teach gymnastics and bodily exercises in this fashion, the educator requires, in addition, that which the spiritual scientific frame of mind can only offer.
10. One does not need to be able to look into the spiritual world itself; but requires only a sense for putting into practice in life that which arises out of Spiritual Science.
11. If spiritual scientific knowledge is put into practice, particularly in such practical affairs such as education, then the completely nonsensical discussions would cease as to whether this knowledge must first be proven.
12. He who employs it correctly, to him it would prove itself in life, through the fact that it makes one strong and healthy.
13. He would recognize this through the fact that it proves itself in praxis, that it is genuine, and that is why he will find a proof stronger through praxis than through any “logical” and so-called “scientific justification.”
14. The spiritual truths one knows best in their fruits not through allegedly scientific advice, which can hardly be anything else but a logical cacophony.

Synopsis:

Catchword:

64/20

1. The astral body is first born in the age of puberty.
2. With its development, which is now open to the outside world, it will be possible to bring to the human being from outside all that can develop the abstract world of concepts, the power of judgment, and the free intellectual capacity.
3. It has already been mentioned that the soul capacities should develop first without intrusion but in harmony with the correct practice of the other means of education, just as the eyes and ears develop without outer influences in the womb.
4. Puberty comes at the time in which the human being is mature enough to form his own judgments about things which he had learned once before.
5. One could hardly more damage a human being than by awakening his own judgment prematurely.
6. For one can really only judge, if one has first memorized a topic to make judgments and comparisons about.
7. If one attempts such judgments before puberty, then the foundation shall be lacking for truly independent judgments.
8. All one sided-ness in life and all dreary creeds - which are based upon scraps of knowledge, and from these scraps of knowledge would like to challenge certain tried and true concepts of the collective human experience - originated from education mistakes in this direction.
9. In order to reach maturity in thinking, one must learn to have respect for what others have thought.
10. There can be no healthy thinking that has not been proceeded by a healthy feeling for the truth, a feeling which is supported by faith in authorities naturally accepted.
11. If one would follow this educational precept, one would not have to experience human beings who are too young declaring themselves mature enough to form judgments and thereby spoil their own power to receive without bias and from multiple perspectives the impressions of life.
12. Every judgment, which is not built on the necessary foundation of soul treasures, puts an obstacle in one’s path in life.
13. Once one has formed a judgment about some thing, then one will always be influenced by it and one is not as perceptive of an event, as one would have been, had one not formed a judgment, which is in some way connected to this thing.
14. In young people the sensibility must live: first to learn then to judge.
15. What the intellect has to say about something should only be said when all of the other soul forces have spoken and before this time the intellect should only play the roll of intermediary.
16. It should only fulfill its role by understanding what has been seen and felt, and to take it in as it is without premature judgment coming and taking over.
17. Thus, the young person should be spared during this age of all sorts of theories about things, and instead emphasis should be placed on his meeting the experiences of life for the purpose of taking them into his soul.
18. One can certainly make known to the developing child those things that people have thought about this or that topic, however one should avoid that he engages in forming an opinion through premature judgment.
19. He should also be able to absorb opinions with his feeling, he should be able to hear without committing to the one or the other opinion and without taking sides: he has said this but the other something different.
20. It will require indeed, great tact in the development of such a sense in teachers and educators, but spiritual scientific sensibility is exactly in a position to offer this tact.

Synopsis:

Catchword:

65/12

1. Only certain aspects could be developed here concerning education and the spiritual scientific viewpoint.
2. Only limited guidelines were given here as to which cultural task this spiritual stream has to accomplish in this regard.
3. That it can accomplish such a task will depend on whether a sensibility for this way of thinking grows in ever wider circles.
4. In order for this to happen two things are necessary; first one has to give up one’s prejudices against Spiritual Science.
5. He who really gives it a chance will see that it is not as crazy as many consider it to be today.
6. No accusation is made against them, for everything which our times offers in terms of methods of education must bring forth the opinion that spiritual scientists are crazy dreamers.
7. With such a superficial knowledge one could not form any other judgment, because there seems to be the biggest contradiction between Spiritual Science in the form of Theosophy and everything that modern education offers to people as a foundation for a healthy understanding of life.
8. Only a deeper knowledge uncovers how contradictory the modern views must remain without a foundation in spiritual science, and how these views require this foundation, and how they, in the long run, cannot survive without them.
9. Second, what is necessary depends on the healthy development of Theosophy itself.
10. Only if and when in Theosophical circles the knowledge will have penetrated that it depends on the teachers making it fruitful for the conditions of life in the most far reaching manner, and not just theorizing about them, then society will also consider Theosophy in a positive way.
11. Otherwise however, one will continue to think Theosophy is some kind of religious sect consisting of individual odd-ball enthusiasts.
12. If however, it achieves positive and useful spiritual work, then sympathetic recognition will not be denied the Theosophical Movement in the long run.

Synopsis:

Catchword:

Enter the catchwords and synopses onto the diagram.

Ego, Yellow Level,

who?

63.

Astral, Red Level, why?

62. 64.

Life, Green Level,

how?

61.

65.

Physical, Blue Level,

what?

## Footnotes

Rudolf Steiner went through the trouble to create footnotes in organic form. Upon a close reading one notices that they make a nice organic six form. The two central footnotes (3 and 4) cover the discussion of sentience or feeling which in the organic scheme of things places them on the red or astral level. Footnotes 1 and 6 are on the physical level, 2 and 5 on the etheric level. Also note the inversion: footnotes 1, 2, and 3 discuss outer aspects of the topic, and the 4, 5, and 6 cover the results of spiritual vision.

1. This sentence should not be understood in the sense that Theosophy would only want to have something to do with the higher questions of life. It is true however that Theosophy is destined, in the sense mentioned above, to provide the foundation for the solution of *these* questions and it is just as true that Theosophy can be the source for every individual, regardless of where he stands in life, out of which he is able to draw answers for life’s questions, as well as consolation, strength, certainty in life and in work. Theosophy can be the pillar for the greatest riddles of life as well as for the immediate fleeting needs even for the lowest order of possible situations of life.
2. One finds these essays in the books numbered 13-32 (and they will be continued in number 34) in the journal Lucifer- Gnosis.
3. One must refer to what is said here with particular clarity because particularly in our times there exists a great lack of clarity in this direction. Nowadays, many people gloss over the difference between plants and sentient beings, because they are not clear about the actual nature of *sentience.* If a being (or thing) responds in some way to an external stimulus it is not therefore justified to say that it has a sensation of the impression. It can only be said to have sensation if it *experiences* the impression in its *inner life*, that is if a sort of inner reflection of an outer stimulus is present. The great advances of natural science in our time, which the true Theosophist admires in the highest sense, have brought a lack of clarity in respect to higher concepts. Certain biologists don’t know what sentience is; thus, they ascribe sentience to even to non-sentient beings. What they, the biologists, believe ‘sentience’ to be, they allow themselves to ascribe such qualities to non-sentient beings. It is completely different from what spiritual science (Theosophy) understands as sentience.
4. One must distinguish between the *experiencing* of the sentient body *in himself* and the *perceiving* of the same by way of disciplined clairvoyance. What is meant by the above-mentioned, is what lies before the opened spiritual eye.
5. One need not take offense at the term “ego body.” It is not to imply something of a physical material nature. However, in spiritual science it is only possible to use the words of everyday language. And because they are applied normally to material objects, one must in using them in the theosophical sense first translate them into the spiritual sense of the word.
6. One would not understand the sentence above in its full clarity if one would make the objection that the child has memory before the change of teeth etc. and has, before puberty, the capacities which are connected to the astral body. One must be very clear that the ether body, as well as the astral body, is present from the beginning, however, only within the already mentioned protective sheaths. These protective sheaths make it possible before the change of teeth, for example, to bring the memory into being in a very visible way through the ether body. However, there are also, in fact, the physical eyes already present in the embryo while under the protective physical sheath of the mother. The outer physical sunlight should not be able to affect the development of the protected eye, in exactly the same sense external education should not shape the *education* of the memory before the change of teeth. We will come to see that the memory in this stage unfolds itself freely by *itself* if one gives it nourishment and doesn’t see to its development through external educational measures. It is also the same before puberty with the characteristics - whose carrier is the astral body. One must give it nourishment, however always with the consciousness of the ideas mentioned above, since the astral body still lies under a protective sheath. It is one thing to take care of the seeds of development contained in the astral body *before* puberty; and quite another thing to place the self- sufficient astral body *after* sexual maturity into the outer world where he can work on the astral body *without* the sheath. This distinction is certainly subtle; however, without going into the topic one can *not* understand the essence of education.