

P A R T O N E

The Education of the Child
in the Light of Spiritual Science

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HUMANKIND has inherited much from past generations that contemporary life calls into question; thus, the numerous “current crises” and “demands of our time.” How many such matters occupy the world’s attention—social questions, women’s issues, various educational concerns, health debates, questions of human rights, and so on? Human beings endeavor to come to terms with these problems in the most varied ways. There are countless numbers of people who appear with some remedy or program to solve—or at least partially solve—one or another of them. In the process, all sorts and shades of opinions are asserted: extremism, which casts a revolutionary air; the moderates, full of respect for what exists, but trying to evolve something new from it; and the conservatives, up in arms whenever any of the old institutions are tampered with. Aside from these main tendencies of thought and feeling there are all kinds of positions in between.

Looking at these things in life with deeper vision one can only feel—indeed the impression forces itself upon one—that

our contemporaries are in the position of trying to meet the demands of modern life with completely inadequate methods. Many try to reform life without really recognizing life's foundations. But those who make proposals for the future must not be satisfied with only a superficial knowledge of life. They must investigate its depths.

Life in its wholeness is like a plant. The plant contains more than what it offers to external life; it also holds a future condition within its hidden depths. One who views a newly leafing plant knows very well that eventually there will also be flowers and fruit on the leaf-bearing stem. The plant already contains in its hidden depths the flowers and fruit in embryo. Nevertheless, how can simple investigation of what the plant offers to immediate vision reveal what those new organs will look like? This can be told only by one who has come to recognize the very nature and being of the plant.

Likewise, the whole of human life also contains within it the seeds of its own future; but if we are to tell anything about this future, we must first penetrate the hidden nature of the human being. Our age is little inclined to do this, but instead concerns itself with what appears on the surface, and believes it is walking on unsure ground when asked to penetrate what escapes outer observation.

It is definitely a simpler matter in the case of the plant; we know that others of its kind have repeatedly borne fruit. Human life is present only once. The flowers it will bear in the future have never been there before, yet they are present within a human being in the embryo, even as the flowers are present in a plant that is still only in leaf. And there is a possibility of saying something of humankind's future, if once we penetrate beneath the surface of human nature to its real essence and being. The various ideas of reform current in the present age can become fruitful and practical only when fertilized by this

deep penetration into human life.

Spiritual science, by its inherent character and tendency, has the task of providing a practical concept of the world—one that comprehends the nature and essence of human life. Whether what often passes as such is justified is not the point; what concerns us here is the true essence of spiritual science, and what it can be by virtue of its true essence. For spiritual science is not intended as a theory that is remote from life, one that merely caters to human curiosity or thirst for knowledge. Nor is it intended as an instrument for a few people who for selfish reasons would like to attain a higher level of development for themselves. No, it can join and work at the most important tasks of modern people and further their development for the welfare of humankind.¹

It is true that in taking on this mission, spiritual science must be prepared to face all kinds of skepticism and opposition. Radicals, moderates, and conservatives in every sphere of life are bound to meet it with skepticism, because in its beginnings it will scarcely be in a position to please any party. Its promises are far beyond the sphere of party movements—being founded, in effect, purely and solely on a true knowledge and perception of life. If people have knowledge of life, it is only out of life itself that they can take up their tasks. They will not

1. It should not be inferred that spiritual science is concerned only with the greater questions of life. Spiritual science, as expressed here, is destined to provide a basis for the solution of the greater questions of humankind. At the same time it is no less true that spiritual science can bring help to every individual person wherever they find themselves in life; it can be a source from which we may draw the answers to the most common questions, from which we may draw comfort, strength, confidence for life, and work. Spiritual science can give strength for meeting the great life problems, and just as surely also for meeting the immediate needs of the moment, even in the apparently least significant matters of daily life.

draw up programs arbitrarily, for they will know that the only fundamental laws of life that can prevail in the future are those that prevail already in the present. The spiritual investigator will therefore of necessity respect what exists. No matter how great the need they may find for improvement, they will not fail to see the embryo of the future within what already exists. At the same time they know that in everything "becoming" there must be growth and evolution. Thus they will perceive the seeds of transformation and of growth in the present. They will invent no programs, but read them from what is already there. What they read becomes in a certain sense the program itself, for it bears within it the essence of development. For this very reason a spiritual-scientific insight into the being of humankind must provide the most fruitful and the most practical means for the solution of the urgent questions of modern life.

In the following pages we shall endeavor to prove this in relation to one particular question: the question of education. We shall not set up demands nor programs, but simply describe child-nature. From the nature of the growing and evolving human being, the proper viewpoint for Education will, as it were, result spontaneously.

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If we want to perceive the nature of the evolving human being, we must begin by considering hidden human nature as such. What sense observation learns to know in human beings, and what the materialistic concept of life would consider as the only element in human beings, is for spiritual investigation only one part, one member of human nature: that is, the physical body. This human physical body is subject to the same laws of physical existence and is built up of the same substances and forces as the world as a whole, which is commonly referred to

as lifeless. Spiritual science, therefore, designates that human-kind has a physical body in common with all of the mineral kingdom. And it designates as the *physical body* only what, in human beings, are those substances that mix, combine, form, and dissolve through the same laws that also work in the substances within the mineral world.

Now beyond the physical body, spiritual science recognizes a second essential principle in the human being. It is the *life-body*, or *etheric body*. The physicist need not take offense at the term *etheric body*. The word *ether* in this connection does not mean the same as the hypothetical ether of physics.² It must simply be taken as a designation for what will be described here and now. Recently it was considered highly unscientific to speak of such an etheric body, although this was not the situation at the end of the eighteenth and during the first half of the nineteenth century. In that earlier time people would say to themselves, "The substances and forces at work in a mineral cannot, by themselves, form the mineral into a living creature. There must also be a peculiar "force" inherent in the living creature. They called this the *vital force* and thought of it somewhat as follows: the vital force works in the plant, the animal, and the human body, and produces the phenomena of life, just as magnetic force is present in the magnet that produces the phenomena of attraction. In the succeeding period of materialism, this idea was dispensed with. People began to say that living creatures are built up in the same way as lifeless creation; that the same forces are at work in both the living organism and in the mineral; that the same forces merely work in a more complicated way and build a more complex structure.

2. *Ether* was at that time hypothesized by physicists to occupy all of space beyond our atmosphere, and was thought to account for the source of electromagnetic radiation throughout space. — ED.

Today, however, it is only the most rigid materialists who hold on to this denial of a life-force, or vital force. There are a number of natural scientists and thinkers who have been taught by facts of life to assume the existence of something like a vital force or life-principle. Thus modern science in its later developments is in a certain sense approaching what spiritual science says about the life-body. There is, however, a very important difference. From sense-perceptible facts modern science assumes, through intellectual considerations or inflections, a kind of vital force. This is not the method of genuine spiritual investigation that spiritual science adopts and on the results of which it bases its statements. It cannot be emphasized too often how great the difference is in this respect between spiritual science and today's modern science. For modern science considers sense experiences to be the foundation for all knowledge. Anything that cannot be built on this foundation is taken to be unknowable. From the impressions of the senses it draws deductions and conclusions. What goes on beyond them is rejected as lying "beyond the frontiers of human knowledge."

From the standpoint of spiritual science, such a view is like that of a blind person who only acknowledges as valid what can be touched and the conclusions deduced from the world of touch—a blind person who rejects the statements of seeing people as lying beyond the possibility of human knowledge. Spiritual science shows that human beings are capable of evolution, capable of bringing new worlds within their sphere by developing new organs of perception. Color and light are all around those who are blind. If they cannot see these things it is simply because they lack the proper organs of perception. Similarly, spiritual science asserts that there are many worlds around human beings who can perceive them only if they develop the necessary organs. Just as a blind person who has undergone a successful operation looks out at a new world, so

through the development of higher organs human beings can come to know new worlds—worlds totally different from what our ordinary senses allow us to perceive.

Now whether one who is blind in body can be operated on or not depends on the constitution of the organs. But the higher organs whereby one can penetrate into the higher worlds are present in the embryo of every human being. Anyone can develop these organs who has the patience, endurance, and energy to apply the methods described in *How to Know Higher Worlds: A Modern Path of Initiation*.³

Spiritual science, therefore, would never say that there are definite frontiers to human knowledge. What it would rather say is that for human beings those worlds exist for which they have the organs of perception. Thus spiritual science speaks only of the methods whereby existing frontiers may be extended; and this is its position in terms of the investigation of the life-body or etheric body, and of everything specified in the following pages as still higher members of human nature. Spiritual science acknowledges that only the physical body is accessible to investigation using the bodily senses; and, from the perspective of this kind of investigation it would be possible, at most, by intellectual deductions to surmise the existence of a higher body. At the same time it tells how it is possible to open up a world where these higher members of human nature emerge for the observer, just as the color and the light of things emerge after an operation in the case of a person born blind. For those who have developed the higher organs of perception, the etheric or life-body is an object of perception and not merely an intellectual deduction.

Human beings have this etheric or life-body in common with plants and animals. The life-body works in a formative

3. Anthroposophic Press, Hudson, NY, 1994.

way on the substances and forces of the physical body and thus brings about the phenomena of growth, reproduction, and inner movement of vital body fluids. It is therefore the builder and shaper of the physical body, its inhabitant and architect. The physical body may even be spoken of as an image or expression of the life-body. In human beings the two are nearly—though by no means totally—equal in form and size. However, in animals, and even more so in the plants, the etheric body is very different in both form and extension from the physical.

The third member of the human body is called the *sentient* or *astral body*. It is the vehicle of pain and pleasure, of impulse, craving, passion, and so on—all of which are absent in a creature that consists of only the physical and etheric bodies. These things may all be included in the term *sentient feeling*, or *sensation*. The plant has no sensation. If in our time some learned people see that plants will respond by movement or some other way to external stimulus and conclude that plants have a certain power of sensation, they only show their ignorance of what sensation is. The point is not whether the creature responds to an external stimulus but whether the stimulus is reflected in an inner process such as pain or pleasure, impulse, desire, and so on. Unless we stick to this criterion, we would be justified in saying that blue litmus-paper has a sensation of certain substances, because it turns red through contact with them.⁴

4. It is necessary to stress this point, because in our time there is a great need for clarity on such matters. Many people obscure the distinction between a plant and a sentient being, because they are not clear about the true nature of *sensation*. 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 there is a kind of inward reflection of the outer stimulus.

Humankind, therefore, has a sentient body in common with the animal kingdom only, and this sentient body is the vehicle of sensation or of sentient life.

We must not make the same mistake as certain theosophical circles and imagine that the etheric and sentient bodies consist simply of substances that are finer than those present in the physical body. That would be a materialistic concept of these higher members of human nature. The etheric body is a *force-form*; it consists of active forces, and not of matter. The astral or sentient body is a figure of inwardly moving, colored, and luminous pictures. The astral body deviates in both size and shape from the physical body. In human beings it presents an elongated ovoid form in which the physical and etheric bodies are embedded. It projects beyond them—a vivid, luminous figure—on every side.⁵

Human beings also possess a fourth member of their being, and this fourth member is shared with no other earthly creature. It is the vehicle of the *human I*, or ego. The little word *I*—as used, for example, in the English language—is a name essentially different from any other. To anyone who ponders rightly on the nature of this name, an approach to the perception of true human nature is opened up immediately. All other names can be applied equally by everyone to what they designate.

(continued) The great advances of the natural sciences in our time—for which a true spiritual investigator has the highest admiration—have nevertheless caused a lack of clarity concerning higher concepts. Some biologists do not know what sensation is and thus ascribe it to a being that has none. What they understand by sensation may well be ascribed even to non-sentient beings. What spiritual science must understand by sensation is com-

5. A distinction must be made between human beings' experience of the sentient body within themselves and the perception of the sentient body by a skilled seer. What is referred to here is what is revealed of the sentient body to a developed spiritual eye.

Everyone can call a table "table," and everyone can call a chair "chair," but this is not true of the name "I." No one can use this name to designate another. Every human being can only call themselves "I"; the name "I" can never reach my ear as a description of myself. In designating oneself as I, one has to name oneself within oneself. Human beings who can say "I" to themselves are a world unto themselves. Those religions founded on spiritual knowledge have always had a feeling for this truth; hence they have said, "With the *I*, the *God*, who in lower creatures reveals himself only externally in the phenomena of the surrounding world, begins to speak internally. The vehicle of this faculty of saying "I," of the *I-faculty*, is the *body of the I*, the fourth member of the human being.⁶

This *body of the I* is the vehicle of the higher soul of humankind. With it human beings are the crown of all earthly creation. Now in human beings today the I is in no way simple in character. We may recognize its nature if we compare human beings at different stages of development. Look at an uneducated, so-called primitive person next to a typical European, or again compare the latter with a person of high ideals. They all have the faculty to say "I" of themselves; the body of the I is present in them all. But the so-called uneducated primitives, with their I, more easily follow passions, impulses, and cravings. The more highly formed Europeans say to themselves, I may follow certain impulses and desires, whereas others are held in check or suppressed altogether. Idealists have developed new impulses and new desires in addition to those originally

6. The reader must not take offence at the expression "Body of the I." It is certainly not used in any grossly material sense. But in anthroposophical science there is no other possibility than to use the words of ordinary language; and as these are ordinarily applied to material things, they must, in their application to a spiritual science, first be translated into the spiritual.

present. All of this has taken place through the I working upon the other members of the human being. Indeed, this constitutes the special task of the I. Working outward from itself it has to ennoble and purify the other members of human nature.

In human beings who have reached beyond the condition where the external world first placed them, the lower members have changed to a greater or lesser degree under the influence of the I. When human beings are only beginning to rise above the animal, when their I is only just kindled, they are still like an animal insofar as the lower members of their being are concerned. The etheric or life-body is simply the vehicle of the formative forces of life, the forces of growth and reproduction. The sentient body gives expression only to those impulses, desires, and passions, which are stimulated by external nature. As human beings work their way up from this stage of development through successive lives or incarnations to higher and higher evolution, the I works upon the other members and transforms them. In this way the sentient body becomes the vehicle of purified sensations of pleasure and pain, refined wants and desires. And the etheric or life-body also becomes transformed. It becomes the vehicle of habits, of human beings' more permanent intent or tendency in life, of the temperament and memory. One whose I has not yet worked upon the life-body has no memory of experiences in life. One just lives out what has been implanted by Nature.

This is what the growth and development of civilization means for humanity. It is a continual working of the I on the lower members of human nature; this work penetrates all the way into the physical body. Under the influence of the I the whole appearance and physiognomy, the gestures and movements of the physical body, are altered. It is possible, moreover, to distinguish how the different ways of culture or civilization work on the various members of human nature. The ordinary

factors of civilization work on the sentient body and permeate it with pleasures and pains, and with impulses and cravings that are different from what it had originally. Again, when a human being is absorbed in the contemplation of a great work of art the etheric body is being influenced. Through the work of art one divines something higher and more noble than is offered by the ordinary environment of the senses, and in this process one is forming and transforming the life-body. Religion is a powerful way to purify and ennoble the etheric body. Here is where the religious impulses have their tremendous purpose in human evolution.

What we call *conscience* is no more than the result of the I's work on the life-body through many incarnations. When people begin to perceive that they should not do one thing or another and when this perception makes a strong enough impression that the impression passes into the etheric body, conscience arises.

Now this work of the I on the lower members may be something that is either proper to the whole human race, or it may be entirely individual—an achievement of the individual I working on itself alone. In the former case the whole human race collaborates, as it were, in the transformation of the human being. The latter kind of transformation depends on the activity of the individual I alone, in and of itself. The I may become so strong that it transforms, through its very own power and strength, the sentient body. What the I then makes of the sentient or astral body is called *spirit-self* (or by the Eastern term, *manas*). This transformation is performed mainly through a process of learning, an enriching of one's inner life with higher ideas and perceptions.

The I can rise to an even higher task, one that belongs essentially to its own nature. This happens not only when the astral body is enriched but also when the etheric or life-body is

transformed. People learn many things in the course of life, and if from some point we look back on our past, we can say to ourselves that we have learned much. But we can speak to a far lesser degree of a transformation in temperament or character during life, or of an improvement or deterioration in memory. Learning relates to the astral body, whereas the latter kinds of transformation relate to the etheric or life-body. It is thus not a happy image if we compare the astral body's degree of change during life with the progress of a clock's minute hand, and the transformation of the life-body with the hour hand's progress.

When people enter a higher training—or *occult training*, as it is called—above all, it is important to take up this latter formation out of the I's very own power. Individually and with full consciousness, we have to work out the transformation of habits and temperament, character and memory; insofar as we work thus into the life-body, we transform it into what is called in spiritual-scientific terms, *life-spirit* (or, in the Eastern expression, *buddhi*).

At a still higher stage we come to acquire forces whereby we can work upon the physical body and transform it—transforming, for example, the circulation of the blood, the pulse. The amount of the physical body that is thus transformed becomes *spirit-body* (or, in the Eastern term, *atman*).

As a member of the whole human race or some section of it—for example, of a nation, tribe, or family—human beings also attain certain transformations of the lower parts of their nature. In spiritual science the results of this kind of transformation are known as the following: the astral or sentient body, transformed through the I, is called the *sentient soul*; the transformed etheric body is called the *intellectual soul*; and the transformed physical body the *spiritual soul*. We must not imagine that the transformations of these three members take place one after another in time. From the moment the I lights up, all three bodies undergo transformation simultaneously. Indeed,

the work of the I does not become clearly perceptible to a person until a part of the spiritual soul has already been formed and developed.

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From what has been said, it is clear that we may speak of four members of human nature: the *physical body*, the *etheric* or *life-body*, the *astral* or *sentient body*, and the *I-body*. The sentient soul, the intellectual soul, the spiritual soul, and beyond these the even higher members of human nature—spirit-self, life-self, spirit-human being—appear in connection with these four members as products of transformation. When speaking of the vehicles of human qualities, it is indeed only the first four members that are considered.

The educator works on these four members of the human being. Therefore, if we want to work in the right way we must investigate the nature of these parts of human beings. One must not imagine that they develop uniformly in human beings, so that at any given point in life—the moment of birth, for example—they are all equally developed; this is not the situation. Their development occurs differently in the different ages of a person's life. The correct foundation for education and for teaching involves a knowledge of these laws of development of human nature.

Before physical birth, growing human beings are surrounded by the physical body of another. They do not come into independent contact with the physical world. Their environment is the physical body of the mother, and it alone works on them as they grow and ripen. Indeed, physical birth consists in this: the physical mother-body, which has been as a protecting sheath, frees human beings, thus allowing the environment of the physical world to work thereafter directly on them. Their senses open to the external world, and in this way the external

world gains an influence over human beings that was previously exercised by the physical envelope of the mother-body.

A spiritual understanding of the world, as represented by spiritual science, sees the birth of the physical body in this process, but not yet that of the etheric or life-body. Even as human beings are surrounded by the physical envelope of the mother-body until the moment of birth, so until the time of the change of teeth—until approximately the seventh year—they are surrounded by etheric and astral envelopes. It is only during the change of teeth that the etheric envelope liberates the etheric body. And an astral envelope remains until puberty when the astral or sentient body also becomes free on all sides, even as the physical body becomes free at physical birth and the etheric body at the change of teeth.⁷

7. To argue that a child has memory and so on before the change of teeth, or that a child has the faculties connected with the astral body before puberty would indicate a misunderstanding of what is being said here. We must understand that the etheric and astral bodies are present from the beginning, but that they are within their protecting envelopes. It is indeed the protecting envelope that allows the etheric body, for example, to evolve and manifest the qualities of memory very obviously before the change of teeth. But the physical eyes are also present before birth within the protecting envelope of the mother's womb. The eyes are protected in the embryo, and external physical sunlight must not be allowed to affect their development. In exactly the same sense, external education must not endeavor to train or influence the shaping of memory before the change of teeth. If, however, we simply nourish it and do not try as yet to develop it externally, we will come to see how memory unfolds during this period, freely and on its own.

It is the same with the qualities that the astral body bears. Before the age of puberty, one must nourish them while remembering that the astral body, as explained above, still lies within a protecting envelope. It is one thing to nurture the seeds of development inherent in the astral body before puberty; it is another thing to expose after puberty the now independent astral body to influences in the outer world that it can receive and work on, unprotected by the surrounding envelope. The distinction is certainly a subtle one; but without penetrating it, one cannot understand what education truly is.

Thus, spiritual science speaks of three births of human beings. Until the change of teeth certain impressions intended for the etheric body can no more reach it than the air and the struggle of the physical world can reach the physical body while it rests in the mother's womb.

Before the change of teeth occurs, the free life-body is not yet at work in human beings. Just as within the body of the mother the physical body receives forces not its own, gradually developing its own forces within the protecting sheath of the mother's womb, so also are the forces of growth until the change of teeth. During this first period the etheric body is only developing and shaping its own forces together with those—not its own—it has inherited. While the etheric body is thus working its way toward freedom, the physical body is already independent. The etheric body, as it liberates itself, develops and works out what it has to give to the physical body. The second teeth—that is, the person's own teeth—that take the place of those inherited, represent the culmination of this work. They are denser than anything else embedded in the physical body and thus appear last at the end of this period.

After this point the growth of the human physical body is brought about by one's own etheric body alone. But this etheric body is still under the influence of an astral body that has not yet escaped its protecting sheath. At the moment the astral body also becomes free, the etheric body concludes another period of its development; this conclusion is expressed in puberty. The organs of reproduction become independent because, from this time on, the astral body is free, no longer working inwardly, but openly and without its envelope, meeting the external world.

Just as the physical influences of the external world cannot influence the unborn child, so until the change of teeth one should not influence the etheric body with forces that are, for

it, the same as the impressions of the physical environment are for the physical body. And in the astral body the corresponding influences should not be allowed influence until after puberty.

Vague and general phrases like "the harmonious development of all the powers and talents in the child," and so on, cannot provide the basis for a genuine art of education. A genuine art of education can only be built on true knowledge of human beings. Not that these phrases are incorrect, but basically they are as useless as saying about a machine that all its parts must be activated harmoniously. To work a machine you must approach it not with phrases and truisms but with real and detailed knowledge. Thus, what is important for the art of education is a knowledge of the members of the human being and of their various developments. We must know what part of the human being especially needs to be worked on at a certain age and how to work on it in the proper way. There is, of course, no doubt that a truly realistic art of education, such as that indicated here, will make its way slowly. This is, indeed, because of the whole mentality of our age, which will continue for a long time to consider facts of the spiritual world to be the empty talk of a wild imagination, while it takes vague and completely unreal phrases as the result of realistic thinking. Here, however, we shall describe unreservedly what will eventually come to be common knowledge, though many today might still consider it a figment of the imagination.

With physical birth the physical human body is exposed to the physical environment of the external world. Before birth it was surrounded by the protecting envelope of the mother's body. What the forces and fluids of the enveloping mother-body have done for it thus far, must from now on be done by the forces and benevolence of the external physical world. Before the change of teeth in the seventh year the human body has to accomplish a task on itself that is essentially different

from the tasks of any other period of life. In this period the physical organs must form themselves into definite shapes; their whole structural nature must receive particular tendencies and directions. Growth takes place in later periods as well; but throughout the whole succeeding life growth is based on the forces developed in this first life-period. If true forms were developed, true forces would grow; if misshapen forms were developed, misshapen forms would grow. We can never repair what we have neglected as educators in the first seven years; just as nature causes the proper environment for the physical human body before birth, so after birth the educator must provide for the proper physical environment. The right physical environment alone works on the child in such a way that the physical organs correctly shape themselves.

Two “magic” words indicate how children enter into relationship with their environment. These words are *imitation* and *example*. The Greek philosopher Aristotle called human beings the most imitative of creatures. For no age in life is this truer than for the first stage of childhood, before the change of teeth. Children imitate what happens in their physical environment, and in this process of imitation their physical organs are cast in the forms that thus become permanent. “Physical environment” must, however, be understood in the widest sense imaginable. It includes not just what happens around children in the material sense, but everything that occurs in their environment—everything that can be perceived by their senses, that can work on the inner powers of children from the surrounding physical space. This includes all moral or immoral actions, all wise or foolish actions that children see.

It is not moralistic talk or wise admonitions that influence children in this sense, but it is, rather, what adults do visibly before their eyes. The effect of admonition is that it shapes the forms—not of the physical, but of the etheric body; and the

etheric body, as we saw, is surrounded until the seventh year by a protecting etheric envelope, even as the physical body is surrounded before physical birth by the physical envelope of the mother-body. Everything that must evolve in the etheric body before the seventh year—ideas, habits, memory, and so on—all of this must develop “by itself,” just as the eyes and ears develop within the mother-body without the influence of external light. The things that we read in Jean Paul’s excellent educational work, *Levana* or *Science of Education*, is no doubt true. He says that travelers have learned more from their nurses in their first years of life than they will in all of their journeys around the world. Children, however, do not learn by instruction or admonition, but through imitation. The physical organs shape themselves through the influence of the physical environment. Good sight will be developed in children if their environment has the proper conditions of light and color, while in the brain and blood circulation the physical foundations will be laid for a healthy moral sense if children see moral actions in their environment. If before their seventh year children see only foolish actions in their surroundings, the brain will assume the forms that adapt it to foolishness in later life.

As the muscles of the hand grow firm and strong through doing the work for which they are suited, so the brain and other organs of the physical body of human beings are guided into the correct course of development if they receive the proper impressions from their environment. An example will best illustrate this point. You can make a doll for a child by folding up an old napkin, making two corners into legs, the other two corners into arms, a knot for the head, and painting eyes, nose, and mouth with blots of ink. Or you can buy the child what is called a “pretty” doll, with real hair and painted cheeks. We need not dwell on the fact that the “pretty” doll is of course hideous and apt to spoil the healthy aesthetic sense

for a lifetime; for education, the main question is different. If the children have the folded napkin before them, they have to fill in from their own imagination what is necessary to make it real and human. This work of the imagination shapes and builds the forms of the brain. The brain unfolds as the muscles of the hand unfold when they do the work they are suited for. By giving the child the so-called "pretty" doll, the brain has nothing more to do. Instead of unfolding, it becomes stunted and dried up. If people could look into the brain as a spiritual investigator can, and see how it builds its forms, they would certainly give their children only the toys that stimulate and enliven its formative activity. Toys with dead mathematical forms alone have a desolating and killing effect on the formative forces of children; on the other hand whatever kindles the imagination of living things works in the proper way. Our materialistic age produces few good toys. It is certainly a healthy toy, for example, that, with movable wooden figures, represents two smiths facing each other and hammering an anvil. These things can still be bought in rural areas. The picture books where the figures can be moved by pulling threads from below are also excellent and allow children themselves to transform a dead picture into a representation of living action. All of this causes a living mobility of the organs, and through such mobility the proper forms of the organs are built up.

Of course, these things can only be touched on here, but in the future, spiritual science will be called on to give the necessary indications in detail, which it is in a position to do. For it is not an empty abstraction, but a body of living facts that can provide guidelines for the conduct of life's realities.

A few more examples may be given. With regard to the environment, "nervous" children, that is, excitable children, should be treated differently from those who are quiet and lethargic. Everything comes into consideration, from the color of the

room and the various objects that are generally around the child, to the color of the clothes they wear. One will often do the wrong thing if one does not take guidance from spiritual knowledge, for in many cases the materialistic idea will be the exact reverse of what is proper. Excitable children should be surrounded by and dressed in red or reddish-yellow colors, while lethargic children should be surrounded by blue or bluish-green shades of color. The important thing is the complementary color that is created within the child. In the case of red it is green, and in the case of blue, orange-yellow. This can be seen very easily by looking for awhile at a red or blue surface and then quickly looking at a white surface. The physical organs of the child create this contrary or complementary color, and this is what causes the corresponding organic structures that the child needs. If excitable children have a red color around them, they will inwardly create the opposite, the green; and this activity of creating green has a calming effect. The organs assume a tendency of calmness.

One thing must be thoroughly and fully recognized for this age in a child's life: the physical body creates its own scale of measurement for what is beneficial to it. It does this by properly developing craving and desire. Generally speaking, we may say that the healthy physical body desires what is good for it. In the growing human being, so long as it is the physical body that is important, we should pay the closest attention to what healthy, craving desire and delight require. Pleasure and delight are the forces that most properly enliven and call forth the organs' physical forms.

In this matter it is all too easy to do harm by failing to bring children into the proper physical relationship with their environment. This may happen especially in regard to their instincts for food. Children may be overfed with things that make them lose completely their healthy instinct for food,

whereas by giving them the proper nourishment, the instinct can be preserved so that they always want what is wholesome for them under the circumstances, even a glass of water, and this works just as surely with what would do harm. Spiritual science, when called on to build up an art of education, can indicate all these things in detail, even specifying particular forms of food and nourishment. For spiritual science is realistic and not gray theory; it is something for life itself.

The joy of children in and with their environment must therefore be counted among the forces that build and shape the physical organs. They need teachers that look and act with happiness and, most of all, with honest unaffected love. Such a love that streams, as it were, with warmth through the physical environment of the children may be said to literally "hatch" the forms of the physical organs.

The children who live in such an atmosphere of love and warmth, and who have around them truly good examples to imitate, are living in their proper element. One should thus strictly guard against anything being done in the children's presence that they should not imitate. One should not do anything that one would then have to say to a child, "You should not do that." The strength of children's tendency to imitate can be recognized by observing how they paint and scribble written signs and letters long before they understand them. Indeed, it is good that they paint the letters first by imitation and only later learn to understand their meaning. For imitation belongs to the time when the physical body is developing, while meaning speaks to the etheric, and the etheric body should not be worked on until after the change of teeth, after the outer etheric envelope has fallen away. All learning associated with speech in these years should be especially through imitation. Children will best learn to speak through hearing; no rules or artificial instruction of any kind can be good for this.

It is important to realize the value of children's songs, for example, as a means of education in early childhood. They must make pretty and rhythmical impressions on the senses; the beauty of sound is of greater value than the meaning. The more alive the impression on eye and ear the better. Dancing movements in musical rhythm have a powerful influence in building up the physical organs, and this should also not be undervalued.

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With the change of teeth, when the etheric body lays aside its outer etheric envelop, the time begins when the etheric body can be worked on through external education. We must be very clear about what works on the etheric body from the outside. The formation and growth of the etheric body means the shaping and developing of inclinations and habits, of the conscience, character, memory, and temperament. The etheric body is worked on through pictures and examples—that is, through a child's carefully guided imagination. Just as before the age of seven we have to give the child the actual physical pattern to copy, so between the time of the change of teeth and puberty we must bring into the child's environment things that have the proper inner meaning and value. Growing children will now take guidance from the inner meaning and value of things. Whatever is filled with deep meaning that works through pictures and allegories is proper for these years. The etheric body will unfold its forces if a well-ordered imagination is allowed to take guidance from the inner meaning it discovers for itself in pictures and allegories—whether seen in real life or communicated to the mind. It is not abstract concepts that work in the right way on the growing etheric body, but rather what is seen and perceived—indeed, not with external senses, but with the mind's eye. Such seeing and perceiving is the proper means of education for these years.

For this reason it is most important that boys and girls should have for their teachers people who can awaken in them, as they observe them, the proper intellectual and moral powers. As *imitation* and *example* were, as it were, the magic words for education in the first years of childhood, for the years of this second period, the magic words are *discipleship* and *authority*. What children see directly in their educators with inner perception must, for them, become authority—not authority compelled by force, but authority that they accept naturally without question. Through this they will build up their conscience, habits, and inclinations. They will bring their temperament along an ordered path. They will look at things of the world through its eyes, as it were. The beautiful words of a poet who said, “Everyone must choose their heroes, in whose footsteps they will tread as they carve out their paths to the heights of Olympus,” have special meaning during this time of life. Veneration and reverence are forces whereby the etheric body grows in the right way. If it were not possible during these years to look up to another person with unbounded reverence, one would have to suffer for this loss throughout all of later life. Where reverence is lacking, the living forces of the etheric body are stunted in their growth.

Picture to yourself how an incident such as the following works on the character of children. An eight-year-old boy hears of someone who is truly worthy of honor and respect. Everything he hears about him inspires holy awe in the boy. The day draws near when he will be able to see him for the first time. With trembling hand he lifts the latch of the door, behind which will appear before him, the person he reveres. The beautiful feelings that such an experience calls forth are among the lasting treasures of life. It is the happy person who, not only in the solemn moments of life but continually, can look up to one’s teachers and educators as natural and unquestioned authorities.

Beside these living authorities who embody, as it were, intellectual and moral strength for children, there should also be those they can only apprehend with the mind and spirit, who likewise become their authorities. The outstanding people of history, life stories of great men and women—allow these to determine the conscience and the direction of the mind. Abstract moral maxims are not useful yet; they can only begin to have a beneficial influence when, at the age of puberty, the astral body liberates itself from its astral mother-envelope.

Especially in history lessons, teachers should direct their teaching as indicated. When telling all kinds of stories to little children before their change of teeth, our aim cannot be more than to awaken delight, liveliness, and a happy enjoyment of the story. But after the change of teeth we have to remember something else in selecting material for stories—that is, that we are placing before boys and girls pictures of life that will arouse a spirit of emulation in the soul.

It should not be overlooked that bad habits may be overcome completely by pointing to appropriate examples that shock or repel the child. Reprimands give but little help, at best, in the matter of habits and inclinations. If, however, we show the living picture of a person who has given way to a similar bad habit and allow the child to see where such an inclination actually leads, this will work on the young imagination and go a long way toward uprooting the habit. One fact must always be remembered—that abstract ideas do not influence the developing etheric body but rather, living pictures that are seen and comprehended inwardly. The suggestion that has just been made certainly needs to be carried out with great tact so that the effect is not reversed and results in the very opposite of what was intended. When telling stories everything depends on the art of telling. Word-of-mouth narration cannot, therefore, simply be replaced by reading.

In another connection, for the period between the change of teeth and puberty, it is important to present living pictures—or symbols, as it were—to the mind. It is essential that the secrets of nature, the laws of life, be taught to children, not in dry intellectual concepts, but as far as possible in symbols. Parables of the spiritual connections of things should be brought before the souls of children in such a way that behind the parables they divine and feel, rather than understand intellectually, the underlying law in all existence. “Everything passing is but a parable,” must be the maxim guiding all of our education during this time. It is of vast importance for children that they receive the secrets of nature in parables before they are brought before their souls as “natural laws” and so on. An example may serve to make this clear. Let us imagine that we want to tell a child of the immortality of the soul, of the coming forth of the soul from the body. The way to do this is to use a comparison—for example, the butterfly coming out of the chrysalis. As the butterfly soars up from the chrysalis, so after death the human soul comes forth from the house of the body. No one can properly understand this fact in intellectual concepts who has not first received it through such a picture. By a parable such as this we speak not just to the intellect but to the feelings of children, to their whole soul. Children who have experienced this will approach the subject with a completely different mood of soul when later it is taught to them in the form of intellectual concepts. It is a very serious matter indeed for anyone who is not first given the ability to approach the problems of existence through feeling. It is therefore essential that educators have at their disposal parables for all the laws of nature and secrets of the world.

Here we have an excellent opportunity to observe the effects that spiritual-scientific knowledge works to affect in life and practice. When teachers come before their children in class,

ready with the parables they “made up” out of an intellectual materialistic way of thinking, in general, they will make little impression upon them, for teachers first have to puzzle out the parables for themselves with all their intellectual cleverness. Parables that first have to be condescended to have no convincing effect on those who listen to them. When one speaks in parables and pictures, it is not just what is spoken and shown that works on the hearer, but a fine spiritual stream that passes from the one to the other, from the one who gives to the one who receives. If the one who tells does not have the warm feeling of belief in the parable, no impression will be made on the other. For true effectiveness, it is essential to believe in one’s parables as one does in absolute realities. And this can only be so when one’s thought is alive with spiritual knowledge. Take, for example, the parable we have been speaking of. True students of spiritual science need not torment themselves to get it out. For them it is reality. In the coming forth of the butterfly from the chrysalis they see at work, on a lower level of being, the very same process that is repeated, on a higher level, at a higher stage of development, when the soul comes forth from the body. They believe in it with all their might; and this belief streams, as it were, unseen from speaker to hearer, carrying conviction. Life flows freely, unhindered, back and forth from teacher to pupil. But for this it is necessary that teachers draw from the full fountain of spiritual knowledge. Their words, everything that comes from them, must have feeling, warmth, and color from a truly spiritual-scientific way of thought.

A wonderful prospect is thus opened throughout the field of education. If it will only let itself be enriched from the well of life that spiritual science contains, education will also be filled with life and understanding. There will no longer be the groping so prevalent now. All art and practice of education that does not continually receive fresh nourishment from roots such

as these is dry and dead. The spiritual-scientific knowledge has appropriate parables for all the secrets of the world—pictures taken from the very being of the things, pictures not first made by human beings, but put in place by the forces of the world within things themselves, through the very act of their creation. Therefore this spiritual knowledge must form the living basis for the whole art of education.

A force of soul that has particular value for this period of human development is memory. The development of the memory is connected with the shaping of the etheric body. Since this shaping occurs so that the etheric body becomes liberated between the change of teeth and puberty, so this is also the time for conscious attention from outside toward the growth and cultivation of the memory. If what is due to human beings at this time has been neglected, their memory will always have less value than it would have had otherwise. It is not possible to make up for later what was left undone.

In this connection many mistakes can be made through an intellectual, materialistic way of thinking. An art of education based on such a way of thought easily arrives at a condemnation of what is mastered simply by memory. It will often place itself untiringly and emphatically against the mere memory training, and will employ the subtlest methods to ensure that children commit nothing to memory that they do not intellectually understand. Yes, and after all, how much has really been gained by such intellectual understanding? A materialistic way of thought is so easily led to believe that any further penetration into things beyond intellectual concepts that are, as it were, extracted from them, simply does not exist; only with great difficulty will it fight its way through to the perception that other forces of the soul are at least as necessary as the intellect to comprehend things. It is no mere figure of speech to say that people can understand with their feeling, their sentiment,

their inner disposition, as well as with their intellect. Intellectual concepts are only one way we have for understanding things of this world, and only to the materialistic thinker do they appear as the sole means. Of course there are many who do not consider themselves materialists, who nevertheless consider an intellectual conception of things to be the only kind of understanding. Such people perhaps profess an idealistic or even spiritual outlook. But in their souls they relate themselves to it in a materialistic way, for the intellect is in effect the soul's instrument for understanding what is material.

We have already alluded to Jean Paul's excellent book on education; a passage from it relating to this subject of the deeper foundations of the understanding may well be quoted here. Indeed, Jean Paul's book contains many golden words on education, and deserves far more attention than it has received. It is of greater value for the teacher than many of the educational works currently held in highest regard. One passage follows:

Have no fear of going beyond the childish understanding, even in whole sentences. Your expression and the tone of your voice, aided by the child's intuitive eagerness to understand, will light up half the meaning and with it, in the course of time, the other half. With children as with the Chinese and people of refinement, the tone is half the language. Remember, children learn to understand their own language before they ever learn to speak it, just as we do with Greek or any other foreign language. Trust to time and the connections of things to unravel the meaning. A child of five understands the words "yet," "even," "of course," and "just." But now try to explain these—not just to the child, but to the father! In the one word "of" there lurks a little philosopher! If an eight-year-old child with developed speech is understood by a child of three, why do

you want to narrow your language to the little one's childish prattle? Always speak to a child some years ahead—do not those of genius speak to us centuries ahead in books? Talk to one-year-olds as if they were two, to two-year-olds as if they were six, for the difference in development diminishes in inverse ratio with age. We are far too prone to credit teachers with all that children learn. We should remember that the children whom we have to educate bear half their world within them, all there and ready-taught—that is, the spiritual half, including, for example, the moral and metaphysical ideas. For this very reason, language, equipped as it is with material images alone, cannot give the spiritual archetypes; all it can do is to illumine them. The very brightness and decisiveness of children should give us brightness and decisiveness when we speak to them. We can learn from their speech as well as teach them through our own. Their word-building is bold, yet remarkably accurate! For example, I have heard the following expressions used by children three or four: “the barreler” (for the maker of barrels); “the sky-mouse” (for the bat); “I am the looking-through person” (standing behind a telescope); “I'd like to be a gingerbread eater”; “he joked me down from the chair”; “see how one o'clock it is?”

It's true that our quotation refers to something other than our immediate subject; but what Jean Paul says about speech has its value in the present connection also. Here there is also an understanding that precedes intellectual comprehension. Little children receive the structure of language into the living organism of their souls and, for this process, do not require the laws of language formation in intellectual concepts. Similarly, for the cultivation of the memory, older children must learn much that they cannot master with their intellectual understanding until

years later. Those things are afterward best apprehended in concepts that have first been learned simply from memory during this period of life, just as the rules of language are best learned in a language one can already speak. So much talk against “mindless rote learning” is simply materialistic prejudice. Children, for example, only need to learn the essential rules of multiplication in a few given examples, for which no apparatus is necessary—the fingers are much better for the purpose than any apparatus—they are then ready to get to work and memorize the whole multiplication table. Proceeding in this way, we shall be acting with due regard for growing children’s nature. However, we shall be offending against their nature if, at the time when the development of the memory is the important thing, we are calling too much on the intellect.

The intellect is a soul-force only born with puberty, and we should not try to influence it in any way externally before this time. Until puberty children should be storing in their memories the treasures of thought on which humankind has pondered; later intellectual understanding may penetrate what has already been well imprinted in memory during the earlier years. *It is necessary for human beings to remember not only what they already understand, but to come to understand what they already know*—that is, what they have acquired by memory in the way the child acquires language. This truth has a wide application. First there must be an assimilation of historical events through the memory, then the apprehension of them in intellectual concepts; first the faithful commitment to memory of geographical facts and then an intellectual understanding of the connections between them. In a certain sense, understanding things through concepts should proceed from the stored-up treasures of the memory. The more children know in memory before they begin to understand through intellectual concepts the better.

There is no need to emphasize the fact that these things apply only to the period of childhood we are concerned with here, and not later. If at some later age in life one has occasion to take up a subject for any reason, then of course the opposite may easily be the correct and most useful way of learning it, though even here much will depend on the mentality of the person. During the time of life we are now concerned with, however, we must not dry up a child's mind and spirit by filling it with intellectual conceptions.

Another result of materialistic thinking may be seen in the lessons that are based too exclusively on sense-perception. At this time in childhood all perception must be spiritual. We should not be satisfied, for example, with presenting a plant, a seed, a flower to children only as it is perceived with the senses. Everything should become a parable of the spiritual. In a grain of corn there is far more than meets the eye. There is a whole new plant invisible within it. Children must comprehend in a living way with their feeling and imagination that something like a seed has more within it than is sense-perceptible. They must divine through feeling the secrets of existence. One cannot object that pure perception of the senses is obscured in this way—on the contrary, by going no further than what the senses observe, we stop short of the whole truth. For full reality consists of the spirit as well as the substance, and there is no less need for faithful and careful observation when bringing all the faculties of the soul into play, than when only the physical faculties are employed. If people could only see, as the spiritual investigator sees, the desolation achieved in soul and body by instruction based on external perception alone, they would never insist on it as strongly as they do. In the highest sense, what good is it that children have been shown all possible varieties of minerals, plants, and animals, and all kinds of physical experiments, if nothing further is

connected with teaching these things—that is, to make use of the parables that the world offers to awaken a feeling for the secrets of the spirit?

Certainly a materialistic way of thinking has little use for what has been said here, and spiritual investigators understand this all too well. But they also know that the materialistic way of thought will never produce a truly practical art of education. As practical as it appears to itself, materialistic thinking is impractical when what is needed is to enter into life in a living way. In the face of reality, materialistic thought is fantastic—although, indeed, to a materialistic thinker spiritual-scientific teachings, adhering as they do to the facts of life, can only appear fantastic. There will no doubt be many obstacles yet to overcome before the principles of spiritual science—which are, in fact, born from life itself—can make their way into the art of education. It cannot be otherwise. At the present time the truths of this spiritual science can only seem strange to many people. Nevertheless, if they are indeed true, they will become part of our life and civilization.

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Teachers can have the tact to meet any occasion that arises only when they have a conscious and clear understanding of how various subjects and methods of education work in the proper way on growing children. They have to know how to treat the various faculties of the soul—thinking, feeling, and willing—so that their development can react on the etheric body, which during this time between the change of teeth and puberty can attain more and more perfect form under external influences.

By a proper application of fundamental educational principles during the first seven years of childhood, the foundation is laid for the development of a strong and healthy *will*; for a

strong and healthy will must have its support in well-developed forms of the physical body. Then, from the change of teeth on, the etheric body that is now developing must bring to the physical body the forces whereby it can make its forms firm and inwardly complete. Whatever makes the strongest impression on the etheric body also works most powerfully toward consolidating the physical body. The strongest of all the impulses that can work on the etheric body come from the feelings and thoughts through which human beings consciously divine and experience their relationship to the Eternal Powers—that is, they come from religious experience. Never will a person's will—nor as a result a person's character—develop in a healthy way, if one cannot during this period of childhood receive religious impulses deep into the soul. How people feel their place and part in the universal whole will be expressed in the unity of their life of will. If they do not feel linked with strong bonds to a divine-spiritual, their will and character must remain uncertain, divided, and unsound.

The world of *feeling* is developed in the proper way through parables and pictures, which we have spoken of, and especially through the pictures of great men and women, taken from history and other sources and brought before children. A correspondingly deep study of the secrets and beauties of nature is also important for the proper formation of the world of feeling. Last but not least, there is the cultivation of a sense of beauty and the awakening of the artistic feeling. The musical element must bring to the etheric body the rhythm that will then enable it to sense in everything the rhythm otherwise concealed. 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. If this sense were entirely lacking, whole aspects of the world's existence would necessarily remain hidden, nor should the other arts be neglected. The

awakening of the feeling for architectural forms, for molding and sculpting, for line and design, for color harmonies—none of these should be left out of the plan of education. No matter how simple life must be under certain circumstances, the objection can never be valid that the situation does not allow something to be done in this way. Much can be done with the simplest resources, if only the teacher has the proper artistic feeling, joy, and happiness in living, a love of all existence, a power and energy for work—these are among the lifelong results of the proper cultivation of a feeling for beauty and art. The relationship of person to person—how noble, how beautiful it becomes under this influence! Again, the moral sense is also being formed in children during these years through the pictures of life placed before them, through the authorities whom they look up to—this moral sense becomes assured if children, from their own sense of beauty, feel that the good is beautiful, and also that the bad is ugly.

Thought in its proper form, as an inner life lived in abstract concepts, must still remain in the background during this period of childhood. It must develop of itself, as it were, without external influences, while life and the secrets of nature are being unfolded in parable and picture. Thus between the seventh year and puberty, thought must be growing, the faculty of judgment ripening, in among the other experiences of the soul; so that after puberty is reached, young people may be able to form independently their own opinions about the things of life and knowledge. The less direct the influence is on the development of judgment in earlier years, and the more a good indirect influence is exercised through the development of the other faculties of soul, the better it is for all of later life.

Spiritual-scientific insights afford the true foundations, not just for spiritual and mental education, but also for physical

education. This can be illustrated by referring to children's games and gymnastic exercises. Just as love and joy should permeate children's surroundings in the earliest years of life, so through physical exercises the growing etheric body should experience an inner feeling of its own growth, of its continually increasing strength. Gymnastic exercises, for example, should be such that each movement, each step, gives rise to the feeling within a child: "I feel growing strength within me." This feeling must take hold in the child as a healthy sense of inner happiness and ease. To think out gymnastic exercises from this perspective requires more than intellectual knowledge of human anatomy and physiology. It requires an intimate intuitive knowledge of the connection between a sense of happiness and an ease of positions and movements of the human body—a knowledge that is not merely intellectual, but permeated with feeling. Those who arrange such exercises must be able to experience in themselves how one movement and position of the limbs produces a happy and easy feeling of strength, while another, as it were, an inner loss of strength. To teach gymnastics and other physical exercises with these things in mind, the teacher will need what only spiritual science—the spiritual-scientific habit of mind—can give. They do not need to see directly into the spiritual worlds themselves, but they must have the understanding to apply in life what springs only from spiritual knowledge. If the knowledge of spiritual science were applied in practical spheres such as education, the idle talk that such knowledge has to be proved first would quickly disappear. Those who apply it correctly will find that the knowledge of spiritual science proves itself in life by making life strong and healthy. They will see it is true because it is valid in life and practice, and in this they will find a proof stronger than all the logical, so-called scientific arguments can afford. Spiritual truths are best recognized in their fruits and not by what is

called a proof, no matter how scientific; indeed, such proof can never be more than logical skirmishing.

At the age of puberty the astral body is first born. Henceforth the astral body in its development is open to the outside world. Therefore, now we can approach the child only from the outside, with everything that opens up the world of abstract ideas, the faculty of judgment, and independent thought. It has already been pointed out how, until this time, these faculties of soul should be developing free from outer influence within the environment provided by the education that is proper to the earlier years, even as the eyes and ears develop free from outer influence within the organism of the mother. With puberty the time has arrived when human beings are ripe for the formation of their own judgments about what they have already learned. Nothing is more harmful to children than to awaken independent judgment too early. Human beings are not in a position to judge until they have collected material for judgment and comparison in their inner life. If they form their own conclusions before doing so, their conclusions will lack foundation. Educational mistakes of this kind are the cause of all narrow onesidedness in life, and all barren creeds based on a few scraps of knowledge, ready on this basis to condemn ideas experienced and proven by humankind often throughout long ages.

One's ripeness for thought requires that one has learned to be full of respect for what others have thought. There is no healthy thought that has not been preceded by a healthy feeling for the truth, a feeling for the truth supported by faith in authorities accepted naturally. If this principle were observed in education there would no longer be as many people who all too quickly imagine themselves ripe for judgment, and spoil their own power to receive openly and without bias the general impressions of life. Every judgment that is not built on a sufficient

foundation of gathered knowledge and experience of soul throws a stumbling block in the way of those who form it. For having once pronounced a judgment on a matter, we are thereafter influenced by this judgment. We no longer receive the new experiences we would if we had not already formed a judgment about it. Thought must take hold in a living way in children's minds so that they first learn and then judge. What the intellect has to say about any matter should only be said when all the other faculties of the soul have spoken. Before then the intellect only has an intermediary part to play; its task is to comprehend what occurs and what is experienced in feeling, to receive it exactly as it is, not letting unripened judgment immediately come in and take over. For this reason, until puberty children should be spared all theories about things; the main consideration is that they should simply meet the experiences of life, receiving them into their souls. Certainly they can be told what various people have thought about this and that, but exercises of judgment, too early, about one view or another must be avoided. Thus, children should receive people's opinions with the feeling power of the soul. Without jumping to a conclusion or taking sides with this or that person, they should be able to listen to all, saying to themselves: "So and so said this, and another said that." The cultivation of such a mind in a boy or girl certainly demands the exercise of great tact from teachers and educators; but tact is just what spiritual-scientific thought offers.

All we have been able to do is to unfold a few aspects of education in the light of spiritual science. And this alone was our intention—to indicate how great the task is that the impulse of spiritual-science must fulfill in education for the culture of our time. Its power to fulfill the task will depend on the spread of an understanding for this way of thinking in wider and wider circles. For this to happen, however, two things are necessary.

First, people should relinquish their prejudices against spiritual science. Anyone who honestly pursues it will soon see that it is not the fantastic nonsense that many today consider it to be. We are not making any reproach against those who hold this opinion; for everything that the culture of our time offers tends, on a first acquaintance, to make one consider the adherents of spiritual science to be fantastic dreamers. Superficial consideration can reach no other judgment, for in the light of it, spiritual science with its claim to be a science of the spirit will appear to be in direct contradiction to everything that modern culture gives to humankind as the foundation of a healthy view of life. Only a deeper consideration will reveal that the views of the present day are in themselves deeply contradictory and will remain so as long as they are without a spiritual-scientific foundation. Indeed, by their very nature they call out for such a foundation and cannot in the long run exist without it.

The second thing that is needed concerns the healthy cultivation of spiritual science itself. Only when it is perceived in spiritual-scientific circles everywhere that the point is not merely to theorize about the teachings, but to let them bear fruit in the most far-reaching way in all the relationships of life—only then will life itself open up to spiritual science with sympathy and understanding. Otherwise people will continue to consider it a variety of religious sectarianism for a few cranks and enthusiasts. If, however, it performs positive and useful spiritual work, the spiritual science movement cannot in the long run be denied intelligent recognition.

P A R T T W O

Teaching from a Foundation
of Spiritual Insight

BERLIN, MAY 14, 1906

Translated by Robert F. Lathe & Nancy Parsons Whittaker

I HAVE often repudiated prejudices that foster the idea of theosophy as foreign to practical life. On the contrary, I have often spoken of how theosophy can lead us into practical life, because it teaches the laws that continuously form life around us. If you know only the laws of ordinary life, then you know only a small part of life. The major portion lies in those things hidden in life—that is, hidden from ordinary senses. People will soon recognize that to live better they must study the hidden worlds, since the materialistic approach leads to a crisis in nearly every area, but primarily in health care and education. The question arises of how we should educate people in the coming generations. Materialism leads to a crisis in all important social, political, and cultural questions, since if we followed this path life would eventually be such that we would no longer know how to help ourselves. To illustrate this I would like to say a few things of general interest about the question of education.

Those who consider education in a materialistic way will easily come to distorted conclusions. They will fail to consider the strong regularities of life and will therefore not consider the existence of clearly delineated periods of life. They simply

cannot imagine, for example, why the period of childhood ending around age six to eight years is so fundamentally different from the period beginning at approximately age seven and continuing until puberty. If you have no idea of what happens to people during this time, you cannot imagine how important it is to observe it accurately. It is not of little importance to know what people are like during the first three periods of life. The first period proceeds until six to eight years of age, the second until the age of fourteen or fifteen, and the following period includes the next seven to eight years. We need to study these three stages in human life very accurately, not just externally but also from the standpoint of spiritual science, for spiritual science concerns itself with those worlds hidden from the ordinary senses.

You know that the human being does not consist of only the physical body; the human being also consists of an etheric body, which forms the basis of the physical and has a similar shape, and an astral body, which for the clairvoyant appears similar to a cloud, and in which the first two bodies are embedded. Within these, we find the vehicle of the I. We want to look more closely at these three bodies of the developing human being.

If you want to create a complete picture of the human being, then you must recall that a time exists before we can see people physically—that is, the time before birth when the child lives in the mother's body. On a purely physical level, you must differentiate clearly between the period before birth and the following periods, since the child could not live if born too early, if the child were to enter the ordinarily visible world too early. The child could not live because the sense organs, the means of interacting with the outer world, are not yet well enough developed. Those organs—the eyes, ears, and everything needed to live in the physical world—develop during the time before birth while the child is still embraced by

the mother's body. The child cannot come into contact with the physical world before its organs develop sufficiently within the protective mantle of another physical body. Birth occurs when a child is mature enough to encounter the physical environment without a protective mantle. We cannot say the same of the etheric and astral bodies. They are not nearly developed to the degree that they could come into direct contact with the physical surroundings.

During the period from birth until about seven years of age, the etheric body undergoes a process similar to that undergone by the physical body before birth. Only at the end of that time can we say that the etheric body is "born." In the same way, the astral body is "born" at the age of fourteen or fifteen, and can then unfold its free and independent activity in the world.

You need to be aware that we may not place any particular demands on the etheric body until the age of seven, nor on the astral body until the age of fourteen. Exposing the baby's etheric body to the brutal demands of the world would be the same as exposing the fetus to the physical world in the fifth month of pregnancy, although we could not see it so readily. The same is true of exposing the astral body before the age of fourteen. Allow me to restate what I have just said. Until the age of seven, only the physical body is developed well enough to withstand the full effects of the world. Until that time, the etheric body is so occupied with its own development that it would be detrimental to try to affect it. Until then, we may, therefore, work only with the physical body. From the age of seven until fourteen, we may take up the development of the etheric body, and only beginning with the age of fifteen can we work upon the astral body.

To affect the human physical body means to provide the child with external stimuli. Such impressions act to develop the physical body, and for this reason, we can hardly compensate for things neglected before the age of seven. Until the age of

seven, the physical body exists in a state that requires external sense impressions to develop it. If a child's eye sees only beautiful things until the age of seven, the eye will develop so that it retains a feeling for beauty throughout life. Afterward, the child's sense of beauty can no longer develop in the same way. What you say to a child and what you do until the age of seven are much less important than the environment you create, what the child sees and hears. During this time, we must use external stimuli to support the child's inner growth. The child's free spirit creates a human figure from a piece of wood using only a couple of holes and some marks for the eyes, nose and mouth. If you give a child a beautiful doll, then the child becomes bound to it. The child's inner spirit clings to it and cannot develop its own activity; in this way, children almost entirely lose their imaginative powers.

It is essentially the same with all impressions of the sense-perceptible world. Who you are in the presence of the child, what the child sees or hears, is important. The child will become a good person when surrounded by good people. Children imitate their surroundings. We must place particular value upon learning by example and the child's capacity to imitate. Thus, the correct thing to do is to act so the child can imitate as much as possible. In that sense, we must emphasize the child's physical development between the first and seventh year. During that period we cannot affect the higher bodies through educational methods, quite certainly not through conscious education. You affect these bodies through who you are insofar as they are not occupied with their own development. People can activate the child's good sense through their own good sense. Just as the mother's healthy body has a healthy effect upon the child's body, the teacher must attempt to be a well-rounded and self-contained person, to have high and good thoughts while in the presence of the child.

At the age of seven the period begins when you can deliberately affect the etheric body. Here, two things connected with the development of the etheric body come into consideration—that is to say, habit and memory. The development of the etheric body depends on habits and remembrances. For this reason you should try to give children a firm foundation for life anchored in good habits. People who act differently every day, who lack a stable basis for their deeds, will later lack character. The task to fulfill between the ages of seven and fourteen is to create a basic set of habits and to stimulate memory development. Children need to learn upright habits and to have a rich store of memorized knowledge.

It is an erroneous belief of our materialistic times that very young children should learn to decide for themselves. On the contrary, we should do everything possible to hinder that. During this period of childhood, children should learn through authority. During the second seven-year period, people should instruct children and not teach through example. We form a strong memory, not by explaining all the “whys” and “wherefores,” but through authority. We must surround children with people they can count on, people they can trust—people who can awaken in children a belief in the authority they hold. Only after this stage of life should we guide children into their capacity for judgment and independent reason. By freeing the child from the limitations imposed by authority, you rob the etheric body of the possibility of a well-founded development.

During the second seven-year period, it is best to give children examples and analogies, not proofs and conclusions. Conclusions affect the astral body, which is not yet free to receive them. You should tell children about great people, tell them in a way that great historical figures become examples for them. The same is true concerning questions of death and birth. If you can draw examples from nature, you will see what can be accomplished.

You could show children a caterpillar, how it spins a cocoon and afterward a butterfly emerges. This is a wonderful example of how the child is created from the mother. You can accomplish a great deal if you use examples from nature.

It is just as important to teach children moral parables and not moral rules. We can clearly see this in a few sayings from Pythagoras. Instead of saying, "If you want to accomplish something, concern with things that you can see from the start will only be futile," Pythagoras simply said, "Don't strike at fire with your sword." In another example instead of saying, "Don't meddle with things you know nothing about," Pythagoras said, "Keep your bean." Along with the physical meaning, there is also a moral meaning here. In ancient Greece when people needed to make a decision they passed out black and white beans and then counted the number of beans of each color returned. That is how they took votes. In this sense, instead of saying, "Don't meddle in public affairs you know nothing about," Pythagoras said simply, "Keep your bean."

In this way, you can appeal to the formative forces of imagination and not to those of the intellect. The more you use pictures, the more you affect the child. Goethe's mother could not have done anything better for him than to tell moral stories. She never preached at him. Sometimes she did not finish the story, so he made up the ending himself.

If we force children into critical thinking before the age of fourteen, it is particularly disadvantageous for them and forces them to create their own conclusions or lose the well-intended power of the surrounding persons of authority. It is very bad if children cannot look up to anyone. The etheric body becomes stunted, weak, and shallow from lack of good examples on which to build. It is also particularly bad if children prematurely determine their religion and draw conclusions about the world. Children can do this only when their astral bodies can unfold

freely. The more we protect children from premature judgmental and critical activities, the better it is for them. When the child's astral body has not yet become free, a wise teacher attempts to make reality comprehensible through the events themselves. Wise teachers do not demand a firm decision about religious confession, as is increasingly the common way of materialistic education.

The chaotic conditions between the religious confessions would quickly dissolve if we adhered to this more often. We should develop the capacity for judgment and reason as late as possible, only after the children's sense of individuality awakens—that is, when the astral body emerges. Before then children should not decide for themselves whom they believe but, instead, that should be a given. In the years that follow, the interrelationships of the sexes most strongly express individuality, that is, when one individual feels drawn to another.

You can see that if you study the three human bodies properly, you will find a practical basis for the proper education of children. Spiritual science is not impractical, not something living in the clouds; rather, spiritual science can provide the best guide for working with life.

That is precisely why we need a deepening of spiritual-scientific insight today, since without it humanity would reach a dead end. People today criticize the past, saying children were not called on at an early enough age to decide about God and the world, but in reality that was a healthy instinct. Now we must achieve that instinctive knowledge more consciously. The instinctive knowledge of earlier times disappeared, and along with it a certain feeling of certainty about life's details. On the other hand, we cannot suddenly damn humanity.¹ If we had strictly followed the dictates of materialism concerning

1. The original is unclear at this point.

education, medicine, justice, and so on, then human society would have fallen apart long ago. However, we did not destroy everything, and some of the past still remains alive. We need the spiritual-scientific movement because materialism would, of necessity, lead people to a dead end.

Teachers who still have a feeling for the child's soul suffocate under a school bureaucracy and regulations that are only caricatures of what should actually exist, and they arise from a superstitious belief that teachers should deal only with the physical body. This belief exists despite their own religious beliefs.² It is important that people gain a sense of the spiritual and what exists beyond sense-perceptible life. Those who cling to educational formulas will never find the right things to do. They cling to traditional church dogmas and don't want to know anything about spiritual development. But we seek spiritual development, since the answers to today's needs must come from the spiritual worlds. The fruits of materialism only cause illness in the human physical and higher bodies. We cannot avoid a major crisis if people do not take up a spiritual deepening.

Many things point clearly to important decisions now being made within our society, but you must look beneath the surface—superficial considerations are insufficient. We cannot do away so easily with people's spiritual desires and tendencies. Spiritualism meets the needs of some people who have such desires, but it attempts materialistically to prove spiritual existence. The Catholic Church has a remarkable relationship to spiritualism, given that the Church should be concerned only with spiritual matters, and that every act of the Church should reflect the spirit. A recent event is very curious. A member of the Church sought material proof of the existence of the spirit. A book by Laponi, the Pope's personal physician, recently

2. The original is unclear at this point.

appeared in which he supports spiritualism. This is so remarkable because the book apparently addresses people who are no longer spiritually sensitive; they need clear material proof for the existence of a spiritual world. We certainly have something to think about when the Pope's personal physician openly supports spiritualism. Clearly, he wants to know that the spiritual world exists, but he has no understanding of the Church's teachings about the spiritual world.

In this way, materialism sneaks into religion, into what should not be materialistic at all. You can see from this the importance of a movement such as ours, which appeals to real human understanding of the spirit without asceticism and withdrawal from life, that continually attempts to render the practicality of spiritual life comprehensible.

We should not, however, ask how we can quickly develop occult powers or how we can encapsulate ourselves so that we do not encounter reality. Anyone who asks such questions is only an egoist—no more than a spiritual gourmet. If you want to partake only in what you find spiritually pleasing, then you are only slightly more subtle than someone who begins the day with a gourmet breakfast. Someone with jaded physical taste often creates the tastiest spiritual dishes. In the proper sense, you are a theosophist only if you exert yourself to comprehend and serve life. Parents are theosophically-minded when they see that their task is to support their children at every step on the path of development. Don't ask, "How can we do that these days?" You should know that the important thing is to consciously remember that the soul is eternal.

People readily believe in eternal life, a life they want to begin as quickly as possible after death. For those truly convinced of the eternity of the soul; the period between two and eighty years of age is only seventy-eight years and has but little significance compared to eternity. Such people believe in eternal existence

and feel the need for patience. We must become accustomed to acting in the service of all humanity. It is not so important that we immediately use what we learn. Instead, we must continue to try to use it, and eventually we will find some small area of application. We will never achieve this if we merely criticize everything. It is better to do whatever we can and not complain about how little we can use of what we have learned, rather than to do nothing at all. We should accept this in our souls as something truly practical. When we work in that way with spiritual science, our lives will automatically change. Without realizing it, people can change the world when they become theosophists. The main thing is that we gain a true understanding of spiritual science and then to live by it. That is the wise thing to do since it is then applied in life, and the remainder will happen by itself. A mother, a teacher, a theosophist will automatically act differently from one who is not aware. If you know what a human being truly is, then you will instinctively see the changes in the developing child. Most important, however, is that through genuine theosophical insight all the hypocrisy will cease—such as the tomfoolery the “great” people around us practice and transform into seriousness when they address questions of raising children. This happens because people have no faith in the spirit.

Here we have a small insight into spiritual science. It is a part of practical life. We can see that the opponents’ claim that it distances us from life is only nonsense; in truth, it leads us into life. Every narrow-minded Tom, Dick, and Harry believe they are above theosophy when they speak about it, but a time will come when they will think differently. In the future such people will be called reactionaries, unable to move into the future—people who did not want to know about practical life or what theosophy could tell us about the spirit. It will be said that they had no desire to learn about practicality from the theosophical convictions living and burning within us.

Education in the Light of Spiritual Science

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Translated by Rita Stebbing

WHEN the spiritual-scientific movement began its activity some thirty years ago, its aim was not to satisfy curiosity about the spiritual worlds, but to make spiritual knowledge available to a wider public, and provide insight that will help solve not just spiritual problems but everyday practical problems as well. The subject of today's lecture is one such problem. It is part of everyday life and should be of interest to everyone. Knowledge of human nature and problems of education are intimately connected. No aspect of social life can benefit more from spiritual research than education, because supersensible knowledge can provide practical guidelines in this realm.

To deal with this subject we must again look at the nature of human beings. For spiritual science, that aspect of the human beings understood by the intellect is only part of their nature. The physical, bodily aspect that we can see and touch is what a person has in common with the rest of the natural world. The spiritual investigator's research is not based on speculation, but on what is discovered through the higher sense of clairvoyant sight. This reveals the ether body as the second member of a

person's being. It is a spiritual organism, considerably more delicate and refined than the physical body. It has nothing to do with physical ether, and is best described as a sum of forces or currents of energy rather than as substance.

The ether body is the architect of the physical body. The physical body crystallizes out of the ether body much as ice crystallizes out of water. We must therefore regard everything that constitutes the physical aspect of a person's being as having evolved from the ether body. Human beings have this member in common with every being endowed with life—that is, with the vegetable and animal kingdoms. In shape and size the ether body coincides with the physical body except for the lower part, which differs in shape from the physical. The ether body in animals extends far beyond the physical body. For one who has developed the spiritual faculties asleep in every human being, there is nothing fantastic about this description of the ether body—in the same way that it is not fantastic for a person who can see to describe colors such as blue or red to a blind person.

The third member of a person's being, the astral body, bears all kinds of passions—lower as well as higher—joys and sorrows, pleasure and pain, cravings and desires. Our ordinary thoughts and will-impulses are also contained in the astral body. Like the ether body, it becomes visible when the higher senses are developed. The astral body permeates the physical and ether bodies and surrounds humans like a kind of cloud. We have this in common with the animal kingdom. It is in continuous movement, mirroring every shade of feeling. But why the name *astral*?

The physical substances that make up the physical body connect it with the whole Earth; similarly, the astral body is connected with the world of stars. The forces that permeate the astral body and condition a person's destiny and character were called *astral* by those who could look deeply into their mysterious connection with the astral world surrounding the Earth.

The fourth member of a person's being, the power that enables one to say "I," makes the human being the crown of creation. This name can only be applied to oneself; it expresses the fact that the soul's primordial divine spark is what speaks. We share the designations of everything else with others; a person's ear can be reached from outside, but not the name that refers to what is god-like in every individual human soul. That is why in Hebrew esoteric schools it was called the "inexpressible name of God, Jahve," and "I Am the I Am." Even the priest could utter it only with a shudder. The soul ascribes "I am the I am" to itself.

The human physical body is related to the mineral kingdom, the ether body to the vegetable kingdom and the astral body to the animal kingdom. Human beings have the I in common with no other earthly being; the I makes a human being the crown of creation. This fourfold entity has always been known in esoteric schools as the "quaternity of human nature."

These four bodies develop in each person in a particular way, from childhood until old age. That is why, if we are to understand a person, we must always consider each human being individually. A person's characteristics are indicated already in the embryo. However, humans are not isolated beings, but develop within a certain environment and thrive only when surrounded by all the beings of the universe. During embryonic life they must be enveloped by the maternal organism from which they become independent only when a certain stage of maturity is reached. During further development a child goes through more events of a similar nature. Just as the physical body during the embryonic stage must be enveloped by the maternal organism, so is it surrounded after birth by spiritual sheaths related to spiritual realms. The child is enveloped by an etheric and an astral sheath and reposes in them just as the child did in the womb before birth.

At the time of the change of teeth an etheric covering loosens itself from the ether body, as the physical covering did at physical birth. That means that the ether body is born and becomes free in all directions. Until then an entity of like nature to itself was attached to it, and spiritual currents flowed from this entity through it just as physical currents flowed from the maternal covering through the child before birth. Thus, the child is born a second time when the ether body is born. Meanwhile the astral body is still surrounded by its protective sheath—a covering that strengthens and invigorates it until puberty. Then that also withdraws, the birth of the astral body takes place, and the child is born a third time.

The fact that a threefold birth occurs indicates that these three entities must be considered separately. While it is impossible for external light to reach and harm the eyes of the unborn child, it is not impossible—though certainly highly damaging to the soul—that foreign influences can be brought to bear on the ether body before it has become completely independent. The same applies to the astral body before puberty. We should, according to spiritual science, avoid all education and training before the change of teeth, except what relates to the child's physical body; indeed, we should influence the ether body as little as we influence the child's physical body before birth. However, just as the mother must be cared for because her health influences the development of the embryo, so one should now respect the inviolability of the ether body for the benefit of the child's healthy development. This is important because, before the change of teeth, only the physical body is ready for the influences of the external world; all training should be restricted, therefore, to what concerns the physical body. Any external influence of the ether body during this period is a violation of the laws that govern human development.

The human ether body is different from that of the plant world because it becomes, in a person, the bearer of enduring traits such as habits, character, conscience, memory, and temperament. The astral body is the seat of both the life of feelings already mentioned, and the ability to discern, to judge.

These facts indicate the correct time to exert influence on the natural tendencies. In the period until the seventh year the child's bodily faculties develop; they become independent and self-contained. The same applies to the time between the seventh and the fourteenth years concerning habits, memory, temperament, and so on; the time between the fourteenth and the twentieth or twenty-second years is when the faculty of critical intellect develops, and a certain independence of the surrounding world is attained. All these things indicate that different principles of education are required in the various life periods. Special care must be exercised until the seventh year concerning everything that affects the physical body. This includes a great many things. It is a time when all the essential physical organs are gradually developing and the effect on the child's senses is of immense importance. It matters greatly what is seen, heard, and absorbed in general. The faculty most prominent at this time is imitation. The Greek philosopher Aristotle remarked that human beings are the most imitative of all animals. This is especially true of a child before the change of teeth. Everything is imitated during this time, and since whatever enters a child through the senses as light and sound works formatively on the organs, it is most important that what surrounds the child should be beneficial.

At this age nothing is accomplished through admonition; commands and prohibitions have no effect at all. But the *example* is most significant. What children see, what happens in their surroundings, they feel must be imitated. For example, parents were astonished to discover that their well-behaved

child had taken money from a cashbox; greatly disturbed, they thought the child was inclined to steal. Questioning revealed that the child had simply imitated what his parents were seen to do every day.

It is important that the examples the child sees and imitates are of a kind that awaken inner forces. Exhortations have no effect, but the way a person acts in the child's presence matters greatly. It is far more important to refrain from doing what the child is not permitted to do than to forbid the child to imitate it.

It is vital, therefore, that during these years educators are exemplary examples, that they only do what is worthy of imitation. Education should consist of example and imitation. The truth of this is recognized when one gains insight into the nature of human beings, and it is confirmed by the results of education based upon it. Therefore, because the capacity to understand what things *mean* is a function of the ether body, the child should not learn the significance of the letters of the alphabet before the change of teeth; before then, children should do no more than trace their form with paint.

Spiritual research makes all these subtleties understandable and sheds light even on the details of what should be done. Everything the child perceives—also in a moral sense—acts on the formation of its physical organs. It does make a difference whether the child is surrounded by pain and sorrow or happiness and joy. Happiness and joy build sound organs and lay the foundation for future health. The opposite can create a disposition toward illness. Everything that surrounds the child should breathe an atmosphere of happiness and joy, including objects, colors of clothing, and wallpaper. The educator must ensure that this is the situation, while also considering the child's particular disposition.

A child who is inclined to be too earnest and too quiet will benefit from being surrounded by rather sombre, bluish, greenish colors, while a lively, over active child should have yellow, reddish colors. This may seem like a contradiction but, in fact, through its inherent nature the sense of sight calls up the opposite colors. The bluish shades have an invigorating effect, while in the lively child the yellow-reddish shades call up the opposite colors.

So you can see that spiritual investigation sheds light even on practical details. The developing organs must be treated in ways that promote their health and inner forces. The child should not be given toys that are too finished and perfect, such as building blocks or perfect dolls. A doll made out of an old table napkin on which eyes, nose and mouth are indicated is far better. Any child will see such a homemade doll as a lady attired in beautiful finery. Why? Because it stirs the imagination, and that induces movement in the inner organs, and it produces a feeling of well-being in the child. Notice how such a child plays in a lively and interested way, throwing body and soul into what the imagination conjures up, while the child with the perfect doll just sits, unexcited and unamused. It has no possibility to add anything through imagination, so the inner organs are condemned to inactivity. Children have an extraordinarily sound instinct for what is good for them, as long as only the physical body has become free to interact with the external world, and as long as they are in the process of development. Children will indicate what is beneficial to them. However, if from early on this instinct is disregarded, it will disappear. Education should be based on happiness, on joy and a child's natural cravings. To practice asceticism at this age would be synonymous with undermining healthy development.

When the child approaches the seventh year and the baby teeth are gradually being replaced, the covering of the ether

body loosens and becomes free, as the physical body did at physical birth. Now the educator must bring everything that will further the development of the ether body. However, the teacher must guard against placing too much emphasis on developing the child's reason and intellect. Between the seventh and twelfth years, it is primarily a question of authority, confidence, trust, and reverence. Character and habit are special qualities of the ether body and must be fostered; but it is harmful to exert any influence on the reasoning faculty before puberty.

The development of the ether body occurs in the period from the seventh until the sixteenth year in boys, and until the fourteenth year in girls. It is important for the rest of a person's life that feelings of respect and veneration are fostered during this period. Such feelings can be awakened by means of information and narration—the lives of significant people can be depicted to children, not only from history, but from their own circle, perhaps that of a revered relative. Awe and reverence are awakened in children that forbid them to harbor any critical thoughts or opposition against the venerated person. The children live in solemn expectation of the moment they will be permitted to meet this person. Finally the day arrives and the children stand before the door filled with awe and veneration; they turn the handle and enter the room that, for them, is a holy place. Such moments of veneration become forces of strength in later life. It is immensely important that the educator, the teacher, is at this time a respected authority for the child. A child's faith and confidence must be awakened—not through axioms, but through human beings.

People around the children, with whom they have contact, must be their ideals; children must also choose such ideals from history and literature: "Everyone must choose the hero whose path to Olympus they will follow," is a true saying. The

materialistic view that opposes authority and undervalues respect and reverence is totally wrong. It regards children as already self-reliant, but their healthy development is impaired if demands are made on the reasoning faculty before the astral body is born. At this time it is important that memory be developed. This is done best in a purely mechanical way. However, calculators should not be used; tables of multiplication, poems and so on should be committed to memory in a parrot-like fashion. It is simply materialistic prejudice to maintain that such things should be inwardly felt and understood at this age.

In the previous times educators knew better. Between the ages of one and seven all kinds of songs were sung to the children, such as the good old nursery rhymes and children's songs. Sense and meaning was not what mattered, but sound; the children were made aware of harmony and consonance, and we often find words inserted purely for the sake of their sound. Often the rhymes were meaningless. For example: "Fly beetle fly / your father is away / your mother is in Pommerland, Pommerland / fly beetle fly." Incidentally, in the idiom of children *Pommerland* meant motherland. The expression stemmed from a time when it was still believed that human beings were spiritual beings and had come down to Earth from a spiritual world. Pommerland was the land of spiritual origin. Yet it was not the meaning in such rhymes that was important, but the sound, thus, many children's songs made no particular sense.

This is the age when memory, habit and character must be established, and this is achieved through authority. If the foundation of these traits is not laid during this period, it will result in behavioral shortcomings later. Just because axioms and rules of conduct have no place in education until the astral body is born, it is important that prepubescent children, if they are to be properly educated, can look up to authority. Children can sense a person's innermost being, and that is what they revere in

those with authority. Whatever flows from the educator to children forms and develops conscience, character and even the temperament—their lasting dispositions. During these years allegories and symbols act formatively on the ether body of children because such things manifest the world-spirit. Fairy tales, legends, and descriptions of heroes are a true blessing.

During this period, the ether body must receive as much care as the physical body. During the earlier period happiness and joy influenced the forming of the organs; from seven until fourteen—in this case boys until sixteen—the emphasis must be on everything that promotes feelings of health and vigor. Hence, the value of gymnastics. However, the desired effect will not be attained if the instructor aims at movements that solely benefit the physical body. It is important that the teacher can intuitively enter into how children inwardly sense themselves, and in this way to know which movements will promote inner sensations of health, strength, well-being, and pleasure in the bodily constitution. Only when gymnastic exercises induce feelings of growing strength are they of real value. More than the external aspect of the bodily nature benefits from correct gymnastic exercises; the way a person inwardly experiences the self also benefits.

Anything artistic has a strong influence on the ether body, as well as the astral body. Excellent vocal and instrumental music is particularly important, especially for the ether body. And there should be many objects of true artistic beauty in the child's environment.

Most important of all is religious instruction. Images of things supersensible are deeply imprinted in the ether body. The pupil's ability to have an opinion about religious faith is not important, but receiving descriptions of the supersensible, of what extends beyond the temporal. All religious subjects must be presented pictorially.

Great care must be taken that teaching is brought to life. Much is spoiled in the child if it is burdened with too much that is dull and lifeless. Whatever is taught in a lively interesting manner benefits the child's ether body. There should be much activity and doing, which has a quickening effect on the spirit. This is also true when it comes to play. The old kind of picture books have a stimulating effect because they contain figures that can be pulled by strings and suggest movement and inner life. Nothing has a more deadening effect on the child's spirit than putting together and fixing some structure, using finished geometrical shapes. That is why building blocks should not be used; the child should create everything from the beginning, learning to bring to life what is thus formed from the lifeless. Our materialistic age extinguishes life through mass-produced lifeless objects. Much dies in the young developing brain when the child has to do meaningless things like, for example, braiding. Talents are stifled and much that is unhealthy in our modern society can be traced back to the nursery. Inartistic lifeless toys do not foster trust in spiritual life. A fundamental connection exists between today's lack of religious belief and the way young children are taught.

When puberty is reached the astral covering falls away, and the astral body becomes independent. With the awakening feelings for the opposite sex, the ability to judge, to form personal opinion, also awakens. Only now should the reasoning faculty be appealed to—the critical intellect's approval or disapproval. This is not to say that one can form independent judgment the moment this age is reached, let alone earlier. It is absurd for such young people to judge issues or to have a say in cultural life. A young person under the age of twenty has a still undeveloped astral body, and can no more make sound judgments than a baby still in the womb can hear or see. Each life period requires a corresponding influence. In the first, it is a model to

imitate; in the second an authority to emulate; the third requires rules of conduct, principles, and axioms. The *teacher* is of utmost significance for the young person at this time—the *personality* that will guide students' eagerness for learning and their desire for independence in the right directions.

Thus, the spiritual-scientific world-view provides an abundance of basic principles that help the teacher's task of developing and educating the young generations. We have shown that spiritual science can be applied to everyday life and is capable of practical intervention in important issues. We must understand all the members of the human being and how they interrelate in order to know when to influence which member in a truly beneficial way. The embryo will be affected if the expectant mother is not properly nourished; for its sake the mother must be cared for. Similarly, what later still surrounds and protects the child must also be cared for since this in turn will benefit the child. This holds true on both physical and spiritual levels. Therefore, as long as a child still slumbers as if within an etheric womb, and is still rooted in the astral covering, it is very important what happens in the environment. Children are affected by every thought, every feeling, every sentiment motivating those around them, even if not expressed. Here a person cannot maintain that one's thoughts and feelings do not matter as long as nothing is said.

Even in the innermost recesses of their hearts, those around the child cannot permit themselves base thoughts or feelings. Words affect only the external senses, whereas thoughts and feelings reach the protecting sheaths of the ether and astral bodies, and they pass over to the child. Therefore, as long as these protective coverings envelop the child, they must be cared for. Impure thoughts and passions harm them, just as unsuitable substances harm the mother's body.

Even subtle aspects are thus illuminated by spiritual science. Through knowledge of the human being the educator gains the insight needed. Spiritual science does not intend to persuade; it is not a theory, it is practical knowledge applicable to life. Its effect is beneficial, for it makes human beings both physically and spiritually healthier. It provides effective truth that must flow into every aspect of life. There is no better way for spiritual science to serve humanity than fostering social impulses in the young during the formative years. What takes place in human beings during the time they grow up and mature is one of life's greatest riddles; those who find practical solutions will prove to be true educators.