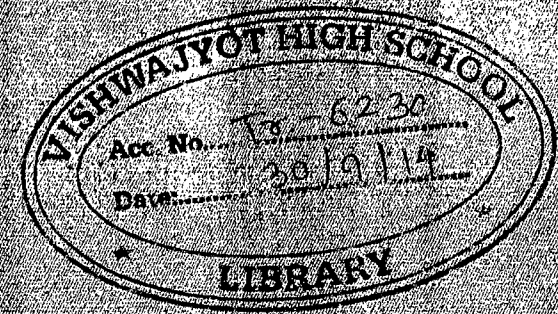


This course of lectures—given originally to doctors and curative teachers—contains an astonishing number of fertile suggestions for the treatment of backward and abnormal children. The earlier lectures deal with aberrations—physical and psychological—in a more general way. This method, however, soon gives place to the discussion of particular cases, and in the intimate atmosphere of the curative home in which the course was held, a succession of children was brought to Rudolf Steiner, into whose case histories and physical and mental difficulties he entered with immense sympathy and understanding.

A great variety of physical and mental disturbances is discussed in the course—epilepsy (in various forms), hydrocephalus, infantilism, adenoids, kleptomania, the autistic child, etc., and the remedies proposed are taken from an equal variety of plant and metal substances, whose effect on different organs is considered in great detail. Much stress is laid on the value of curative gymnastic exercises.

The enquiry ranges beyond the child himself into the circumstances of the mother during pregnancy. Altogether, the lectures throw a totally new light on one of the great problems of modern civilisation: the treatment of the child in need of special care.

# Curative Education



RUDOLF STEINER

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CURATIVE EDUCATION

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TWELVE LECTURES

for Doctors and Curative Teachers  
given in Dornach from 25th June to 7th July 1924

by

RUDOLF STEINER

*Translated by Mary Adams*

RUDOLF STEINER PRESS  
LONDON



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## ABOUT THE TRANSCRIPTS OF LECTURES

“The results of my anthroposophical work are, first, the books available to the general public; secondly, a great number of lecture-courses, originally regarded as private publications and sold only to members of the Theosophical (later Anthroposophical) Society. The courses consist of more or less accurate notes taken at my lectures, which for lack of time I have not been able to correct. I would have preferred the spoken word to remain the spoken word. But the members wished to have the courses printed for private circulation. Thus they came into existence. Had I been able to correct them the restriction: *for members only* would have been unnecessary from the beginning. As it is, the restriction was dropped more than a year ago.

In my autobiography it is especially necessary to say a word about how my books for the general public on the one hand, and the privately printed courses on the other, belong within what I elaborated as Anthroposophy.

Someone who wishes to trace my inner struggle and effort to present Anthroposophy in a way that is suitable for present-day consciousness must do so through the writings published for general distribution. In these I define my position in relation to the philosophical striving of the present. They contain what to my *spiritual sight* became ever more clearly defined, the edifice of Anthroposophy—certainly incomplete in many ways.

But another requirement arose, different from that of elaborating Anthroposophy and devoting myself solely to problems connected with imparting facts directly from the spiritual world to the general cultural life of today: the requirement of meeting fully the inner need and spiritual longing of the members.

Especially strong were the requests to have light thrown by Anthroposophy upon the Gospels and the Bible in general. The members wished to have courses of lectures on these revelations bestowed upon mankind.

In meeting this need through private lecture courses, another

factor arose: at these lectures only members were present. They were familiar with basic content of Anthroposophy. I could address them as people advanced in anthroposophical knowledge. The approach I adopted in these lectures was not at all suitable for the written works intended primarily for the general public.

In these private circles I could formulate what I had to say in a way I should have been *obliged* to modify had it been planned initially for the general public.

Thus the public and the private publications are in fact two quite different things, built upon different foundations. The public writings are the direct result of my inner struggles and labours, whereas the privately printed material includes the inner struggle and labour of the members. I listened to the inner needs of the members, and my living experience of this determined the form of the lectures.

However, nothing was ever said that was not solely the result of my direct experience of the growing content of Anthroposophy. There was never any question of concessions to the prejudices or the preferences of the members. Whoever reads these privately-printed lectures can take them to represent Anthroposophy in the fullest sense. Thus it was possible without hesitation—when the complaints in this direction became too persistent—to depart from the custom of circulating this material only among members. But it must be borne in mind that faulty passages occur in these lecture-reports not revised by myself.

*The right to judge such private material* can of course, be conceded only to someone who has the pre-requisite basis for such judgment. And in respect of most of this material it would mean *at least* knowledge of man and of the cosmos insofar as these have been presented in the light of Anthroposophy, and also knowledge of what exists as 'anthroposophical history' in what has been imparted from the spiritual world."

Extract from *Rudolf Steiner, An Autobiography*, Chapter 35 pp. 386-388, 2nd Edition 1980, Steinerbooks, New York.

## PUBLISHER'S COMMENTS

Werner Pache's notes on Rudolf Steiner's visit to the Lauenstein Home and his additional comments on the children he saw there are referred to in the text and printed on page 219.

The complete set of plates with the original blackboard drawings were reproduced for the first time in the fifth edition of the original text (1975). They appear here for the first time in an English edition. The text of the English edition (1972) has not been revised. Only a few obvious inaccuracies have been corrected and a section of the final lecture has been added which had been omitted from the earlier English editions.

There is a list at the end of the present volume recommending books for further study. We are indebted to Siegfried Rudel for his assistance in the preparation of this edition.

## FOREWORD TO THE SECOND GERMAN EDITION

Ever since the Course on Curative Education was given in 1924, to a mere handful of doctors and curative teachers who had made the resolve to base their work on anthroposophy, the work with the children "in need of special care of the soul" has grown and spread a great deal. It rests on the foundations which Rudolf Steiner laid with these lectures.

We have had a great many requests from people working in this field to have these lectures made available again since they have been out of print for some time.

Apart from a very few corrections and annotations, this new edition adheres to the text of the transcript which was made as the lectures were given. There are obviously a few places where the text is not quite complete but once again, we have left them

unaltered. This avoids one-sided interpretations. Whoever enters intimately into the contents will arrive at a true picture of what is meant in spite of the imperfections in the text.

This Course is an invaluable legacy. As we lay it into the hands of those who endeavour with their hearts' devotion to help children in need of special care we do so with a feeling of deep gratitude towards Rudolf Steiner. If we become able to understand and to help these children then we owe this ability to his love for the suffering human being and his vision of man born of real spirit-knowledge.

*Arlesheim, Christmas 1951*

For the Klinisch-  
Therapeutisches Institut and  
the  
Sonnenhof  
Werner Pache

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### *Lecture 2*

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tically. Thoughts not produced by body but borne by cosmic ether, from which child receives them in building his own ether body. This living thinking forms the brain which becomes mirror for dead thoughts and excretes the nerves. In so-called deranged thoughts the mirror is out of order. Teacher must have reverence for cosmic ether. Child's etheric permeates body with varying intensity. Law that every principle is influenced by one above it. This applies as between teacher and child. How teacher can develop his astral to influence child's etheric. Need for good judgement. Case described of a genius who in a later incarnation cannot unite his principles and alternates between sanity and madness. Insanity distorted genius. Interest and love can restore true rhythm. To educate backward children is to intervene in karma. The agricultural course and the need for high morality both in the agricultural methods there advocated and in curative education.

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## Lecture 9

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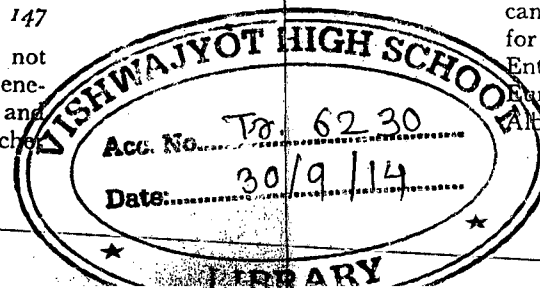
Kleptomaniac boy. Moral judgements belong to earth, not to spiritual world. Astral body of this boy has not penetrated into physical. His interest is in "discovery". Good and bad mean liking and disliking. Authority of teacher

especially needed. Early excessive pleasure in sounds of speech connected with kleptomania. Need to study the place and people where such a child is born. Two examples. Stories to represent a child's nature. The hydrocephalic child. Such children are ultra-sensitive in head and nerves. Quietness and darkness recommended. Gneiss as therapy. Nectar and its effects. Set-backs as part of a cure. Lead to induce decomposition. Lead and radium. A hydrocephalic man whom Steiner knew as a child described. The girl seen previously and her clinical history. Arsenic baths to help astral harmonise with physical and etheric. Mustard and horse-radish compresses recommended. Child to be broken of habit of excitability. Man has developed as far as the ego, but beings of spirit-self are also to be reckoned with, e.g. the Genius of language. Teacher must attend to speech and gesture.

## Lecture 10

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a special relation of Uranus and Neptune. In albinism organisation resists iron and drives sulphur to periphery with effect on hair and eyes. Is albinism inherited? Geology of locality to be studied. The Saal region characterised.

*Lecture 11*

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Girl of ten suffering from loss of memory. Adenoids due to excess of etheric in region of bladder. Defective astral lies behind both symptoms. Strong impressions needed. Child remembers simple folk melodies. Poems with refrain recommended. Medical treatment and curative Eurythmy prescribed. Kleptomaniac boy of sixteen to receive same treatment as previous boy of this type. Fidgety backward boy who has not learned to speak. He has never learned to imitate. Tone Eurythmy recommended and repetition of strongly rhythmical sentences forwards and backwards. Also curative speech Eurythmy and medicines. Use of hot and cold baths. Boy who sees colours everywhere. Ego always pushing at astral from within. Try to change his handwriting and work on his boastfulness. Albinos. Horoscopes characterised. Strong predestination of the will. Nerves and senses unable to endure strong impressions. Medical treatment with radiation of iron. Two questions: Is the mood of those attending the lectures good? Is there a connection between Lauenstein and the Trüper Homes in Hanover? Goethe's Theory of Metamorphosis and Steiner's discovery in a notebook in Weimar. Meditation of point and circle (already given) fundamental to grasp of metamorphosis. Historical antecedents in Jena. Hildebrand reappears on earth as Ernst Heckel. The latter's speech at Jena on his sixtieth birthday. His humour and influence.

*Lecture 12*

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Man today understands human being less than Goethe understood the plant. Goethe's interest in malformation in plants, the study of which can lead to observation of archetypal plant. Spirituality lives in human malformations. Earlier education balanced Luciferic and Ahrimanic aberrations. The virtue of mother's milk. In embryo the good mother forces live in metabolism and have ego content. Later they move higher, retaining astral content. In head

they would have only etheric and physical content. Plant becomes more spiritual in ascending from root to flower. Man is plant reversed. Mother's milk related to blossom in plants. Making a map of illness. Old belief that every animal represents an illness. Meditation for the teacher. The right feeling for the ego—the youngest principle. Need to integrate all work within the form of the Anthroposophical Society.

## FIRST LECTURE

25th June, 1924

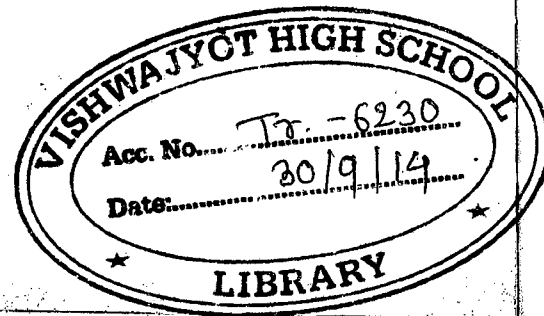
My dear Friends,

We have, as you know, quite a number of children whose development has been arrested and whom we have now to educate—or again, to heal, in so far as this is possible. There are several of these children here in the Clinic at Arlesheim, and you have a number also at Lauenstein.\* We shall in these lectures try to deal with our subject in such a way that wherever possible our study leads straight on to the practical application. Then, when Frau Dr. Wegman† puts some of the children at our disposal for demonstration—for this is permissible among ourselves—we shall be able also to discuss certain cases with the child immediately in front of us. To begin with, however, I want to speak more in general about the nature of such children.

It is obvious, in the first place, that a thorough knowledge of education for healthy children should already be possessed by one who wants to educate incompletely developed children. For the very things we notice in incompletely developed children, in children who are suffering from some illness or abnormality, can also be discerned in the so-called normal life of soul; only, they show themselves there less plainly, and in order to recognise them we must be able to practise a more intimate and close observation. In some corner of the life of soul of every human being lurks a quality, or tendency, that would commonly be called abnormal. It may be no more than a slight tendency to flights of thought, or an incapacity to place the words at the right intervals in speaking, so that either the words fall over each other or else the listener could go for a walk between them.

\* The first two anthroposophical homes for handicapped children.

† The original leader of the Medical Section at the Goetheanum.



Irregularities of this kind—and they are to be found also in the life of will and of feeling—can be noticed, at all events to some slight degree, in the majority of human beings. We shall have something to say about them later on, because for anyone who sets out to deal, educationally or medically, with serious irregularities, these slighter ones will be of importance as symptoms. And one must, you know, be able to make one's own careful study of *symptoms*, in the sense in which the doctor speaks of symptoms by which he recognises illnesses. He speaks indeed also of the *complex of symptoms* which enables him to take a survey of the disease-process; but he never confuses the complex of symptoms with what is really the essential nature and content of the disease itself. Similarly, in the case of an incompletely developed child, we must regard what can be observed in his life of soul simply as symptoms.

Psychography, as it is called—descriptive psychology—is really nothing but symptomatology, the study and knowledge of symptoms. When psychiatry today limits itself to describing abnormal phenomena of thinking, feeling and willing, this means no more than that it has made progress in accurate description of complexes of symptoms; and as long as it cannot get beyond this point, it is quite incapable of penetrating to the essential nature of the illness. It is, however, most important that we should be able to do this, to perceive what the “being ill” really means. And in this connection I want to ask your attention to the following. You will find it helpful. Try to grasp it and hold it clearly before your minds.

Suppose we have here (see Plate 1, middle) the physical body of the human being, as it confronts us while the little child is growing. Then we have the life of soul, rising up, as it were—coming forth from this physical body. This life of soul, which can show itself in varied expressions and manifestations, may be normal or it may be abnormal. But now the only possible grounds we can have for speaking of the normality or

abnormality of the child's life of soul, or indeed of the life of soul of any human being, is that we have in mind something that is normal in the sense of being average. There is no other criterion than the one that is customary among people who abide by ordinary conventions; such people have their ideas of what is to be considered reasonable or clever, and then everything that is *not* an expression of a “normal” life of soul (as they understand it) is for them an abnormality. At present there is really no other criterion. That is why the conclusions people come to are so very confused. When they have in this way ascertained the existence of “abnormality”, they begin to do—heaven knows what!—believing they are thereby helping to get rid of the abnormality, while all the time they are driving out a fragment of genius! We shall get nowhere at all by applying this kind of criterion, and the first thing the doctor and teacher have to do is to reject it and get beyond the stage of making pronouncements as to what is clever or reasonable, in accordance with the habits of thought that prevail today. Particularly in this domain we must refrain from jumping to conclusions, and simply *look at things as they are*. What have we actually before us in the human being?

Let us look right away from this life of soul, which emerges only by degrees and in which a part is often played by teachers—concerning whom perhaps the less said the better!—let us look away from this life of soul, and then we find, behind the bodily nature, *another* life of soul, a spirit-soul, which makes its descent, between the time of conception and birth, from the spiritual worlds. For the first-mentioned life of soul is not that in man which descends from spiritual worlds. The life of soul which descends from the spiritual worlds is something quite different, and is not, in the ordinary way, perceptible to earthly consciousness. I will draw it behind, diagrammatically (see Plate 1, yellow). This whole life of soul that comes down from the spiritual worlds takes possession of the body which is being built up from the sequence of generations in accordance with heredity. And if this soul-life is of such a kind that it tends, when it lays hold of the

liver-substance, to form a diseased liver, or if it finds in the physical and the etheric body some inherited tendency to disease, which gives rise to a feeling of illness, then disease will make its appearance. Similarly, any other organ or nexus of organs may be faultily inserted into what comes down from the world of soul-and-spirit. When the connection has been made, when the union has come about between what *comes down* and what is *inherited*, when this entity of *soul-and-body* has been formed, then there arises—but even then no more than as a reflection in a mirror—that which we know ordinarily as our life of soul, as it manifests in thinking, feeling and willing (*mauve*). This soul of life that manifests in thinking, feeling and willing is, however, as we said, no more than a reflection, it is really just like a reflection in a mirror. It is all obliterated when we fall asleep. The really permanent soul-life is behind; it makes its descent and passes through repeated earth-lives. And if we ask *where* it is in man, the answer is: it has its seat in the organisation of the body. How is this to be understood?

Let us think first of the human being in his three systems: nerves system, rhythmical system and metabolism-limb system. You will understand me when I say that the nerves-and-senses system is localised principally in the head; we can therefore speak—although, of course, diagrammatically only—of the head system when we are referring to the nerves-and-senses system. This is more literally correct in the case of the very young child, where the upbuilding function of the nerves-and-senses system proceeds from the head and works thence into the whole organism. The nerves-and-senses system, then, is localised in the head. It is a *synthetic system*. What do I mean by that? It brings together all the activities of the organism. In the head is contained, in a sense, the whole human being. When we speak of liver activity—and we ought really to speak always of the *activity* of the liver, for what we see as liver is nothing but a liver process that has become fixed—this liver activity is, naturally, entirely in the lower body; but for each such nexus of functions there is a corresponding activity in the head. If I draw it diagrammatically (see Plate 1, right), then it is like this. Here, shall we say, is the liver activity. And there is a

correspondence to this liver activity in a particular activity in the human head or brain. Here in the lower body, the liver is relatively separated from the other organs, from kidneys, stomach and so on. But in the brain everything flows together, the liver activity flows together with the other activities; so that the head is the great synthesizer of everything that is going on in the organism. And the effect of all this synthesized activity is to set up a destructive process, a process of breaking down. Substance falls away.

Whilst we have thus in the head a synthesizing process, in the whole of the rest of the organism, and especially in the metabolism-and-limbs system, we have an *analysing* process; here, in contrast to the head, everything is kept separate. Whereas in the head, the kidneys activity takes place together with the intestines activity, in the rest of the organism the several activities are held apart. In the head, however, everything flows together, it is all synthesized.

Now this flowing together—accompanied as it is by a continual falling away of substance, like rain—this synthetical activity of the head lies at the basis of all our *thought* activity. For what has to happen in order that man may be able to think? That which enters into man from out of the realm of soul and spirit, enabling him to come forth and be active in the world—this soul-and-spirit nature of his has to be endowed, in the region of the head, with the synthesizing function and so be capable of synthesizing in the right way the inherited substance; then this harmoniously synthesized hereditary substance can become a *mirror*. When, with the descent of soul and spirit, the synthesizing activity begins to take place in the head, the head becomes a mirror; the outer world is reflected in it, and this produces the thinking that we ordinarily observe. We must therefore distinguish between two functions or activities of thinking: there is first the one which takes its course behind the realm of the perceptible, and builds the brain—this one is the permanent element in human thinking; and then there is the thinking function that is not real in itself but only a reflection. This latter function is obliterated

every time we fall asleep; it subsides as soon as we stop thinking.

Another part of what comes down from the realm of spirit and soul builds up the system of metabolism and limbs—analytically, building there organs which are separate one from another and have each their own clearly distinguishable outlines. If you set out to study the whole human body with its several clearly distinguishable outlines, then in this body you find liver, lungs, heart and so on. With all of these the metabolism-and-limbs system is connected. The rhythmic system we do not see; everything which is filled with physical substance belongs to the system of limbs and metabolism; even what we can see of the brain is metabolism. Now it is these single, analytically built-up organs that lie at the basis of the whole life of *will* in the human being, just as the synthesizing activity lies at the basis of thinking. Whatever we have in us in the way of organs is the foundation for our life of will.

And now let us think of a human being who has arrived at the stage of being “grown-up”. What has happened to him while he has been living his earthly life? He reached the age of seven and got his second teeth, he grew to be fourteen years old and attained puberty, finally he reached the age of twenty-one, when the consolidation of his soul-life took place. If we want to have any understanding at all of the development of the child, we must clearly distinguish between the body a human being has who has passed through the change of teeth, and the body of a very young child who has not yet experienced the change of teeth. As a matter of fact, what can be observed by comparing these two outstanding examples, is happening continuously. The body changes with each year that passes. We are perpetually thrusting something out from our body; a streaming outwards, a centrifugal impulse is at work all the time, pushing the body out. The consequence is that the body of man is completely renewed every seven or eight years. This renewal is, however, particularly significant about the time of the change of teeth, about the seventh year. For what reason?

The body which we have from birth till the change of teeth is, in a sense, nothing else than a model that we take over from our parents; it contains the forces of heredity, our forefathers have helped to build it. In the course of the first seven years we thrust off this body. And what have we then? A completely new body comes into being; the body that man has after the change of teeth is not built up by the forces of heredity, but entirely by the spirit-and-soul which has descended. The human being has his body of inherited substance until the change of teeth, and no longer; but while he is thrusting off this body, he builds up a new body, working from out of his own individuality. Thus only since the change of teeth have we had what we may call our own body. But the inherited body is used as a model; and according as the life of spirit-and-soul is strong or weak, will it either be in a position to proceed in a more individual direction when confronted with the inherited form, or be subject to the inherited form—in which case the soul will be compelled to shape the second body like the first, which was shaped by the parents. What is usually adduced in the theory of heredity is really nonsense. For it is assumed that the laws that underlie man's growth up to the change of teeth simply continue into later life; whereas the truth is, that the influence of heredity has to be reckoned with only until the change of teeth, and no further; the individuality then comes in and builds the second body.

We must therefore distinguish, when speaking of a child, between the body of heredity and the individual body which is its successor. The individual body—and this body alone can truthfully be called the personal body of the human being—develops by degrees. Between the seventh and fourteenth years the very strongest activity of which the individuality is capable goes forward. Either, the individuality conquers during this period the forces of heredity, and then it can be observed in the child that, after the change of teeth, he begins to work his way out of the forces of heredity—the fact will be clearly perceptible, and we teachers must take

note of it—or, the individuality is completely subject to the forces of heredity, to what is contained in the model, with the result that the hereditary likeness to the parents simply continues beyond the seventh year. But it all depends, you see, upon the *individuality*, not upon the forces of heredity. Suppose I am an artist and you give me something to copy and I change it very considerably. Just as little as I can say that you are responsible for my picture, just so little can it be said that a person has acquired through heredity the body he bears from the seventh year onward. This truth we must master thoroughly, and then be able to know for ourselves in any particular case how strongly the individuality is working.

Between the seventh and fourteenth years every human being passes through a process of growth and development which expresses, as strongly as in his case is possible, the individuality he has brought down with him. In this period of his life the child is thus comparatively shut off from the external world; and we teachers have opportunity to watch during these years the wonderful unfolding of the forces of the individuality. But now, if this development were to continue after the fourteenth year, if the human being were to go on into later life with nothing further than this unfolding of individuality, he would become a person who was perpetually refusing and rejecting everything that approached him, a person utterly without interest in the world around him. That this does not happen is due to the fact that, during the aforesaid period, he is all the time building his *third* body, which manifests at puberty, and this third body is built up to accord with—to bear right relation to—the forces in the earthly environment. The relation of the sexes is not the whole thing; the exaggerated importance given to it is just a consequence of our materialistic turn of mind. In reality, all connections with the outer world which begin to make their appearance at puberty are fundamentally of the same nature. We should really speak, therefore, not of sexual, but of *earthly* maturity. And under

earthly maturity we have to include the maturity of the senses, the maturity of the breathing—and another such sub-division will also be sexual maturity. This gives the true picture of the situation. The human being, then, reaches earthly maturity. He begins to take again into himself what is outside and foreign to him; he acquires the faculty of being sensitive and not indifferent to his environment. Before this time, he is not susceptible to the other sex, neither is he susceptible to his whole environment. Thus does the human being form and develop his third body, which is active in him until the beginning of the twenties.

What descended from the spiritual world reached a kind of end at the time of the change of teeth; but it has continued to work, right until the twentieth year. It has already taken form in the organs which are now there, and has given the human being individual maturity, and earthly maturity. Suppose that now some abnormality shows itself in the life of soul, which reflects—and is in conformity with—the structure of the organs, and is conditioned by the whole development of the human being. We shall then manifestly have an abnormality of soul, that has come about in this way. But if, after the human being has passed his twenty-first year, an abnormality appears in the liver or in some other organ, this organ is by then so much “on its own” and so detached, that the will—in its inner “soul” aspect—can keep itself independent of it. This is less and less possible the further one goes back into the years of childhood. But in a grown person the soul-life has become relatively independent; the organs already have a definite direction, and the oncoming of illness in an organ will not work so strongly upon the soul-life, and can therefore be treated simply as a disease in that organ. In the very young child, however, everything is still working together; a diseased organ still works into the life of soul—and very actively.

The diseases usually diagnosed by our modern pathology are the cruder illnesses; the subtler illnesses are not really

accessible to histology. These lie in the fluids that permeate an organ, such as the liver, for instance; in the movement of the fluids—or even of the air—through that organ. The warmth permeating the organ is also of quite special significance for the life of soul. If therefore we are dealing with a child who shows evidence of a defect in the *will*, the first thing we must do is to ask ourselves: with what organ is the defect in the will connected? Is there some organ showing signs of degeneration or of illness, with which we can connect the defect in the will? That is the really important question.

A defect in the thinking is not of such tremendous importance. Most defects are really defects in the will; for even when you find a defect in the thinking, you must look carefully to see to what extent this defect in thinking is really a defect in will. When someone thinks too rapidly or too slowly, the thoughts themselves may be quite correct; the trouble is that the will which works in the dove-tailing of the thoughts into each other is faulty. We must be able to discover in all such cases how far the will is a factor. One can really only be sure that there is a defect in thinking when, independently of the will, deformations of thought, sense-delusions, make their appearance. These then arise quite unconsciously in the human being in the process of relating himself to the outer world. The mental picture itself becomes irregular, or we have something like “fixed ideas”, where the very fact that they are fixed ideas lifts them out of the sphere of the will. It is therefore most important we should take pains to discern whether in a particular case we have to do with a defect in the will or a defect in the thinking. Defects in thinking fall for the most part into the strictly medical domain. In the education of incompletely developed children, we have mainly to do with defects of the will.

And now look how the entire being of man plays into his development! You can appreciate this from the description we have been giving. Take the first seven years. There may be defects due to heredity. It is during this period that such

defects come particularly into consideration. But now, a hereditary defect should not be regarded in the terribly mistaken way in which it is regarded by modern science; it does not fall to our lot by chance, but as a karmic necessity. Out of our own lack of knowledge—in the spiritual world, of course—we have chosen a defective body, one that is defective as the result of the generations. The existence of defective forces of heredity means that before conception there was a lack of knowledge of the human organisation. Before a human being comes down to Earth, he must have an exact knowledge of the human organism; otherwise he cannot enter into this organism in the right way during the first seven years, neither can he transform it rightly. The knowledge about the inner organisation of man which we acquire between death and a new birth is infinite in comparison with the scraps of knowledge that have been acquired by external observation and are to be found in the physiology or histology of today. (As for the latter, it really amounts to nothing at all!) The knowledge which we have between death and a new birth and which then sinks down into the body, and is forgotten because it sinks down, a knowledge that does not direct itself, with the help of the senses, to the outer world—this knowledge is immeasurably great; it is however impaired if, in an earlier life, we neglected to develop interest in our surroundings or were prevented from doing so.

Suppose one day a civilisation were to arise that confined human beings in rooms, keeping them there from morning till evening, so that they were debarred from taking any interest at all in the outer world. What would be the result? These human beings would of course by such a process be precluded from acquiring any knowledge of the outer world; and this would mean that when they passed afterwards through death and came into the spiritual world, they would be insufficiently equipped for getting to know the human organism in this spiritual world (where all is contained); with the result that when they descended again to Earth, they would come down with far less knowledge than one who had in his previous life

acquired the faculty for looking out upon his surroundings with free, open perception.

There is another secret connected with this. You go through the world. You think perhaps, as you go through the world, that a single day is of little importance. And so it is for ordinary consciousness, but not for that which is building the *unconscious* within this ordinary consciousness. If for one single day, as you go through the world, you observe the world intently and carefully, then this gives you already the preliminary condition for knowledge of all that is contained in the body of man. For what is outer world in Earthly life is spiritual inner world in life beyond the Earth. And we shall have to speak further of the results that cannot but ensue from our present civilisation, and of how it comes about that children are born defective. Those human beings who live shut off from the world today will all of them at some time or other come down with a lack of knowledge of the human organism, and they will choose ancestors who would otherwise have remained barren. It will be precisely those parents who tend to beget sick or feeble bodies who will be chosen, while those who would be capable of producing good bodies will remain sterile. Yes, it is actually so: it depends upon the whole development of a particular epoch, how a generation, when it descends again to birth, will be formed and built.

When we look at a young child, we must see what it is in this child that has come from the previous earthly life. We must understand why he chooses organs that are diseased in consequence of the forces of heredity; and again, why he works himself into this body with an incompletely developed individuality. Think of the many possibilities that exist for a child, in this first period up to the change of teeth, owing to the fact that what has come down is not always quite able to cope with what it finds before it. There is the possibility, let us say, of the child having a good model that has been well developed in the liver; but because the individuality is incapable of understanding what is contained in the liver, the development of the same (upon the model provided) during

the second life-period is incomplete, and we have, in consequence, a very significant defect of will. Precisely in a case where the development of the liver has not been complete in this second period, has not been in accordance with the good development of the model, we find a defect in the will. The child *has* will, but does not get to the point of carrying it out; the will remains in the thinking. As soon as ever the child has begun to do something, he immediately begins to will something else. The will gets "stuck", it is transfixed. For you must know that the liver is not merely the organ modern physiology describes; it is pre-eminently the organ that gives the human being the courage to transform a deed which has been thought of into an accomplished deed.

Imagine a man who sees a tram about to start, and knows that he has to go to Basle, but at the last minute cannot get into the tram. There are people like this! Something holds him back, he does not reach the point of getting in. This kind of stoppage of the will may sometimes reveal itself in most curious ways. But wherever it occurs, there is invariably a subtle defect of the liver. The liver is the mediator which enables an idea that has been resolved upon, to be transformed into an *action* carried out by the limbs. In point of fact, every organ is there in the body for the purpose of acting as mediator for something to come about.

I was once told about a certain young man who had an illness of this kind. He would be waiting for a tram; but when the tram came, he would suddenly stop short and not get in. Nobody knew why, he did not know himself. He simply stood there, rooted to the spot. What was the cause of this condition? It was a very complicated affair. The young man's father was a philosopher. He had divided the faculties of the soul, in a rather singular manner, into ideas, judgments (or conclusions) and the forces of "sympathy" and "antipathy". He did not reckon the will among the powers of the soul. The will was omitted in his enumeration—from sheer desire on his part, to be honest and not to put forward more than revealed itself clearly to his consciousness. He carried



this to such a point that it became perfectly natural to him to have no mental concept of the will at all. Then, at a comparatively advanced age in life, he had a son. By perpetually ignoring the will he, the father, had implanted into the liver an inclination not to transform subjective intentions into deed. This came out in the son as an illness! And now you can see why the individuality of the son chose this man for his father. The individuality of the son had no understanding of how to cope with the inner organisation of the liver; so he chose a constitution in which he need not trouble himself about the liver, a constitution in which the liver was lacking in the very function he had himself failed to bring down. You have here a very striking instance of the need to look also into *karma*, if we want to understand the child.

This is what I wanted to say to begin with, and tomorrow at the same hour we will continue.

## SECOND LECTURE

26th June, 1924

It is, as you know, my dear friends, our intention to work things out here from their foundations, in order then to pass on afterwards to the practical side. I called your attention yesterday to the fact that the ordinary, superficial life of soul has to be regarded as a complex of symptoms, and no more. It follows from this that, if we want to get at the real state of affairs that lies behind a so-called mental illness or mental weakness in some child, modern methods of approach are quite inadequate, for they can only describe how things are in this superficial soul-life, without being able to lead on to what lies deeper—that is to say, to the region where, as we saw yesterday, the real life of soul is working. We cannot here enter into the question of how mental illnesses in *grown-up* people should be dealt with (there are indeed always, as you know, problems of many kinds connected with that), but we do want, in this course, to make a thorough study of what it is possible to do with *children*.

Before going further into the subject, I would like to read you an article from this newspaper that gives a crude example of how misleading an observation of the superficial life of soul can be. (I use the word "superficial" in the sense of locality, not in a derogatory sense.) It is an example that will have special significance for you, in view of the tasks that you are undertaking.

A man of the name of Wulffen,\* who was once Public Prosecutor, has made a study, from the standpoint of criminal psychology, of all kinds of mental abnormalities, and has written big books on the subject. How does he reach his conclusions? For he obviously does not take his start from

\* Erich Wulffen, b. 1862, author and criminologist.

professional medicine. In his capacity as Public Prosecutor he naturally became familiar with a wide field of abnormalities in the life of soul, and afterwards at a more mature age, he set out to acquire a somewhat miscellaneous knowledge of medicine. He then combined his experience in his profession with his subsequent reading, and evolved a theory which is nothing else than the inevitable outcome of the so-called "scientific" hypotheses of today. For either we take this modern scientific point of view seriously, in which case we are bound eventually to come to the conclusions arrived at by Wulffen, or we do not take it seriously, and then nothing remains but to take our start from Anthroposophy. An intermediate way can never be anything but a questionable compromise.

Wulffen recently gave a lecture in Zurich dealing with the subject of criminal psychology, in which he spoke about abnormality in the life of the soul. It is important that we should pay attention to what is said in such a lecture, for we are in fact in these days continually coming up against the very same kind of thing. If you set out to think about any knowledge you have gained from looking into some modern scientific book, or into any book that is based on the scientific way of thinking, you will find it full of the forms and modes of thought which this man Wulffen voices in a particularly radical way. And you really ought to know whither modern science must inevitably lead when it begins to investigate the field of abnormal soul-life. Before I read the press notice let me tell you that Wulffen himself is a much more able man, and much more correct in his statements, than the journalist who is reporting his lecture. The journalist can only make fun of it, which he is free to do, since he has still the public behind him—thanks be!—in his prejudice against psychiatry and criminal psychology. The tone in which the report is written need not therefore concern you; the journalist, as I said, is not a man of much ability and can do no more than ridicule the whole thing. He has, however, no idea that his jests are a hit at modern science rather than at Wulffen! For

if the science upon which Wulffen takes his stand were honestly adhered to, its representatives in other fields of knowledge would have to speak in the very same way as he does. And now let us read this press notice—for it really does concern us. It is entitled: "Schiller according to the Psycho-Analysis of the Public Prosecutor". It should rather be called: "Friedrich Schiller, according to the Psycho-Analysis of present-day Psychology or Psycho-pedagogy".

Last Friday, 29th February, 1924, the Public Prosecutor Dr. E. W. Wulffen, a man known and respected far outside his immediate profession, took severely to task the penniless Swabian, Fritz Schiller (at one time Professor of History in Jena and the author of several revolutionary writings) in a brilliantly constructed lecture on "Criminal Psychology and Friedrich Schiller". He achieved among the large number of listeners belonging to the Zurich Lawyers' Union a success all the more lasting because, on account of death, the accused was unable to be present at the meeting; the utmost he could do was perhaps to point with an invisible hand to what he had written during his lifetime.

Wulffen's arguments were most effective. The proofs adduced were irrefutable. The lecturer had even confiscated—I mean, had read—Schiller's private correspondence. And, lo and behold, thanks to Dr. Wulffen's help, scales fell from the eyes of the audience. Our people's love for Schiller, youth's adoration for him, were laid bare in all their ugly roots. Schiller is popular, it seems, on account of his innate cruelty which makes wallowing in the gloomy splendour of the horrible come natural to him, and causes him to write ballads like "Die Kindesmörderin", etc., which are evidence enough of a cruelty that is continually intensified by Schiller's struggle with his own sick body. And then his tragedies, which stimulate fear and compassion in the spectators—why are they so effective on the stage? Because they appeal to

latent criminal qualities in the public and enable the audience to enjoy a safe outlet for dangerous propensities . . .

It is true that in spite of this overwhelming load of proof Wulffen concedes to Schiller certain redeeming features. There is his feeling for freedom, which, nursed by the suppression he laboured under in earlier years (associated, as it was in him, with an inferiority complex) suddenly flares up in "The Robbers", and is then gradually purified and ennobled, until finally in "Wilhelm Tell" we have the glorification of a revolution that is founded on order. For the rest, Schiller's attitude to good and evil is seen to be the outcome of aesthetic points of view.

Thus are the arteries which feed Schiller's poetry quickly detected by Dr. Wulffen and defined; they are—*cruelty* and the *urge for freedom*. The struggle with these impulses, which Schiller lived out in his poetry—this it was, so we are assured, that led him along the path to perfection.\*

So there was, then, in Schiller an "inferiority complex"—in his childhood. It is quite important to realise what the outcome would be if modern science were to enter the realm of pedagogy, and teachers were then to give lessons in the manner of this science—let us say, in a school where some young Schiller was among the pupils. You must envisage quite exactly what this would mean.

If you think of what was said yesterday, you will see that, just as we have to take, in other illnesses, the *symptoms*, that help us to find the right orientation, and then lead back from these to the real facts of the illness, so we must start in our present investigation from the manifestations of the life of soul, from thinking, feeling and willing, and trace our way back until we can "behold" the real condition of the patient. We saw that the origin, for example, of an abnormality of

\* From *Neue Züricher Zeitung*, No. 342, 7th March, 1924.

soul, which showed itself in the patient's being unable to pass from intention to deed, had to be sought in some subtle abnormality of the liver, and that the knowledge of this connection must form the starting point for our treatment, both educational and therapeutic.

And now, before we can pass on to consider the practical side in detail, we must look back once again at the life of soul of the child. We have seen how during the first seven years the body presents a model, and the individuality works out in accordance with this model the second body, which functions between the change of teeth and puberty. If the individuality is stronger than the inherited qualities, the child will overcome these—more or less—in the course of changing his teeth; his individuality will then be apparent in his whole life of soul, and will manifest also externally in his bodily nature. If, however, the individuality of the child is weak, it will be overborne by the inherited characteristics; it will give, as it were, such close attention to the model that a slavish copy of the same will be visible in the body. And then one can rightly speak of inherited characteristics. For between the change of teeth and puberty everything is as it results from the individuality; the reason why it can happen that inherited characteristics show themselves at all during this period, is because the individuality has been to that extent too weak to overcome them and follow its own line of direction in accordance with karma. What works in the individuality as the real impulse of karma shows itself overpowered in such a case by the inherited characteristics.

Now at this point we must observe—and it will also provide us with what I may describe as a symptomatology of more general application—we must observe how *thinking* is related in its development to the development of *will*, in the child. We saw yesterday that there is a certain sense in which we have to look upon thinking, feeling and willing as no more than symptoms. We saw that thinking, as it expresses itself in the superficial soul-life, has behind it a synthesizing activity which operates in the construction and organisation



of the brain; and then we saw how behind expressions of will is an analytical activity which underlies the organs—underlies indeed our whole metabolism-and-limbs man, keeping the organs separate and distinct one from another.

To begin with, let us consider thinking, with the synthesizing activity of the brain, that underlies it. We must understand clearly what thoughts really are. Thoughts, as we know, enter the organism of the child, as it were, in snatches, bit by bit. Even the grown person has around him only in scattered fragments, so to speak, all that man is capable of thinking. One person will have a great wealth of thoughts, another will have less. But now, what *are* thoughts?

The modern view, which tends to degenerate into the conclusions you find in people like Wulffen, imagines that thoughts come into existence gradually in the human being, as he progresses in his development, and that when he succeeds in having thoughts that “answer” in the world, that fit in all right with the world, then these thoughts he has evolved, of course, out of himself. But if we investigate, with anthroposophical understanding, the being of man, we shall never succeed in discovering in him anything from which thoughts can arise. All investigations which set out to discover where thoughts could originate in man are, in the eyes of Spiritual Science, no more sensible than if someone who had a jug of milk given him every morning (see Plate 2, right) were to begin one day to ponder, in his cleverness, how the china of which the jug is made produces the milk. It might conceivably happen that he had never observed how the milk does get into the jug; but if he could start wondering how the milk manages to ooze out of the china, we should take him for a simpleton indeed. To assume such a possibility in regard to a milk jug is obviously to adopt a hypothesis which leads to an absurdity. And yet, in regard to thinking, science makes this very hypothesis; science is just as stupid, every bit as stupid as the fellow we have imagined. For when we set out to investigate with all the means afforded by Spiritual Science (and we have

been speaking of these now for more than twenty years), we find nothing at all in the human organisation that could possibly produce thoughts. There is simply nothing there capable of doing it. Just as the milk must be poured into the jug in order to be in the jug, so for thought to be in man, the must *come into* him. And whence do they come—for the life we are considering, between birth and death? Where are thoughts? We can investigate the question of where milk comes from; we ought also to be able to discover where thoughts are. Where then shall we look for these thoughts.

We are surrounded by the physical world. But we have around us also the etheric world, from which, as you know, our own etheric body is taken, immediately before we descend to physical incarnation. The etheric body of man comes from the cosmic ether, which is all around us in every direction. Now it is this cosmic ether, my dear friends, that is the bearer of the thoughts. The cosmic ether, which is common to all, carries within it the thoughts; there they are within it, those living thoughts of which I have repeatedly spoken in our anthroposophical lectures, telling you how the human being participates in them in pre-earthly life before he comes down to Earth. There, in the cosmic ether, are contained all the living thoughts there are; and never are they received from the cosmic ether during the life between birth and death. No; the whole store of living thought that man holds within him, he receives at the moment when he comes down from the spiritual world—when, that is, he leaves his own living element, his own element of living thought, and descends and forms his ether body. Within this ether body, within that which is the building and organising force in man, are the living thoughts; there they are, there they still are.

Suppose I repeat the diagram we made yesterday (see Plate 2, middle). If we have here the *symptomatic* life of soul—thinking, feeling and willing—and here behind, the *real* life of soul, then the *thoughts* constitute a part of this real life of soul;

and these thoughts which we take from the universal cosmic ether build up in us, first of all, our brain, and then in the wider sense, our whole nerves-and-senses system. For it is the living thinking that forms our brain—forming it into an organ of demolition, an organ that deals with matter in a way we might describe somewhat as follows.

When we look out upon our environment, we have around us the world of earthly substance, in all its various processes and ways of working. These processes, which in Nature are living processes, are gradually broken down by the activity of the living thinking, so that here (see Plate 2)—in the brain—a continual demolition is going on; the processes—which are, as I said, Nature processes—are arrested. Thus, in the brain, a beginning is actually made in the direction of a stoppage of Nature processes; matter is continually being secreted and then falling away. The matter that has fallen away, the matter that has been excreted and become useless, is the nerves. And the nerves, arising in this way as a product of living thinking but with the life in them being perpetually killed all the time, become in consequence endowed with a faculty that resembles the faculty possessed by a *mirror*. They acquire the faculty of enabling the thoughts of the surrounding ether to be reflected in them; and this is the origin of subjective thinking, the superficial thinking which consists in reflected pictures, the thinking we carry within us between birth and death. Through the fact, therefore, that living thinking is active within us, we are enabled to hold up our nerves-and-senses system to the world like a mirror, and can then produce there pictures of the impressions that are living in the surrounding ether, and throw them back into our consciousness. This means that the thinking, and the forming of mental pictures, which belongs to the superficial life of soul is nothing else than the reflection of the thoughts that live in the cosmic ether.

When you compare yourself with your reflection in a mirror, you realise at once that you are something altogether different from that reflected picture. Similarly, you can

compare thoughts with their reflections, and you will find that the latter are "dead" thinking, just as the picture of you in the mirror is dead, whilst you yourself, standing in front of it, are alive. There cannot ever be in the cosmic ether a distorted, an illogical or a deranged thought. Yet the thoughts that are contained in the ordinary, superficial life of soul are, as we have seen, reflections of the thoughts in the cosmic ether; how, then, does a deranged or senseless thought come about? How can it ever arise? The answer is, through the mirror not being in order. The whole process that originated in the structure of the brain has not succeeded in producing a perfect mirror. In order, therefore, to explain the presence of distorted thoughts, we have to go back to what takes place in the brain and the nerves-and-senses system, which the human being constructed for himself from the real living life of thought. It is most important to be clear from the outset that it is not the thoughts themselves that we can in any way assail; for the thought-content as such, the thoughts themselves, are in the cosmic ether in their full validity and truth.

We must make every endeavour to enable the pupil with whom we are dealing, who has been given into our charge, to find his right relation to this cosmic ether. We shall never do so unless we, as teachers, are permeated through and through with the feeling that the thoughts in all their rightness and in all the power of their livingness are contained in the cosmic ether, are present all the time in the cosmic ether. Without having ourselves this religious feeling towards the cosmos, we cannot possibly develop a right attitude towards the child. And the attitude, the whole relation that we bear to him, is what matters most of all. Let me explain why this is so.

What is it that is influencing the child, and what is it that is living in the child, when he gets distorted thoughts? And what is able then to work from the teacher upon the child? What can the teacher do? From all that I have said, you will be able to see that in such a child the etheric body has

not been formed in the right way. When the human being is descending from pre-earthly existence, there are of course, at that moment, as always, only right and true thoughts in the cosmic ether; but these right thoughts have to be received by the being who is providing himself, clothing himself, with an ether body. And now let us go back to our milk jug. We cannot accuse the milk of having a wrong form or shape: it is obliged to take on the form that the jug can give it. If we have a sensible vessel, then our milk will be properly and sensibly "housed" in it. But suppose it occurred to an eccentric person to make a milk jug like this (see Plate 2, right). He pours in the milk and it cannot get down to the bottom. And yet, in reckoning up the cubic content of the jug, he reckons in all this part down below! I have given you an extreme case. All sorts of mistakes are, in fact, possible. One could, for example, make a jug that very easily tips over, and more often than not, the milk is spilt. The point is, of course, that the way in which the milk will be in the jug, will depend upon what the jug is like. And the way in which the ether body with all its livingness will be in the human being, will depend upon how the human being—as he arrives from pre-earthly existence, bringing with him his karma—is able to receive into himself the ether body. It is important to recognise this and have it in our consciousness.

It can actually happen that a human being, owing to his karma, arrives from pre-earthly existence with something that is not at all unlike this very inadequate milk jug. For his karma may not enable him, for instance, to permeate the metabolism-and-limbs system properly. This system will then be poorly provided with etheric body. The child will have in the region of the head a properly developed etheric body, and in the region of the abdomen and limbs, a poorly developed etheric body. In these parts he will lack the formative thoughts. It is actually most important for you to know that in very many cases of backward children we have to do with an imperfectly developed etheric body. And we

teachers must ask ourselves the question: What is it that can influence the etheric body of a growing child?

Here we encounter a law, of the working of which we have abundant evidence throughout all education. It is as follows. Any one member of the being of man is influenced by the *next higher member* (from whatever quarter it approaches) and only under such influence can that member develop satisfactorily. Thus, whatever is to be effective for the development of the physical body must be living in the etheric body—in an etheric body. Whatever is to be effective for the development of an etheric body must be living in an astral body. Whatever is to be effective for the development of an astral body must be living in an ego; and an ego can be influenced only by what is living in a spirit-self. I could continue, and go beyond the spirit-self, but there we should be entering the field of esoteric instruction.

What does this mean in practice? If you find that the etheric body of a child is in some way weakened or deficient, you must form, you must modify, your own astral body in such a way that it can work upon the etheric body of the child, correcting and amending it. We could, in fact, make a diagram to demonstrate how this principle works in education:

<i>Child</i>		<i>Teacher</i>
Physical body	:	Etheric body
Etheric body	:	Astral body
Astral body	:	Ego
Ego	:	Spirit-Self

The teacher's etheric body (and this should follow quite naturally as a result of his training) must be able to influence the physical body of the child, and the teacher's astral body the etheric body of the child. The ego of the teacher must be able to influence the astral body of the child. And now you will be rather taken aback, for we come next to the spirit-self of the teacher, and you will be thinking that surely the

spirit-self is not yet developed. Nevertheless, such is the law. The spirit-self of the teacher must work upon the ego of the child. And I will show you how, not only in the ideal teacher, but often in the very worst possible teacher, the teacher's spirit-self—of which he is himself not yet in the least conscious—influences the child's ego. Education is indeed veiled in many mysteries.

What concerns us at the moment is that the weakened etheric body of the child must receive the influence of the teacher's health-giving astral body. How is the astral body of the educator to be "educated" for this purpose? *Self-educated* too, as it needs must be today! For Anthroposophy can at present do no more than give suggestion and stimulus; we cannot right away establish colleges and arrange courses for all the necessary branches of training. The astral body of the teacher must be of such a character and quality that he is able to have an instinctive understanding for whatever debilities there may be in the child's etheric body. Say, the child's etheric body is weak and deficient in the region of the liver. As a result, we shall notice that the child stops short at intention, he cannot get beyond it; it constantly happens that he has an impulse of will, but the impulse comes to a standstill before the actual deed. If the teacher can feel his way right into this situation (where the child's will ought to push through to deed), if he is able himself to feel the stoppage that the child feels, and able at the same time out of his own energy to evoke in his soul a deep compassion with the child's experience, then he will develop in his own astral body an understanding for the situation the child is in, and will gradually succeed in eliminating in himself all subjective reaction of feeling when faced with this phenomenon in the child. By ridding himself of every trace of subjective reaction, the teacher educates his own astral body.

Let us say, the child wants to walk, has the *will* to walk, but cannot. This can become a pathological condition, can become quite conspicuous; it may even happen that at last the child comes to be described as "incapable of learning to

walk". But we will suppose that the condition shows itself in only a slight degree. So long as the teacher meets the situation with any kind of bias, so long as it can arouse in him irritation or excitement—so long will he remain incapable of making any real progress with the child. Not until the point has been reached where such a phenomenon becomes an objective picture and can be taken with a certain calm and composure as an objective picture for which nothing but compassion is felt—not until then is the necessary mood of soul present in the astral body of the teacher. Once this has come about, the teacher is there by the side of the child in a true relation and will do all else that is needful more or less rightly. For you have no idea how unimportant is all that the teacher says or does not say on the surface, and how important what he himself is, as teacher.

How may one set about acquiring this kind of understanding? By developing greater and greater interest in the mystery of the human organisation. All sense of its mystery—in fact, any real interest in the organisation of man—is completely lacking in present-day civilisation; consequently, one thing present-day civilisation does not know. (A gap occurs here in the text.)

Suppose someone is suffering from severe mental disease. How is that regarded in our time? For obviously whatever is done in such a case has to be done within the civilisation of the present day; there is no alternative. This will mean that while we must do our best to come to an understanding of such illnesses, we cannot expect to be able at once in each single case to use methods and treatment that accord with the picture we have in our understanding. It is, on this account, very important that there shall be no fanatics among you. It will not do for you to set out on this work of Curative Education in a fanatical spirit, not knowing how to judge the scope and bearing of some truth, when it is a question of applying esoteric knowledge in practical life. For this reason the circles within which these truths are communicated cannot be too carefully restricted; for people of the

present day have not the insight to see why, in very many cases, it is quite impossible to follow at once some particular guidance that has been given. We must know the truth, and then try to act wisely and sensibly, applying the guidance where it *can* be applied, as in the education of backward children, within the given limits. In dealing with adult mental patients you will not be able to apply the guidance in the same way; for something extraneous comes in there—namely, the law. And the moment you have to reckon with factors other than those that arise out of the nature of the case, the moment you have to do with hard and fast laws, the thing becomes unworkable. For what the law lays down is general; it cannot be individual in its application, it *has* to be general. So far as treatment of abnormal human beings is concerned, the law is a veritable poison. It is there in the world, however, and you have to reckon with it. The things of which we are speaking here cannot be applied fanatically; you have to let them percolate into life, in ways that are possible and practicable.

Let us suppose then that you have this person who is said to be suffering from grave mental illness. You can, as is generally done nowadays, describe the case psychographically—that is, describe the symptoms. According to the view of the case that is certain to be adopted in our present-day civilisation, the person does the maddest possible things. But people do not stop to consider what they may have before them in this mad person! As a matter of fact, it may quite well be that the person who is now passing his life in complete insanity has had in earlier ages a very significant incarnation, he may at one time have been a genius. But suppose this manifestation of genius came two incarnations ago (see Plate 3, bottom), and then, in the intermediate incarnation, the man was imprisoned when comparatively young, and had from that moment on no contact with the world. He passed then through the gate of death, and lived on further in the spiritual world. Then he appeared again on Earth—insane. Because what he took in during that

incarnation remained completely outside the field of experience of the physical and the etheric body, he had not the opportunity of elaborating it, and therefore returns to incarnation in entire ignorance of the interior of the human body. He cannot get into the physical body and ether body, he remains outside them all the time; and so, being unable to make use of the physical body, he is, you see, insane. His manner of life is such that we shall not be able to see him as he really is, until we look right away from his physical and his etheric body and give our attention to his astral body and ego.

Let us now imagine, we have such a person before us in childhood. There will be a constant effort on the part of the child to come into the physical and into the etheric body, and then again, he will experience a resistance, he will be pushed back. It may very well be that owing to the predetermined conditions some of the organs are not in order. Imagine you have here physical body and etheric body, diagrammatically (see Plate 3, right) and there are some organs which owing to these preconditions, are not in order. The astral body and ego want to come in. And they do come in, everywhere, but here (see Plate 3, right) they do not enter in a proper and orderly manner. They have to make a special effort. Every time, they want, let us say, to penetrate liver and stomach, the astral body and ego have to make an effort. And now this effort works itself out—regulates itself, as it were, in a curious way. A kind of rhythm is set up, an abnormal rhythm. At one moment the ego strengthens itself, then it become feeble again. So that we find in the child this alternation—first, a strong liver-stomach feeling, and then, before this has come to consciousness, a weakened liver-stomach feeling. The child oscillates continually between the two. And the consequence is, he has not, as it were, time to make use of his body in the so-called normal way. For he could make use of the body only if this rhythm were not present and astral body and ego were able to take possession of the several organs quietly.

How can we learn to recognise and understand such a condition? It will help us to do so, if we look at the whole process in somewhat the following way.



Imagine you have before you a clever man, an exceedingly clever man—but a man who is definitely not a watchmaker. It happens one day that he is in the predicament of having to mend his watch, which has stopped. Instead of mending it, he completely ruins it. That does not gainsay the fact that he is an exceedingly clever man. He fails, not from lack of cleverness, but because he has not sufficient mastery of the situation. Similarly genius may, under certain circumstances, fail and come to grief, when descending from pre-earthly to earthly existence. Only, in this case the failure is not so quickly finished with, but lasts for the whole of that earthly life.

There is a real call to us here to look with love upon the soul-and-spirit nature that descends from the spiritual world, to look with love upon it, even where it comes to expression in so-called insanity—yes, to look with love upon the very details of the insanity. And then we shall feel impelled to go beyond the symptomatology that can furnish a psychography of the case, and look rather at the karmic connections into which this insane human being comes. We shall have to observe his relation with the outer world, and note carefully the situations of life into which he comes, for these are incredibly interesting. And then, watching all this objectively, we shall find that insanity is really something that can arouse our deepest interest. We shall see in it a distorted image of the highest wisdom; it will be for us like the opening of a door from the direction of the spiritual world—though the spiritual world has then to come in through a rather twisted and contorted passage of entry! And as our interest in the whole process grows—without of course becoming sensational—the particular abnormalities will become deeply and inwardly interesting to us. Suppose an abnormality gets hold of the physical and the ether body and a rhythm such as I have described is set up: first, a powerful development of astral and ego activity, so that physical body and etheric body are taken hold of strongly; then, that is all reversed, and the activity of astral and ego becomes weak again.

Suppose there is this rhythm, and we come to the point of being able to observe what happens, first in the moment when firm hold is taken of the physical and etheric bodies, and then again in the moment when this hold is weakened. If we are able also to enter into the experience the child goes through inwardly, entering into it with a great capacity of love, it can come about that, as time goes on, the rhythm is overcome, and that then as a result of it all, liver and stomach are gripped with quite unusual intensity—and behold, the child begins to do things that are a manifestation of genius! Otherwise the condition has to remain as it is until these things can be adjusted in the further life between death and a new birth. For it is indeed true, and we must be conscious of the fact: in educating backward children we are intervening in a process which in the normal course of development—were there no intervention, or were there misguided intervention—would find its fulfilment only when the child had passed through the gate of death and come to birth again in the next life. We are making, that is to say, a deep intervention in karma. Whenever we give treatment to a backward child, we are *intervening in karma*. And it goes without saying, we must intervene in karma in this way. For there is such a thing as right intervention. Certain prejudices in these matters need to be overcome. How necessary that is, let me demonstrate to you from another example.

In the Agricultural Course at Koberwitz,\* at which one or two of those here were also present, I indicated guiding lines for agriculture. An elderly farmer attended the course, who is also an old member of the Society. Throughout the whole of the course he could not rid himself of a feeling of misgiving; it kept coming out in the discussions. Again and again he would say: "But if we do that, we shall be using occult means for practical ends; won't that be steering too close to the sphere of ethics? Could not these truths be applied also in a wrong way?" He was never able to get rid

\* A course held at the Estate of Count Carl Keyserlink near Breslau, 7th-16th June, 1924.

of this scruple; he was always suspicious of black magic in the application. Needless to say, these things do become black magic when they are not handled as they ought to be handled. And it was for this reason that I said once on that occasion quite explicitly: "A high standard of morality is absolutely essential in dealing with these matters; therefore I assume at the outset that those who attend this course attend it on purely ethical grounds, desirous only to serve humanity and help agriculture. The Agricultural Experimental Circle has accordingly to be regarded also as an ethical circle, which definitely sets itself the task of seeing that the truths are applied in the right and proper way." The Gods use magic, and the difference between white and black magic consists only in this: in white magic one intervenes in a moral, selfless way, and in black magic in an immoral, selfish way. There is no other difference. And so, in the nature of the case, since all *talk* about education of backward children is mere talk and leads to nothing, obviously this education can only be effective when it uses measures which are capable also of immoral application. And that brings us once again to the imperative need for a deep *sense of responsibility*.

If only, my dear friends, one could count upon a more serious sense of responsibility, one could at this time do a great deal. I must, however, frankly admit that silence has to be maintained today about many things, just because conscientiousness is not sufficiently developed. When people hear that this can be done, and that can be done—they want to do it! An eagerness to be doing something—that they have. But that is not enough. As soon as it comes to the doing of a real deed, and no mere continuation of some old impulse, as soon as it is a question of bringing in new impulses from the spiritual world—and that is what is needed, new impulses from the spiritual world!—then it becomes imperative to demand a high standard of conscientiousness and responsibility. And there is only one way in which these can be awakened in us, namely, that we have knowledge of what is really involved. Thus, we must know that in the education of

backward children it is a matter of deep intervention in karmic activities which would otherwise come to fulfilment between death and the next birth. It is actually so: what is done by us now, intervenes in the work of the Gods which would otherwise be brought to fulfilment at a later time. If we are not satisfied for this to remain merely a piece of theoretical knowledge, if we are ready to let it work powerfully upon our minds and hearts, then we shall find ourselves continually faced with the alternative of doing what has to be done or of leaving it undone. Let us never forget that every step taken at the prompting of the spiritual world leads us into a situation where we have to look right and left, and make a new decision—and these decisions that are continually facing us have to be made with courage, with inner courage of life.

In ordinary life, man is protected from the necessity of this inner courage, for in ordinary life he can simply continue doing what he has been accustomed to do. He can jog on in conformity with the motives and standards that are so deeply rooted in him, taking for granted that these are correct, and feeling no necessity to adopt new ones. This answers quite well for the life that proceeds merely in the physical world. But when we come to working out of spiritual sources, we are inevitably confronted, daily and hourly, with decisions; in regard to each single action, we stand face to face with the possibility of either doing it or leaving it undone—or else maintaining an entirely neutral attitude. And the decisions require courage. This inner courage is the very first thing needed, if we want to accomplish anything in the domain of Curative Education. And it can be aroused in us if we hold continually before our minds the greatness of that which we have undertaken. We must be constantly thinking: "I am doing something which generally the Gods do in the life between death and new birth." The fact that you know this is of untold significance. Receive it as a meditation. To be able to *think* it, is most important. If we bring it before us every day in meditation—as one says a prayer every day—if

we place it there before our soul day by day, it will endow our astral body with the character and tone that we need to give it if we are to deal in the right way with backward children.

It is really only possible for us to go on in these lectures and speak together of further things, if we are ready to acknowledge that we must in this way prepare ourselves for the task before us. Therefore, let us resolve to take what has been said as a necessary introduction, providing the groundwork for what follows; and let us ponder it with all earnestness. For in approaching tasks like those of which we are speaking here, it is indeed a matter of undergoing preparation of mind and heart.

### THIRD LECTURE

*27th June, 1924*

We have been speaking, my dear friends, of the connection between etheric body, physical body, astral body and ego organisation, and of different ways in which this connection may manifest in the so-called abnormal child. We explained yesterday how the etheric body can be abnormally formed as a result of its not being in right correspondence with the thought-system of the World Ether, and we went on to show how this can lead to irregularities in many different directions. If you can grasp this, then the conviction may also be brought home to you in the course of these lectures that while the mood of soul with which you approach your task as educators is the same for all, you will yet have to find the method of treatment for almost every single child individually. But you must first have some knowledge—and it is important to realise that the whole of modern psychiatry can have no true knowledge of so-called illnesses of the soul. When once we learn to recognise these illnesses for what they really are, then we can go on to consider methods of treatment in detail. It is, therefore, a matter of less importance for you to receive advice of particular measures to be adopted. What is of far greater importance is that you should come to see how in this domain too, sound pathological knowledge, sound diagnosis, lead of themselves into therapy.

Now, as you know, many cases of so-called mental disease are of such a nature that, for reasons which you will understand as you follow these lectures, they cannot be healed—or at any rate could be healed only under

conditions extremely difficult to provide. And this would still be true if one were able to call in the help of Spiritual Science. For, in order to treat these illnesses, we would need, in the first place, to have our own sanatoria; and even then the healing of adult patients would still be attended with extraordinary difficulty. I am thinking here of illnesses of a particular kind, and especially of those cases that have important bearing on our work with children. On the other hand, you will come to see that help can most decidedly be given in such forms of illness *in childhood*, by a right educational treatment; and we shall find that in an illness which is one of the most difficult of all to treat in adults, namely epilepsy—if a patient is brought to us in early childhood and we are able to acquire a correct perception of how it stands with the illness, then there is good ground for anticipating very considerable improvement; indeed the illness may in some cases be got rid of altogether. When once we understand how to make the transition from what underlies the illness to what ought to be done, we shall find our way, in any particular case, to the right measures. But it is essential first of all to know what underlies the illness, to know how it has come about.

Modern psychiatry cannot help us here, for the reason that the men of our time have no notion that there is such a thing as a real ego organisation or a real astral body. The existence even of the etheric body is still widely denied—although science is in fact pressing forward today from the physical to recognition and knowledge of the organic and etheric. I will not stress names but when some people advance theories like those of Driesch\* they show that they have no knowledge of the ether body because they are afraid of it. But the very thing that is of first importance for us to know, when we set out to understand these illnesses, simply cannot be known, if we know noth-

\* Hans Driesch, 1869-1914, Zoologist and Philosopher—Neovitalist.

ing of the astral body and of the ego organisation. For we have to proceed with our investigation in the following way.

Take, first, the connection between physical body and etheric body. This connection is maintained throughout life, from conception, from the embryonic state, right until death; for it continues also through all the periods of sleep. On the other hand, the connection of these two with astral body and ego organisation is broken every time we fall asleep. Now it is essential for us to have a correct picture of how it is with ego organisation and astral body in the waking state, when they are within the physical and etheric bodies. An accurate perception of the particular way in which astral body and ego are membered into the physical and etheric bodies is indispensable if we are to be able to think intelligently about those who are suffering from so-called mental disease. It is commonly believed even among Anthroposophists—not that Anthroposophy, which is very precise in its statements, gives occasion for such a belief, but because it is so easy to cling to old and accustomed habits of thought—it is, I say, commonly believed that when the human being wakes up, his astral body and ego organisation go straight wakes over into his physical body and etheric body, combining with them in very much the same way as hydrogen and oxygen combine in water. It is not like that. Seen clairvoyantly, it is like this (see Plate 4). If we have *here* the physical body, and *here* the etheric body, then, at the time of awaking, the astral body does certainly come in, the ego organisation also comes in; yes, they come in, and one can perceive how astral body and ego organisation, entering in, proceed to lay hold of the physical and the ether body. But this is not all. For here we meet with a fact of human life that is of great importance.

Take first the ego organisation. When, at the moment of awaking, the ego organisation returns, it does not lay hold merely of the etheric body and physical body; *within*

these, it lays hold of the external world, of the forces of the external world. What does this mean? Imagine we have here the force of gravity. It works in *this* direction (see Plate 4). When we are awake, we stand up in the direction of the force of gravity. Picture to yourself gravity simply as a force working in this direction—the direction of the forces of weight. Now there are two ways of looking at the matter. Let us be quite clear about these two ways. The first is as follows. The ego, we could say, lays hold of the physical body (for the moment, we will leave the etheric body out of the picture), and the physical body adapts itself to gravity. We place ourselves, do we not, into the forces of gravity when we walk; we have to find our equilibrium, and so on. This is one possible way of looking at what happens: on awaking we lay hold of the physical body with our ego, and the physical body being heavy, being subject to the gravity of the earth, we are now subject with our physical body to the gravity of the earth, we are connected—indirectly, through the physical body—with the physical force of gravity. Seen from this point of view, it is something like what happens when I take up a book: the weight of the book connects me indirectly with the force of gravity. That, then, is one possible picture of the situation. It is however false, it is incorrect. Let us now consider the other. Here we have to see what takes place, in the following way. The ego slips into the physical body, lays hold of the physical body—slips in so far that it makes the physical body light. Through the ego's gliding into it, the physical body loses its weight. And so when I, as an awake human being, stand upright, then for my consciousness—for my ego, for my ego organisation which has also its physical expression in the warmth organism—gravity is overcome. There is no question here of the ego entering into *indirect* connection with gravity. The ego, the I, enters into direct connection, places itself as ego right into gravity, shutting the physical body completely out of the process. And that is how the matter really stands. When you

walk, you place yourself, with your ego organisation, right into the actual gravity of the earth; and you do not do this via the physical body, you yourself enter into direct connection with the earthly.

It is the same with the etheric body. The etheric body too is inserted into forces. Take one of these forces. I have often drawn attention to the fact that we human beings, as we go about on the earth, are subject to a strong force of buoyancy. We have a brain which weighs, on the average, 1,500 grammes. If the whole weight of the brain were to press on its base, the delicate blood vessels of the latter would be crushed at once. The brain does not do this, but swims in the cerebral fluid and becomes thereby subject to a force of buoyancy. It loses as much of its weight as the weight of the fluid displaced. The fluid displaced weighs about 20 grammes less than the brain itself; therefore, the brain presses on its base with a weight only of 20 grammes. So we have a heavy brain that is however not borne down with its weight, but has buoyancy. In this buoyancy we live. Our ether body lives in the buoyancy. But when we with our ego organisation slip into our ether body, then our ego is within the buoyancy, not merely indirectly, but directly. We are in the buoyancy with our ego. Our human organisation stands, in fact, in connection with all the forces of the earth, with the whole physical world, and not indirectly, but directly.

Let us follow this out in more detail. Our ego organisation is connected, firstly, with gravity—that is, with the element of "earth". For there is no such thing, dear friends, as what the physicists call *matter*. In reality there are only forces; and the forces—as, for example, gravity (there are other forces too, of course; magnetic and electric forces)—are all alike in this, that the ego organisation is in direct connection with each one of them and, in the normal human being, is so during the whole of waking

life. All that we include under the term "earth" is, really, these forces. Then the ego organisation stands in direct connection also with all that is comprised under the term "water" and is in a state of equilibrium; and it is moreover directly connected also with all that is of the nature of "air", with all that is gaseous. You know how in physics one has to learn, in addition to ordinary mechanics, a hydro-mechanics and also an aero-mechanics, the reason being that the processes of equilibrium (in water) and the meteorological processes in the air have each their own peculiar character. Finally, the ego organisation is directly connected with a part of the all-pervading "warmth" through which we are continually moving as long as we live in the physical world (see Plate 5).

EGO ORGANISATION : EARTH  
 : WATER  
 : AIR  
 : ~~WARMTH~~

I draw a line through the word "warmth", because it is with a *part* of it only that the ego is connected. We wake up, and place ourselves with our ego organisation—place ourselves as spirit—into the world of earthly forces. Our connection with these forces is in reality not a physically mediated, but a *magical* connection, a magical connection however which can take effect only within a particular space—namely, within the boundaries of our organism. When you have begun to understand that this connection is not a physical, but a magical connection, then you have taken a good step forward.

Now let us pass on to the astral body. The astral body is also connected with certain forces that work upon us when we are awake, and here too the connection is *direct*—not indirect, not merely through the ether body. Among these forces we have again a part of the force of "warmth". (You must remember, throughout, that the warmth element works in two directions; part of it reacts

on the physical body, and part on the etheric body.) Then, the astral body is directly connected also with the forces of "light". You must know however that what Spiritual Science speaks of as forces of light is not identical with what modern physics understands by the term. We do not want here to enter into a discussion of theories, but let me suggest the following. You look out upon the world around you, and perceive it all lit up. What enables you to do this? Something gives you the capacity to perceive the world illumined in this way, and it is something in the ether. Light is, in fact, an *ether force*. Modern science speaks of light as of something that is present where we see things illumined. Spiritual Science speaks of light in another way. It calls "light" that which underlies other sense-perceptions too; it speaks, for example, of the light of perceptions of sound. Present-day physics, when it speaks of perceptions of sound, is in reality speaking merely of their external correlate—namely, the vibration of the air. The movements in the air are but the medium of the real sound or tone, which is something etheric; the vibrating that goes on in the etheric brings about the vibration of the air. Light lives also in the perceptions of smell. In short, all perceptions have as their basis a light of a kind that is much more all-pervading than the light that is spoken of in the physics of the present day. I admit, people are liable to grow confused when we speak of light in this way. For, although it was so spoken of in ancient spiritual knowledge and even as late as the 12th and 13th centuries, all understanding of it was then lost and people began to use other names for it, which are still less intelligible! This is what makes all the alchemical books written after the 12th century so very difficult to follow. What is important for you, however, at the moment is to know that this is what we mean by "light". Now the astral body is connected with this light; that is to say, it has direct relation—not indirect through the etheric body—with all that underlies sense-perception on the earth. This

is a most interesting fact. Outside lives the light in the ether, but we have also the etheric within us. The light works upon our ether body. When we wake up, we not only come into connection with the light that is within us; but, turning aside as it were from the light that is within us, we member ourselves into the light that streams through the external world. It is the same with the external "chemical forces" that are at work in the world around us. Into these too we member ourselves, directly. And this is very important, for it means that, while he is awake, man is membered into a kind of cosmic chemistry. Modern science knows the chemistry of the lifeless, but has very little understanding of organic chemical processes; it has no knowledge at all of the chemistry that is a universal world-chemistry. And this cosmic chemistry it is, of which we become part and member when we awake from sleep. Similarly, we become part and member of the all-pervading cosmic life, the "life ether"—again, directly.

EGO ORGANISATION	:	EARTH
	:	WATER
	:	AIR
ASTRAL BODY	:	<del>WARMTH</del>
	:	LIGHT
	:	CHEMICAL FORCES
	:	LIFE-ETHER

All that we have been describing—necessarily only in outline—has to be achieved, has to be brought to fulfilment, while the human being is gradually building up, first his second body, and then his third. He has to give down into himself, and through very penetration of his own being, immerse himself at the same time in the earthly-cosmic forces, the earthly-cosmic active forces. Entering into himself, he must in so doing be able to lay hold of the world.

In one domain, and in one only, modern science has still a clear perception of how things really are. In its

study of the organisation of the *eye*, physics proceeds in a way that one could only wish might be followed in many domains. The eye is regarded, as you know, in physics as a contrivance, a mechanism, an instrument that works in accordance with the laws of physics. In order to come to a clear comprehension of the eye, the physicist makes drawings of it, in which he demonstrates the refraction of light through a lens, the formation of the objective picture, and so forth—the very same kind of drawings as he would make for a mechanical instrument. What the physicist is unable to do is to pass on then to the way in which the element of *soul* enters into this mechanical instrument. The whole thing is exceedingly interesting. The physicists have before them this complete picture of the eye. But there they come to a standstill. What they would like to do is to find their way to the element of soul *through the brain*. Just look at all their queer somersaults in thought, all those interesting, but in fact nonsensical theories of psycho-physical parallelism or interaction! The truth is that the ego organisation and the astral body come straight into the physical eye itself, the eye that we can draw and describe; there, within the eye, the ego and astral body take immediate hold of the physical. Nevertheless, just in the case of the eye, the scientists do, as you see, come very near understanding the true state of affairs. They can, in fact, hardly help doing so, owing to the peculiar seclusion of the eye; for the eye lies almost outside the body, it is built in from without during embryonic development. And so, in the case of the eye, a certain measure of understanding is attained. But the fact is, what is thus seen to be true of the eye holds good for the whole human organism. The whole human organism has to be understood in the light of an inner physics, a spiritual physics, a physics that allows for the subtle, more fleeting light-forces to be added to the earthly forces. We must learn to recognise the presence within the human organisation of something

which comes in reality from the environment, something of which the soul-and-spirit of man lays hold, directly, notwithstanding that it is purely physical, having been constructed in accordance with the laws of physics.

But now, how will it be when abnormal conditions are present? It can quite well happen that in the case of some organ (it cannot be the whole organism) the human being has no possibility of making direct connection, by means of this organ, with the external world. The organ stands in the way, as it were, making it impossible for the human being to find contact with the external world via that organ. What will be the result? Let us take, for example, the lung (see Plate 5, right). The lung may be so placed in the human organism that when the human being wakes up, he is not able to make contact with the external world. Imagine he is asleep. While he is asleep something happens in his lung which has the effect that if he were now to wake up, he would come down into the lung but would not be able to get out again, to get through to the external world. His ego and astral body would be under necessity to press into the lung, to squeeze themselves into it; but they would not be able to come forth again. What the human being *should* be able to do, as you know, is to come down with his astral body and then come forth again into the world in all directions. The lung should be merely the way through. But in this case, the lung does not provide any free passage; it holds fast the ego and astral body—that is to say, it will do so if the human being wakes up. The unfortunate thing is that when such a condition is present, he always does wake up. For, owing to the special way that the chemical processes are at work in such a case, and infiltration of some substance in fine distribution enters into the lung; the lung organisation which is already in some way misplaced, gets filled with a fine substance that has special affinity for it. The lung is then irregular; consequently the human being wakes up. But how? He wakes up, without gaining consciousness. In order to

gain consciousness he would have to come forth from the lung; for he can acquire consciousness only when he has succeeded in penetrating right through. If he has merely come *in*, he wakes up; if he succeeds in pressing his way *through*, he gains consciousness. In the case we are considering, he stops short, he remains in the organ; and sleep which is healthy unconsciousness, passes over into pathological unconsciousness. The human being wakes up, but remains unconscious.

You see, we have come in this way to an exact description, drawn from within, of the condition of the epileptic. Epilepsy is just the condition I have been describing—and especially so in the years of childhood. The epileptic is able to dive down with his ego organisation and astral body into the physical body and ether body—that, he can do; but he does not come forth into the physical world, he is held fast within. Let us consider then how it will be if the astral body enters into the lung, and is held fast there, cannot get out again. The astral body will remain pressed against the surface of the lung; astral body and ego organisation will be, so to speak, damned up, congested beneath the surface of the organ. This condition then manifests outwardly as a fit. That is what fits really are. Every time a fit occurs, an inner congestion is taking place at the surface of one or other organ. These congestions are to be found, above all, in the brain. But we know how the parts of the brain are related to the other parts of the body; a congestion in the brain may be due entirely to the fact that congestion is present in the liver, or in the lung, in which case the cerebral congestion is only a projection, a feebler copy of the congestion in the bodily organ. Whenever a fit occurs, this congestion of ego organisation and astral body within an organ can be observed. And so we have at last found our way to the true cause of epileptic fits. Everything else that can be said about them amounts to no more than a



description of the external phenomena. You see now how impossible it is to come to a true knowledge of epilepsy unless we are able to go beyond physical body and etheric body and take into account also ego and astral body. Nothing of any real value can be said about fits if we do not know that at the surface of some organ, astral body and ego organisation are being terribly squeezed and crushed. They cannot get out, they try to make their way out, they push and are held back.

And now you will naturally ask: What am I to do when symptoms of epilepsy show themselves in a child—lapses of consciousness, associated with fits, or other phenomena of which we have still to speak? What can one do in an individual case? You must investigate the case out of your own instinctive insight, you must put it to the test. Find out, to begin with, whether the disturbances in consciousness are nearly related to the phenomena of ordinary giddiness. In many epileptics this is decidedly the case. Phenomena of giddiness show themselves; one notices in the child a disposition or tendency to giddiness. If we should find that the gaps in consciousness are only brief, but that there are on the other hand very marked symptoms of giddiness, we would be able to know with certainty where the trouble lies. For in such a case, the ego organisation and the astral body would be failing to enter into direct relation with the forces of balance. You must, therefore, proceed first of all to investigate whether this is so in the child with whom you are dealing—namely, that the ego organisation and astral body do not make right connection with the forces of balance.

If you find this to be the case, let the child do gymnastics or Eurythmy, but giving him always at the same time objects to hold, such as dumb-bells (see Plate 5, bottom) or the like. Especially during the period between change of teeth and puberty are such exercises for balance important. If you give the child two dumb-bells of exactly the

same weight—you must have them weighed on a chemical balance—and let him do exercises with them, making Eurythmy movements, or other gymnastic movements, this will be one thing achieved. Then you can go on to something else. Let the child hold in his left hand a dumb-bell that is lighter than the one in his right hand, and again let him do exercises; then let him take in his right hand a dumb-bell that is lighter than the one in his left, and once more do exercises. Then tie some object—it need not be particularly heavy—to one of his legs, and let him walk about with it, so that he becomes conscious of the force that is pulling at his leg. When he walks in the ordinary way, he is not conscious of the force of gravity. It is, however, important for him to place himself, with his ego organisation, right into the force of gravity. When you attach something to his leg, he at once becomes conscious of gravity. You can then hang the weight on to the other leg. And now, to produce an activity that comes nearer to the mental or spiritual, let him feel movements that he makes with his arms; let him *think* himself into a stretching movement made with the left arm, and then again into a stretching movement with the right arm; finally, with both arms at once. Another way of helping him to become conscious of gravity is to get him to lift one leg while keeping the other still. To sum up, in cases where you perceive, from the attacks of giddiness, that the child does not enter properly into the earthly forces, you get him to make movements in which he is obliged to learn control of his external balance. Similarly, you will find methods of treatment that will help epileptic and epileptoid children to adapt themselves to the other forces.

So you see, there is certainly something you can do. Good results can often be achieved also in the case of epileptics in whom you perceive that their *circulatory* system is disturbed, and that the whole way in which the fluids are circulating is really the cause of the phenomena. If you notice that in connection with the attacks of epilepsy (which take the form of fits and perhaps also of

giddiness), feelings of sickness or nausea are present, then you will know that you have to do with an incapacity to combine properly with the element of *water*. In such a case it will be good to bring the watery element as much as possible to the notice of the child, before he receives it into his organism. Try to prepare the child's food in such a way that he tastes it quite specially. Something could also be achieved by letting the child learn to swim. Learning to swim is very good for epileptics; only, we must understand what is involved and be intelligent and sensible in the use of such a treatment.

When cloudings of consciousness occur unaccompanied by any marked feeling of nausea, carefully regulated breathing exercises are not bad, in order to restore connection with the *air*. And to establish a right connection with *warmth*, we should accustom epileptic children—really all children, but particularly epileptics—to *feel* the warmth. It is, as a matter of fact, quite wrong to allow any child to go about half naked, with nothing on his legs, and is often the cause in later life—only, people do not know it—of irritation of the appendix and even appendicitis; for epileptic children it is a downright poison. Epileptic children should be clothed in such a way as to induce a tendency to sweating; sweating should be always mildly present in them in nascent state. They should, in fact, be a little *too* warmly clad. This is real therapy. All the talk we hear nowadays about “hardening”—to what does it lead in the end? People who have been thoroughly hardened as children, when they grow old, cannot even walk across a sunbeaten market square without tottering. A person has not been made hardy if he cannot walk safely over a sunbeaten pavement. Watch some old man taking off his hat while he is walking across an open square on a hot summer afternoon! You are afraid his knees will give way any minute. Such, as a rule, are the consequences of this modern hardening.

So far we have been considering mainly the things that in early childhood lead the *ego organisation* into the elements into which it needs to be led. Here however begins the sphere where the doctor must come in, and co-operate with the teacher. For we shall not get to the heart of the trouble, when epileptic phenomena are present, without employing remedies, nor should we shrink from doing so. As soon as the epileptic phenomena show signs that the *astral body* is involved—that is to say, that the higher elements, the ether elements, are holding up the astral body from penetrating to the external world—then naturally it is upon these higher elements in the human being that we must work. And it will be a question of finding the way to do this. But first of all we have of course to be able to recognise whether the astral body is involved or not. How can we know whether the astral body is involved?

Anyone who has observed many epileptic children, or many children with a tendency to epilepsy, will have noticed two conditions which differ very considerably from one another. There is, first, the condition where the child does not defy moral judgements; he adapts himself to the moral and ethical standards that one would desire to impart to every child. When we have to do with epileptic or epileptoid children who readily adapt themselves in this way to the moral order, then the indications that have already been given will perhaps suffice. But if we have to do with children who are not accessible to moral influence, who, for example, readily become violent during their attacks—for epileptic attacks may disguise themselves as outbursts of violence of which the child has afterwards no memory—if, in short, there seem to be *moral defects*, then it is important to intervene in early childhood with actual remedies. In these cases, we shall quite definitely try to fight the epilepsy with the remedies that are in general use for the purpose, or with remedies prescribed by us under certain conditions, remedies like

sulphur or belladonna—thus entering here upon a systematic therapy. As to this more medical part of the treatment, we shall be speaking of it later. Today I want only to show you how the things we can perceive externally in the child may be a sign to us that we need to pass from the more educational treatment to the more medical. There will, in fact, be some epileptic children who are thoroughly well adapted to fit into the external world, and with whom we shall have on this account actually to avoid the use of external methods and exercises, and work primarily by means of internal therapy.

This brings us at the same time to the point where epileptic phenomena pass over quite naturally into other phenomena. You remember what I said yesterday, that thoughts cannot themselves really ever be false; and today I have been speaking more fully of the way in which the human being members the thoughts into his organism. For, a phenomenon like that of the astral body becoming congested in the lung is due to the fact that the *thought of the lung* has not been properly membered into the organism. All such phenomena are accordingly due to defects of thought. They are the result of our being unable, as we descend into our organism, to gain the control of it that we require to gain in order that we may be able to build it up a second time. But now, we bring with us also our *will* nature, that is distributed over the several organs; we bring it with us from our former earthly life. And whereas the thoughts cannot of themselves be false, but are always true and correct—that they appear distorted in us is due entirely to our own organism; and this, as we have seen, can go so far that organs framed by such thoughts are liable to be distorted in their structure—whereas the thoughts cannot be false, of the will we have on the contrary to say that when it comes from pre-earthly into earthly existence, it hardly can be right and true. It arrives in complete uncertainty and has to build itself up within the thought system. Of

the thought system we can say with truth that never in all the world is it wrong; on the other hand, it is scarcely possible for the will system to be in any way right unless we ourselves take it in hand. We invariably bring into the world a faulty will system; consequently we never under any circumstances descend to earth to become physical human beings, bringing with us morality. We have to *acquire* morality, little by little. The morality we had in our last incarnation we used up *between death and new birth*, when we were engaged in that wisdom-filled building activity; we spent it all before we came to birth. Ethics and morality have to be acquired anew in each single earthly life. This has a very significant result, namely, that inasmuch as we come from pre-earthly existence without morality, we have to develop intelligence in our will. We enter with our will into our organs, and in our will we must develop intelligence for what is brought to us in the way of ethics and morality. We must develop a "sense" for it.

It is quite wonderful, how moral and ethical impulses pour into the child when he is learning to speak! For imitation reaches into the most intimate things of life, and it is exceedingly important that we be conscious of this; we must never forget it. If teachers and parents in the environment of the child are immoral, if their talk is immoral, then not what they do outwardly, but the immoral quality and import of what they say and are, will be imitated in the deep inner organisation of the child. Here too, you see, it is once more a question of the human being's entering into connection with the external world, but this time via the whole organism, not by way of the single organs. And if there is again congestion, it will arise from the fact that, whereas in the previous case we failed to come forth in every direction with our thoughts, this time we fail to come forth with our will. And the failure to press through with the will finds expression in moral defects. You see now what are

the inner causes of moral defects. These occur, namely, when what enters in from pre-earthly existence and should find its way through to an ethical and moral relation to the world around us, gets stopped up or congested in the whole human organism. For we should be able to receive into us the ethical and moral principles of the world around us; but this we cannot do if there is this congestion, if we come to a standstill with our spirit and soul, remaining within the physical organisation, unable to push our way through.

We are here right in the sphere of the moral and ethical in human life; and we must be clear what that means. When you meet with the characteristic phenomena of epilepsy, then you will have to make your diagnosis from the symptoms I have indicated—attacks of giddiness, obliteration of consciousness, etc.—that is, you will make your diagnosis from transitory phenomena of this kind. If, however, you want to be able to recognise moral defects, you will have to think, not of passing temporary symptoms, but of permanent symptoms. The really serious disturbances—what can cause these to arise? Everything is conditioned, of course, by karma. We have accordingly to speak of two aspects of a human being. There is his physical and mental constitution that shows itself to us when we meet him; and then we have to discern within this the working of his karma.

Suppose the embryo lies in such a way in the organism of the mother that there is pressure at a certain point, and the brain, when it is formed, is narrow in comparison with the rest of the organisation. What can we observe as a result of this? If those influences from the brain which are of particular importance between the ages of seven and fourteen proceed from a brain that is too narrow, they become disturbed and congested, and a reflection of the pressure and congestion makes its appearance in the functioning of the spleen. And then in consequence of this kind of congestion the child will

develop no feeling of any kind of moral principle or standard. Just as colours are simply not there for the man who is colour-blind, so the moral and ethical impulses contained in our words, when we speak in admonishment or reproof, are simply not there for such a child. He has been rendered morally blind. And we have then the task of dispelling this moral blindness.

We shall find, if we proceed carefully in our investigation, that external deformations can never fail to be for us most significant symptoms. Although there will always be a great deal to be said against the charlatan phrenology that is commonly practised, a genuine phrenology really should be studied by anyone who wants to form his conclusions correctly about moral defects. For it is indeed most interesting to see how moral defects which are connected with karma are forces of such strength that they manifest themselves quite unmistakably in deformations of the physical organism. And whenever we find in a child this evidence of what may be described as karmically conditioned immorality, there is a special call for us to come in with our curative education. If we bring with us to our work the qualities of which we were speaking yesterday—inner courage, readiness to face decisions—then we shall be able to imbue the warnings and admonitions that we have to give with the requisite inner strength. For we need inner strength and power, in order to give our admonitions in the right way. That healing is possible is clear from the following example which I have often quoted. A German poet, who had already made his name, went once to a professional phrenologist. The latter was expecting to make all kinds of interesting discoveries, but all of a sudden, when he touched a certain place on the poet's head, he turned deathly pale and could not trust himself to speak. And as a rule he would become quite talkative if he found anything of interest. The poet began to laugh and said: "I know what it is, you have found the tendency to

thieving; and I did have it quite strongly." The phrenologist had in fact discovered that the man *could* have become a kleptomaniac. He had however transformed his kleptomania into the art of writing poetry.

Matters of this kind have to be approached in the manner I explained yesterday. We must not be so ready as we usually are, to jump to conclusions. For it is, you see, like this. Man develops his human qualities mainly in two directions—towards the pole of *thought* and *ideation* and the forming of mental pictures, and towards the pole of *will*. Now as for the mental process, the thought process—that is ill if it is not a thief, and a persistent thief too! The brain-mental-organisation, the whole life of ideas, has to be a downright thief and apply no moral considerations whatever in connection with what it must and should receive. It must have the intention and habit of acquiring everything for itself. And it will even be found that there is a tendency to epilepsy or to some other illness, if the mental organisation does not snatch and grab at things in all directions. But this aptitude for thieving must not, for heaven's sake, slip down into the will organisation! The will has to be modest and restrained. It has to be sensitive, and have a feeling for "mine and thine"—a feeling which develops only gradually in contact with life in the outside world. The animals, who live more in the life of mental pictures than man does, would starve if they did not possess the habit of acquisitiveness, the impulse to get everything for themselves. These things need to be understood. But in man the propensity must not be allowed to find its way down into the will-organisation, it must remain in the finer, mental-picture-forming activity. If the astral infiltration of our brain (if I may so express it), which is, as we said, entirely justified in seeking to acquire everything for itself—if this astral infiltration makes its way down into the metabolism-and-limbs organisation or into the rhythmic system, then the urge to seize hold of everything for itself begins to manifest in the will. The urge may at first show itself in a comparatively harmless manner. You may

notice a child beginning to take whatever he can lay hands on, gradually piling up for himself a little store or collection. Naturally one tries to check such a habit whenever it begins to show itself, and so it does not assume large proportions. We must accustom ourselves however to detect the *tendency*. As a rule of course the child does not achieve his end, because someone starts thrashing him. But we must be on the watch for this predisposition, we must take careful note of any inclination on the part of a child to collect things, to save up things for himself. And we must be sensitive for the point at which the tendency begins to be pathological; for if it goes beyond a certain limit, it becomes pathological.

People who follow the ordinary, conventional standards, have no judgement as to how far collecting may legitimately go—unless some particular occasion brings it home to them. One can be an exceptionally proper and correct person in every way, and collect postage-stamps; the collecting mania is here relatively harmless. If however a child begins, in imitation, to do the same kind of thing, you may take it as a sign that he has pushed down this quality of acquisitiveness into the sphere of the will. And then it is important that you should take particular care to see whether you have here to do with moral defects that are due to the working of karma. You should be able to discover for yourselves whether this is so, in the light of the connections I indicated yesterday. You will then have to approach the child with this understanding in your soul, and to proceed to educate him morally and ethically, doing it as effectively as you can, and with the utmost inner *vitality*—never in a dull or heavy manner! Working thus with inner vitality, you will make up stories in which the kind of thing the child does is carried to an absurdity. You will tell him a story about stealing, and you will go on doing this again and again. In this way you will actually intervene in the child's karma, you will be working right into his karma.

If we are really awake and "on the spot", following with intense interest, in each individual case, to see just how the

child does the things, then we shall be doing curative educational work of a kind that can remain in the sphere of the moral and ethical. Every kleptomaniac is exceedingly interesting. Qualities which are in their right place in the sphere of ideas have, you see, sunk down, in such a child, they have gone right into his toes, into his finger-tips. Naturally we must know this if we want to educate him. Under some circumstances it will even be good to introduce into the stories gestures that come natural to the kleptomaniac himself. We must transplant ourselves wholly into the particular case we are dealing with, and then invent legends or tales in which the things that are done by the child are shown to end in absurdity.

Think over all that I have been saying. Later on, we shall show you some kleptomaniacs. Think it over well, and you will see how, when such an understanding is present, the diagnosis itself can lead us straight on to the therapy.

#### FOURTH LECTURE

*28th June, 1924*

I would like today, my dear friends, to try as it were to round off our introductory studies, so that we may then be able, from tomorrow onwards, to pass on to the practical consideration of particular cases; for it is indeed so, that a faithful study of the nature of so-called illnesses of the soul will of itself afford clues for the discovery of their right treatment.

The treatment of adult patients by our methods still presents difficulties. As I explained yesterday, the treatment would require certain conditions for the patients which, so long as things are in the world as they are today, cannot be realised within the work of our Society. For children, on the other hand, a very great deal can be achieved—by education.

It will already be clear to you, dear friends, that in illnesses of the soul we have to do with karmic connections which come to manifestation in the illness. This is, of course, true of other illnesses too, but it is true in a very much deeper sense, and more specifically, of illnesses of the soul. We are therefore perfectly justified in asking the question—we do not formulate it in so many words, but it is bound to arise in the unconscious, and we must have a feeling for what lies behind it—the question, namely: how far can we expect to bring about an improvement? Any degree of improvement that we are able to bring about is so much gain for the patient. We must never take refuge in the thought that, owing to the patient's karma, things are bound to take their course in such and such a way. We can say this about the external events that a person encounters on the path of destiny;

but it is never possible to speak so in regard to the free flow within him of his thoughts and feelings and deeds. For here karma can take different roads; karma can even be turned aside, so that the fulfilment comes in some quite other way. Not that it ever fails to come, but karma can be fulfilled in many ways. I have frequently said, when people have raised the question of *pre-natal* education—meaning education in the embryonic time—that so long as the child does not yet breathe, it is the education and whole manner of life of the *mother* that is of importance. For the rest, we should not intervene in the work of the Gods. In the embryonic period, it is entirely a matter of how things are with the mother.

We can now usefully carry further the study we began yesterday when we were considering the epileptic disorder—the study, that is, in regard to physical body, ether body, astral body and ego organisation. What conclusion did we come to as regards all those forms of illness in children, that are of an epileptic nature? We found that in these illnesses we have to do with a congestion of astral body and ego organisation in some organ. The surface of the organ does not allow the astral body and ego organisation to make their way out, and they become congested. They are, as it were, jammed in the organ. An astral and ego atmosphere of high pressure arises there. This causes fits. For what is really taking place, when a fit occurs?

Suppose you have an organ (see Plate 6, left), with its ether body within it? For each single organ there is a definite relationship that should obtain between physical body and ether body on the one hand and astral body and ego on the other hand. Now I assume of course that all of you are familiar with the fact that in inorganic external Nature, substances combine with one another in certain definite relationships. The descriptions of this that you find in the chemistry books are not correct;

nevertheless there are these well-defined relationships. I purposely do not say relationships of weight, nor do I say atomic relationships, for there we would come into the realm of theory; nevertheless it is a fact that hydrogen and oxygen, for example, combine in a certain definite relationship. If we have sulphuric acid ( $H_2SO_4$ ), we have in it hydrogen, sulphur and oxygen in a particular relation to one another. If this relation were to change, then the combination might under certain circumstances give rise to an altogether different substance. We can, for example, if we have a certain relation of hydrogen, sulphur and oxygen that is different from the relation in sulphuric acid, obtain sulphurous acid ( $H_2SO_3$ )—obtain, that is to say, a different substance, although composed of the same three original substances.

In a similar way, physical body and ether body stand in a certain definite relation to astral body and ego in the so-called normal human being. (I say “so-called”, because the expression “normal human being” is a purely conventional one, founded on the belief that there is a fixed boundary dividing human beings into normal and abnormal.) This relationship is, within limits, a variable one. But if it exceeds a certain limit of variability—and this again can be individual for the particular human being—we have abnormality, a state of illness; in some organ astral body and ego organisation will be present, but in such a way that they cannot fill it in a right relationship. This will mean, that they are unable to come forth from it, they cannot get out. You will remember, we recognised yesterday the necessity for astral body and ego organisation to come forth again out of an organ, out of the physical body. When the astral body and ego are jammed and squeezed in this way in some organ, then there is too much astral body, too much ego in that organ; there is not the proper amount, there is a surplus—with the result that the organ cannot help *feeling* the astrality. If the organ has in it the right and proper amount, it does not

perceive or feel the astrality, it does not sense the presence of astrality within it. But if there is in an organ an activity of astral body and ego organisation that does not belong there, then the organ is bound to feel it. If something is there in the organ that does not pass over into consciousness, if there is congestion, so that a great amount of astrality and ego organisation is present which does not go over into consciousness, then a fit takes place. The very description I have given you contains an indication of the accompanying phenomenon—namely, disturbance of consciousness. Disturbance of consciousness is bound to occur whenever this congestion happens in an organ that is in any way connected with consciousness.

When such congestion of astral body and ego organisation takes place in an organ that has not direct positive connection with consciousness—for there are organs that are not directly but inversely connected with consciousness, organs that in fact hinder or arrest consciousness—then we have, not loss of consciousness, but *pain*. Pain is heightened—not lessened—consciousness. A fit as such is not painful, as you know; that is simply a fact. Pain occurs when the congestion takes place, not in an organ that promotes consciousness, but in an organ that retards or arrests consciousness. Here the congestion will lead to enhanced consciousness—to pain. That is the real nature of pain.

We have now arrived at some understanding of all those forms of disorder which, occurring in childhood, lead to epileptic and related illnesses; we shall afterwards have to speak more specifically of these illnesses, but that we can do better when we have individual cases before us.

But now you will easily see that we may also have a quite different state of affairs. Instead of an organ whose surface holds back within the organ the ego organisation and the astral body, we could have an organ whose surface lets too much through, an organ that does not, as

it were, keep back sufficient for its own use. Here the astrality, with which is associated also the ego organisation, is not dammed up, but tends, on the contrary, to overflow the organ (see Plate 6). The surface becomes, as it were, porous for the astrality and the ego organisation; they “leak” out of the organ. With imaginative consciousness we do actually see rays streaming forth from the organ. In an organ that “leaks” in this way you will always find also the physical correlate of secretion; even where the secretion is not strikingly present, you will find that it can occur and can be detected. We shall have more to say about this later. When a human being is affected with this condition in childhood, the condition can be healed only if we are able to hold fast the astral body and ego organisation—bring them back, as it were, into the organ.

To what forms of illness, to what outwardly perceptible complexes of symptoms does such an inner condition lead? Here we come to a chapter in our study, where the phenomena that show themselves differ according as we are dealing with children or adults. For we come to illnesses that are bound to assume quite special forms for the period in human development between birth and puberty. We come, in effect, to the various kinds of *hysteria*. Now it is just in the realm where we are concerned with the forms of hysterical disorder, that the deplorable lack of clarity in modern science proclaims itself. Words are coined to name the various forms without any regard for reality. This shows itself at once in the first picture people begin to make of the matter; for in conformity with the modern way of looking at such things they are, of course, bound to bring this hysterical condition into connection somehow or other with the sexual life, and more so in the case of the woman than of the man; and then the forms of illness are named accordingly. The words by which the various forms are designated are of no importance. What is important for us is to make sure whether all the cases that are today reckoned under these names really deserve



to be called hysteria, in the way the word is understood, or whether we do not rather need to have recourse to a much wider classification.

Now, as a matter of fact, the child who has not yet attained puberty cannot possibly have the form of disorder from which he is frequently said to suffer. He cannot have hysteria—if it is assumed that hysteria is associated with sex. The child can, however, certainly have in his earliest childhood what I have described as a protrusion of astral body and ego organisation beyond an organ. That he can have, but only that. We must turn a deaf ear to the various descriptions that have been given for the better comprehension of hysterical disorder. All these descriptions are made with reference to one ruling idea; and when an idea is set up in this way and all descriptions are made with reference to it, then these descriptions cannot but be false. Countless descriptions in psychiatry today are false just on this account. You cannot do things that way.

Let us see what it is we really have before us in a young child who is said to be suffering from hysteria. He has difficulty in making contact with the external world. I explained yesterday what this means. He has difficulty in taking hold rightly of the equilibrium that belongs to the fluid element, of the equilibrium that is associated with air, of the differentiations in warmth, in light, in chemical action, and in the universal cosmic life. But instead of grasping all these too weakly, as is the case with the epileptic, the child takes hold *too strongly*, he puts his astral body and Ego into his whole environment—into weight, into warmth; he seizes hold of all the elements more intensely than is really possible for a so-called normal person. And what is the result?

You have only to remind yourself how it is with you when you have grazed your skin at some spot. Suppose you then grasp hold of some object with the sore surface, where the skin has been rubbed away. You know how it hurts! The reason for your being so sensitive is that at

that spot (where the surface is raw) you come up against the external world too vigorously with your inner astral body. Only in moderation are we able to contact the external world with our astral body (and ego organisation). The child who from the first brings his astral body right out—such a child will touch and take hold of things delicately, just as though he had been wounded. Nor shall we be surprised to find in him this hyper-sensitiveness, this hyper-sensitive response to the world around him. A human being in this condition is bound to feel his environment much more keenly, much more intensely; and he will moreover have within him a much more powerful reflection of his environment.

And now *ideas* will begin also to arise in the child which are painful in themselves. It comes about in the following way. The moment he begins to develop *will* in any direction, the child has to reach out into something in regard to which he is hyper-sensitive. And then as soon as the will begins to develop, a strange condition arises in the conscious part of him. He becomes super-conscious of the unfolding of the will; in other words, the unfolding of the will causes him pain. Pain is present in nascent state as soon as the will begins to appear, and the child tries to hold back the pain. This happens with great intensity. He makes restless, struggling movements, because he is trying to hold back the pain. Here, you see, I have given you descriptions of inner conditions which find their outlet in life in a clearly recognisable manner. A child wants to do something but feels a pain and cannot do it; instead of the soul-life flowing out into action, he has a terribly powerful inward experience before which he shudders—he shudders at himself. But now it may equally well be a question, not of an outward action, but of a concealed or disguised action in the sphere of thought—for the will lives also in the sphere of thought. When it is a question of an action in the life of thought, when it is ideas that should unfold, it may be that in certain forms of illness these ideas, at the moment they should develop, evoke fear,

evoke anxiety and fear and are unable to arise in the mind. Every such idea which, at the moment when it should come to consciousness, evokes fear—every such idea simultaneously causes the life of feeling to develop below it; feelings surge up, and *depression* invariably sets in. Feelings which are not comprehended, not taken hold of by ideas, give rise to depression; only those feelings are not of a depressing nature, which, as soon as they arise, are immediately apprehended by the life of thought and ideation.

The condition that has been described as arising out of the nature of the case can be *seen* in the patient; it is there before us as a complex of symptoms. If we have learned to know an abnormality for what it really is, then we shall find that this true and essential nature of the abnormality shows itself to us quite plainly in the patient. And that is how it should be, when we take with us into the practical spheres of life perceptions that have been arrived at in Spiritual Science. When speaking to those who will have to intervene in illnesses of this kind with practical help, descriptions must leave the realm of the abstract entirely and enter right into the realm of living reality, so that the person who listens to the description can see it taking place in the patient before him. And in such a case as we are considering, you do actually see what is happening; in some organ, or nexus of organs, you perceive an outflowing of the astrality or ego organisation.

A phenomenon in a child, which brings the complex of symptoms to expression with somewhat rude plainness, is nocturnal *enuresis*. It happens quite naturally; but only in the light of what has been explained will you see the phenomenon of bed-wetting in a child in its right perspective. For it has its origin in the condition we have been describing. Whenever you have a case of bed-wetting, you can assume that the astral body is running out, is overflowing. As a matter of fact, secretions and excretions of every kind are always connected with the activity of the

astral body and ego organisation. These must therefore be in order, if we want the secretions and excretions to be in order.

Now it is through the physical body that the ego organisation and astral body are connected with the four elements (as they are called), whilst in the etheric body, the ego organisation and astral body are connected more with the higher elements, with a part of the warmth, with the light, with the chemical ether and with the universal life-ether. If now we may borrow from the physical realm a word which can be most expressive when we extend its application to the spiritual (as was continually done in earlier times, when men had instinctive clairvoyance and made no such sharp distinction as we do between physical and spiritual), let us take the word "soreness" and speak of a child having *soreness of soul*. The child is sore in his soul, and this soreness of soul becomes a dominant idea in him, overriding everything else. If it cannot be made better by means of curative education, then, when the child attains puberty, either the feminine or the masculine form of this soreness will appear. The feminine form will have the character of hysteria, as it was called when there was still a true perception of it. The masculine form will have a different character. We shall be able to speak about that also; we shall find that it assumes quite other forms.

Whenever therefore you have a case where the conditions are the opposite of what are found in epileptic or epileptoid trouble, you will always have to give your attention to the excretions. And you will find you need to observe particularly how the child sweats. Whenever you want to bring something home to the child, to call up ideas in him, then watch carefully to see whether the inner soreness of soul, that is experienced at the origination of an idea, does not express itself in conditions of sweating. There is a certain difficulty here. In the ordinary way, one might imagine that when something like sweating had

been stimulated by an inner condition of soul, the sweating would be noticeable immediately afterwards. It may be so in some circumstances but it is not necessarily so. For, the peculiar thing is that the inner anxiety or shrinking, the feeling of tenderness and soreness, does not work as does an outer feeling of soreness; but what arises as the result of it is first of all "digested" in the human being, and will sometimes take then the strangest paths in the interior of the human being, making its appearance not at all quickly but, curiously enough, only after some time, in the course of the next three to three and a half days.

Now, everything that is caused by expansion of astral body and ego organisation, is connected with what meets us in the *normal* expansion of astral body and ego organisation at *death*. When it is a question of congestion, the opposite condition from dying sets in. In epileptic phenomena there is the attempt to damn up life within the organism, to imitate, under abnormal circumstances, the process of creeping into the physical organism when the descent to earth takes place. But in the condition of which we are speaking now, we have to do with an imitation of what happens at death. After death the astral body and ego expand at the same time as life flows away; and it is with an imitation of this condition that we are here concerned. When once we are able to feel this, we come to acquire, little by little, something that is important in the observation of such cases. We acquire, namely, an organ of smell for what is present in the child; we smell this outflow. For it can really be smelt, and it belongs to the esoteric side of our work to acquire this perception and to experience how the aura of these children smells differently from the aura of normal children. There is actually something faintly corpse-like in the auric sweatings of these children. Such a fact can help to bring it home to you that we do indeed have here a kind of imitation of death; the accompanying phenomena of "dying" appear, in the sweatings that occur in consequence of this or that symptom. Such phenomena can make their appearance in the course of the next three days, approximating to the

period during which the backward review after death takes place, when the astral body and ego organisation are expanding.

Working with this knowledge, you will have to accustom yourselves to imprint in your memory something you have noticed in the connections of mind or will of such a child, and then go on observing him for the next three or four days. This will enable you to discover whether you have before you the form of abnormal soul-life of which I have been speaking. And now we are at last rightly equipped for tackling the question: How am I to treat such a child?

The soul of the child lies open to my view in his every action. His soul flows into everything I see him doing around me. In such a case, where the soul of the child comes streaming towards you, you will realise that the education must more than ever depend upon what the teacher, on his part, is able to bring to the child in his own attitude of soul—in his whole mood, when he is dealing with something in his own surroundings, when he is himself doing something. Suppose you are a very nervy teacher, a person who is continually doing things in such a way as to give a shock to other people. This quality of character or temperament is much more widespread than one imagines; it is exceedingly frequent among teachers. If I may use a frivolous expression—are not most teachers today inclined to be "jumpy"? This state of nerves, where people are so easily put out or upset, simply cannot be avoided, so long as the training of teachers continues to be as it is today, where the student is overloaded with an enormous amount of undigested knowledge. Those who take teachers' training courses (we are concerned here with the training of teachers, so I say nothing about other courses of training!) ought never on any account to have to go in for an examination. The examination in front of them puts them into the frame of mind which leads to this nervy condition.

You will see at once in what a difficult position we are placed when we have to develop our work on the background

of present-day conditions! We are at this moment faced with the question of organising the Laucnstein Home for backward children. In view of the government regulations, those who are to take charge would be well advised to take the examination. One of them, at any rate, will have to do so. And yet there is no sense in it; because it is, of course, only another opportunity of becoming nervy. This is a situation which we must face quite dispassionately—unless we want to go through the world blindfold! There is nothing to be done but to take the examination, and after it gradually get rid of the nervous tendencies. That is, however, what most people do not succeed in doing.

Anything in the environment that may cause even a slight shock to the child—if it originates in the unconscious, in the temperament, of the teacher—must be avoided. And do you know why? Because the teacher must also be capable of inducing shock, consciously and deliberately; shocks are often the very best remedy for these conditions! They take effect, however, only if they do not proceed from unconscious habit, but are given consciously and deliberately, the teacher watching intently all the time to observe the effect on the child.

Suppose you have observed this complex of symptoms in a child. You must take the child and get him to write, or read, or paint. Well, and what then? Having first tried to bring him to do as much as he with his particular constitution is capable of doing, then, at a certain point, try to bring the work into a *quicker tempo*. This will mean that the child is then obliged to let, not the feeling of soreness, but the anxiety connected with the soreness, retire, because *you* are there in front of him and he cannot help getting into a *fresh* state of anxiety on that account. The fact that the child is at this moment compelled to come into a new state of anxiety, compelled to enter into an experience that has been artificially promoted and is different from the previous one, brings it about that he strengthens within him, consolidates within him, the ego and astral that are trying to flow out. If you repeat such things systematically with a child, over and over

again, a consolidation of ego and astral body will take place. But you must not grow tired! You must do the thing over and over again, preparing your whole teaching in such a way that, as it proceeds, at certain moments it suddenly takes a new turn.

For this, it is, of course, essential that you have the arranging of the teaching in your own hands. If, let us say, every three-quarters of an hour you are obliged to take a different subject, then all your plans will be frustrated. A form of teaching for abnormal children can be built up on the basis of what we have introduced in the Waldorf School—period lessons where, during the main teaching hours, one subject is continued for weeks at a time. For we have, as you know, no set curriculum for the early morning hours between 8 and 10 a.m.; the teacher can take what he chooses, what he sees to be right, in accordance with the principles on which he works. On this basis you can also work out what you must do for abnormal children. You will be able, for instance, to introduce such a method as I was describing, where you are continually changing the teaching, altering the tempo. By such means you will find you can work very strongly indeed upon glandular secretion, and therewith on the consolidation of the astral body in the child. But you will have to practise a certain resignation, for where this kind of treatment has been given and healing has begun, people will not notice that the children have begun to grow healthy. They will notice only that in a particular case there has been in their view no healing, since “becoming normal” is regarded by them as the right and natural thing to expect. What the world calls “becoming normal” is however not at all a thing to be so taken for granted.

So you see, whereas in cases of epileptic or epileptoid trouble it was a question (as I explained yesterday) of adopting rather methods that call for bodily activity, or else methods that work purely in the moral sphere, it is mainly didactic methods that will be needed for combating this other trouble of which I have been speaking today. To give

these "shocks"—that is one thing you must do. And the other is as follows.

Observe carefully how the condition alternates between depression on the one hand, and on the other hand a kind of excitement or mania, outbursts of mirth and cheerfulness. What is the cause, when they occur in these forms of illness, of such alternation between states of depression and mania? Owing to the inward soreness, there is a perpetual longing not to let the will come to expression. If the will fails to unfold in the life of ideas, then conditions of depression arise. But when this has been happening for a long time and the child can no longer restrain himself but must give vent, there arises—because the inner soreness is repressed and the child can now flow right out, together with the astral outflow—an enhanced feeling of well-being. So we have in this way alternating conditions of sadness and hilarity, which, when they occur in a child who has also the other symptoms of sweating and bed-wetting, should be carefully watched. For this is where we must intervene as teachers.

Suppose we are faced with depression in the child. The first step will have been taken, the moment the child feels that we are strongly united with him inwardly, that we understand him. But because we are dealing here with a kind of hypertrophy of the life of thought and will, what the child needs is more than that we simply share his sorrow. If we are merely dejected and sorrowful with the child—that is no good to him! We can help him only if we are ourselves competent to cope with the depression we are experiencing with him, and able therefore to give him effective consolation, so that he feels comfort and relief.

A teacher who can understand these things will learn to find for himself the methods he can use. He will know, for example, that a constant idea in such children is that they think they ought to do something, and yet they cannot do it. It is a complicated idea, but one must be able to study it and understand it. They ought to do something and cannot do it; but they *have* to do it notwithstanding, and then it turns out

differently from how they would have liked. Examine the soul-life of such children and try to get hold of the idea in their soul. One could express it in the following words: "I want to do it. I *cannot* do it. And yet I *must* do it . . . And then it turns out differently from what it ought to be."

In this complex of ideas the whole of the child's illness is really contained. The child detects in himself the peculiar constitution which consists in the out-flowing of astral body and ego organisation. It manifests as a kind of working-outwards-into-the-world of the astral body—"I will do it." But the child knows that then he comes immediately up against the external world and its reagents. Here is the soreness, here it hurts. The child is forced to perceive: "I cannot do it!" Then he knows that it has to be done, nevertheless. He feels: "I have to reach out with my astral body into the agents of the world. But I have no control over what I take in hand, I am so unskilful with my out-flowing astral body. The thing turns out different, because I am not in full control; the astral body flows out too strongly."

It is precisely in such children that we can observe, in the most wonderful way, what the sub-consciousness, which reaches up into the life of feeling, is really doing. The sub-conscious is so terribly clever! It stamps into the clearest concepts what is going on in the inner constitution of the child, and in his relationship with others as well as with his environment. All this is, so to speak, disentangled in the child's sub-consciousness. But it does not rise up into consciousness. We have to go in search of it. We have to put forth all our efforts to discover these inner, unconscious complexes of ideas in the child. And now suppose the moment comes when such a complex shows itself to you. You notice it. As a matter of fact, it is there almost every time the child is about to begin something in the way of outer action or even also in the way of thought; it is nearly always there. If you intervene at this moment by gently helping in what the child has to do—doing it with him,

feeling, as it were, every movement of *his* hand in *your* hand, then the child will have the feeling that the second stage is being corrected for him by what you are doing. Naturally the child is not helped at all if you simply do *for* him the things he has to do. You must intervene only fictitiously. Say, you get the child to paint. You do not paint yourself; but you sit down by him and move your paint brush, accompanying with your brush each movement he makes with his. The child will have the idea that you are gently guiding him, while thus, with love in your heart, you do with him what he has to do; the fact that you are there beside him in this way—he will feel it like a gentle caress in his soul. Even down to intimate details of this nature, we shall be able to find, if we practise a really careful observation, the right thing to do.

In everything Spiritual Science can give, you will always find that there is at last this summons to the individual human being; he must do his part. People are for ever wanting prescriptions: Do this in this way, do that in that way! But the fact is, anyone who sets out to educate abnormal children will never have finished learning. Each single child will be for him a new problem, a new riddle. And the only way he can succeed in finding what he must do in the individual case, is to let himself be guided by the being in the child. It is not easy, but it is the only real way to work. And this is the reason why it is of such paramount importance that, as teachers, we should take in hand our own self-education.

The best kind of self-education will be found to consist in *following the symptoms of illness with interest*, so that ever and anon we have the feeling: there is something quite wonderful about that symptom! Not that we should go about the world, proclaiming with a flourish of trumpets that it is the insane who are the really divine human beings. One must not do that—not in our time! We should however be fully awake to the fact that when an abnormal symptom makes its appearance, something is there which,

seen spiritually, stands nearer to the Spiritual than the things that are done by man in his healthy organism. Only, this standing-nearer-to-the-Spiritual cannot become active in the healthy organism in the corresponding way. If we have once grasped this, then many intimate truths will reveal themselves to us.

It is, as you see, indeed the case that in every domain diagnosis and pathology lead—of themselves—to a real therapy, provided the diagnosis can succeed in penetrating to the essence of the trouble.

## FIFTH LECTURE

30th June, 1924

You will have been able to see how certain abnormalities in the life of the soul which we can recognise as symptoms of the oncoming of illness, show themselves in children in a rather undefined form, developing only later in a more definite manner. I was able to show you, for instance, how what later on becomes hysteria manifests in early childhood in a manner that is peculiar to that period, the abnormality remaining as yet quite undefined. In order however to be able to come to correct conclusions in regard to abnormalities that belong to childhood, we must also bear in mind the whole connection that exists between the pre-natal life (which may be said to carry into the physical life on earth the impulse of karma) and the gradual development of the child through the first two epochs—even perhaps also through the third.

Today we shall still continue to speak, by way of preparation, of general principles; then we shall be able afterwards to add what further needs to be said, with practical examples in front of us. For tomorrow morning Frau Dr. Wegman will put at our disposal a boy whom we have had here under treatment for some considerable time, and in whom we shall be able to demonstrate a condition that is strikingly typical.

And now in order to make clear to you something that you will need to know before seeing this boy, I should like to draw for you here a sketch of the human organism, in its totality (see Plate 7). That there be no confusion, I will always draw the ego organisation *red*, then the astral organisation *purple*, the etheric organisation *yellow*, and lastly, the physical organisation *white*. And now let us be quite clear and exact in

our thinking, and do our best to grasp the matter as accurately as possible. For the human organisation is not of such a nature that we can say: *There* is the ego organisation, *there* the astral organisation, *there* the etheric organisation, and so on. We must rather think of it in the following way. Picture to yourselves a being (see circles above, in the middle) organised in such a way that there is first of all, on the outside, the ego organisation (red); then, further inwards, the astral organisation (purple), then the etheric (yellow), and then the physical (white). You will have thus a being who shows his ego organisation outside, while he drives the astral organisation farther in, the etheric still farther in and the physical organisation farthest in of all (see Plate 7, middle).

And now, beside it, we will draw a different arrangement, where we have the ego organisation right inside (red), the astral organisation, as it were, raying outwards (purple); then, farther out, the etheric organisation (yellow), and still farther out, the physical organisation (white) (see Plate 7, top left). We have now before us two beings that are the direct polar opposite of one another. Look at them carefully. As you see, the second being (on the left) will present, on the outside, a strong physical organisation, into which plays also the etheric organisation, whilst the astral and ego organisations tend to disappear within. But now, these conditions being given, a change can come about. The configuration of the being I have sketched here (on the left) may be modified in the following way. Here the physical organisation (white) may be fully developed *above*, while *below* it is unfinished, left open. Then we can have the etheric organisation (yellow), somewhat stronger here below than the physical, yet still unfinished. And we can have here the astral organisation (purple) coming down more in a sweeping curve; and, finally, the ego organisation (red) descending like a kind of thread. What we sketched before diagrammatically in the form of a sphere can quite well manifest also in *this* way (see Plate 7, bottom left).

To make the matter still clearer, I will draw this last figure

here once again (see upper part of Plate 7, right)—the ego organisation (red), the astral organisation (purple), and ether organisation (yellow) and the physical organisation (white). And now we will add on to it below, the *other* being (figure in the middle, above) and we will do it in the following way. To begin with, for the ego organisation, which is outside, instead of describing a circle, as I did before, I will let the circle break and bend, so that we have *this* kind of form (red, in the lower part of Plate 7, on the right). As a matter of fact, this is what is continually happening with the sphere and the circle, wherever they occur in Nature—indeed, in the whole universe. Owing to the plasticity that is everywhere present, the sphere and the circle are perpetually undergoing modification in their form, being moulded and turned in various ways. Going inwards, I shall have to show next the astral organisation (purple); farther in, the ether organisation (yellow); and finally—pushed right inside, as it were—the physical organisation (white) (see Plate 7, right).

So now you have our second being changed into the head of man, and our first changed into the metabolism-and-limbs system. And in fact, this is how things really are in man. In the head organisation the ego hides itself right inside, the astral body is also comparatively hidden, while outside, showing form and shape, are the physical body and the ether body, giving form also to man's countenance. In the metabolism-and-limbs system, on the other hand, the ego is on the outside, vibrating all over the organism in its sensibility to warmth and to touch. Proceeding inwards from the ego, we have then the astral body vibrating in an inward direction; farther in, it all becomes etheric; and finally, inside the bones, it becomes physical.

We go therefore *outwards* from ego to physical body in the head organisation; the arrangement there is centrifugal. In the metabolism-and-limbs system, it is centripetal; we go here *inwards* from ego to physical. And the arrangement in the rhythmic system, in between the two, is in perpetual flow and interchange, so that one simply cannot say whether it is

going from without inwards or from within outwards. For the rhythmic system is, in fact, half head system and half metabolism-and-limbs system. When we breathe in, it is more metabolism-and-limbs system; when we breathe out, it is more head system. The relationship between systole and diastole is expressed in the fact that the head system is to the limb system as outbreathing is to inbreathing. We carry therefore in us, you see, two directly opposite beings—mediated by the middle part of our organism, the rhythmic organism. What follows from this? A result, that is of no little importance.

Suppose we receive something through the medium of our head—as we do, for instance, when we listen to what another person is saying. Having been received by our head, it goes first into the ego, and into the astral body. But an interplay is always taking place in man's organism, and the moment something is caught and held fast, by means of an impression received in the one ego organisation (here in the head), it immediately vibrates right through into the other ego organisation (below). And then the same thing happens the moment something strikes home into the astral organisation; that too vibrates right through into the other astral organisation. If it were not so, we would have no memory. We owe our memory to the fact that all the impressions we receive from the external world have their reflections, their mirror-pictures, in the metabolism-and-limbs organisation. If I receive an impression from without, it disappears from the head organisation—which, as we have seen, is centripetally arranged, from physical on the outside to ego within. For the ego must maintain itself; it must hold its own. It cannot carry one single impression for hours on end; if it did, it would have to identify itself with the impression. No, it is down below that the impressions are preserved; and they have to make their way up again, for us to "remember" them.

But now, it may quite well happen that the whole of the



lower system, which is, as we have seen, in direct polar contrast to the upper system, is constitutionally weak. In that case, when impressions occur, the impressions do not stamp themselves deeply enough into the lower system. The ego, let us say, receives an impression. If everything were normal, the stamp of the impression would be passed on to the lower system and only in the event of memory be fetched up again. If however the system down below, and in particular, the ego organisation—which covers there the whole periphery—is too weak, so that the impressions do not stamp themselves strongly enough, then the impressions that fail to sink down into the ego organisation of the lower system, keep streaming back again into the head.

We have with us a child who is constituted just in this way. One day we showed him, for the first time, a watch. It interested him. But his limb organisation is weak; consequently, the impression does not sink down, but rays back again. I sit down by this child, and begin to talk to him. All the time he is perpetually saying: "Lovely watch!" Hardly have I said a few more words than he says again: "A lovely watch!" The impression keeps coming back. In the education of children we must pay attention to such tendencies, of which there may sometimes be only very faint indications, but which are nevertheless quite important. For if we do not succeed in strengthening the too weak metabolism-and-limbs organisation, then this "streaming back" of impressions will go on happening with greater and greater intensity, and in later life the patient will suffer from the type of paranoia that is associated with *fixed ideas*. He will suffer from firmly fixed ideas. He will know that these ideas have no business to take up their abode, as it were, in his soul in this persistent way, but he will not be able to dismiss them. Why can he not dismiss them? Because while, up there above, there is the conscious soul-life, the *unconscious*, down below, is out of control; it keeps pushing certain ideas back into consciousness, which then become fixed ideas.

We said that the boy has a metabolism-and-limbs system

that is too weakly developed. What does this mean? When metabolism and limbs are too weakly developed, the albumen substance in the human organism is prevented from containing the right amount of sulphur. We then have a metabolism-and-limbs system which produces albumen that is poor in sulphur. This can quite well happen; the proportion in which the constituents are combined in the albumen is, in such a case, different from what is usual. And, in consequence, we have in the patient what I have just been describing—fixed ideas, beginning to announce themselves in the organism in the years of childhood.

But now the opposite condition may also arise. The system of metabolism and limbs may be so constituted that it is too strongly attracted to sulphur. The albumen will then be too rich in sulphur. It will have in it carbon, oxygen, nitrogen, hydrogen, and—in proportion—too much sulphur. In a metabolism-and-limbs system of this kind—for the system is influenced in its manifestations by the particular combination of the substances within it—there will not be, as before, the urge to push everything back; but, on the contrary, in consequence of the albumen being too rich in sulphur, the impressions will be absorbed too powerfully, they will nest themselves in too strongly.

Note that this is a different condition from the one I described in an earlier lecture, where there is a congestion at the surface of an organ. *That* condition gives rise, as we saw, to fits. It is not congestion that we have now, but a kind of absorption of the impressions: the impressions are, as it were, sucked in—and consequently disappear. We bring it about that the child has impressions, but to no purpose; impressions of a particular nature simply disappear into the over-sulphurous albumen. And only if we can succeed in getting these impressions back, in drawing them out again from the sulphurous albumen—only then shall we be able to establish a certain balance in the whole organism of spirit, soul and body. For the disappearance of the impressions in the sulphurousness of the metabolism-and-limbs system induces a

highly unsatisfactory condition of soul; it has a disturbing, exciting effect. The whole organism is a little agitated, a slight tremor runs through it.

As you know, I have often said that Psycho-Analysis is dilettantism "squared", because the Psycho-Analyst has no real knowledge of soul or spirit or body—nor of ether body; he does not know what it is that is taking place, all he can do is to describe. And since this is all he can do, he is quite content simply to say: "The things have disappeared down below; we must fetch them up again." The strange thing is, you see, that materialism is quite unable to probe thoroughly into the qualities even of *matter*! Otherwise it would be known that the disappearance of the impressions is due to the fact that the albumen-substance in the will organism contains too much sulphur. Only by following the path of Spiritual Science can the nature and character of physical substance be discovered.

It would be good if those who have to educate abnormal children would learn to have an eye for whether a child is rich or poor in sulphur. We shall, I hope, be able to speak together of many different forms of soul abnormalities, but you ought really to come to the point where certain symptoms indicate of themselves the main direction in which you have to look for the cause of the trouble. Suppose I have a child to educate, in whom I observe that impressions make difficulties for him. This may, of course, be due to conditions described in the previous lectures. But if I am right in attributing it to the condition we have been describing today, then how am I to proceed?

To begin with, I *look* at the child. (The first thing is, of course, to know the child, to make oneself thoroughly acquainted with him; that is the first essential.) I look at him, and notice one of the most superficial of symptoms, namely, the colour of his hair. If the child has black hair, I shall not take the trouble to investigate whether he be rich in sulphur, for a child who has black hair certainly cannot be rich in sulphur, though it is possible he may be poor in

sulphur. If, therefore, abnormal symptoms are present, I shall have to look for their cause in some other sphere. Even if recurring ideas show themselves, I shall nevertheless, in the case of a child with black hair, have to look for the cause elsewhere than in richness of sulphur. If however I have to do with a fair-haired or red-haired child, I shall look for signs of overmuch sulphur in the albumen. Fair hair is the result of overmuch sulphur, black hair comes from the iron in the human organism. It is indeed the case that so-called abnormalities of soul and spirit can be followed right into the physical substance of the organism.

Now, let us take a little volcano of this kind, a sulphurous child, who sucks down impressions into the region of the will, where they stiffen and cannot get out. We shall very quickly be able to detect this in the child. He will be subject to states of depression and melancholy. The hidden impressions that he carries inside him are a torment to him. We must raise them to the surface, and we must go about it, not with psycho-analysis as it is understood today, but with a true and right psycho-analysis. We must observe the child and find out what kind of thing it is that is inclined to disappear in him. In the case of a child who confronts us on the one hand with inner excitement and on the other hand outwardly with a certain apathy, we shall have to watch carefully until we can ascertain quite exactly what things he remembers easily and what things he lets disappear within him. Things that do not come back to him, we should bring before him repeatedly, again and again, and as far as possible in rhythmic sequence. A great deal can be done in this direction, and often in a far simpler way than people imagine. Healing and education—and the two are, as you know, nearly related—do not depend so much on concocting all kinds of mixtures—be they physical or psychical!—but on knowing exactly what can really help. (It is for this very reason, you know, that we have certain difficulties with our remedies. Doctors—quite rightly—ask to be told what the remedy is; they want to know. Since however the remedies depend on the fact that

one knows what will help, and are as a rule quite simple substances—the moment we have told what the remedies consist of, anyone can make them. And then if we want at the same time to carry on our work as an economic proposition, we may easily find ourselves in difficulties!) What is important, then, is to be able to know in any particular case what particular substance is required; we must really succeed in following the path that brings us to that knowledge.

In my experience in the Waldorf School I have often come across children who seem, in a way, quite apathetic, but at the same time show signs also of being inwardly in a state of excitement. We had, for instance, in Herr K's Class, a particularly odd little person. He was at once excited and apathetic. He has by now improved considerably. When he was in the third class—he is now in the fifth—his apathy showed itself in the fact that it was not easy to teach him anything; he never took anything in, he learned only very slowly and with difficulty. But scarcely had Herr K. turned away from him and begun to bend over another child in front, than up would jump this little spark and hit him smack on the back! The boy was, you see, at one and the same time—inwardly, in his *will*, like quicksilver and *intellectually* an apathetic child.

There are, in fact, quite a number of children who have this kind of disposition, in greater or less degree; and it is important to note that in such children the capacity for absorption of external impressions is as a rule limited to impressions of a particular kind or type. If we have the right inspiration—and it will come, once we have the right disposition of mind and soul—we shall find for the child a certain sentence, for example, and bring it before him, suggest it to him. This can work wonders. It is only a question of guiding the whole activity and exertions of the child, of turning them in a certain direction. But **this the teacher must achieve**; and he can easily do so, provided he does not try to be too clever, but rather to live in such a way that the world, as it were,

lies open to his view; he should not ponder overmuch about the world, but "behold" it, as it shows itself to him.

Think how boring it is—and what I am about to say is something you need to take seriously if you want to educate abnormal children—only think how tedious it is to have to go through life with no more than a handful of concepts! The soul-life of many people today is terribly barren and tedious, just because they are forced to get along with a very few concepts. With so small a range of concepts mankind slides all too easily into decadence. How hard it is for a poet today to find rhymes; all the rhymes have been used before! It is the same in the other arts; on every hand we have echoes and reminders of the past, or there is nothing new left to be done. Look at Richard Strauss, who is now so famous—and at the same time so severely criticised. He has made all kinds of innovations in orchestral music, merely in order to avoid repeating eternally the same old things.

But now think, on the other hand, what an interesting time you could have if you set out to study, let us say, every possible form of nose! Each person has a different nose; and if you were to learn to be observant and to have a quick perception for all the various forms of nose, you would soon begin to have variety in your mental content, and it would then be possible also for your concepts to become inwardly alive, you would be continually moving from one to another. I have taken the nose merely as an example, of course. Through developing an intelligent feeling for *form* as such, for all the variety of form that lies open to our perception, we shall actually be cultivating a disposition of soul that will enable us to receive inspiration when the occasion requires.

As you live your way into this beholding of the world—not a thinking about, but a real beholding of the world—you will find that, if you have a child who is inwardly sulphurous, alert and active, but outwardly apathetic, then, through your being able to behold him, something will suggest itself to you in connection with him and his special constitution, that provides you with the right idea. You will

perhaps feel: I must say to him every morning: "The sun is shining on the hill"—or it can be some other sentence; it can be quite a simple, everyday sentence. What matters is that it comes to him *rhythmically*. When something of this kind is brought to the child rhythmically, approaching him as it were from outside, then all the sulphurous element in him is unburdened, it becomes freer. So, with these children—who should indeed be protected in the tender years of childhood, lest later on they become the pet victims of Psycho-Analysts—with these children we shall achieve a great deal if we reckon especially with their rhythmic nature, and let some such sentence be imparted to them so that it comes to them from outside again and again, rhythmically.

It is, in fact, very good to make a regular practice of this with all children. It works beneficially. In the Waldorf School we have arranged that school begins with a verse which, as it were, saturates the life of thought, day after day, in rhythmic sequence. And where you have a case of over-absorption in the organism, this practice will definitely help to bring relief.

We shall be doing the right thing for abnormal children, if we bring them together in groups every morning. If we have only a small number of children, we can of course, at any rate to begin with, take them all together. Something quite wonderful can come out of this. Let the children repeat a verse that is in the nature of a prayer, even though there may be some among them who cannot say a word; you will find this repeating in chorus has a wonderful balancing influence. And particularly in the case of a child in whom impressions tend to disappear, will it be important to induce certain impressions by means of such rhythmical repetition. You can change the impressions, say every three or four weeks, but you must continue bringing them to the child again and again. This will have the result of relieving the internal condition; it can indeed happen that the albumen gradually ceases to have an excess of sulphur-content. How is one to explain this? The trouble is, as we have seen, that the

internal parts of the child are not giving back the impressions; that is to say, the movement from below upwards is too weak, it is even negative. If now we bring in a *strong* impulse from *above*, we rouse the movement from below (that is weak) to a stronger activity (see Plate 8).

Suppose, however, we have the opposite state of affairs. Suppose we have children who already begin to show a tendency to fixed ideas. The raying back of impressions is in these children too strong; there is too little sulphur in the plasma. Here we shall have to do the contrary of what we did before. When we observe that the same sentence, the same impression is perpetually coming again and again to the child, it will be helpful if we ourselves fabricate for him a new impression (one which our instinct tells us may be right for this child) and then bring it to him in a gentle whisper, murmuring it softly in his ear.

The treatment could, for example, take the following form. The teacher says: "Look, there's red!" The child: "It's a lovely watch!" Teacher: "But you must look at the *red*." Child: "A lovely watch!" And now we try repeating, each time a little more softly, a new impression which has the effect of paralysing the first. We say very softly: "Forget the watch!—Forget the watch!—Forget the watch!" Whispering to the child in this way, you will find that you gradually whisper away the fixed idea; as you whisper more and more softly, the fixed idea begins to yield, it too grows fainter and fainter. The remarkable thing is that when the idea is *spoken*—when the child hears it spoken—it is more weakly *thought*; it gradually quietsens down, and at length the child gets the better of it. So we have this method too that we can use; and, as a matter of fact, very good results can be achieved with a treatment of this simple nature.

If only such things were known! Think how it is in an ordinary school. You have a class, and in this class are children who already have a tendency, though perhaps only slight, to fixed ideas. They are not transferred to special classes for backward children, they continue in their own

class. And now perhaps there is a teacher who has a voice like thunder, who shouts loud enough to make the walls fall down. Later on, these children will turn into crazy men and women, suffering from fixed ideas. It would never have happened, had the teacher only known that he should at times speak more quietly, that he ought really to whisper certain things softly to the children. So very much depends on the manner in which we meet the children and deal with them!

Then, of course, in cases of this kind, the psychical treatment can be combined quite simply with ordinary therapy. If we have a child in whom impressions tend to disappear, it will be good to set out with the definite resolve to combat in this child the strong tendency he has to develop sulphur in the albumen. We can make good headway in this direction by seeing to it that the child has the right kind of nourishment. If, for instance, we were to give him a great deal of fruit, or food that is prepared from fruit, we should be nurturing and fostering his sulphurous nature. If, on the other hand, we give him a diet that is derived from roots, and contains substances that are rich, not in sugar, but in salt, then we shall be able to heal such a child. Naturally, this does not mean we are to sprinkle his food copiously with salt, but we should give him foods in which salt is contained—as it were, in already digested form. You will find that you can discover methods of this kind by learning to pay attention to things that are actually going on all the time in the world around you. (Here Dr. Steiner related a fact that he had himself observed, namely, that the population of a certain district instinctively preferred a particular diet, which worked counter to an illness that was prevalent in that district.) And so, in the case of these children, instead of leaving them to become subjects later on for the Psycho-Analyst, it would be far better if we were to give them in early childhood a diet that suits their need— a diet, that is, consisting of rather salty food.

Take now the opposite case—children who fail to absorb

impressions, children in whom the impressions stream back. These children are poor in sulphur, and the best treatment for them is to give them as much fruit as possible; they will soon acquire a taste for it and enjoy eating it. If their condition has become decidedly pathological, we should try also to bring fragrance and aroma into their food; they should have fruits that smell sweetly. For aroma contains a strong sulphurous element. And for a very serious case, we shall have to administer sulphur direct. This can show you once again how from a spiritual study of the conditions, we are led straight on to the therapy that is required. But it must be *spiritual study*; it will never do to rest content with the mere description of phenomena; that will get us no further than symptomatology. What we have to do is to try to penetrate, in the way I have shown you, right into the inner structure and texture of the organism.

We have been considering irregularities which can occur in the human being when the lower part of him is not in right accordance with the upper part, so that the impressions which the head organisation receives above, fail to find the right resonance in the metabolism-and-limbs organisation. But now the condition is also possible where throughout the human being as a whole, ego organisation, astral organisation and etheric-physical organisation do not fit well together, do not harmonize. The physical organisation, let us say for example, is too dense. The child will then be absolutely incapable of sinking his astral body into this densified physical organisation. He will receive an impression in the astral body, and the astral body can stimulate the corresponding astrality of the metabolic system, but the stimulation is not passed on to the ether body, least of all to the physical. We can recognise this condition in a child by noticing how he reacts if we say to him: "Take a few steps forward." He will not be able to do it. He does not rightly understand what he has to do. That is, he understands quite well the words we say, but he does not convey their meaning to his legs; it is as though the legs did not want to receive it. If we find

this—that the child is in difficulties when we tell him to do something which involves the use of his legs, that he hesitates to bring his legs into movement at all—then that is for us a first sign that his physical body has become too hardened and is unwilling to receive thoughts; the child, in fact, shows indications of being *feeble-minded*. Since in such conditions the body bears too heavily on the soul, we shall find that moods of depression and melancholy also occur.

On the other hand, if a child's legs never wait for a command, but are perpetually wanting to run about, then we have in that child a tendency to a condition of *mania*. The tendency need only show itself very slightly, to begin with, but it is in the legs that we shall notice it first of all. It is accordingly most important that we should always include in our field of observation what a child does with his legs—and also with his fingers. A child who likes best to let his hands and legs—for you can notice the same thing in the hands—hang about anyhow, flop on to things, has the predisposition to be feeble-minded. A child who is perpetually moving his fingers, catching hold of everything, kicking out in all directions with his feet, is predisposed to become maniacal, and possibly violent.

But now these symptoms that are so marked in the limbs can be observed in all activities. In activities that are more connected with the spiritual and mental, they show themselves in a slighter form, and yet here too they are quite characteristic. In many children, for instance, you may be able to notice something like the following. A child acquires a knack of doing something with his hands. Let us say, he learns to draw a face in profile. And now, he simply cannot stop himself; whenever he sees anyone, he immediately wants to draw his profile. It becomes quite mechanical. This is a very bad sign in a child. Nothing will persuade him out of it. If he is just about to draw a profile, I can talk to him as much as ever I like, I can even offer him a sweet—he goes on just the same, the profile must be drawn! This is connected with the maniacal quality that develops when

intellect runs to excess. The reverse of this—namely, the urge to do nothing, even when all the conditions are there ready, the urge not to let the thought go over into work and action—is connected with the feeble-mindedness that may be imminent.

All this goes to show that by learning to bring the limbs into proper control, we can do much to counteract on the one hand feeble-mindedness, and on the other hand the tendency to mania. And here the way is marked out for us at once to *Curative Eurythmy*.\* In the case of a feeble-minded child, what you have to do is to bring mobility into his metabolism-and-limbs system; this will stimulate also his whole spiritual nature. Let such a child do the movements for R, L, S, I (ee), and you will see what a good effect it will have. If, on the other hand, you have a child with a tendency to mania, then, knowing how it is with *his* metabolism-and-limbs system, you will let him do the movements for M, N, B, P, A (as in Father), U (as in Ruth), and again you will see what an influence this will have on his maniacal tendency. We must always remember how intimate the connection still is in the young child between physical-etheric on the one hand, and soul-and-spirit on the other. If we bear this continually in mind, we shall find our way to the right methods of treatment.

\* For the relation of Curative Eurythmy to Eurythmy as Art see end of Lecture 12.

## SIXTH LECTURE

1st July, 1924

I would like, dear friends, to consider today's lecture as affording a kind of typical example of how we intend to proceed with the rest of the course. We may naturally have occasion to extend or modify our method from time to time. To begin with, we will take as a basis for our discussion together, the case of a boy who will presently be brought in. The history of the case is as follows.

The boy has been with us since 11th September, 1923, and was nine years old when he came. During the time of pregnancy the mother felt quite well; in the fifth month she made a tour through Spain. The birth was very difficult, the child had to be turned and helped out with forceps. In the first year, he was well and healthy, and there was no thought at all of abnormality. When six months old, he lay once for a very long time in the sun, with the result that he was overcome afterwards with a kind of faintness, followed later by fever. He was breast-fed for three months only, and from nine months to three years old was a very poor eater. During all this time he had really no desire for food at all. In the second summer of his life, the parents noticed that the boy's eyes were changing and becoming less clear. In this second year he was also not yet able to speak or to walk; and he would frequently start screaming and crying at about four o'clock in the morning, without apparent cause. He developed a habit at this time that should never be disregarded in children—the habit, namely, of sucking his thumb. Cardboard splints were on this account strapped to his elbows, and at night he was made to wear aluminium shields on his hands. The wearing of the shields was continued for three years. The boy was all this time backward in

his development, and at the age of five was still unable to speak connectedly. Then we come to the time of the change of teeth, beginning from the seventh year. The middle teeth have been changed, but the other upper teeth are not all changed yet. Or has he by now changed some more? Yes, he has got one new tooth. One of the front teeth is also not yet there. Yes, I see it has come through. The other was already strongly developed when he came to us. The mother informs us that the father too as a child was very late in his development, and the second dentition was with him also very considerably delayed.

At the time when he came to us, the boy was in a weak state of health. He weighed scarcely 53 lb. He has delicate bones, and his hands and feet are disproportionately large. He is very clumsy with his hands. External tests all give a negative result. After he came, he showed signs of increasing restlessness, and grew more and more difficult to manage. His manners are rather bad. The bodily functions are in good order.

Since January of this year, the boy has become decidedly quieter and more human. The things in the world outside have begun to interest him and arouse his wonder. A quality is developing in him which we must do our utmost to encourage—*attentiveness to the world around*. I do not mean an attentiveness merely of the intellect, but a turning with heart and feeling to the things of the world. Things he sees around him call forth wonder and astonishment in him. Let me take this opportunity to emphasize that mere intellectual attention to the world can never work therapeutically; the feeling and the will must also be engaged. The boy is *more-over becoming friendly*; whereas at first he would pass people by with indifference, he now recognises them again. It is not easy to rouse him to be *active* in any way. What he does, he does unwillingly. By January, however, he did manage to acquire some proficiency in the useful art of knitting. What is important is that one introduces the child to an occupation of this kind which on the one hand brings him into mechanical

movement, but yet on the other hand makes him pay attention, for in knitting one can easily drop a stitch! He likes best of all to play with a little cart or sledge. He will talk for hours at a time of nothing but his little cart. That will remind you of the symptom of which I was speaking yesterday. He is also learning quite quickly to speak and understand German. There, then, you have the description of the immediate facts and findings.

And now, if you will begin to observe the child for yourselves—(to the boy) Come here a minute!—you will find many things to notice. Let me draw your attention, first of all, to the strongly developed lower half of the face. Look at the shape of the nose and the mouth. The mouth is always a little open. With this symptom is connected also the peculiar formation of the teeth. It is important to note these things, for they are unquestionably bound up with the whole soul-and-spirit constitution of the child. We must not make the mistake of attributing the open mouth to the formation of the teeth; both are to be traced to a common cause, namely, that in this child the lower man is not fully under the control and mastery of the upper man. If you can see that, then much will become clear to you. Imagine that *here* you have the upper man, the nerves-and-senses man. This works upon the whole of the rest of the human being. For, as you know, this is the part of man that is the most developed in the first period of life; it brings the most forces with it from the embryonic time, and during that time had in it the most highly developed forces. The rest of the body is more or less dependent on what forms itself here in the upper man. Whereas the lower man forms itself directly from the constitution of the mother body, the rest of man is only indirectly dependent on what forms itself here. The formation you see here in the jaws—the jaws belong, of course, to the limb system—*should* be completely taken into the head system. But in this case the head system is not strong enough to bring the limb system fully into itself; consequently, external forces work too powerfully upon this limb-system. Look at a well-formed human being, where the lower part of

the head is in harmony with the rest of the head. You will be quite right in concluding that you will find in such a person a nervous system that is in the highest possible degree master of the metabolism-and-limbs system. No external forces will in this case exercise undue influence. If however the head is incapable of controlling the rest of the body, then the forces that come from without will work too strongly into the rest of the body. In the child before us, we have clear evidence of this in the fact that the arms, and also the legs, have not the proportions they would have if they were brought into right relation with the upper part of the body, but have grown too big, because external forces have worked upon them in excess. (Look, he's amused! I think Fraulein B. was asking him why he keeps his mouth open, and his reply was: "To let the flies come in." This is a firmly fixed opinion of his.)

All that we have been describing is, you see, due in the first place to a weakness in the upper part of the organisation. Observe now how the head is narrow *here* (in front) on both sides, and pressed back; so we have in this boy the symptom of narrow-headedness, a sign that the intellectual system is but little permeated with will. *This* part (at the back) expresses strong permeation by the will. The front part of the head is accessible only to external influences that come *via sense-perception*, whereas the back part of the head is accessible to all manner of influences from without. You have therefore here a beginning of what manifests so strikingly in the arms and legs; the brain enlarges and spreads out at the back of the head.

The study of such a child can be very interesting; indeed a child like this is more interesting than many normal children, although many a normal child is easier and pleasanter to deal with.

*Here* (in the front) you have that part of the whole head organisation which has its substance supplied to it from the rest of the organism. What is deposited here in the way of substance—not forces, but substance—is derived entirely from external nourishment. *Here*, on the other hand (at the



back) substance begins to be supplied, not from food, but from that which is received through the breathing, through the senses, etc., and is cosmic in origin. The back of the head is, as regards substance, of cosmic origin. Here (in the front) as we remarked, the head is pressed together. In all probability this points back to a purely mechanical injury, either at birth or during pregnancy, a mechanical injury in which we can see nothing else than a working of karma, for it can have no connection with the forces of heredity. As a result of this compression, the head tends not to let enough substance get carried up into it from the food that is eaten as nourishment. For it has anyway no inclination to start working upon the nourishment that does reach it, the demand for nourishment being so slight in this front part of the head. You can see therefore, simply by observing the external form of the head, that the boy is bound to be at some time quite without appetite. Here, in this front part of the head, the accumulation of what is received by way of nourishment begins to be deficient.

The insufficiency in the control exercised upon the whole limb system has its influence upon the breathing system. The entire system of the breath is very little under control, and breathing tends to become disturbed and uneasy. This is connected with the whole way in which the lower jaw is formed. The lower jaw receives into itself a great quantity of air—too much, indeed; with the result that substance is accumulated in too great measure, both here in the lower jaw and in the limbs. Hence the symptom that is so conspicuous in a child of this kind: the inbreathing is not in right relation to the outbreathing, it is too vigorous, as compared with the outbreathing. Consequently, the boy is unable to develop within him the right and necessary quantity of carbonic acid; he is deficient in carbonic acid. So here you have also a clear demonstration of the fact that in a human being who is deficient in carbonic acid the limb system will be found to be over-developed; and with the limb system is of course connected everything in the human being

that has fundamentally to do with movement. What *ought* to happen is that gradually, in the course of life, the whole system of movement in man should become a servant of the intellectual system. (To the boy) Stand still a minute! And now come here to me and do *this*! (Dr. Steiner makes a movement with his arm as if to take hold of something; the boy does not make the movement.) Never mind! We mustn't force him. Do you see? It is difficult for him to *do* anything; he has not the power to exercise the right control over his metabolism-and-limbs system. If he had, he would have lifted his arm in the way I showed him. With this is also connected the lateness of the second dentition. In order for the change of teeth to go forward in the right way, there must be a co-operation between senses-and-nerves system and metabolism-and-limbs system. The working together of the two systems provides the foundation for the change of teeth. These phenomena are all closely connected with one another.

And now what is the result of all this? As we have seen, when the child was born, and for as long as the metabolism-and-limbs system had not yet developed—as is the case, of course, with a very young child—he was able to be in control of his body. No one noticed that there was anything abnormal. Only in course of time, when he had grown quite a bit, could the abnormality, which was present all along, show itself. And it is just as we might expect, that he should attain comparatively late those faculties which depend on the upper system's having the lower system under control. He was late, namely, in learning to speak and to walk. What would have been the right educational treatment for this child in very early years? Obviously a special effort should have been made to begin with Curative Eurythmy even before he was able to walk, simply moving his limbs onceself in eurythmic movements. If this had been done, then the movements carried out in this way in the limbs would have been reflected in the nerves-and-senses organism, and since at that early age everything is still supple in the child, the form of the head could actually have grown wider. By beginning in



good time to produce in a child movements that have the right forms, a great deal can be accomplished for the forming of the head, and one cannot but rejoice at the results that can be achieved in this direction. In the case of the boy before us, where the very bones of the skull have been narrowed by external pressure, it is certainly difficult for the head to grow any bigger.

During the time when I was engaged in teaching, an abnormal boy of eleven and a half years old was given into my care. I have written about him in *The Story of my Life*. The parents and the family doctor were at their wit's end what to do with this child. He would have to be put to learn some trade—and that was terrible to contemplate! With the exception of his mother, who took the matter quietly, everyone was frantic about it; what a disgrace for a highly respectable city family to have to put their boy to a trade! To pass comment or criticism on the matter was not my business. The boy was, among other things, hydrocephalic. I stipulated that he should be left entirely to me. His attainments up to that time may be judged from the fact that he had completely failed a short while before in the entrance examination for one of the lowest classes in the "Volksschule".\* All he had done in the allotted time was to rub a large hole into a copy-book with a piece of india-rubber. The boy had also the strange and singular habit of not wanting to eat at all at table, but of eating with great relish potato skins that had been thrown away as refuse.

After a year and a half had passed, the boy had progressed so far as to be able to attend the First Class in the "Gymnasium".† The secret of the matter lay in the care and attention given to the movements of the limbs; through this, it came about that the hydrocephalic condition disappeared. The head became smaller—a clear sign that results can be achieved in this direction. Where, as in the boy before us, the bones of the skull have been pressed together by a

\* Primary School up to age of fourteen.

† Grammar School from age of eleven or twelve.

blow from outside, there will, as I said, be great difficulty in achieving any enlargement of the head, but some improvement might nevertheless have been attained.

And now the question is: What guidance can we gain from our observation of the child, as to how we are to proceed with his education? Of primary significance for us as educators is the fact that the boy has had to bring his soul-and-spirit nature into a body whose forces are not harmoniously developed. Karmic complications lie behind this. Believe it or not, the boy is a genius. What do I mean by that? (He doesn't understand what we are saying.) I mean that, in accordance with his karmic antecedents, he could have been a genius. In the conditions, however, under which the boy finds himself at the present day (and he was of course obliged to be born into these conditions) he has been unable to develop the possibilities that were present in him by virtue of his antecedents; hence, and to that extent, there is abnormality. The choice of his parents has clearly had its bearing on the situation. It has made things difficult for him; he looks out upon the world under difficult bodily conditions. For he has a body that has grown hard and rigid, owing to the fact that the forces of the upper and of the lower man do not interlink properly, do not fit well together. We have thus to do here with a hardening of the organism. When the boy wakes up, the astral body and the I organisation cannot dive down into the organism as they should. They come up against a kind of brick wall.

But now man's whole faculty of *attention*, the ability we possess to be attentive to the world around us, depends on our being able to establish the right adjustment between soul-and-spirit on the one hand and the bodily-physical nature on the other hand. Suppose we are unable to do this. Then, in so far as we are concerned merely with the more superficial side of life, the inability to establish the right adjustment will show itself in clumsiness, in unskilfulness. Traces of this sort of inability can be observed in the majority of people today. In my experience—I apologise for

the hard verdict!—most persons are highly unskillful. They find it difficult to develop skill and deftness. If I go over in my mind all the eight hundred children we have in the Waldorf School, I cannot say that any large percentage of them are distinguished for skill and ingenuity. And wherever you go, you will find evidence that this inpouring of the astral body and I organisation into the physical organisation does not come off as it should. The reason is to be sought in the fact that we are now living in the full flower of the age of intellectualism. The thinking, the mental and spiritual activity, that belongs to our time, reaches only into the bones—not into the muscles. And a person who sets out to make use of his bones does not thereby become skillful! The intellectual system in man is adapted for making its way into the bony system, but in order to get the bony system *moving*, it requires the help of the muscles; and the ability of the astral body and I organisation to insinuate themselves into the muscular system is in our time astonishingly small. How is this? The root of the trouble lies in the fact that this intellectual age of ours is not devout, is not genuinely religious in character; the churches of the various denominations do not really make for deep and sincere religion. But now, the development of the muscles attached to the bones depends on the presence in the world of great men who are revered as examples, as heroes. As soon as a human being can look up, even if only in thought, to great souls and see in them his pattern and example, then a right contact begins to be established between his muscular and his bony systems. And in the boy we are considering, lack of interest has been from the first a marked characteristic.

And now you can also see in this boy a striking confirmation of what I told you earlier—that thoughts do not themselves undergo change. The thoughts a person produces cannot ever be false. It is only a question of whether he produces the thoughts at the right occasion, or again of whether he produces too many thoughts, or too few. The thoughts themselves are reflections of the external ether.

When the boy is asked why he keeps his mouth open, and replies: So that the flies can fly in—that is an exceedingly clever answer; the thought is, however, wrongly applied. The same thought, applied later in life to some machine that people were trying to invent, could turn out to be the grand idea of a clever inventor. Thoughts are, in themselves, always right and correct; for they are part of the world ether, they are contained in the thought constitution of the world ether.

It is of the greatest importance that the possibility should be there, for the soul-and-spirit to make proper connection with the world outside via its own bodily sheaths. In dealing with such a child, we have to go to work on a twofold principle. We must put before him as few impressions as possible; and we must try to bring these few impressions into association with one another. The instruction we set out to give must be so simplified, must contain so few elements, that it can quickly be perceived as a connected whole. And it will be, if we take the trouble to make it so. Whenever we want to get children to *do* something—for what I am saying now is true not for this boy alone; you will be able to prove its truth with the other children too—whenever we want to get them to do something, we must take special pains to accompany what the children have to do with things to stimulate the children's interest and attention. Where we have children of this kind, who are unable to come forth out of their body, who fail to bring the soul into the body and so become master of their own bodily nature, the important thing will be to provide every possible opportunity for their *interest* to develop. Suppose we are beginning to give them painting (see Plate 9). We must, in the first place, be careful to avoid getting at all anxious or worried if the children make a dreadful mess of their work! (This warning has been equally necessary in the Waldorf School.) If we teachers are bent on having everything left perfectly clean and tidy when the lesson is finished, we shall be following a false principle. Tidiness is a matter of quite secondary importance. On the other hand, it is of very great importance that the teacher should be constantly

watching to see that the children are attentive to each single movement they are making with their hands, to see that the children follow with close attention all that they are doing. This requires that the teacher shall be himself fully "there". Even more than with other children is it necessary with these, that the teacher is wide-awake and on the spot the whole time, not allowing himself ever to lapse into vacancy or vagueness of thought.

"Look! Take up your brush! And now draw it over the paper!" If we accompany the whole process with a constant rousing of interest and attention, we shall achieve something; we shall find that even right up to the twelfth, thirteenth and fourteenth years, a great deal can be done in this way in the direction of rendering the organism more supple and pliant. As we go on, we must find it possible to talk to the child somewhat as follows: "Look! Do you see the tree out there? I want you to draw that tree. Look at its branches! Can you show me now on your paper what the tree is like?" (see Plate 9). One has, you see, to be *right there* the whole time. "Look, there comes the pony! He's running!" At the same time you point out the colour of the tree, the pony, etc. "And now there's Mussolini, the little dog, going to meet him! The little dog is barking at the pony, and the pony is going like *this* with his legs!" You must try to live the whole story with intense vivacity. And this lively participation in everything that happens, which is really a manifestation of spirit, is infectious; the children catch it! You will find that if you want to help children in this way you need plenty of verve and enthusiasm. If you are dull or apathetic, if you are the sort of person who prefers to remain seated and dislikes having to stand up, the sort of person who has not the smallest inclination to be constantly rousing himself into activity and movement—then you will never succeed in anything you undertake in the way of education. For it is not a matter of being ready with all sorts of cleverly thought-out devices; it is a matter of doing, on each single occasion, just what that particular occasion demands.

Another thing you must do with children of this kind is to engage them in conversation—as much as ever you can. This boy did not at first take part in conversation. Now he does. Listen, and you will see how far he has advanced in this respect. (To the boy) Do you remember, you told me one day that a pony had arrived? Tell me now, how big is the pony? Have you ever taken him out?—"Yes, the pony runs about in the *Sonnenhof*\* all the time; and it lies down on the grass."—Is it in the stable when it rains? And is there a big pony too?—"Yes, the big pony is called *Markis*."—You see, if you make conversation with him in this way, he joins in and talks with you; whereas before, he used to roar and bellow at you. Another extraordinarily interesting thing to observe is the following. When he came to us the boy spoke English only. He has learned comparatively quickly to speak German. You can indeed see in him a beautiful example of how language pours itself right down into the ether body and physical body. But the construction of his own language had become more firmly fixed in him than it is in other children; we have, in fact, in this boy a wonderful opportunity to study how the construction of a language sticks fast. He does not say "Ich bin gewesen" (I have been), but "Ich have gegeben". He is finding his way into the German language quite well, but takes with him into the German the form and configuration of the English. He has many other similar expressions. Instead of "Geh weg!" (Go away!), he says "Geh aweg!" From this very firmness with which the English language has established itself in him, you can see how stiff and rigid his body is. If you take pains to get him to talk, doing all you can to draw him out, you will discover that he has a great deal more to overcome than most children. For what he has already learned sits terribly tight in him. By bringing *life* into him however, constantly new life, we shall gradually enable the stiffened body to grow inwardly supple and mobile. If you can, for instance, get him to say "Ich bin gewesen", that

\* The home for backward children in Arlesheim, Switzerland.

will be a real achievement on his part; for it will mean he has roused himself to inner mobility. Beware however of trying to reach the result by force, by driving it home, as it were; no, it must be arrived at by conversation, by engaging the boy again and again, untiringly, in conversation. A child of this kind should be able to notice that we take an interest in him, and share in what he is doing. We must ask him questions, for instance, about things he has had to do with, things with which he must obviously be familiar, making plain to him in this way that we ourselves are concerned in what he has experienced. That is for him very important.

It will not, I think, be difficult for you to realise how helpful Curative Eurythmy can be for a boy like this. Suppose he does the movements for R and L. R is a "turning"; something is turning round, is revolving. There at once you have mobility. Most of you are attending the lecture course on Eurythmy, and will know also what L signifies. Think what formative forces the tongue is developing when L is spoken! L is the sound that signifies yielding or compliance, adapting oneself to fall in with something. And that is what the boy's organism needs: to be made pliant and supple, so that it shall be ready to adapt itself. And then you will remember how I said that in him the inbreathing process outweighs the outbreathing process. We have therefore to see that the outbreathing is stimulated as much as ever possible, and that the boy himself participates in it. This happens in M. M is the sound that belongs particularly to the outbreathing. When it is done in Eurythmy, the whole limb system comes in to help. And N provides the tendency to lead back into what belongs to the intellect. We shall accordingly have for this boy R, M, L, N. As you see, once we have a comprehensive picture of the child's condition, we know what we have to do. For this we must, of course, know, first of all, the true nature of each particular sound, and be absolutely at home in Eurythmy; then, we must on the other hand have also the ability to

look with clarity and discernment into the bodily organisation of the child. Both of these are things that can quite well be learned, but both are completely lacking in the pedagogy of the present day.

In the case of such a child as we have now before us, I need hardly say it is even more urgent than with other children that he should be led to writing by way of painting. We shall therefore begin our teaching with lessons in painting, working in the way I indicated a little while ago.

All that I have described to you will have helped to make it clear that in this boy the astral body and the I organisation do not penetrate the physical body and ether body. We must come to their help. And for this purpose we shall have to intervene also therapeutically. What is it that needs our support, our backing, as it were? The nervous system, in so far as it is the foundation for the astral body and I organisation. How can we strengthen the nervous system? What can we do?

There are, as you know, three main ways in which we can work upon the human being therapeutically: by medicines taken internally, by injections, and by means of baths or lotions. When you give a person medicine to take internally, upon what does the medicine work? Fundamentally upon the metabolic system. You reckon, do you not, on the medicine taking effect in a simple, straightforward manner on the metabolic system. If you want to help the rhythmic system, you must give injections. But if you want to work upon the nervous system, you will have to give baths or lotions. Now, arsenic has a powerful effect on the mobility of the astral body, the mobility it requires for diving down into the physical and ether bodies—and, in fact, also on the form of the astral body. It can be observed in people who have undergone arsenic cures that their astral body just slips into the physical body, glides smoothly into it. When therefore you have a child in whom you want to produce a right harmony between astral and ether and physical bodies,

arsenic baths will be your obvious remedy. Prepare a certain quantity of Levico water\* of a particular percentage and let the child have a bath in it. This will work upon the nervous system and strengthen the astral body.

And now there is somewhere else where our help is needed. The forces of the head system are too feeble in their influence upon the rest of the body. We must come to the help of the stream of forces which goes from the head to the lower organism. This stream of forces is particularly powerful in the earliest years of life, but it is still maintained between change of teeth and puberty, and even increases in strength during that period, being at the end of it more powerful than in the seventh, ninth or eleventh year. We can strengthen this stream of forces and so help to induce a right correspondence between metabolic system and nervous system, by making use of a secretion of hypophysis.† For this gives, as it were, a helping hand to the stream of forces, and exercises from the direction of the head a harmonising influence upon the metabolic system. We shall therefore have, side by side, treatment with hypophysis cerebri, arsenic baths and Curative Eurythmy. With these three working together, we shall make progress with a boy of this kind.

And now finally I want to ask your special attention again to what I said of the need to be always alive and alert, the need to be *right there* in whatever we are doing. Particularly in the education and teaching of backward children, the importance of the need cannot be over-emphasised. If once we have the inclination and goodwill to try to attain this, then we shall find that our study and work in the Anthroposophical Movement will make us more ready to be wide-awake and alert in all that we undertake. There are, it is true, tendencies at work among us in an exactly opposite direction. One suffers at times a kind of pain when one comes into an assemblage of Anthroposophists. Such a heaviness in the air! No inducing the members to get a move on! If one

\* A Spa water containing iron arsenic.

† A Weleda preparation is certainly meant.

begins a discussion, no one else so much as opens his mouth; why, their very tongues are heavy—heavy as lead! And they pull such long faces! Out of the question to expect them to look happy or to laugh! And yet, do you know what is the first and most essential qualification for a teacher of these children? *Humour!* Yes, real humour, the humour of life. You may have mastered every possible clever method and device, but you will not be able to educate these children unless you have the necessary humour.

There will have to be a feeling and understanding in the anthroposophical movement for what "movement", mobility, really is! I do not want to enlarge on this subject, but I can assure you that I never meet with less understanding than when, in answer to a question as to what is to be done in a certain situation, I reply: "Have enthusiasm!" Enthusiasm—that is what counts; and particularly in dealing with children who are abnormal.

This is what I wanted to say to you today.

## SEVENTH LECTURE

*2nd July, 1924*

Before we pass on to another case, I would like to say a little more about the boy we were considering yesterday. For in this boy we can really see a whole series of psychic facts demonstrated. Right at the beginning of his stay with us—indeed, he brought it with him—he would speak of a little sprite that he had on the forefinger of his right hand. He has always, quite consistently, called this little sprite “Bebe Assey”. He carries on conversations with it just as one does with one’s fellow beings, speaking to it, talking with it and altogether treating it as a real being. And then I must tell you of another idiosyncrasy. The boy will every now and then suddenly undergo a change, something like the changes we read of in the Werwolf stories. For a considerable time, for instance, he thought he was a lion and went about roaring like a lion. Has he changed into any other kind of animal? His favourite animal, anyway, has been a lion. We have here a sign that the boy’s astral body is not in good working order. The astral body should by rights dive right down into the physical body. Instead of this, remnants of it have got left behind. For obviously, this “Bebe Assey” is (to begin with) nothing else than a remnant of the boy’s own astral body. Then of course it can happen that this piece of astral body, which is left hanging out loose, becomes ensouled by an objective elemental being from the world outside. Subject and object then merge completely in one another.

What is of main importance for us as educators is the fact that, owing to the organism having become hardened, the astral body does not entirely enter it. Supposing you were to draw your astral body out of your physical body, so that you no longer had it pulsating there in its entirety within your

physical body, then that astral body of yours would begin to show itself in all possible metamorphoses, it would begin to assume animal-like shapes. For when the astral body loosens itself from the physical and etheric—it may be still quite near to them, it may perhaps be still half or even three-quarters united with them—but so soon as the astral body becomes to any extent independent of the physical and etheric bodies, it begins to manifest in animal form.

All these symptoms are particularly characteristic of the boy’s condition, and they go to show how very difficult it will be to establish in him the right and proper harmony between the astral and etheric and physical bodies.

Now we will go on to consider another child. Let me give you the history of the case. The mother says that the child was born four weeks late. In the first four months of pregnancy the mother was on the stage and sometimes had to jump a great deal. Later on, she had a fall. At the age of two and a quarter, the child suffered from a digestive disturbance. Not until two years old was he able to stand. Throughout the first four years he was apathetic, but greedy for food. The first sound he uttered was R, which is most unusual. He even cried in R. Up to the fourth year he could only stammer out isolated words. Then he was given speech exercises; he had to speak sentences forwards and backwards. This was done by my advice. At the same time that he was learning to speak, he began to be restless, to make restless movements. He sleeps little, and does not fall asleep at all easily. In the evening he is very excited and tired, and cannot go to sleep. He takes his food greedily.

You would not be able to tell, from looking at the boy, how old he is. He is now six and three-quarters—not far off seven years old. As you see, he is backward in the development of his whole physical organisation. The head is rather too big, though scarcely enough to be noticeable. Taken altogether, the boy is backward. In the first period of life, from birth to change of teeth, the period during which the

physical organisation ought to be particularly active—just in this period the physical organisation has in his case been inactive. Let me remind you of what I said about the physical organisation in the first period of life—that it is the *inherited* organism. So you see, it is an inherited organism that the child has had in the epoch through which he has already lived. The I (ego) organisation is now beginning to come forward, but it lacks the ability to bring about much deviation from the first physical organism. For it is the ether body that is active now, and the boy's ether body has adapted itself extraordinarily closely to the model body of the first seven years. The boy is behindhand also with the change of teeth; that has not yet begun. So that there too we have to note a retardation of development.

Before going any further let us see that we are quite clear about the objective facts of the case. We find in this boy a relatively very weak astral body and a weak ego organization, which cannot make headway against the inherited organism. And we have also to note that this inherited organism has itself remained small. Now there is room for doubt whether the information given us is correct—for we are not at all obliged to assume that it was correct!—the information namely, that the child was born four weeks late. *If this was so*, then it was owing to the child's being too small; the child will have remained an embryo longer than usual because it was too small, because at the end of the ten lunar months it was not fully developed.

And now we have to ask ourselves the question: how has it come about that the child is in this condition? The explanation is given to us in the fact that the mother was acting on the stage during the first four months of pregnancy. She was a member of an independent troupe, who worked enthusiastically, and there can be no doubt that she was following her calling with enthusiasm and devotion. This meant that a considerable strain was put upon the astral body of the mother, which actually affected the form of the astral body of the child and turned its activity in a direction

where it cannot do much in the way of growth—in the direction, namely, of intellectual capability. And so the process of intellectualisation begins in this boy even before birth, with the configuration that was given to the astral body during the embryonic period. We have then to do with a case of retardation, the causes of which lie right back in the embryonic period.

And now we have to consider how we are to treat a child of this kind who is altogether behindhand in his development. As you will see for yourselves, the body has remained quite powerless. Throughout his earliest years, the boy was apathetic and developed nothing but the purely animal instincts of the physical organism. He was greedy, and late in learning to speak. And then, as I told you, the very first sound he learned to say was R. (Turning to the boy) Say "Robert runs!" (The boy says it in a deep, growling voice.) He is, you see, completely at home in the sound R. Do not forget that in a symptom like this a whole life can be expressed! Think of the mother during pregnancy. Think how she was continually in movement on the stage. And then try to enter into the being and character of R, which we have described in the Eurythmy lectures as the sound that has to do with *turning*—and you will discern in the boy's speech a continuation of the play-acting of his mother. This one fact is of such overwhelming significance as to throw all others into the background. In this one fact opportunity is given us to acquire an extraordinarily deep insight into connections that *need* to be grasped and understood if we want to be clear in our minds about the condition of this child.

Let me remind you that what ought to happen during the first years of life is that the metabolism-and-limbs system of man is ordered and regulated by a strong astral body and ego. In this child the astral body is weak, and fails in its task; hence we find in him two symptoms to which we must give careful attention.

I do not know whether all of you were present at the



lectures where I explained the true significance of the human brain.\* I spoke of how the entire human organisation—all that we carry within us—is divided into upbuilding processes and breaking-down processes. With the latter are always connected products of excretion, for these are simply relics or traces that have been left behind by the process of disintegration. Let us look, first, at the boy's head. In the head a process of disintegration, a process of breaking down, is taking place. As you know, the intellectual activity of the soul, the whole thought-and-feeling activity of the soul, in so far as it makes use of the head as its organ of support, originates in a disintegration process. In this boy, the process of disintegration, having to be carried out by a weak astral body, is itself irregular. Waste products are not carried away with regularity, they remain; moreover, they do not harden as much as they should. We have not here to do with an actual case of hydrocephalus, but you see before you a head that holds within it too soft a brain. And now turn your attention to the reflected image of the brain—the content, that is, of the intestines. This too cannot be in order, and will not be. The activity of the intestines cannot ever have been in good order. Irregular brain activity and irregular intestinal activity go parallel with one another, especially in a child. This does not mean that you can set out with the resolve: I will see to it that the intestinal activity becomes regular—and imagine that thereby you will bring order into the activity of the brain. If you want to adjust the latter and bring it also into good harmony, you will have to work with medical knowledge.

Then there is a certain impurity in the relation and behaviour of the soul to the outside world. Try asking the boy to do something which he quite well understands; he will just grin a little, he won't meet what you say with openness and candour.

I shall have more to say afterwards about this case. I would like now only to add, in regard to the speech exercises that

\* On 2nd March, 1924.

were begun with him at four years of age, that whenever speech exercises are done in this way, first forwards and then backwards, they help to regulate the connection of ether body with astral body. The exercises that were given to the boy at that time had this end definitely in view: to induce a harmonious co-operation of astral and ether bodies.

What the child needs is to be brought to feel and perceive his own physical organism. For as he does so, forces of growth will begin at the same time to insinuate themselves, as it were, into this physical organism. We must therefore choose for him exercises in Curative Eurythmy, which bring it about that he "discovers" his own physical organism. E (Eh, as in gate) is particularly helpful here, for in Eh man touches himself in his own organism; also U (as in rune) and O. O is chosen for its regulating influence. U and Eh are chosen for the purpose of helping the child to become aware of himself in himself. In his case, everything that makes for the realisation and apprehension of one's own organism can be of help. What else have we been doing with him—besides Curative Eurythmy and Speech exercises? He has painting with the group. He must of course have painting; he is just about reaching school age. Progress with this child may be slow but it will be sure.

(The next child is brought in.)

I got to know this boy on a journey. A rather difficult child! He is eleven years old. And now let me tell you where the trouble lies. The boy is an only child. Birth is reported to have been normal, although the mother is said to have lived unwisely during pregnancy; it seems she even drank a good deal. Development is said to have taken its course in the first three years without any marked individual feature. We will say more about that later. As a matter of fact, it cannot have been quite as represented, for at three years old the child fell suddenly ill, with high fever, and had convulsions during the night, the attack lasting only a short time. Such attacks became then for a while very frequent, coming on as a rule at night; later they grew much less frequent, occurring on an

average once in three months. The attacks have, as you see, the characteristic symptoms of convulsions, that we spoke of earlier. Characteristically also, they began in the fourth year. Before that, the organism had not developed so far as to push back the astral organisation; the point had not been reached when the outside coverings—the walls—of certain organs began to repel the astral organisation. During the convulsions there is complete unconsciousness. This too, we saw, is quite usual. The child has violent spasms of twitching, particularly over the left half of the body; the eyes are also turned to the left. Afterwards he is very exhausted, and vomiting often occurs.

This means, you see, that by the time the child reached the third year, the walls of the organs were beginning to hold back the astral organisation, not allowing it to get through. Hence the convulsions. And with the convulsions—for the reason I explained to you—is associated loss of consciousness. But now in his case the astral organisation does succeed after a time in breaking through the walls of the organs to some extent. The child, unconsciously or semi-consciously, strains every effort to bring this about, and this struggle on his part lasts exactly as long as the attack. Then he has won through; but there is in consequence a certain emptiness in the organism in comparison with the previous condition, and this anomaly finds expression in the violent twitchings and spasms.

Now, as you know, the left half of the body of man is rather weaker than the right. When, the attack being over, the astral body is wanting to get free, it will naturally try to escape in the direction of the weaker part of the organism—that is, it will seek escape to the left (see Plate 10, middle). This finds expression also in the fact that the child turns his eyes to the left.

According to the diagnosis of doctors in Jena, the boy had *encephalitis*—a year ago, in January, was it? At that time, he had severe convulsions following on digestive disturbance and fever. So that here we have, preceded by stomach trouble, a major fit. Two weeks after the child was better

again, paralysis of the left arm and leg showed itself—a most characteristic symptom, and easily explained. For, you see, what happens is this. The child goes on wanting to push the astral body through; but each time he puts forth these efforts and succeeds, he becomes aware afterwards of an emptiness behind the place where he succeeded in pushing the astral body through. Then he gets twitchings, and lets his astral body escape—to the left.

A process is taking place here which it is important to observe. Anything that enters into the organisation from without—that is to say, that has not been duly prepared by the organisation itself, but has forced its way in—is poison for the human organism. Suppose the astral organisation has suffered a displacement from right to left (see Plate 10), and this displacement is continued—as it may well be, when it is a serious one—into the etheric organism, with the result that the physical organism also becomes involved. Then a slight infiltration of poison is set up towards the left side of the body, and this manifests outwardly in the symptom of paralysis. The child was given massage, and after three months the paralysis showed signs of improvement. The affected part was left a little weak, as one can still observe. (Turning to the boy and holding out an object) Take hold of it like *this!* As you see, he is clumsy with the left arm.

Since January 1923, the fits have essentially changed in character. They last now only a very short time, coming on as a rule nine hours after falling asleep. Suddenly the child will cry out, wake up, and stand up on his feet. At such moments you can observe also that extreme flatulence is present—a characteristic symptom. At the present time the boy has a fit nearly every week, but there is no longer the disturbance of consciousness. Neither do the twitchings occur. The fits pass and he jumps up all right. In 1924 a puncture was made in the corpus callosum, but with no result. The latest thing we have tried is treatment with calcium lactate.

The child is late in going to sleep and often talks in his sleep, especially if he has had a late meal. Appetite is good.

He has no liking for fruit or vegetables or anything acid, but shows a marked preference for meat. Digestion is at present fairly good; earlier on, he was inclined to be constipated and was also very quickly tired. The boy has a lively fantasy. He is friendly with everyone, but has no special affection for anyone in particular, not even for his parents. He is quick-tempered, and loves animals and plants. And we must not omit to note a trait that is strikingly characteristic of his condition, namely that he is a great chatterbox! That is part of the illness. It is for him a real need; he simply must chatter.

I think the very behaviour of the boy will have revealed to you the facts of his condition; you cannot help seeing them all simply by looking at him. There is however another feature of the case to which I must call your attention.

The child is now at the stage where the second body has already been developed for a long time, for he is eleven years old; but the condition in which we find him suggests that the model organism had itself become decadent, owing to the fact that the mother did not live wisely and carefully during the time of pregnancy, but drank a good deal. The whole manner and condition of the child now, makes it highly probable that the first body, the model body, was exceedingly irregular. And we are strongly inclined to the view that, although no such information has been given us, the birth may have occurred too soon, perhaps early by as much as two weeks—the mother failing to maintain her own organism in a condition that would render it a right and fit home for the embryo, which requires of course plenty of room to develop on all sides. This is frequently the case when alcohol is taken during pregnancy.

It is stated in the report given us that development in the first three years was without any peculiar features or symptoms. What seems to me more probable is that there has not been the readiness or ability to watch for more delicate deviations and irregularities. The astral (and the ego) organisation have been hanging out about the neck or mouth, and

it is clear from this that the child must at any rate have felt, comparatively early, a need to speak. He must always have found difficulty in diving down into the ether and physical bodies. A certain nervous excitement, that manifests externally and that tends to hold back the principle of imitation and to allow more play to the inner organic impulses in evolution, must have already been present in the first three years.

And then we have, manifesting especially as the age of three-and-a-half approaches—the age that is halfway through the first seven-year epoch—the reactions that naturally arise when during the first seven years the ego and astral body are unable to work as they should from the direction of the head organisation. These organs here, which were at that time slowly and gradually coming into being—for they are finished and complete at seven years of age—turn out to be stunted in their growth. Why should they be so? The organs are stunted because the child did not finish the embryo period. They would have been more complete and more perfectly shaped if the child had gone through the whole embryo period. As it was, he had no fully developed model. When therefore, at the important age of three-and-a-half, the organs are beginning to take shape, the model comes short, and a condition develops where the astral body wants to penetrate the whole organisation and make its way through the walls of the organs, but is unable to get through; and there follow all the symptoms of which we have spoken. That in such a case the stomach and intestines must also inevitably become disordered ought not to be difficult to understand. For if the astral body does not succeed in bringing about the right streamings from the head to the limbs, then the intestines and the whole digestive organisation must necessarily remain weak. The ego organisation is not properly in them.

Consider now for a moment this weak digestive organisation—that is to say, a digestion that is weak in its forces, not having the ego organisation properly in it. Such a

digestive system simply cannot tolerate just the particular kind of food that *should* find its specific field of activity in the digestive organisation. Imagine you have before you the plant (see Plate 10, right). Where in man does the *root* of the plant have its field of activity? In the *head* organisation; and the *foliage* in the rhythmic system; and all that develops above in the way of *fruit or flower* works in the intestines, in the whole *digestive* organisation. There is however no affinity between such a weakly developed digestive organisation and these upper parts of the plant. On the other hand, the boy's astral body, which is lying freely, as it were, in the whole belly without making its way right into the digestive organisation, has a hankering for meat. (The astral body of man is, you know, by its very nature strongly attracted to meat). We saw also that the boy shows a dislike of anything acid or sour. That again is understandable. Acid substances work with particular force upon the astral body. If the latter has dived down properly into the organism, then it unloads, as it were, upon the physical organism the acid influences it has received. But if it has not entered rightly into the physical organism, then this astral body is left painfully sensitive to the acid influences that reach it.

It is from observations such as these that you can obtain a true picture of how the organism works. When there is an irregularity of the kind I have described, one need not be at all surprised when stomach disorders occur. Stomach disorder is only a symptom of the presence in the metabolism of this irregularity. The illness consists entirely in the irregularity; the symptoms are occasioned by it, and there is naturally always the possibility that the onset of a fit should be preceded by stomach disturbance.

Since January 1923, there has, as I said, been an important change in the character of the fits. These last now only a short time, coming on about nine hours after the boy has fallen asleep. He suddenly starts screaming and crying, and wakes up. There is also extreme flatulence in the bowels. At present a fit occurs about once a week. With such a state of

affairs, the outlook seems at first distinctly serious; it has nevertheless hopeful features. For there are signs of recovery, there are signs that a natural betterment is taking place. We have in fact reached a kind of crisis, that is expressing itself inwardly in an explosive manner; it takes its course slowly, but we could not expect anything else.

Why do the fits occur nine hours after falling asleep? Because that is the time when the astral body is beginning to set out on its return journey into the physical body. It still has difficulty in returning, it cannot make its way in; it keeps diving down, and then being driven back again. You can well imagine how all the symptoms follow from this—the starting up and the screaming. When however the astral body is once inside the whole physical organism, it is an easier matter for it to remain there throughout the day. The extreme flatulence arises from the fact that the astral body is not completely membered into the bowels organisation. To the relative independence and detachment of the astral body are due also the characteristic features of the boy's soul life—his continuous chattering, his excitability, his lively fantasy. And now the question is: what are we to do in such a case?

Important before all else is to remove from the astral body—which works powerfully and independently—all possibility of its developing forces that hinder it in the process of adaptation to ether body and physical body. When you have the child standing before you as you did today, you can see at once the first thing that needs to be done—his toy must be taken from him. That toy is a veritable poison for his soul. What he needs above all, is to have his *imagination* stimulated—as it can be only when he has to handle something that is not already complete and perfect. He must be got to paint as much as possible, but especially also to fashion forms, to carve. He should simply be given a piece of wood, and encouraged to “form” it in the shape of a human being. Here then will be our point of attack, as it were, in the educational sense. We must avoid bringing him in contact with things that are finished and perfect, and have it as our aim that he shall

be constantly making things himself. This will bring his limbs into movement. We have not yet hit upon quite the right ways to achieve this; that still needs to be done.

A peculiar feature of this boy's condition is that one cannot say it is some particular organ which does not let the astral body through; the totality of the organs is formed and developed in such a way that they all equally hold back the astral body. Hence the slight tendency to deformity. And since, when the astral body does succeed in diving down, it is by the left side that it manages to escape, the danger is always present that symptoms of paralysis will show themselves on the left side. At his age they do not matter very much—as long as they are slight. They could, however, lead on to a more severe paralysis.

It would be good if along with foods for which he has a liking, the boy could be given sour fruit in exceedingly small quantities. (You will remember, we explained how his very constitution obliges him to have a strong dislike of all acid foods.) If this is done, then, while grabbing at the food he likes, he will take also with it your little dose of acid. All you have to do, before you give him some meat, is to pour on to the plate a small quantity of some dish that contains acid fruit juice. In this way you will find you can accustom him to eating very small helpings of stewed fruit with his meat.

And then it will be important that he should begin—or continue—to receive regular teaching on a right and sensible method, such as the method followed in the Waldorf School—irrespective of whether he makes rapid progress or not. We shall give him Eurythmy exercises, not limiting ourselves to particular sounds, but doing with him whatever brings the *limbs* especially into movement. In this way we can strengthen the limbs in their efforts to give form to the astral body.

In his present condition the boy himself helps in his own progress.

On the other hand, a child like the one we were considering earlier is extraordinarily difficult to deal with, the reason being that you have there before you a kind of little demon. What

you must realise is that while the child remains small in his physical body, his astral body is all the time growing in inverse proportion. It does not adapt itself to the physical organism, but is as big as the latter is small. Now as a matter of fact, the child is, without knowing it, well on the way to become an actor in his astral body. Supposing you decide to appoint, instead of one teacher, a whole staff of teachers to train actors for speaking on the stage, assigning a particular task to each member of the college—then, if you were to develop him in a one-sided way, this squat little fellow could quite well be trained to teach the actors the sound R and related sounds. In spite of his apparent quietness and calm, the child is in reality very excited and agitated. You have before you, as I said, a kind of demonic being. An absolutely real supersensible being is present in this boy. What you had sitting there in front of you was just a dwarfish little fellow, a mere Tom Thumb. But the actor is present there too all the time in full force, turning all kinds of somersaults etc., while the boy is perhaps sauntering along in an indolent manner.

You have here, you see, to do with a child who is most difficult of access. Whatever you attempt with the physical body meets with no response *there*, but only from the mercurial astral body—with the exception of Curative Eurythmy and speech exercises. These do contact the physical body and bring the intellect into activity; but it is no good trying to approach the child via the physical body by any other means. Indeed, it is quite possible you may fare like the "sorcerer's apprentice" who split the broomstick which would not behave and then found he had two broomsticks to deal with instead of one. For if you should ever succeed in making some sort of approach via the physical body—apart from Curative Eurythmy and Speech exercises—it may easily happen that through your intervention the constant restlessness is actually aggravated. That, then, will be your main problem in connection with this boy—that you are dealing all the time with an extraordinarily mobile and restless astral body.

How must we proceed, if we want to educate the boy? We must arrange our lessons so as to achieve a reversal of what we very frequently set out to achieve. Very often, as you know, we attach particular importance to making the course of the lesson lead up gradually to a dramatic climax. But for the boy we are considering, this gradual enhancement of interest must then at once be followed by a decline of interest. The dramatic quality must ebb away and subside. And this principle must be observed throughout all the teaching we undertake with him. We must have the patience and perseverance to carry it through. First, we must bring it about that the boy's attention is thoroughly roused. He, of course, has no knowledge at all of what is going on in his astral body; but anything that has the quality of true fantasy and imagination will help you to make your approach to this astral organism. You must invent the most delightful stories, full of vivacity and movement. When you are with this child, you must really become a poet, rich in imagination. And then, having gradually worked your story up to a high pitch of dramatic movement, and having succeeded at last in gaining entrance into the sub-conscious astral organisation—*then* you must, as it were, reverse and try to tone it all down, try to push back the stream of interest. Perhaps you hold up to ridicule some incident in the story, so that the charm of the thing is a little spoiled. Let us say, you begin to poke fun at the one who is the hero of the story and with whom the child has been enraptured. You could say: This great hero, you know, whenever he sets out to do his valiant deeds, he cannot begin until he has first blown his nose! With some such remark or other, you raise a smile at the person or thing that has aroused such enthusiasm and interest. And you go on in this way, until at last the whole thing evaporates like a soap-bubble. But beware that you do not at the same time spoil the child's enjoyment; you must see to it that the anticlimax, the discovery of how it all vanishes like a soap bubble, is *also* followed with pleasure and delight. And now while this is taking place, while you are undoing, as it were,

the inner process which you yourself first stimulated, the child's astral body is all the time gradually adapting itself to the physical body.

If you have the patience to undertake this kind of education with the child—first becoming a poet, and then again turning round on yourself and pulling your poetry to pieces with your irony until no shred of it remains—if you can have the patience to do this, you will manage to bring it about that by his ninth or tenth year the child will begin to grow in quite a natural manner. And that would be a great achievement. The super-fantastic organism that was created long ago during embryonic development would then be changed back again. The symptoms now present would gradually disappear in the course of your treatment. On the other hand, the very least result of all will be obtained by making direct attack on the symptoms themselves. To set about trying to break the child of his R would be as hopeless as it was once with a certain actor in Weimar—although he was no child!—who had a habit of emphasising each single syllable in every word. This actor would never say "Fréunderl" as we say it, but adhered strictly to the principle of giving equal emphasis to both syllables. Thus he used to say "Fréundér!", "Kópfchén", "Kíndléin". It is impossible to combat symptoms of this kind by direct attack. Any attempt to break our boy of saying and living in R would be utterly futile. It would only leave him empty and lazy and indolent. If, on the other hand, you carry out the measures I have described, the predilection for R will disappear of itself.

## EIGHTH LECTURE

*3rd July, 1924*

To begin with, dear friends, I want to show you the drawings done by this boy here, of whom we shall be speaking later on. He makes very good pictures. He has a feeling for detail; the drawings give evidence of a clear grasp of detail. Notice in this one, for instance, how accurately he has perceived everything. Here is another, where you can see how he plans and arranges his picture. Evidently he likes to do things in the way he learns to do them at school. And this is how it is done in our school here; and then each child is left free to fill in the picture in his own way. As you will see, we are economical and always use both sides of the paper. (Turning to the boy) Allow me now to draw you on the blackboard. There, that is what I wanted you for!

(Another child is brought in.) Bring the little one over here; that will be best—so.

Just look how tremendously large the head can become in a hydrocephalic child! We will discuss presently how that happens. The head actually measures 64 cm. When we first admitted the child, the measurement was 44 cm. On the 25th February it was nearly 54 cm, by the 7th April it had increased to 56 cm, and between the 7th and 11th it grew still bigger. On the 19th April the measurement was more than 58 cm, on the 28th May it had risen to nearly 61 cm and on the 1st July to 64 cm. Otherwise, the child's bodily development has not been at all abnormal; he is just like any other child. He takes hold of

things, he has a very good appetite, and with the exception of one crisis he has been cheerful and happy.

You can get an idea of the size of the head by looking at the little ears which are of course of ordinary size; you will at the same time notice just where the enlargement begins. It begins, you see, *here*, and then continues in *this* direction. The face is not affected; it is a little swollen and puffy, but not enlarged. As you look at the child, you will very likely think that he is perceiving things with his eyes. As a matter of fact, he has no more than a general impression of light—no precise impressions at all.

And now we have to take note of the tragic fact that just before I came here to give these lectures I received a telegram to say that the father of the child has died of a heart attack.

If you look at the child as a whole, and compare it with the form and proportions of an embryo, you will find that you have in this child nothing else than a giant embryo! You can see quite plainly that he has remained at the embryo stage, his growth in the post-embryo stage continuing to accord with the laws of growth of the embryo stage. That we have not up to now succeeded in achieving any reduction in the size of the head must be attributed to the extraordinary strength with which the internal tendencies that make for enlargement are working. I am however quite hopeful that after a certain point has been reached, we shall be able definitely to bring the head more nearly into harmony with the rest of the body. The child is in all other respects quite a jolly little fellow.

A striking fact that comes home to us when studying the riddles of human nature is that abnormalities of this kind throw great light upon the life of man as a whole—not only upon the life of man, but upon the life of the entire universe.

(Some extracts from the history of the case are read out.) The child was six months old when he came to us. He was born in August last year, and received from me his name; it was just in the time when I was away in England. The birth

was normal! The mother was strong and healthy throughout the time of pregnancy. Please note these facts carefully; later on we shall have to find their interpretation. And let me ask for your special attention to what I said last—that the mother felt particularly well during the pregnancy. In this time she did a great deal of typing. There was nothing strange or unusual to be seen in the child at birth. Mark that well: at birth—that is to say, immediately on his being let go, as it were, from the embryo condition—the child showed nothing unusual. The embryo condition had, you see, been normal throughout; not until after the child started breathing with the lungs did abnormality begin. The umbilical cord was wound round the neck; the amniotic fluid contained meconium. The baby weighed  $5\frac{3}{4}$  lbs. Two weeks after birth he had convulsions—a solitary attack; an important fact to note, for it provides the first clear evidence that the ego organisation and the astral body are finding it impossible to make their way into the physical and the ether body. The child hit out around him with his arms and got blue in the face. Blueness is always a sign of inability to dive down into the physical body. If it is very marked, it has a more individual significance. It may mean nothing else than that the astral body had at birth a strong and pronounced configuration. For this, you know, can happen; as it did with Goethe, who was born quite blue and could only after some time be induced to receive into him the astral body and ego organisation. In the child now before us, the convulsions (and blueness) occurred of course later. Development is said to have been entirely normal during the first half year. It was not entirely normal; but the lack of right relationship between head and limbs escaped observation in the earliest months, and was noticed only later on. The child was breast-fed. The head was at birth noticeably small, which goes to show that the causes of the trouble are not to be sought in any weakness of the nerves-and-senses organisation. From September onwards, we are told, the size of the head began very gradually to increase. It began of course earlier

than this. The mother did not yet consider the head abnormal at a time when it must already have grown to a considerable size. The enlargement of the head was noticed only when the discovery was made that in one week the child had put on weight to the extent of nearly  $\frac{1}{2}$  lb. In the middle of December the head measured 19 inches. The child was quiet, and did not cry much; he was apathetic. The fontanelles were taut. Appetite was good. Blisters filled with pus began to form on the skin of the head. Appetite and evacuation of the bowels were good. And then the child was brought to us.

What we have to do, when such a case is brought to us, is to take the facts as they lie there before us—and among them the most important of all are of course whatever we can observe for ourselves by simply looking at the child—and then, working from these, win our way through to where we can “behold” also the spiritual in the child. Following this line of investigation we were able to see that the child carries in him an astral body which bears clearly and unmistakably the characteristic features of the astral body of the mother. The mother was of course present at the time. Seldom indeed does one come upon such a striking resemblance as here stood revealed! The same cannot be said of the ego organisation. The ego is still no more than rudimentary; it reminds one of an ego organisation such as children have in the sixth or seventh month of pregnancy. The child has in fact remained at that stage. Owing to the astral body being so extraordinarily strongly developed, the ego organisation seems to have missed sharing in the life and development of the last months of pregnancy. And now, after birth, the child retains within him, thanks to this powerful astral body, all the forces he had in the embryo time.

Let me at this point remind you that in the first few months after birth, the orientation of the embryo time virtually continues, with the result that in these first months the development of a child outside the body of the mother still bears a strong resemblance to its development in the



embryo time. How are we to account for this? The radical change which the bodily nature of the child undergoes at birth is concerned, first of all, with the breathing system. The child comes into connection with the outside air. But now this connection with the air does not establish itself all at once, but only slowly; a considerable time has to go by before it is extended over the whole organism. The connection with the air has its *influence* upon the organism from the beginning, as we very well know. Nevertheless, the complete establishment of the connection throughout the organism is a gradual process. Consequently, in the earliest months, since the embryonic forces continue to work as before, there may frequently be no sign of any such devastation as can show itself in the organism later on, if infantilism goes so far as it does in the child before us; for we have in him an extreme instance of infantilism, where the embryo organisation is simply retained and continued.

Now, the characteristic feature of the embryo organisation is, as you know, that we have there to do with an immense head organisation and a small body. The head organisation owes its origin entirely to the co-operation of cosmic forces. Almost everything that takes place with the head organisation in the embryo condition is to be regarded as a work of cosmic forces. The mother's womb provides the place where the work that is going on can be protected from the intrusion of earthly forces. You must think of the mother's womb as a bodily organ that encloses a space, shutting away this space from earthly influences, so that it can be reserved for cosmic influences alone. Thus we have in the womb of the mother a space that stands in immediate connection with the cosmos, a space within which cosmic influences have free play. And there, in that enclosed space, the development of the head organisation goes forward.

When the time comes for the human forces of the mother's womb, in so far as these do receive the child at all—when the time comes for these human forces of the womb to work upon the child, then the metabolism-and-limbs organisation

begins to let itself be orientated into these forces. In this child, the cosmic forces have simply continued their working into the post-embryo condition. The cosmic forces have had here the ascendancy over what *should* have been provided for by the strength and forces that normally a child receives in addition for his earthly development, notably for the development of the system of metabolism and limbs. What follows from this is obvious. For suppose the child had remained longer in the womb of the mother. It is of course an absurd hypothesis, but suppose the child had remained there beyond the ten months, what would have happened? The head would have gone on growing, and the limbs would not have been able to develop. For there, in the mother's womb, it is the extra-earthly, the cosmic, in the human being, that alone is given opportunity to grow.

And now we have to ask ourselves the question: What has led to this condition? And here I must say, it is most significant, it is indeed quite startling, that in the very moment when we are going to speak together about this whole strange case, a telegram is handed in, telling that the father has died of a heart attack. The following became clear to me and I confirmed it afterwards from the mother's memory. For I felt it necessary to ask her: "Did you not have a rather special feeling in your soul during pregnancy?" I even worded the question as follows: "Were you not sorry that the child did not remain within you instead of coming into the world?" The mother assented to this. She had founded her whole connection with the child upon the close association of the embryo period; as far as her *feeling* was concerned, the situation was that she was sorry she could not keep the child with her in the womb, she was sorry when it was torn away from her by the event of birth. This feeling on the part of the mother points on the one hand to an extraordinarily strong karmic connection between her and the child; on the other hand it has provided the conditions under which the forces that are active in the embryo time have been able to remain in the child. The abnormality of

soul begins, you see, in the mother, and as one would naturally expect with such a deep karmic connection, transfers itself to the child.

The relationships of life, my dear friends, are very complicated, and it is not at all easy always to see everything in its right connection. Many a time, however, the facts themselves will place the things together for our perception; and they do so here. Look at what has happened! Not a year has gone by since the child was born, and the father dies of a heart attack. There is always some connection to be found in such events; they don't just "happen". The father had for a long time been suffering from a diseased heart. Now, you know what a strong connection there is between heart disease and the condition of the limbs. Under the influence of certain kinds of heart disease, the organisation of the legs will grow weak at once; for just the most important and essential part of the limbs, namely the tissues of the joints and the synovial fluid, suffer in consequence of heart disease. And then you must remember that, in the relationships of heredity, it is the limb organisation that is more strongly influenced by the father, and the head organisation by the mother. Now imagine, conception takes place. In certain circumstances it can happen that an incapacity on the part of the father to bring the forces of his organisation into the limbs is transferred to the child; in which case the head organisation, which is under the influence of the mother, is bound to undergo an inordinate development. And now you have the explanation of the fact that the mother loved to have the child in her womb. It was because the child received but little of heredity forces from the father, and the mother was accordingly able to make the main contribution.

There you have then a description of the case that is before us. And you must know that such a case is typical of a great number of children suffering from abnormality. For what you have observed in this child is an extreme instance of infantilism—an infantilism, namely, that goes back to the embryo condition; and you will find infantilism in all pos-

sible forms throughout the stages of child development. Here it is the embryo condition which, like an overgrown plant, spreads itself out over the later development; but the first epoch of life may do the same, extending its working beyond the change of teeth. Or again, just as there can be this failure to grow and develop rightly into the post-embryo condition, so can it also happen that a boy or girl does not grow into the third epoch of life in the right way. There are children who attain puberty in the outward sense, but do not with their full and entire constitution grow into the epoch that lies between puberty and the beginning of the twenties; such children retain instead during that epoch the orientation of the forces that work between the seventh and fourteenth year. Actually a whole succession of infantilisms can be met with. We have here the absolutely radical example; and it is fortunate from a medical and educational point of view that you should have opportunity to observe in this extreme case what you will be able to detect, to a lesser extent and in less pronounced form, in a vast number of backward children.

Our purpose in today's lecture is to make adequate preparation for passing on tomorrow to the therapy and pathology of the cases in question; I will accordingly confine myself to giving descriptions of the cases, and then tomorrow we will carry our consideration of the same to a conclusion and speak also of their pedagogical aspect.

You saw, at the beginning of the lecture, the boy of whom you may well be inclined to ask: Why ever is he brought forward for demonstration? A sensible question, for when you make his acquaintance in an ordinary superficial way, you can hardly do otherwise than find him a kindly disposed and friendly little boy, who learns painting just as other children do, who answers you quite properly and with perfect friendliness when you speak to him, a little boy, in fact, with whom you could quite happily converse by the hour. Is it not so? Those who have to do with him will tell you that it is as I have said. You would not be able to notice anything abnormal about the child, and would perhaps say to

yourself: "Strange people these Anthroposophists! They put their children in a clinic for treatment, when all the time they are children who might well be held up as an example to other children!" The fact is, the boy is a kleptomaniac. You would never think it! But that is due to a characteristic feature of kleptomania—namely, its almost complete isolation from the rest of the soul life. And in this boy you will find that consciousness—which should, generally speaking, send its light into all the events and doings that occur in the life of man—is simply shut out from his kleptomaniac actions. You will have the distinct feeling that he himself has very little knowledge of what he is doing, in spite of the fact that he carries it out—and please note this!—in a most clever and crafty manner. He had to be expelled when he went to school in Berne, and again also when he attended a school in another town; and he had arranged everything so slyly, that the authorities had to go to no end of trouble before they could establish ground for his expulsion.

The boy is not at all egoistic in the matter. He is quite capable of making presents to his friends of the things that he steals in this wily manner, or of spending it all on some jollification in order to give them pleasure. The whole situation leads to the development of a special form of not altogether conscious lying; for he does not himself know exactly what has happened, the details of the event not being shone upon by the light of consciousness. He will relate the most incredible stories to explain how he has come by some object, which he has of course simply stolen. He will show you, with real slyness, just how he found the things and just where they all were, making a long story of how it all came about. There is really something impish about the way these thefts take place. If I understood Frau Dr. Wegman aright, quite a long time can elapse during which it seems as though the boy has become a perfectly well-behaved little fellow, and then suddenly one day, without our knowing that he has taken anything it will transpire that something is missing out of someone's pocket. In a curious way different people will

begin to make the discovery that things of theirs are simply disappearing. So then we would be confronted with these two facts side by side. On the one hand, the strange report of the dematerialisation of things in the Clinic, and on the other hand the knowledge that the boy had been compelled to leave one school after another. For that was known to us from his past history. These two facts stood there together, side by side.

It is, moreover, you will agree, an unpleasant situation suddenly to be placed under the necessity of supposing that it *might* also be some adult who had taken the things! We have in the Clinic at present fifty-two persons, and it might be this one or that one, one simply did not know. What one did know was that a spiritualist would have had here a grand opportunity to make a full and thorough explanation of how things dematerialise! A whole theory of the dematerialisation of objects could have been built up.

We have the child here with us in the Clinic, and I would like you to observe him and notice how firmly the head organisation is compressed *here* (at the temples) and how it goes apart *here* (towards the back of the head). As to the spiritual findings, they are to the effect that the parts of the astral body belonging to the several organs are extraordinarily strongly developed, particularly here on the left side. Externally, you will not find much else to note about the boy.

And now be so good as to bring in the other child. We will speak about methods of treatment tomorrow.

(The next child is brought in.) Look at her! A dear little girl! Charming, is she not? Look at her lovely fair hair. An interesting incident has taken place with this little girl. One day the children were left alone together for a short time. They were on very friendly terms with one another; and presently the boy whom you saw the day before yesterday got the idea that he must go and find some scissors. It was this little girl of course who made him fetch the scissors. Being a polite and obedient little gentleman, he brought

them to her. What did she do, but cut off all her hair! As you see, not at all a conventional young lady! And now I would especially draw your attention to her lovely blue eyes, and then to her fair hair with its beautiful lustre. You can see at once, the child is very sulphurous. And she is so in her behaviour too—extraordinarily sulphurous. A dear child, but with this strongly marked sulphurous quality. She is always on the go and full of vigour. (The girl bites at Dr. Steiner's arm.) She is only biting my sleeve. She weighed at birth a little under  $4\frac{1}{4}$  lbs, but had been carried in the womb for the full nine months. Thus the embryo period had been gone through in the regular manner. The child was breast-fed for seven months, and when a year old learned to walk. That is a comparatively early age to learn to walk, but not abnormal. She learned also to talk at the right time. Development continued to give the appearance of being normal. By the time she was a year and a half the child had ceased to wet the bed, although she still wet herself during the day, but never any more at night. Here, you see, is already an abnormality, in the fact that this weakness in the child's organisation makes itself evident only when the astral body is present, and not when the astral body has been removed.

A year and a half ago, when she was three and a half years old—note that this is exactly half-way through the epoch of the first seven years and is a moment of great importance, as is also the corresponding moment in the second epoch, half-way between the seventh and fourteenth years—when three and a half years old, the child had headaches with high fever, and immediately afterwards measles. She was a child who readily caught illnesses. Since that time, she has been particularly restless and excitable. The mother too was ill at the same time with influenza and has also been restless since, and easily upset. You see the parallelism between mother and child. The child's appetite is always poor. And yet she is a fine, sturdy little girl, with powerful limbs. As you know, however, the organisation of the limbs is not built up, so far as substance is concerned,

from food, but from the cosmos via the breathing and the activity of the senses. It is in the *head* that you will find the results of this poorness of appetite. A poor appetite, which means then of course impaired nutrition, affects the activity of the child's head. The little girl is lively and imaginative; she is restless, not merely in her body, but in her thoughts too. It can plainly be seen in her that her imagination and fantasy come not from the head but from the limbs. Her head organisation is very weak, her limb organisation particularly strong. Clearly, her life of fantasy comes from her limbs.

The child often has restless dreams. Now, it is important to take careful note of how she dreams—in particular, whether the dreams occur just after falling asleep or before waking up. Up to now, according to this report of her case, it is the former alone that have been observed. But the waking-up dreams must also come under observation. If we can bring her now and then to relate these, they will be found to reveal much that is of very great interest for us when they are in this way recalled to memory. We must get her to tell them to us.

These then are the three cases I wanted to put before you. Tomorrow we will meet again at 8.30 and speak about methods of treatment.

## NINTH LECTURE

4th July, 1924

We had before us yesterday, my dear friends, a succession of children to whom we gave our attention. It is in this way for the most part that the study of the treatment of abnormal children has necessarily to be pursued—namely, in relation to particular examples. Abnormality manifests in all possible directions, and each single case is a case by itself. The only way you can begin to learn how to deal with such children is to devote yourself to an individual case, and thereby, as time goes on, gradually acquire the skill that will be needed for dealing with other cases.

You will remember the boy of twelve years old who was brought before us yesterday and whom I had to describe as a kleptomaniac. I explained to you how spiritual vision can discern, in the case of such a kleptomaniac, that on account of hindrances in the astral body, he has no means of access to the capacity for judgement that ordinarily belongs to human beings in the world. In this connection, you must realise that everything which has to do with morality, everything of which it can be said that our conception of it must needs include moral impulses, comes to expression within Earth existence alone. We really could say—it would of course be misunderstood by the superficial thinking of the present day—that where the Earth comes to an end, where one goes out beyond into the supersensible realm, moral judgements such as we are familiar with on Earth cease to exist; for the reason that out there, in the realm of the supersensible, morality is, so to say, a complete matter of course. Moral judgements begin only where there is a possibility of choice between good and evil. For the spiritual world, good and evil are simply characteristic qualities. There are good beings and there are bad beings. As

little as you can say of a lion that he ought, or ought not, to be lion-like, just so little can you say, when you have come away from the Earth, that good and evil ought or ought not to be as they are. To speak in this way pre-supposes the possibility of choice, of saying Yes or No, a possibility which comes in question solely within the organisation of man and where human beings are living socially together. Now, in the case of an illness such as kleptomania, owing to the hindrances of which we spoke, the person in question has not evolved his astral body far enough to enable him to develop a sensitivity to moral judgements. Consequently, the moment a boy of this kind feels a particular interest in some object, he sees no reason at all why he should not take it. He does not understand that it may "belong" to someone; the idea of "mine and thine" has no meaning for him. His astral body does not get far enough into the physical world for him to be able to appreciate the concept of possession.

We have here exactly the same kind of phenomenon as when someone is colour-blind. It's no use talking about colours to one who is colour-blind; and it would have just as little sense to speak in the higher world about possession and non-possession. The child does not find his way far enough into the physical world for him to be able to attach any meaning at all to what he hears people say about "possessing" things. What is particularly strong in him is the idea of *discovery*—the idea that he has lighted upon some object or other which astonishes him, which fills him with delight and interest. But there his capacity for forming ideas comes to a full stop. The truth is that up to now his astral body has not penetrated to the region of the will, but has remained more or less in the intellectual sphere. We have evidence of this in the fact that the organs of the will are deformed at the side. Consequently, whatever he finds good intellectually he at once turns into will. Let the same defect show itself in the intellect, and you will find the children are dull and stupid; but when, as here, it shows itself in the will, they are kleptomaniacs.

An abnormality of this kind is very difficult to contend

with. For at the age of life when it would be important to make a strong stand against the failing, it generally escapes notice altogether. At this early age, the child is naturally imitative, doing what he sees done around him, and so one may easily fail to discern in his behaviour the tendency to kleptomania. Only after the change of teeth, will the tendency begin to be apparent. When the change of teeth has taken place, the child is however even then not far enough out yet on the physical plane to develop a sense for any moral judgement other than: What I like is good, what I don't like is bad. His judgements, that is to say, are entirely aesthetic. It will therefore be for the teacher to awaken in the child the feeling for the good—the meaning of "good"—by bringing it about that the child looks up to him and takes him for his pattern and example. That is why in our Waldorf School education we take particular care that authority shall make itself felt in this age of life. Quite as a matter of course it should come about that the child regards his teacher with devotion. The teacher will then speak of things that are "good" always in such a manner as to arouse the child's interest and enjoyment, and of things that are "bad" in such a manner as to arouse his antipathy. For this to achieve the desired result, it is of course essential that there be first the natural acceptance of the teacher's authority. If this is necessary in the case of a so-called normal child, it is in the very highest degree necessary in the case of such a child as we are considering. In all education nothing contributes so much to true progress as that the child has trust and confidence in the one who is his teacher; and in dealing with abnormal children it is absolutely essential that this right relationship between child and teacher can be relied on from the outset.

In a course of study such as we are now engaged in, we must not omit to point out how important it is, when dealing with quite little children, to make careful observation of the whole way in which their development takes place. If we notice that a little child grows very happy and animated on account of something he has learned—learned, I mean,

before the change of teeth—if we notice, for instance, that a child who is learning to speak takes inordinate pleasure in some new sound he has learned to utter, then we must be prepared for the possibility that things may go wrong with that child! Children who later on become kleptomaniacs, develop this kind of egotism in the tender age of early childhood; they will perhaps click their tongue with satisfaction, when they have acquired a new word. This is rare with very young children, but it certainly can occur.

One has to learn to be able to look ahead and see what may be the outcome of such a trait in future years. Far more important for the doctor as well as for the educator, than the principles upon which he has to work—although a knowledge of these is, of course, to be taken for granted—far more important for him is that he should acquire a sensitive perception for what is going on in the world around him. You must not, you see, be like Wulffen\*; you must be ready to appreciate what a vast deal depends on the *environment* of a growing child. Take, for instance, such a case, where a very little child has the habit I spoke of just now: he clicks his tongue with satisfaction over some new thing he has learned. This delight at acquiring something in the intellectual sphere will change, about the time of the second dentition, into a conspicuous vanity; the child will grow vain and conceited in relation to other things as well. It should indeed be a matter for grave concern, for instance, if at about the time of the change of teeth a child develops—as it were, from an inborn tendency—a hankering after fine clothes. Symptoms of this nature should be carefully noted. But let us now consider two kinds of environment into which such a child may grow up.

The child may be born in a region—we will imagine for the purpose some quite small territory—where people are accustomed to live in an easy-going way and let things take their course, and where they look upon the *militia* as something that is necessary for the defence of their territory, but

\* See Lecture 2 : p. 29.

that arouses in them no enthusiasm or at best an enthusiasm that has to be artificially stimulated. There will then develop in every child as a matter of course, during the period between the seventh and fourteenth years, a feeling for what is expected of him as a member of the community. The boy grows up; and if particular care has not been taken that he is able to look up with love and respect to his teacher (for parents, as you know, do not always concern themselves about such a matter in this period of the child's life), then the tendency which we have seen at work in the intellectual sphere slips down now into the will, and it is quite possible that kleptomania may ensue.

And now let us see, on the other hand, what happens when a child of this kind grows up, not in a country where the militia is regarded as a somewhat troublesome burden, but in a region where the child finds himself surrounded by a kind of Prussianism. (As you will see, I am giving just characteristic features of a particular case.) Militarism is here looked upon by no means merely as a necessity, but as something that gives one tremendous pleasure, something that thrills one with wonder and admiration and to which one is loyal through thick and thin. The child does not remain at home in the family, he is sent to school and then later to the University. And now the trait that was not at all advantageous to the other boy turns out to be of great advantage to him. The disposition of which we have spoken and which was already present in him as a child finds its fulfilment and expression when he becomes a researcher in natural science. He is engaged in preparing microscopic slides; he will look round in all directions for objects to bring under the microscope, and in this regular—and at the same time irregular—way, satisfy his longing to acquire things for himself. The impulse will experience its full satisfaction. For the boy has found his way into a milieu within which the habit of stealing has no place; if things *are* "taken", then it is things with which one does not associate the concept of stealing. The kleptomania will in this case go on developing

beneath the surface. The boy becomes later a lecturer in physiology, he becomes the most famous physiologist of his time. Something of the kleptomaniac propensity remains with him for life, but it is associated in him with a kind of enthusiasm for war. This enthusiasm now changes however the sphere of its activity, finding its way especially into the metaphors and pictures he uses in his lecturing; these are all about fighting and going to war. And then, strangely enough, this tendency may in certain circumstances degenerate into a kind of vanity. A feeling may get hold of him that his rhetorical figures are his own possession and that no one else has a right to use them. Suppose some daring and rather mischievous student of his, who is a bit of a genius, ventures in his examination to use the very same figures of speech. That student will certainly be failed. And if he should go so far as to click his tongue at the same time, then things will go very badly with him.

Once we have the insight to see and understand things of this kind when we meet them in life, the insight itself will guide us to the right method of dealing with them. We must resolve to make ourselves acquainted with life in all its manifold shades and varieties. Then we shall be ready to notice quickly when traits begin to show themselves that point in this or that direction.

I have already spoken to you of a good curative measure that can be employed in the psychological sphere. You have to cultivate your power of invention and tell the boy a story, in which this characteristic of his plays a part. You tell him of people who do the same kind of thing, and then you make it clear that all the time they are only digging a pit for themselves into which they afterwards fall. If the dramatic character of the story be developed with real enthusiasm, you can attain your end in this way, provided you sustain the effort without any slackening. In addition, you will at the same time need to treat such a child therapeutically; he must receive injections with hypophysis cerebri and honey, because, as you saw, the temporal lobes are stunted and we

must do all we can to encourage forces of growth that shall counteract this deformation.

Very good results can also be obtained from the use of Curative Eurythmy; but it must be carried out with tremendous energy. All the movements that belong to the vowels, the boy must be got to make with his legs. For what we have to do is to expel from the will the intellectual element, and at the same time impel into the will the striving, the taking pains, that lives in the vowel sounds.

Finally, it is most important that by virtue of the authority we have with the child, we should find it possible to speak with him quite plainly and unreservedly on the matter, showing him how objectionable such a habit is. But this must not be done too early. It has to be brought home to the child's intellect, and by attempting it too early we can easily spoil everything. We must go to work with our stories in the first place, and then gradually lead over to this appeal to the intellect.

It is most difficult to point to any success in these measures, for the good results are simply not noticed. The truth is, however, that many a kleptomaniac would never have been one at all, if early on, so soon as symptoms began to show themselves, those in charge of the child had at once begun telling the right kind of stories. Such stories always work; but we must have patience. One can be quite sure that in such a case as this boy, good results can be achieved—although, if the habit is deeply ingrained, perhaps only after a very long time.

And now for the other difficult child of whom I was speaking yesterday, who is not yet quite a year old, the case of hydrocephalus. Treatment has indeed in this instance been very difficult so far. For what do we observe in this child? What strikes us about him? First and foremost, excessive excitability and irritability of the nerves-and-senses system. This it is that has made possible such a prodigious enlargement of the head. Marked irritability of nerves and senses will always be found to express itself in an enlargement of

the head. We must however be careful here to look at relative and not absolute measurements. If a person who is predisposed to be small altogether, has a head of the same size as that of a big, tall person, then he has what is for him a large head. This must not be forgotten when we are considering cases that are not abnormal. The child we saw yesterday is abnormal. The inordinate sensitiveness and irritability of the nerves-and-senses system, which are so evident in him, have been induced by the conditions under which he was living in the embryo time; I described these conditions to you yesterday, explaining them as due to the uneven way in which the influences of mother and father co-operated in the embryo.

What must we do in order to bring the child nearer to normality? Everything that could excite or irritate the nerves-and-senses system must be shut out for as many hours of the day as possible. Accordingly we have had the child in a dark room, a room that is completely darkened, so that as he lies there, he is all the time in the quiet and the dark, receiving no impressions. As a matter of fact, I over-estimated at first the results that could be attained by these means, for the child is actually not yet responsive to light. His sensitivity to light is exceedingly weak; on this account the exclusion of light is of less importance than might have been presumed. Nevertheless, this is the right principle to go on—to let the child live in the quiet and in the dark, having around him as few impressions as ever possible; then the impulse for quick and restless movement—an impulse of the will—will be aroused *from within*, and will work counter to the nerves-and-senses system. This then will be the first rule we set out to follow. Another thing we must do is to try to influence the nerves-and-senses system through the appropriate agencies. We have been using gneiss as an internal remedy. Quartz itself, used directly, would induce shock, and that we must at all costs avoid; with gneiss, the effects of the influence of quartz are more distributed. In quartz, the forces are strongly "radiant" in their working, sharp and spearlike;



whereas when the same forces are distributed as in gneiss, they are mild in their working and spread out in the organism, reaching the periphery with a lighter touch. Gneiss in a high potency can here lead to the desired result. And then we must try to calm down the excited state of the nerves in the region also of the *will*. For in a very little child the whole human being, you must remember, is nerves-and-senses system. This can be achieved by giving poppy baths. Baths are prepared, using the common field poppy.

When you see before you a state of affairs such as shows itself in this child, two things must go hand in hand the whole time—observation of the case, and whatever *therapy* is possible. You are dealing, you see, with an individual case. You will be in a better position to appreciate the importance of what I am saying if I tell you now what further symptoms have presented themselves to our observation. To begin with, we noticed that during the time of the treatment by injection the temperature dropped. Shortly afterwards the head was found to have increased in size. The child was sleeping by day and crying in the night. That changed when we began to give poppy baths in the evening. The faeces are hard, and a difference can be noticed according as the baths are given in the daytime or at night. The connection of astral with physical body is quite different morning and evening.

What we have to do is to bring order into the processes whereby what comes from the digestive system works into the brain. You will easily realise that mother's milk is not able under all circumstances to benefit a child of this kind in the same way that it does another child. (Normally, you know, mother's milk has an inherent tendency, a natural readiness to transfer itself from the digestive system to the nerves-and-senses system.) We therefore discontinued mother's milk at the beginning of March, and the child was from then on nourished by other means. Nectar was given—the content of the nectaries found in the flowers of certain plants. Nectar has the effect of strengthening the ego in the region of the will. By administering a nourishment that develops—with

something even of the dynamic of a parasite—in the region of the blossom, we make appeal to the inner individuality of the child, we try to call forth this inner individuality and bring it to activity. We have had some measure of success in this direction. But I must warn you how necessary it is, when one has a plan of this kind on hand, to decide on a suitable time for carrying it out, and then prepare oneself thoroughly for the occasion. Set-backs can always occur, and these are misjudged by anyone who looks at the matter from a layman's point of view. We have it here on record that for some days the child was having nectar and the faeces became softer. Afterwards diarrhoea ensued. The nectar was then discontinued. The diarrhoea stopped, and a condition set in during the night of 11th-12th June, that brought a kind of crisis. The child was crying, and blinking, and passing a great deal of water; the body sank in with every expiration; there were attacks of cramp in the left leg, while the left arm grew tense and rigid; the fontanelles were also quite taut, and the reflex actions more pronounced. Hot compresses were applied, and compresses of poppy juice, after which the child fell asleep, and his condition on the following day was good. Appetite and evacuation of the bowels were in order.

You must understand that it is impossible to steer clear of such crises—unless one is prepared to steer clear of all hope of a cure! For the very work we have to set ourselves to do in the organism is bound at some time or other to express itself in such a crisis. When this happens, it is of course necessary immediately to intervene—as Frau Dr. Wegman did. After the application of hot compresses and poppy juice compresses the crisis will subside in a proper way. The only advice that can be given for a crisis of this nature is on no account to allow yourself to be alarmed or thrown off your guard. There are moments in such a case when everything depends on prompt and immediate action.

I would like to tell you of an interesting little experience that I had on this occasion. News reached me from another quarter that the child was in a very bad way. Frau Dr.

Wegman herself said nothing about it; I was accordingly reassured, and was confident that the condition was taking its inevitable course. For one must, you know, retain the whole time a mood of readiness for the natural development of the illness; that is essential. And then one can listen quite quietly to someone or other who, without any real understanding of the case, is frightened and disturbed at the turn the illness is taking. In cases like this, where anything may happen, we must first be perfectly clear in ourselves that we are doing what requires to be done; if this is so, then we can also rest assured that everything is as it should be. It is of course most important to be watchful for crises and, when they come, to give them every care and attention; but we must know that they will certainly occur in a case of this kind. Feelings of pity and the like, which tend to make one agitated and upset, cannot help. It is never of the least use to be overcome with a feeling of pity, that way we merely get bewildered and distraught; the one and only thing that can help is to face the situation quite objectively and do what has to be done.

And now let us go a little further into the subject of treatment. As we have seen, it is not possible to do anything much yet in the way of psychological-pedagogical treatment; we have only one possibility in this direction, namely, to help psychologically by giving rest and, as far as possible, darkness. It is important however to find a way of bringing into the organism the principle of *disintegration*. We must replace the strong tendency that is at work there towards the watery element, towards fluidity by the principle of disintegration. Water does not fall asunder or disintegrate; it flows and spreads. We want to call upon forces that can promote disintegration, that can aid and encourage it. Such are the forces of lead. In lead we have a most effective means of inducing decomposition, disintegration. Whenever you see that upbuilding forces are rampant in the very place where breaking-down forces should be at work—and is not a preponderance of upbuilding over breaking-down forces the

fundamental phenomenon to be observed in a giant-embryo such as this little child?—whenever you see this, you may always start on a course of medical treatment with lead. Lead, especially when injected, can have extraordinarily good results.

Let me describe to you how lead takes effect in the organism. Lead has, of course, long been known as a remedy; for thousands of years those who have had any understanding of such things have pointed to the medicinal influence of lead. The knowledge of its beneficial working has however been tending gradually to disappear—although now in our own time it is coming into notice again in a most remarkable way, from quite a new quarter. But now consider for a moment—where, in the whole earth, are the most powerful forces of disintegration to be found? We find them where radium occurs. And from radium we get, along with helium, an intermediary product which, undergoing further transformation, produces lead. Here, then, you have the inner connection. In the great world outside, in the cosmos, the most powerfully working forces of cleavage produce in lead the substance in which these forces of cleavage are ultimately concentrated. If therefore you bring lead into the human body, you are bringing into it cosmic destruction, cosmic disintegration. Think what this means. You introduce the lead, by means of injection, into the blood-circulation. In the circulation of the blood we have an immediate reflection of the structure of the universe. The 25,000 years that the sun takes to go round the universe—these 25,000 years we have in the circulation, in the pulsation of the blood.\* And now you bring disintegrating forces straight into the organism. The cosmos, as we know, gives itself time to work; nevertheless, if we have a real insight into the matter, it will be evident to us that the introduction of such a substance as lead can be of real help.

Treatment for this child will therefore be as I have described. We have also used hypophysis, applying it to the

\* The exact number is 25,920.

legs as an ointment; the formative, shaping forces that are active in the secretion of hypophysis counteract deformation. We shall in this way "form" while we heal. We have of course at the same time to see that the right stimulation is provided in order for the remedies to be able to work.

One can, you know, be very thankful that we have now surmounted a first crisis; one can be glad of the crisis that occurred between the 11th and 12th June, when the child manifested the symptoms we described. He will in all probability have to go through many such crises, and we must be very watchful to see that we cure the child, in the positive sense. For it is, you know, quite possible for a cure to take place in a negative sense. It comes to this—we have to cure, not for death, but for life. It is indeed a most delicate matter ever to deal with an organ therapeutically.

I would like also at this point to draw your attention to the fact that nothing could be achieved by puncturing and letting water flow out; the trouble then only starts again and grows even more serious than before. Obviously, however, so long as we have not yet ourselves attained any success in diminishing the size of the head, it is not for us to begin criticising other methods of treatment.

This is going to be a particularly interesting case, and for me personally it has as a matter of fact quite a special interest. For, whenever I think of this little fellow, whenever I look at him, it is not merely this child that I see before me. Imagine to yourselves this child grown to be thirty years old. He would then be an adult human being. It might well happen. He would be about six times as big as he is now. The head would be perhaps three-and-a-half times its present size, and the rest of the body six times. Imagining this, I see before me a man whom I actually did have before me when I was a boy of six years old. We used to meet constantly, for he was always there at the station when the trains arrived. He was obliged to use crutches, because his body could not carry his head. The whole muscular system that is involved in walking had not developed properly. He had an immense

head. The man had in fact remained an embryo, he was a thirty-year-old embryo.

The reason why this man made such a remarkable impression on me as a little boy was that he was unbelievably clever. I did so enjoy talking to him! A deformity is of course a bit of a shock to a boy of seven or eight years old; but then, on the other hand, the man was, as I have said, astonishingly clever. One could learn a great deal from him; and all his judgements were pervaded with a great gentleness. This gentleness and mildness seemed to overflow from him—like his head! When he spoke—his sentences were not unduly drawn out, they took the normal length of time to utter, but as he spoke them, it was almost as though he had some sugary moisture on his lips, as though he were rubbing his lips together and tasting the sweetness all the time. There was indeed something quite original about the man. He was moreover genuinely inventive. Inventions of many kinds were attributed to him—which he was said to have made first on a small scale. Altogether, a most interesting personality. In course of time he had become less sensitive about his abnormality, he had grown accustomed to it. After all, he lived, you see, in a village, where a person of this kind is regarded with a certain measure of understanding. I have in fact never yet come across a village where some afflicted child had not grown up in this manner, becoming the child of the whole village, and receiving constant care and help from those around.

If we should have a child of this kind to look after, who is rather *older* than the little fellow we are considering, we would have to adopt other measures, such as I described to you in part when I told you how I had to treat the hydrocephalic boy of eleven years old who was given into my care, and who was in time completely healed.

Now let us go on to the next—the little girl who was rather unruly and troublesome. This child weighed  $4\frac{1}{2}$  lb at birth, was a nine months child and was breast-fed for seven months. She learned to walk in her first year, and learned

also to speak at the proper time. When a year and a half old, she ceased to wet the bed at night, but wet herself by day. At the age of three-and-a-half she had an attack of influenza with headache and high fever, and three weeks later developed measles. The mother had influenza at the same time and was nervous and worried. The child's appetite is bad. She sometimes has disturbing dreams.

We have here a condition that is frequently to be met with among these children; we might even describe the little girl as a "normally" abnormal child. Our chief concern must be to see that the astral body receives the right form and configuration that will enable it to fit itself into the ether and physical bodies in a harmonious manner. To achieve this end, we always give arsenic baths—that is, we use arsenic externally; and occasionally we administer arsenic internally as well. The treatment has the effect of harmonising the relationships of astral body, ether body and physical body. Then, to ensure that the externally administered arsenic shall really strike home, we reinforce it by applying mustard compresses to the feet before and after the bath, using also grated horse-radish for this purpose. I should add that in the latter case, you must make sure that the horse-radish is not grated until immediately before use. It is most important that it should be freshly grated; if allowed to stand for some hours, it loses its efficacy.

Coming to the psychological aspect of the case, we must try to cure the child of the habit of being so excited. For she is still always restless and excited; I don't think the environment here has so far had any marked influence on her. We must break her of this habit. Altogether, the breaking of some habit or trait of character in a child can often lead to most salutary results—a fact that should not be overlooked. In the case we are considering, a great deal can be achieved by bringing the child to be quiet and still at the very moment when something is being told her of a kind that generally makes her excited and restless—even if, in order to keep her still, we have to resort to mechanical means. First of

all, therefore, we observe, when we are relating some story, what things in the story particularly excite the child. Then, we compel her to restrain herself and not get excited, to become inwardly a little stiff and hold herself in. If we can bring this about we shall find, as time goes on, that the characteristic trait in the child is somehow being broken down. Instead of evincing excitement, she will begin even to show signs of weariness when the story is told. We let this weariness work—say, for a week or two; and then for a while we simply let the child go her way, treating her as though she were quite normal. After a time there will be some return of the excitability; then we shall have to set to work all over again, and repeat our course of treatment. The pauses are necessary; otherwise, if we go straight on without interruption, a reaction will come. The weariness, the slight signs of depression, will, if we push too far with our treatment, lead on to conditions of bodily depression, and we shall harm the child rather than heal.

We have now come to the point where I can indicate for you the principle that underlies the psychological treatment of all such children. We have to be ready and attentive, watching what is there in the child, realising that the abnormalities of soul are symptoms of what is going on within him, symptoms of the behaviour of ether body, astral body, ego organisation, etc. I say "etc."; what do I mean? For when we divide the human being into

1. Physical body
2. Ether body
3. Astral body
4. Ego organisation
5. Spirit-Self

we generally go on to say, do we not, that the spirit-self has not yet been evolved by man and does not therefore immediately concern him. We read about it of course in the books, but in the present epoch, man reaches only as far as the ego organisation, and so we have no call to trouble about

the spirit-self. But, my dear friends, that is not a true and full picture of the situation. Human beings, we say, reach as yet only as far as the ego organisation; but not all the beings with whom we humans have to do, come only as far as the ego and no further! When we are dealing with growing children, we are necessarily brought into contact with beings who attain to the spirit-self, beings who are further on in evolution than man. If we set out to develop Waldorf School pedagogy and really mean our work to have life, then we must appeal not only to the human beings who are congregated there in our school, but also to spiritual beings who are more highly developed than man, spiritual beings who show quite clearly that they have evolved to the spirit-self. In dealing with a growing child, we shall particularly have to do with one specific class of such beings, namely, the beings to whom we give the name of "Genius of Language". Were it left to the human beings themselves to hand on language to the next generation, man would pine away and perish. *Being* lives in language, as truly as ever being lives in man himself. Along with speech and language something enters into man, wherein beings live whose whole life bears unmistakably the stamp of the spirit-self, even as man in *his* life bears the stamp of the ego organisation. These beings inspire us; they live in us through the fact that we speak.

Think how in Eurythmy we have to develop an artistic speaking in order for a visible speech and language to arise. We are really very far from comprehending what speech is in its fullness! A little part of the working of the Genius of Language we elaborate in Eurythmy, so as to enable a visible speech to come to birth. And then again in Curative Eurythmy—think how we appeal there to what these beings can achieve with the spirit-self, in the intuitive stimulation of man's will!

It is really so: the moment we begin to speak of education, we have immediately to make our appeal to spirits who have evolved the spirit-self. And whenever we try to

elucidate what lies hidden in speech, we are actually describing the spirit-self. I would therefore recommend anyone who is setting out to educate abnormal children, to meditate upon what he can read in our books, about the spirit-self. He will find this a good material for meditation. It is a prayer to those spiritual beings who are of the same kind as the Genius of Language.

Such spiritual beings are verily present among us. Say, we come into the schoolroom. If our behaviour and gestures as we enter give adequate expression to what we are feeling and experiencing in our soul, then they have an immense influence upon the child. And they are moreover a proof that we are connected with the spiritual beings who bear within them the spirit-self.

There is a habit that is all too common among people today—I am far from suggesting you should start inveighing openly against it; in matters of this kind, one must adopt a completely objective attitude, the same objective attitude as is required in dealing with the crises that occur in the little child. It is nevertheless a fact that when whole communities of people have a habit of keeping their hands in their trouser pockets and so avoiding any use of *gesture*, it means nothing else than that they want to be God-forsaken, they want to be left alone by the Gods—the Gods who are next above the spirit-man. It means, they would rather not have any knowledge of the beings who have developed the spirit-self—even as man has developed the I organisation. And one of the first things that happens to such persons is that their speech begins to be slovenly. This, is, in fact, the great danger that faces the civilisation of the West—the danger that speech and language, instead of being developed to become what they should become, deteriorate and grow slovenly.

In dealing with the growing child it is of the very first importance to see that he speaks clearly and distinctly, and this is more than ever necessary in the case of the abnormal child. We must on no account overlook the smallest sign of slovenliness of speech. In all your dealings with abnormal

children, make it a rule to be watchful of how they speak, mindful always that their speech shall be clear and distinct and well-formed. Your watchfulness will react favourably on the condition of the child.

And then for the very young child who does not yet speak himself, it is good if he hears well-formed speech spoken around him—unless of course special instructions have had to be given that he is to be left still and quiet! And for children between the ages of seven and fourteen whom we have received into our care as abnormal, we need not have the slightest hesitation in bringing to them just as much as ever we can in the way of good speaking and recitation. To listen again and again to good speaking, well-ordered and articulate, is for abnormal children an absolute need, a need that springs from the inherent nature of the abnormality itself.

## TENTH LECTURE

*5th July, 1924*

And now we must go on to say something about the cases you have with you at Lauenstein.\*

I would like to speak first of that eldest boy of yours, who is sixteen years old, and in whom we can clearly recognise an inferiority occasioned by the failure of the I and astral body to penetrate the physical organisation. He was given into your care comparatively late; you did not, I think, have him with you until he was in his sixteenth year? So you have here a case with antecedents that have already undergone marked development. If the boy could have been taken in hand earlier on and given the advantage of Waldorf School education, then, in the time between the change of teeth and puberty, he would have experienced the principle of authority in the right way. Care would also have been taken, first of all, to watch all the time and see what things really interested him, and then, starting from these, to extend his field of interest. Had this been possible, and if in addition the boy could at the same time have been given lead in gently administered doses, then notwithstanding his inherent difficulties the boy's soul would be today on quite a different level. For it is plain, the boy has interests. He has moreover definite ability. You will however have seen from the quite simple test that we put to him, where the lad's trouble lies.

You will remember, I set him a comparatively simple sum in arithmetic—a problem in subtraction, put in the form that accords with the methods of Waldorf School education. For we always ask, you know: What have I to

\* Curative home in Jena-Lichtenhain, founded by Franz Löffler, Siegfried Pickert, and Albrecht Strohschein.

take from a given number in order to leave another given number as remainder? Thus, we do not, as is usually done in teaching arithmetic, give the minuend and subtrahend, but instead the minuend and the remainder, leaving the subtrahend to be found. This way of stating the problem puts the condition of mind and soul to severer test; on the other hand, the child is helped far more in his development when he has to tackle the problem in this form, than when it is put to him the other way round. As you saw, the boy was able to do the sum, but not able to do it at once. As soon as he had solved the problem, he came up to me with great delight; but it must have been an hour and a half later. He took thus an hour and a half to do the sum, and was happy and delighted when he had found the answer. There was therefore no doubt about it, the boy had the necessary ability, he was able to do the sum. All the members of his organism were in readiness to be directed to the task; there was, so to speak, no "fault in the contact". The trouble with him is only that he needs longer time. And the reason for this is, that from the very outset his ether body and his physical body offer resistance; they fail to unfold the activity that is proper to them, in spite of the fact that the possibilities for the activity are there all the time.

Follow carefully how the boy's interests work. You will find they remain in the head organisation; they cannot make their way down into the rest of the body. This fact was clearly demonstrated in a little incident that took place during my visit. You saw how the boy came up to us with his little Kodak and wanted to take our photograph. He managed it quite well, carrying the whole thing through with intense interest. Afterwards I tried to suggest to him that he should make another exposure. This would have necessitated his going to fetch a new film; his interest would have had to reach beyond what lay immediately to hand. He resisted the idea, and nothing would persuade him to listen to it. When an interest seizes hold of him in the very

moment, here and now—he is ready for it, he is "all there"; but if the situation requires that he should bring the interest down into his metabolism-and-limbs system, then at once his ether and physical bodies set up a powerful resistance. What should one do in such a case?

With a boy already in his teens, it is of course much more difficult than it would have been earlier; we should however set ourselves even now to intervene with our pedagogical therapy. Taking as our starting point things that the boy follows with a certain interest, we should go on from these, widening the circle of his interest in all directions. A great deal can be achieved by recognising and appealing to an entirely healthy instinct that the boy undoubtedly possesses—despite his difficulties. For you must realise that even in persons who are abnormal, healthy instincts are yet always present. And with this boy, you will find that as soon as you draw his attention to objects and processes that call for *skilful handling*, he will at once begin to experience a widening of his circle of interests.

The boy has, you see, difficulty in following the road that leads from the head organisation to the metabolism-and-limbs organisation, and thence, as I have explained to you, out again beyond. This latter part of the journey he accomplishes only with great difficulty, since there is in him no capacity to perceive what is going on there. Even the slight measure of perception that is present in a normal human being is in his case lacking. Once, however, he can be brought to *see*, as an object plainly before him, the skilfulness of his own limbs, the sight will fill him with joy. You must get him to do things which will bring this about. An excellent plan will be to give him Curative Eurythmy exercises, to be done with legs and hands, but especially taking care to see that the toes and fingers move with great energy. Then draw the boy's attention to these movements that are going on in his limbs, let him watch himself making the movements.

If it should happen that you have to do with younger

children who already show signs of this kind of difficulty, where what has been decided upon by the head does not easily find its way down into the rest of the organism, try getting them to touch their feet with their head. In the case of the boy we are considering, it is too late for this, but you may any day receive into your Home quite little children with the same disability. Try it yourselves; you will find it is no easy matter! But for small children it is a very good exercise; they can be brought even to kiss their own toes. Another thing that never fails to help in such cases—and it could prove a real blessing even to your boy—is to get the child to hold a pencil between his great toe and the next, and with the pencil contrive to trace out some letters of the alphabet, and so have the enjoyment of discovering that he can write with his feet. It is quite possible that even at his age this boy of yours could receive very great benefit from such an experiment. For in cases such as his, Curative Eurythmy—and writing with the toes is a kind of Curative Eurythmy!—can be of the very greatest help. Whether also a course of treatment with lead will at his age afford him the help he stands in need of, we shall discover when we begin to make trial with it and note its effects.

All that I have been saying will have demonstrated to you the imperative need for a delicate and fine power of observation. The simple calculation that took the boy an hour and a half to make, the reluctance to go back into the house to fetch a new film—facts like these may seem trifling and insignificant, and yet it is just this kind of thing that we must learn to make the object of careful observation. As we come to do so, we shall realise what an invaluable aid it can be to the educator of backward children if he is sensitive to every little thing that happens with the child he wants to help.

And now you will be wanting to say to me: It looks as though the education of backward children is going to take up all one's time; one will have to be perpetually giving one's whole attention to the children, and will have no time

left to meditate, no time in fact to do anything else whatever! That is not the case; and the esoteric nature of a life-work such as you are undertaking should not allow you ever to admit for a moment this point of view. What is wanted is not that you should all day long be constantly on the watch—not that at all, but rather that you should acquire a quick sense for characteristic happenings. If one has already learned how to watch quite a number of children and knows how to make the right use at every turn of one's powers of perception, it is, under certain circumstances, quite possible to carry out a thorough investigation of a single child in five or ten minutes. It does not depend at all on the length of time one devotes to the matter, but wholly on the degree to which one is able to unite oneself inwardly with the act of perception. If people would only realise that one has to really connect oneself inwardly with the phenomena in question then a great deal of time would be saved, especially for those who work in the professions. (See *Note 1.*)

Now, there was at Lauenstein another boy, a typical case, a fifteen-year-old epileptic. You could see the same type in the boy we had here before us the other day; only, your boy at Lauenstein is several years older. The first thing that claims our attention in his case is the difficult situation created by the fact that he is at the age of transition to puberty. He has been castrated, has he not? Now what we are concerned with is the process of attaining puberty as it has to go forward in the *whole organism*. The fact that the boy has been castrated, means that in his case we have to reckon with a phenomenon that manifests in him with extraordinary vehemence—namely, the reaction that is induced as a result of this unnatural influence that has been brought to bear on the evolution of sex. The boy gives indeed every appearance of one in whom the transition to puberty is going to prove difficult. The gradual attainment of puberty is, as we have said, a process that belongs to the whole organism; and the sole significance that castration



possesses for the boy at the present time consists in the reactionary influence it has in him upon the attainment of puberty.

The first thing to do therefore is to see that the boy is placed where he will be sure of being treated in the way that is right and necessary for boys who are attaining puberty—that is to say, where care is taken to provide conditions under which such boys have their interest aroused in all the processes that go on in the world in which they find themselves. Boys who are at the age of puberty urgently need Waldorf School education. This boy must not be left to the mercy of his own impulses and emotions; we must try to bring it about that he is continually occupied with something outside himself, and takes a keen interest in the objects and processes that he finds around him. Tell me, how is he getting on at school? Perhaps you can tell me this?

(S. "He can neither read nor write. During the past year we have not even made a beginning with school for him. Frau F. did once begin to teach him reading and writing; it was on the Montessori method, and he did not get on at all, he seemed unable to make any progress. His school attainments have really to be counted as nil.")

He shows, you see, a certain obtuseness to external impressions. We shall here be under the necessity of applying Waldorf School education in the way we are accustomed to do with quite little children—taking our start, that is, from *painting*, and so providing the opportunity for the boy to put out into colour whatever is tormenting him inwardly. Get him to paint, and you will see what can be got rid of this way. And then you can go farther with him in whatever direction his own inclinations and abilities indicate.

There can moreover be no question but that we must intervene here also with our therapy. We have not, I think, up to now, prescribed any medicaments? The boy should have *algae* and *belladonna*. Therapeutical treatment will

consist then of these two remedies. You probably understand in a general way the nature of *algae* injections, but you will do well to enter a little more deeply into the significance of them; for you should, you know, be ready to make use of them on your own responsibility, in individual cases. Why do we propose for this boy *algae* injections?

In the *algae* we have plants that have neither strongly developed root formation nor strongly developed flower formation. It is indeed almost as though flower and root had been telescoped. The leaf organisation is the main thing; everything else is produced from it. In *algae* therefore, since foliage preponderates, we find no very near relationship to the earth. Nor, on the other hand, is there any very near relationship to the outer cosmos. There is however a relationship to the watery and airy elements that are active immediately over the surface of the earth. *Algae*—and the same applies also to mushrooms—are plants that are, as it were, completely steeped in the interplay of air and water. And these two kinds of plants have in addition this characteristic in common, that they are strongly attracted to the minute quantity of sulphur which is to be found everywhere today in water as well as in air. Consequently, when these plants are introduced into the rhythmic organism of man, they are peculiarly adapted to restore harmony between astral body and ether body. And harmony between astral body and ether body is precisely what is lacking in a boy of this type.

In cases where we perceive a disturbance due to the ego organisation making too great demand upon the astral body and not allowing it to enter into the etheric body, we must have recourse rather to the mushroom type of plant. The *algae*, which come nearer to the ordinary plant, are to be used when the physical body and etheric body refuse to allow the astral body to enter—that is to say, when the disharmony is due not to an excessive attraction exerted by the ego organisation, but to a special resistance put up by the ether body. (See *Note 2*.)

Then there was a girl you had at Lauenstein. Perhaps you would kindly describe her for us, in accordance with the indications I gave at the time?

(S.: "I too have seen this girl only on that one occasion—a girl with protruding lips. You pointed out that something very serious must have happened to her astral body between the ages of 3 and 4; the child must, you said, have had at that time a violent attack of itching and scratching. The mother confirmed afterwards that high temperatures had occurred at that age, accompanied by irritation and itching. For treatment, nicotiana enema was prescribed; and if that did not help, nicotiana injections were to be given. The girl is fifteen years old.")

So we have here a girl who has attained the age of fifteen, and in whom we can see quite clearly that the astral organisation has made very weak connection with the organism as a whole. The girl is obviously of that type. (See *Note 3.*) One notices at once that the astral organisation is far too weak to restrain the ego in face of the temptation that always assails man when he eats—the temptation to enjoy the eating too much, to revel in the sweet and pleasant taste of the food. When the astral body is not sufficiently active in the lower region of the face, then the lips will be found to protrude noticeably—a symptom that is due to the excessive pleasure experienced in tasting food and also in the initial process of digestion, that takes place in the mouth. Phenomena such as these have far-back antecedents; obviously they cannot be making their appearance for the first time at this somewhat late stage of childhood. As has been said, I stated at the time that an irregularity must have occurred in the child's development about the 3rd or 4th year.

How can you learn to perceive such facts for yourselves? You can find your way to such perceptions if you set out to do so with the love that I have described to you and upon which you will remember I laid such stress. You must never say: In order to perceive such things, I should have to be

clairvoyant. To say that betokens an inner laziness—a quality that must on no account ever be found in one who undertakes the task of education. Long before you attain to the clairvoyance that is required for spiritual research in general, you can beget in yourself the faculty simply to perceive what is really the matter. The power to do this can be born in you, if you approach with loving devotion all that shows itself in the child, and especially just those developments that come with abnormal conditions. What you say to yourself at that moment will be true. There is of course need here for esoteric courage. This esoteric courage can and does develop in man—provided only that one thing does not stand in the way.

It is strange, and at the same time significant, that these inner intuitions are so little noticed by the very people who are, comparatively speaking, well able to have them. Anthroposophists have many an opportunity to pay heed to such inner intuitions! For they *have* these intuitions, far more than is supposed, but they fail to attend to them—the reason being that in the moment when they should do so, they find themselves assailed by a *vanity* that is hard to overcome. With the discovery of faculties not known before, all manner of impulses that spring from vanity begin to crop up in the soul. Along with the other characteristics of our age that I described for you in my lecture yesterday, as well as on several other occasions, we have to reckon also a tendency to grow vain and conceited, for it is a tendency that is terribly prevalent in present-day mankind.

This is a matter that should receive serious consideration from those of the present-day Youth—and you yourselves are of course among the number—who are devoting their lives to some great and noble calling. There is in our time great need that young men and women should rise up among us and exercise a regenerating influence upon mankind; and what I am now going to say is not said out of misunderstanding of the Youth Movement of our day, nor from lack of understanding, but out of a true understanding

of it. It is a necessity, this Youth Movement, it is something of quite extraordinary significance; for those older people who can understand it, the modern Youth Movement is interesting in the highest degree. Not a word shall be uttered here against it. Nor shall we attempt to deny that there is only too often a deplorable lack of readiness on the part of the older generation to understand this Youth Movement, and that a great many plans have suffered shipwreck just because the Movement has not been taken seriously enough, just because people have not troubled themselves to look into it sufficiently. But the Youth Movement does need to beware of one thing when it sets out to undertake specific practical tasks; and it is incumbent on those of us who have had experience in the matter to call attention to it, for it makes one seriously apprehensive for the whole future of the Movement. I mean a certain vanity that shows itself there on every hand.

This vanity is not so much due to a lack of education and culture, but is rather the consequence of an inevitable situation. For the will to action necessitates of course a strong development of inner capabilities, and then it follows all too easily that under the influence of Ahriman vanity begins to spring up in the soul. I have had opportunity in my life to make careful and intimate observation of persons who were full of promise—persons too of the most various ages of life—in whom one could see again and again how with the dawn of the Age that has followed Kali Yuga, vanity began to grow and thrive in their souls. It is not, therefore, only among the Youth that the vanity shows itself. What concerns us at the moment however is the special form of it that manifests in the Youth and that has in point of fact hindered them from developing the right and essential character that lies inherent in present-day Youth, waiting to be developed. Hence the phenomenon with which we are so familiar, this endless talk of “missions”, of great tasks, with all too little inclination to set to work upon the details, to take pains about the *small* things that require to be done in carrying out these tasks.

There will emphatically be need in the future for what has been described in simple words as *devotion to detail*. Devotion to detail and to little things is something which the Youth of our time need to develop. They are far too apt to revel in abstractions; and this revelling in abstractions is the very thing that can then lure them with irresistible force into the snare of vanity. I do beg you to bethink yourselves of the difficulties that beset your path on this account. Make it a matter of esoteric striving to master this tendency to vanity; for it does indeed constitute a real hindrance to any work you undertake.

Suppose you want to be able to speak to some fellow human being from out of an intuitive power of vision. The things you need to behold in him are by no means written plain for all to see; and you may take it that statements made about backward children from the ordinary lay point of view are generally false. What you have to do is to see *through* what lies on the surface, see right through it to the real state of affairs. If therefore you want to come to the point of being able to say something to him out of intuitive vision, what do you need for that? You need to tell yourself with courage and with energy—not just saying it at some particular moment, but carrying it continually in your consciousness, so that it determines the very quality and content of your consciousness:—“*I can do it.*” If, without vanity, in a spirit of self-sacrifice, and in earnest endeavour to overcome all the things that hinder, you repeat these words, not only feeling them, but saying them to yourself over and over again, then you will begin to discover how far you are able to go in this direction. Do not expect to find the development of the faculty you seek, by spinning out all manner of theories and thoughts. No, what you need to do is to maintain all the time this courageous consciousness, which develops quite simply of itself when once you have begun to fetch up from the depths of your soul what lies hidden there, buried (metaphorically speaking) beneath an accumulation of dust and rubbish.

Generally speaking, people are not able to achieve any-

thing of this kind in the realm of pedagogy. They could do so if only they would set themselves seriously to bring to life within them a certain truth. Let me explain to you how this can be done.

Try to accustom yourselves to live your way every evening into the consciousness: *In me is God*. In me is God—or the Spirit of God, or what other expression you prefer to use. (But please do not think I mean just persuading yourself of this truth theoretically—which is what the meditations of the majority of people amount to!) Then, in the morning let the knowledge: *I am in God* shine out over the whole day. And now consider! When you bring to life within you these two ideas, which are then no longer mere thoughts, but have become something felt and perceived inwardly, yes, have even become impulses of will within you, what is it you are doing?

First, you have *this* picture before you: *In me is God*; and on the following morning, you have *this* picture before you: *I am in God*. They are one and the same, the upper and the lower figure (see Plate 11). And now you must understand: Here you have a circle (yellow); here you have a point (blue). It doesn't look like that in the evening, but in the morning the truth of it comes to light. And in the morning you have to think: *Here* is a circle (blue); *here* is a point (yellow). Yes, you have to understand that *a circle is a point, and a point a circle*. You have to acquire a deep, inner understanding of this fact.

But now, this is really the only way to come to a true understanding of the human being! You remember the drawing I made for you, of the metabolism-and-limbs man and the head man. That drawing was nothing else than a realistic impression or record of what you have before you now in this simple figure for meditation. In the human being it becomes actual reality; the I-point of the head becomes in the limb man the circle—naturally, with modifications. Adopting this line of approach, trying, that is, to understand man inwardly, you will learn to understand the whole of man. You must, first of all, be quite clear in your mind that these two figures, these two conceptions,

are one and the same, are not at all different from one another. They only *look* different from outside. *There* is a yellow circle; *here* it is too! *There* is a blue point; *here* it is too! Why do they look different? Because *that* drawing is a diagram of the head, and *this* a diagram of the body. When the point claims a place for itself in the body, it becomes the spinal cord. It makes its way in *here*, and then the part it plays in the head organisation is continued in the spinal cord (see Plate 11). There you have the inner dynamic of the morphology of man. Taking it as your starting point, you will be able, by meditation, to build up a true anatomy, a true physiology. And then you will acquire the inner intuition that can perceive in how far the upper and lower jaws are limbs; for you will begin to see in the head a complete organism in itself, sitting up there on the top of the human being, an organism whose limbs are dwarfed and have—in process of deformation—turned into jaws. And you will come to a clear perception of how teeth and toes are in polarity to one another. For you have only to look at the attachments of the jawbones, and you can see it all there before you—the stunted toes, the stunted hands and feet.

But, my dear friends, meditation that employs such pictures as I have been giving can never take its course in the kind of mood that would allow us to feel: Now I am going to settle down to a blissful time of meditation; it will be like sinking into a snug, warm nest! No, the feeling must be continually present in us that we are taking the plunge into reality—that we are grasping hold of reality.

*Devotion to little things*—yes, to the very smallest of all! We must not omit to cultivate this interest in very little things. The tip of the ear, the paring of a finger-nail, a single human hair—should be every bit as interesting to us as Saturn, Sun and Moon. For really and truly in one human hair everything else is comprised; a person who becomes bald loses a whole cosmos! What we see externally—we can verily create it inwardly, if only we achieve that overcoming which is essential to a life of meditation. But we shall never achieve

it so long as any vestige of vanity is allowed to remain—and vestiges of vanity lurk in every corner and crevice of the soul. Therefore is it so urgent, my dear friends, if you want to become real educators, and especially educators of backward children, that you should cultivate, with the utmost humility, this devotion in the matter of little things. And when you have made a beginning in this way in your own sphere, you can afterwards go on to awaken in other circles of the Youth Movement this same devotion to little things.

And then it will indeed become possible for you to receive, for example, indications that are afterwards verified from external evidence—as happened, you remember, in the case we are considering. And here I must say in connection with this very case, I have occasion to find grave fault. The same kind of thing happens only too often in connection with the various undertakings that have been begun within our anthroposophical movement. The situation was as follows. Here was a girl concerning whom I told you that a kind of abnormality must have occurred in her development between the third and fourth year. You question the mother, and the mother confirms that it was so. What did you do then? Please tell me, honestly and sincerely: What did you do, when the mother confirmed the fact? (Silence.) Please be esoterically honest and tell me the truth, you three: what did you do? (Silence.) If you had done the right thing, you would now be telling me: "We danced and jumped until we made a hole in the ceiling!" And the after-effect of this jumping for joy would be still expressing itself today—and not merely in words, it would be shining out from you like a light.

That is what you need—*enthusiasm in the experience of truth*. This enthusiasm is an absolute sine qua non: you cannot get on without it. For years it has been so terribly painful to me, the way the members of the anthroposophical movement stand there as if they were rooted to the spot—and the young too, almost as much as the old. But now consider what it *means*, that they can stand there so impassively. Look

at Nietzsche! What a different sort of fellow he was—even if he did get ill from it! He made his Zarathustra become a dancer. Can't you become dancers—in the sense Nietzsche meant it? Why, you should be leading lives of joy—deep inner joy in the truth! There is nothing in the world more delightful, nothing more fascinating, than the experience of truth. There you have an esotericism that is far more genuine, far more significant than the esotericism that goes about with a long face. Before everything else—and long before you begin to talk about having a "mission"—there must be this living inner experience of truth.

The girl had, when three or four years old, an occult fever. It is even called that in the medical world—one of those instances where medicine has retained an earlier form of speech. When a doctor does not know what is the cause of a fever, he calls it an "occult" fever. This occult fever, then, made its appearance. During the period round about the third and fourth years, the astral body was particularly weak. The physical body and the ether body reacted to this and developed too strongly; and then the astral body was unable to keep up with them. It is exceedingly important that we take cognisance first of all of this fact: at the age of three the growth of the astral body suffered a significant check, the child's astral body became stunted and cramped within itself. I must come to its aid. It must receive help to make up for what has been lost; and this help can be given through education, by awakening the child's interest in many directions. Tell me now, how has it been with this girl at school?

(S.: "We are not having the girl with us in the Home, she will come only for treatment. She was in a school for giving special help to backward children up to the beginning of her sixteenth year, and can read and write, and work with numbers up to about a thousand. In all other respects we have really no knowledge of the girl, we had her there only in order for you to see her. Enema containing nicotiana was prescribed.")

It will be important to treat this girl with Curative Eurythmy (See *Note 4.*)

As a result of the stunting of the astral body, a strong tendency to deformation has, you see, made its appearance in the upper organism. The child has about her an extraordinarily animal look, the reason being that all that part which belongs to the organs of mastication is deformed. We have already been making very careful tests here in the Clinic of the influence of nicotiana juice in counteracting deformation; and this girl is just a case in point, where it will be able to do its good work. So you see it will be possible right away to begin—slowly—to make some progress. The nicotiana juice is given by the mouth, to start with; and then one has to watch carefully—one must acquire an eye for such things—to see whether the organs of mastication are beginning to come more under the control of the organism. For, as it is, the organs of mastication lie almost entirely outside the realm of the child's control. They just hang there—limp. The child can thus be treated with nicotiana juice given by the mouth in suitable decimal of dilution, beginning with the sixth and going up to the fifteenth. If it should turn out that this does not work strongly enough, we shall have to inject nicotiana juice in a high potency into the circulation, so that it may make direct contact there with the astral body and enable us to achieve in this way what we failed to achieve when we administered nicotiana juice by the mouth.

I have also a further suggestion to make. The nicotiana juice is intended to work within the astral body and remain there, and it will perhaps be good if we try to prevent its influence from entering too powerfully into the ego organisation—if we try, that is, to arrest it before it reaches the ego organisation. This result can be induced by giving—not often, perhaps only once a week—a weak sulphur bath.

Tomorrow we will speak about the other cases that you have at Lauenstein, and I shall be particularly glad to be able to consider with you the interesting phenomenon of *albinism*, which we have opportunity to study in two of your

children. One of them is fifteen years old and the other a much younger sister of hers. (Dr. Steiner asked Dr. Vreede\* if she had drawn their horoscopes, and she handed them to him. The dates were 6th December, 1909, approximately 4 a.m., and 18th May, 1921, approximately 3 a.m., both at Jena.) How does Uranus stand? Did you not find any special constellations? (Dr Vreede replied that she had—namely with Uranus and Neptune. In the case of the elder girl, Neptune was in opposition to Uranus.)

Such children always show two main characteristic peculiarities: fair hair; and poor sight, with the variation in the eyes. These are the essential phenomena of albinism. No more than a superficial study is required to discover that in albinos we have to do with an organisation that is very feeble at assimilating iron, but on the other hand assimilates sulphur with the greatest ease. The organisation resists iron, it resists dealing with it, and this applies especially to the periphery of the body; assimilation of iron stops short of the periphery. Sulphur, on the other hand, is driven to the periphery; and not only so, but driven even out beyond it. That is how it comes about that in the region of the hair, you see, all around, a sulphur-aura, which pales and bleaches the hair and takes the strength out of it. And in the eyes (which are formed comparatively independently, being built into the organism from without, in the embryo time)—in the eyes you have a still more striking manifestation of a sulphur-aura. Here it has the effect of fairly forcing the eyes to betake themselves out of the etheric into the astral. In such children we see the eye plucked right out of its "grotto", the etheric body of the eye left disregarded and its astral body very much to the fore and fully engaged.

Very important questions arise at this point. If we consider the "forming" of man, we find that he stands in connection on the one hand with the forces that are in the earth and that divulge themselves to us in the substances of the earth,

\* The original leader of the Mathematical-Astronomical Section at the Goetheanum.

and on the other hand with the whole cosmos. He is dependent on both. Both sets of forces are present in the individual karmic process of evolution, as well as also in the stream of inheritance. Let us take first, in considering these two children, the stream of inheritance. Neither in the case of the father nor of the mother is there any indication of albinism. They are both perfectly normal human beings. There was however somewhere in the antecedents—was it a grandmother, of whom it is reported that she had signs of albinism? (Frl. Dr. K.: "It was a sister of the mother.") An aunt, then. Albinism has been known in the family; that is all that need concern us at the moment. A tendency to albinism is present in the antecedents. And did you not tell me that there had been other cases in the Saal region, also at Jena? (Frl. Dr. K.: "Yes, two children; and one adult, aged thirty-two, who is already married. Of these three, in only one case had there been albinism before in the family history.") It would seem, therefore, that albinism is in some way endemic to a certain part of the country, but meets also with many counter-influences. And so in fact it makes its appearance quite sporadically! Only under certain circumstances will an albino be born there. The question will immediately suggest itself: How does it come about that an albino is born in a particular territory?

In the case of an albino we have, as we have seen, a sulphurisation process working outwards, so that little sulphur islets occur in the aura, in the periphery. And now we look round in the native environment of the children to see where we can find sulphur. The whole valley of the Saal abounds in iron sulphide. Iron and sulphur are thus present in combination. You can study first the presence of iron in the neighbourhood, and then again the presence of sulphur; and you can take special note of the whereabouts of the beautiful pyrites (iron sulphide). These delicate and lovely cubes of pyrites with their beautiful golden gleam are a characteristic product of the valley of the Saale (see Plate 11). Other regions nearby yield gypsum. Gypsum is, as you know,

calcium sulphate with 20 per cent water. So that here again we have an opportunity to study sulphur—this time in combination with calcium. This kind of study of the soil will throw light for us on all that lives in the atmosphere etc.; and so we shall have first of all to give ourselves to the study of that which comes out of the ground and is connected with the absorption of sulphur and iron. For we have here a territory that is also very rich in iron, and the question arises: How does this opposite relationship come about in this territory in regard to earth and man, in the the *earth* has a great power of attraction for iron, while the *human being* cannot attract iron at all, or only with difficulty? What constellations must be present to cause the human being to be particularly disposed to reject the iron and accept the sulphur?

Here we come into the realm of the cosmic; we have to set about investigating the constellations that were present at birth (we cannot of course do it for conception). And this will lead us to ask whether there were not in the case of these children who are albinos, quite special constellations, constellations moreover that can only seldom occur. We shall have to find what we can learn, not from the planets that move more quickly, but from the constellations of the planets that take a long time to revolve, such as Saturn and Uranus. You see, therefore, to what kind of questions such cases will lead us. We must first find the right questions to ask; when once we have the questions, then we are ready to begin our study. (See Note 5.)

Now, for these children also, I would like to prescribe a little course of treatment, basing it on the indications I have given today. We will talk of that tomorrow.

I gather from a remark that was made to me this morning, that you are wanting something more than is contained in the lectures. These (you feel) go too much in the direction of "devotion to detail"—too much, that is, in the direction that you need! But I am really entirely ready to meet you in this matter, and propose to use here the new method I have been using with the workmen at the Goetheanum. For there I

have allowed it gradually to come to this—that I *ask them* on what I am to speak; so that, ever since a certain date, the workmen themselves have been specifying the themes they want dealt with in the lectures. And now they can never complain that they do not get lectures on subjects they want to hear about.

## ELEVENTH LECTURE

6th July, 1924

We will now go on to consider the children of whom we had not time to speak yesterday.

There was a little girl of ten years old, who was suffering from loss of memory. She is only in the Second Class at school (where the children would be mostly about seven years old.) She has adenoids. The symptom is connected with an excess of etheric powers of growth in the region of the bladder, which condition is then reflected in the head. Thus we have here a case where the physical origin of the trouble is immediately patent. The girl is ten years old—that is to say, she is at the age when, as I have repeatedly pointed out, it is particularly important that the teacher shall have made the right relationship with the child.

The child herself has of course, so to speak, slept through the antecedent facts and processes that have led up to the present moment. The inflamed condition that shows itself in the neighbourhood of the bladder and has its reflection in the upper part of the organism is clear evidence of the fact that the ether body is not properly at home in the organism—the reason being that its co-operation with the astral body is not able to come about as it should. You must never lose sight of the fact that where a process of this kind occurs, which finds expression in the soul organism, then its source and origin has to be sought in the subtler, finer organisation of the body; for the coarser, cruder organisation cannot put us on the right track in our search. An irregularity in the higher organisation of man is, naturally, more easily noticed than in the lower organisation. In this child, owing to a defective astral body, the ether body does not function properly, with the result that what the child receives by way of impressions



fails to penetrate into the organisation. What we have to do, therefore, if we are to help such a child, is to strengthen as much as ever possible the impressions we intend her to receive; in all our work with her, we must see to it that *strong impressions* are brought to bear on the child.

For consider how it is with memory. Memory is dependent on a right and proper organic relation between physical body and ether body; astral body and I have no part in the retention of impressions in memory. As you know very well, dreams make their appearance only when astral body and ego have begun to enter into the physical and ether body, not before. As far as astral body and ego are concerned, everything is forgotten between the times of falling asleep and awakening. The impressions are left lying in the part of the human being that remains in bed. But when, as in the child we are considering, this part is not properly organised, then what is left there of the impression of the day does not succeed in embodying itself into it. Our first task will be therefore to induce strong impressions, in order to bring it about that the higher organisation—I and astral body—shall be roused to an energetic activity within the lower organisation—ether body and physical body.

I do not know whether the experiment has yet been made of testing the little girl's memory for simple folk-melodies? (Fri. Dr. K.: "She finds that easier.") So the capacity for receiving impressions of this nature is, you see, present. Starting from it, we should now try to work on further. We should, for example, take with the child little poems where a refrain is repeated—say, after every three lines. She will in this way receive a powerful impression of rhythm; and then later on, the moment will come when we can approach her with impressions that are without rhythm. Do not imagine that any substantial success can be looked for under three or four years—that is, not before puberty. Working on these lines, we must first reach the point where rhythmical impressions are able to act upon the child, and then go on to non-rhythmical impressions. In this way we shall be able to

achieve something in the educational sense. The therapy we have already indicated; the girl should have compresses with *Berberis vulgaris* 10 per cent, and Curative Eurythmy: L—M:S—U (see Plate 12).

Note that an inner perception underlies the giving of these particular sounds in Curative Eurythmy. The formative, moulding influence will enter right into the mobile astral body. Then the M, as I have told you, is the sound that places the whole organism into the out-breathing, and so the astral organisation will there meet the etheric. With S, the aim is to bring the astral body into powerful and living activity—but it must be an activity that is restrained, held in check; and for this purpose the U is added. These are the measures that suggested themselves when we had the child immediately before us; here we are simply recalling them. Compresses of *Berberis vulgaris* are prescribed because the causes of inflammation require to be neutralised, and can be by this means.

And then we had a sixteen-year-old boy, a kleptomaniac of the very same type as the little fellow who was brought before you a few days ago, and in whom you could see a perfect example of kleptomania. Your boy at Lauenstein will have to be treated on exactly the same lines. You will need however to watch whether the impressions you bring to him link up with this or that. The results of our work with kleptomaniacs can differ quite considerably according to the education the children have already received. (See Note 6.)

And now we must go on to speak of the child who is so restless and fidgety. A sleepy, backward little boy, who has not learned to speak and is behindhand with all the education he should have received in the first epoch of life. You can see at once what is lacking; the child has entirely failed to get hold of the principle of *imitation*, he has never attempted to imitate. This means, in other words, that his I and astral body are incapable of bringing his organs into movement. He is a most lovable little fellow, but it is extraordinarily difficult for him to overcome the longing that



he has in his physical body for rest and quiet. The first thing to be done is to give him Tone Eurythmy. That will be the way to help him on. (You will understand, I can do no more here than indicate the ideal.) If the boy does Tone Eurythmy properly, it can come about that he is so stirred and stimulated in his astral body that the rhythm begins to take hold also of the ether body.

Another thing you must do is to let him repeat after you rhythmical sentences, so that he plunges, as it were, right into *sound* as such. Take, for instance, the line: "Und es woget und woget und brauset und zischt."\* You must go through the sentence with the child rather slowly (you will discover for yourselves what is just the right pace), first forwards and then backwards. (For this particular case, I purposely say "woget" instead of "siedet", since we are here using the line with a therapeutical end in view.) Go on doing this again and again, forwards and backwards. Wherever possible, the same method should also be followed with a sequence of vowels. In this way we can awaken the child, inwardly. Surprise, amazement, begin to rise up in him, as we get him to intone A (ah), then E (eh), I (ee); and then backwards, I, E, A; then again, A, E, I, and so on. The child gradually wakes up, and, despite all difficulties, the principle of imitation will begin at last to work. It will be necessary to take the child by himself, and to see to it that imitation has its place in everything you do with him; always stop after a few moments and get him to intone after you.

And then, in addition, some therapeutical treatment will be needed; and here you will have to ensure that two opposite influences work together. First, you must provide a dispersing influence that works centrifugally and drives the substantiality of the organism to the circumference. Hypophysis always works in this way. For the child we are considering, hypophysis must not however be used just in the way we use it for rickety children in whom we definitely want to induce dispersal. Here we have to call into action at the

\* From Schiller's *Der Taucher*.

same time the opposite principle that works centripetally. You will accordingly need to find something which will have, while working together with hypophysis, the tendency to build up the human organism out of substance. Both Carbo Vegetabilis and Carbo Animalis are able to do this. You could therefore use Carbo Animalis, alternating it with the hypophysis. The Carbo Animalis will supply the *form* principle, and then in the hypophysis cerebri you will have the organising principle that tends to encourage *organic growth*.

One of the most important things to bear in mind, when you are starting a Home for Curative Education, is the necessity for constant observation. Each single person who is helping in the work must observe everything he or she takes in hand to do with the children. And it should really be so that we accompany—and in that way strengthen—all that we do with a certain inner trust and confidence.

In the case of this child, our worst trouble will be, not with the boy himself—you will soon be able to notice progress in him—but with the parents. The mother is firmly convinced it is for us to do wonders with him, and that quickly. I have heard that she even wants to come with the child. (One of the teachers interposed: "She is only bringing him to us.") That is better, it is a relief to hear that you will not have the mother there with you. But with a child of this kind, it will, in any case, be imperative to hold your own—even with a certain obstinacy—in face of the demands and expectations of the parents. These demands are perfectly understandable, but sometimes terribly foolish and unwise. The parents of such a child do not, and cannot, know what is right and necessary for him.

Now it will be very good if you can bring such a child even *physically* also into the alternating conditions that can be induced by means of the A E I, I E A, etc. I will tell you an excellent way of doing this. First, put the child into a bath of moderately warm water, and then, comparatively quickly, give him instead a douche, also of a moderate temperature. You will by this means call to life that which needs to be

roused to life and activity. As a matter of fact, wherever an abnormality expresses itself in laziness and inertia, this measure cannot fail to have good effect, so long as we are careful not to overdo it. Do not be anxious if, immediately after a bath treatment of this kind has been begun, the children get rather excited. That will pass. You will see, a reaction will come, and a more balanced condition gradually establish itself.

And now we must pass on to another boy who sees everything in colours. He is the boy, you remember, who never has any money! I can see him there before me as I speak. The fundamental fact about this child is that he is incapable of making the right approach to the external world; he remains rooted in himself. In order to render this phenomenon intelligible, I shall have to explain it for you in plastic terms. The boy cannot make his way out into the external world; consequently his I organisation is perpetually *pushing* at his astral body from within. This gives rise to an inner clumsiness—better expressed, an inner slovenliness. But along with this, in connection with the continual pressure on the astral body, there develops also a delicate sensitiveness; so that the boy has really something gentle and noble about him. And that goes together with the seeing in colour. He sees colours because he is able to be awake in his astral body.

Now, we cannot begin to do anything in the way of education for this boy until we have a clear perception of a state of affairs that is developing in him all the time in increasing measure—namely, a certain dim hankering after ideals, but at the same time a starting-back, a flinching from the world as from something he cannot get on with. The boy can be taught entirely on the lines of Waldorf School education, but everything will depend in his case on how you yourself feel and behave towards him; you must preserve all the time a natural trust and confidence in him. There is really hardly anything more than this to be said.

Take for example, writing. The boy writes something like

this, does he not? (See Plate 13, left.) Now it will be for you to set to work and take the utmost care and pains that he shall gradually change his handwriting and develop it into a finely formed script. And you will find that while he is doing this, there will be clear signs also of a transformation taking place in his whole inner constitution. When he shows a tendency to boast and talk big, they you must at once, on the basis of the trust he has learned to place in you, contrive some means to make his boasting ridiculous. (See Note 7.)

I was speaking to you yesterday about the *albinos*, and I came to the point where I said we need to find the cosmic impulse that can have influence in such cases. Let us now first ask our expert on cosmic constellations whether she has noticed anything special in these or other horoscopes that albinos have in common. (To Dr. Vreede) Did you notice that among the outer planets, Uranus and Neptune were particularly prominent? (Dr. Vreede replied: "Yes, there are many such aspects. Apart from that, I should not have anything special to say about them.") I address my question purposely to you, because you are frequently engaged in the contemplation of horoscopes and have probably often had such things in your mind. Up to now, I have from you only these two that we are considering. We are here treading new ground, and it will be best if we go forward entirely in the spirit of discovery. A great many factors in the case might well claim consideration, but I would like us to give our attention for the moment to the following.

Consider the human being. We divide him into certain members. In accordance with that memberment which arranges the whole nature and being of man rather from the etheric principle, we divide him, as you know, into physical body, etheric body, sentient body, which last we then bring into relation with sentient soul; after that we have intellectual or mind soul (which the Greeks call soul of force or power), and consciousness or spiritual soul. And then we come to spirit-self, life-spirit and spirit-man. And all these several members reveal themselves to us as forming together a single,

relatively independent whole; taken all together, they compose man. But now, the *way* in which the members are put together to compose man, differs in each single human being. One person will have a little more power and strength in his ether body, and correspondingly less in his physical body; another a little more power in the consciousness soul; and so on. And right in the midst of all these members stands *man* in his very own individuality, which individuality goes through repeated earth lives and has the task of bringing under control this whole connection of various members, has the task of uniting them, on the principle of freedom, under one individual ordering.

And now let us see how that which comes to man from cosmic realms unites itself with these several members. The influence of the *Sun*, which works strongly on man as a whole, works strongest of all on the physical body (see Plate 12). In connection with the etheric body we find that the strongest influences come from the *Moon*; in connection with the sentient body it is the influences of *Mercury* that work with special strength; and in the sentient soul we have the strongest influences of *Venus*. The strongest influences of *Mars* serve to help the development of the intellectual or mind soul, and of *Jupiter* the consciousness or spiritual soul, whilst *Saturn* brings its influences to bear especially on the spirit self. And the members that have not yet developed in man find their support in *Uranus* and *Neptune*—the vagrants, so to speak, among the planets, who attached themselves at a later time to our planetary system. In *Uranus* and *Neptune* therefore we shall expect to find planetary influences which, under normal conditions, exert no very strong influence upon the constellation at birth.

Spirit-Man	—	Neptune
Life-Spirit	—	Uranus
Spirit-Self	—	Saturn
Spiritual Soul	—	Jupiter
Intellectual Soul	—	Mars

Sentient Soul	—	Venus
Sentient Body	—	Mercury
Ether Body	—	Moon
Physical Body	—	Sun

You know, of course, from other anthroposophical lectures how strong is the influence of the Moon on man, via the ether body. I need not remind you of how the Moon is connected with the whole principle of heredity, of how it impresses all manner of forces and powers into the model of the physical body, which comes from the parents. Beginning with the earliest embryonic development, this Moon influence determines the whole direction that development shall take in the child.

Now it is possible for a constellation to occur where the impulse from the Moon is sufficiently strong for the human being descending to Earth to receive by way of heredity a disposition to be drawn down into the metabolic organisation. Or again, it can also happen that the Moon influences are to some extent wrested away, turned aside, whilst influences that come from quite another quarter and that refuse to tolerate the Moon influences, namely *Uranus* and *Neptune*, attract what should really be in the sphere of the Moon's influence. Other constellations are also possible. But in the case of the children we are considering, the latter is the constellation that we find; and we have here a clear instance of how by looking at what the horoscope shows we can see what is really the matter.

Take first *this* horoscope (of the elder sister). It will probably have struck you that you find here in this region, *Uranus* together with *Venus* and *Mars*. You will not really need to carry your considerations any further than this triangle. Here then are *Mars*, *Venus* and *Uranus*. Consider first *Mars*. For this child, who was born in 1909, *Mars* stands in complete opposition to the Moon. *Mars*, which has *Venus* and *Uranus* in its vicinity, stands—itself—in strong opposition

to the Moon. *Here* is the Moon and *here* is Mars. And Mars pulls along with it Uranus and Venus (see Plates 12/13, top).

And now I would ask you to pay careful attention also to the fact that the Moon is at the same time standing before Libra. This means, the Moon has comparatively little support from the Zodiac, it wavers and hesitates, it is even something of a weakling in this hour; and its influence is still further reduced through the fact that Mars (which pulls along with it the Luciferic influence) stands in opposition to it.

Now let us turn to the horoscope of the young child. Again, here are Venus and Uranus and Mars near together, the three of them covering between them no more than this section of the heavens. So you see, once again these three are found near to each other. In the case of the elder girl we saw that they were standing in opposition to the Moon, which was at the time standing in Libra. On this second horoscope, Mars, Venus and Uranus are in close proximity, exactly as before; but when we examine more nearly the position of Mars, we find it is not, as before, in complete opposition to the Moon. It is however very nearly so. Although the younger child does not come in for a complete opposition, there is an approximation to opposition.

But what strikes us as still more remarkable is that when we come to make our observation of the Moon, we discover she is again in Libra—while being at the same time, as we have seen, almost in opposition to Mars, which latter drags Uranus and Venus along with it. We have therefore again a background of Libra. I am not saying that it *must* have been so; we have, you see, no properly authorised records of the births. On the first horoscope the Moon is in Libra, and here on the second too. (Dr. Vreede said: "It is curious that in both there is also the same constellation between Moon and *Neptune*.") That would have to be explained on its own account. Horoscopes require to be interpreted quite individually. It is not a matter for surprise that there is this similarity in the two horoscopes, considering that the girls are sisters. That we find in the elder child

a stronger opposition than in the younger (who has been influenced by the elder) is also no cause for astonishment. What is important for us is that we find here a constellation that is perfectly intelligible, a constellation that, when interpreted, shows us the following.

Mars, who is the bearer of iron, makes himself independent of the principle of propagation—independent, that is, of the Moon. He brings away from its true mission that which comes to man through the Venus principle and is connected with love. Mars tears this out of its true path of action, does not allow it to be in connection with generation, nor afterwards with growth; with the result that that which rightly stands in connection with the growth forces and should live in the lower part of the body, presses up into the head organisation. Consequently we find that in the growth process that takes place within the child iron will be lacking, whereas everything that tends to be in conflict with iron, notably sulphur, will be present to excess.

We have therefore here to do with an extraordinarily strong predestination of the will, and our first concern must be to see that we treat the nerves-and-senses organisation of these two children with the utmost care and delicacy. Their nerves-and-senses organisation is, as a whole, slippery and unstable, unable to endure strong impressions; and we must be ready at every moment with the right thing to do, we must sense it in our finger-tips! A fine feeling and tact is needed in all one's dealings with the nerves-and-senses organisation of children of this kind; especially must we avoid straining the eyes in reading and such-like occupations. Try to impart your teaching without requiring the use of the eyes at all—I mean, without any reading. On the other hand, accustom the eyes to colour impressions where the colours shade off gently into one another. For instance, let the colours of the rainbow pass over from one into another, slowly, the child following all the time with her gaze. There you have, you see, measures that will be quite easy to carry out.

If you are also to treat the children therapeutically, there is just one thing I must tell you, and that is, that after puberty the remedies will no longer be very effective. And that can be an important indication for you, since the one child was born in 1909, and the other in 1921; the effects of treatment can in their case be thoroughly observed and the difference noted.

What we want to do for a child of this kind is to introduce powerful radiations of iron, letting them stream up from the metabolism-and-limbs organisation. The way to bring this about is to take pyrites in very fine powder form and lay it on a surface that transmits iron radiations only very slightly. A glass surface would fulfil this condition, but naturally you cannot use glass. So you must try using a clean grease-saturated paper; best of all would be a very thin parchment-like paper, but it must be really thin so that it clings to the body. Ordinary paper that is made from linen rags is no good. You must rub resin or something of that sort over the paper and sift the pyrites powder finely on to it. By this means you can bring the iron radiation to enter right into the child. Lay the paper all along the legs and on the shoulder-blades, and then try the application of a "drawing" compress—say, of cochlearia—on the forehead.

If this treatment be applied to the organism at the time when the change of teeth is taking place—a time when particularly powerful streamings and counter-streamings (or radiations) are going on—much can be done towards overcoming the instability.

Such is then the result of our investigations so far. The problem must of course be the subject of further study. Up to now, the world has done nothing with albinos except expose them for show, getting them to tell their tale: "I am rather fat, I have white hair, I can see nothing by day, I can see better at night." This is the kind of thing that actually goes on with albinos today, and there is on the whole very little knowledge about them; for the scientists of our day do not concern themselves with problems of this nature. But

directly we turn our attention to striking facts such as those I have been putting before you here, we begin to see how strongly the *cosmic* influence is working, wherever this complete irregularity is present in the mutual disposition of the members of the human being.

And now I should like you to bring forward any questions you are wanting to ask.

(Question: "That we find ourselves in the situation of having questions to ask has come about through Dr. L. approaching Frau Dr. Wegman on quite other grounds. He was of opinion that the mood of those attending the lectures was not as it should be.")

It is surely quite unnecessary that we should waste time discussing what is after all a simple matter. Dr. L. came to me and explained that there was a deep feeling among the Lauenstein members of the importance of the task they were undertaking; they felt they were about to embark upon what would prove to be a new mission within the anthroposophical movement, and it would sure be good if the karmic connections between those who are engaging in the work could be thoroughly explained and understood. (L. shakes his head.) Well, anyway, let us concentrate our attention on the main point. What L. said amounted to this: The Lauenstein members believe that they have now set out upon a task that is entirely new and of fundamental importance; to which I replied that in that case what they will need before all else will be sincerely and faithfully to learn what is being given in this course. If it should prove that anyone is not satisfied with what is being given in this course of lectures and would rather remain in the realm of abstractions, would rather set to work, for example, to organise a completely new movement, then all I can say is that such an attitude would be no more than the natural result of practices that have been followed only too long among our members. Anyone taking such a path would find himself in danger of megalomania. Nevertheless, in order that the partly justified feelings in the background may have ample opportunity to find

expression, I have asked you to put your questions. And so now our best plan will be to ask and consider together quite practical questions.

(S. asks, what connection has the Lauenstein Home with the fact that Trüper\* was the first to undertake the education of backward children.)

What do you mean? That Trüper was the first to concern himself with these children and do something for them? You are attaching too much importance to the work of this man. I do not think that the Educational Homes for backward children which were started in Hanover—very early, comparatively speaking, and not without success—can have been influenced by Trüper. In point of fact, the first step in this direction dates much farther back. But what has been lacking all along is just the very thing that can enable one to look right into the whole being of the child. For we have really no means of discovering the simplest facts without the help of anthroposophical knowledge. And the converse is no less true, that the human beings themselves are constantly affording us new and deeper insight into Anthroposophy.

Consider how it is, for instance, with regard to Goethe's Theory of Metamorphosis. In the form it was able to develop under Goethe himself, who was after all a clever man, it appears to us today, does it not, as an abstract theory? It abounds in statements and premises, but has to be content with showing how the leaf lives in the blossom, how a petal changes into a stamen, etc.—treating, that is, of no more than an elementary metamorphosis. When it goes on to speak of animal and man, all that the theory can do is to adduce—rather shyly—the transformation of the vertebrae into the bones of the skull. In no realm of nature does it get beyond the elementary stage. I myself was amazed and perplexed. Did it never dawn upon Goethe—so I kept asking myself all through the eighties—that the whole brain is a transformation of one single ganglion? Spiritually, I could

\* Johannes Trüper, 1855-1921, Founder and for many years Leader of the Youth Sanatorium in Jena.

see that it was so; it *had* dawned upon him. Then, later on, I made a discovery, which showed that it was only Goethe's discreet reserve which had restrained him all the time from giving expression to the truth he clearly perceived. When I came to Weimar, I found in a little note-book—which was written all in pencil—this note: The brain is a transformed main ganglion. It was not until the nineties of last century that that sentence of Goethe's found its way, through me, into print. Suddenly it was as though a new author made his appearance; Goethe became thenceforward the most fruitful of authors.

But now consider what a long way it is from the Theory of Metamorphosis as taught by Goethe to the Theory of Metamorphosis as demonstrated in the one-year-old little child who was lying there before you a few days ago—normal in other respects, but metamorphosed into a giant embryo. That was an instance of a metamorphosis of retardation, where the embryonic condition was retained after birth. And you will yourselves come to acquire a true insight into this kind of metamorphosis if you continue to practise again and again the meditation I gave you yesterday, when I told you: *Here* is a circle, *here* is a point; *there* the circle is a point, *there* the point of a circle, and so on (see Plate 13, right). Over and over again you must, in meditation, let the circle steal into the point, let the point expand to the circle. As you do this, you will find that something reveals itself to you, namely, how the metabolism-and-limbs organisation comes into being out of the head organisation. Continue with the meditation until, when you say to yourself: The point is a point, the circle is a circle, you are sensible of the *head*; and when you say to yourself: The point is a circle, the circle is a point—when, that is, you assert the converse—you discover that you are gliding right down into the *metabolic system*. You will then have before you the developed Theory of Metamorphosis, and you will see quite clearly that it is only through this kind of thinking—the kind of thinking which is evoked in Anthroposophy—that we can ever hope to attain insight into the nature of the defects in backward

children. And this is what we have been attempting in these lectures.

If you are really anxious to achieve something in the world—let me tell you, you are not going about it in the right way if you try to form your conception of karma by saying to yourselves: An angel put S. here and another angel P. and another angel L., and then still another angel added the rather troublesome Dr. K. (afterwards, a particularly kind angel brought in also Fraulein B.); thus we feel we have been placed together here by four angels. That is not the way to look at karma, if you want to do good work in the world. I will tell you how you may come into a right and true perception of karma. Search for the impulses that are already there in the place where you are beginning your work; find what impulses are there that can inspire you with enthusiasm and so make for a continuity of karma. Ask yourselves the question: What antecedents are there in Jena which we can link on to? When you move into a furnished house, you don't fling all the furniture out of the window! In many cases the right and natural thing will be to ask yourself, how can I make the best use of the furniture that I find there? This is undoubtedly the right thing for you to do at Lauenstein. You have to ask yourselves the question: How can we make the best use of what is already there?

Now, as you know, a remarkable historical figure is associated with Jena. Once, long ago, the German Abbot Hildebrand, feeling within him—exactly as do the youth of today—great gifts and capacities, moved too, as they also are, by religious and spiritual impulses (but in his case the spiritual was methodically conceived), went to Rome, became Pope Gregory VII, and strongly influenced the direction given from Rome to the course of affairs in European history. We have thus a powerful Roman impulse, spreading its activity out over Europe, mediated through an impulse that derives from the order of Cluny and has been transplanted into the Roman stream. You should study that passage of history. For the remarkable thing is that in his next life on

Earth this individuality is drawn to Jena and appears there as Ernst Haeckel. The development is really just the same as happens in the human being when the disintegrating principle inserts itself, dovetails itself, in a regular manner into the upbuilding principle. So you have here in Jena a centre for currents of influence that are in direct and explicit opposition to the current of Roman activity. Jena is the meeting-place of opposite streams (see Plate 13, bottom).

Haeckel made a speech in Jena on his sixtieth birthday. He was speaking on that occasion at the Phylogenetic Institute. Listening to him, one could really have the feeling that the old Hildebrand was standing there before one. The same manner of expression, the very same kind of delivery—speaking slowly, with a good deal of “padding”, weighing the words carefully, like someone who has done quite a lot of speaking and yet never made himself quite master of the art. Another curious thing could be noticed. Abbot Hildebrand, who had of course always very much the air of being a strict Pope—he would stand there before you as the very mouth-piece of the Church—had, at the same time, this trait in his character: he was fond of relating stories that made the rest of the company smile—not overmuch, but with pleasure and enjoyment. And now with Haeckel, it was really quite delightful to watch how he would sometimes at dinner between the courses fall into the mood of telling funny anecdotes out of his own life, and loosening in this way the tongues of the rest of the company. This sixty-year-old man with his childlike smile would lead the others on, and by his whole manner and behaviour bring them right away from the subject in hand. I can still remember how amusing it was to see Oskar Hertwig sitting there in travail with his speech that could not be brought to birth, while Haeckel went on and on with one funny story after another.

You would, I believe, find yourselves well repaid if, now that I have laid for you this esoteric foundation, you were to get hold of this speech that Haeckel made on the occasion of his sixtieth birthday. It is not long, but remarkable for being



personal and at the same time extraordinarily objective. And then compare with it the speech delivered by Prof. Gärtner, who invariably manifested a disinclination to see in Haeckel a person of any particular historical significance. Indeed, he expressly states in his speech that this time he will leave out of account that Haeckel is the author of the "History of the Creation" and concentrate attention on the vast number of microscope slides that Haeckel has made; for we shall find, he says, that Haeckel has made more slides than all the rest of us put together—a most remarkable fact; actually the rest of us have made so few, that taken all together ours fail to reach the number made by Haeckel alone. A pedant, a regular pedant, this Gärtner! Really quite absurd! In Haeckel's speech you have something so alive, so quick with fresh, new life! Then the scaffold is brought in, and Gärtner comes forward and performs the execution, while the physiologist (a Catholic clerk in holy orders!) looks sadly on.

But what a *power* Haeckel was amid all that company! What a rejuvenating influence he had upon them! Even the young students grew suddenly brilliantly clever, and showed quite remarkable powers of imagination. Look up the little book where all the songs are recorded which were sung that day. You will find a most witty account of how an archaeopterix sharpened his bill on a church steeple. That book of songs will enable you to form some picture of the fresh young life that suddenly blossomed forth in Jena on that day. (See *Note 8*.)

This event too I would commend for your meditation. By entering meditatively into the event, you will come to have an intimate experience of the place occupied by Jena in the spiritual evolution of Europe.

We shall, then, have our last lecture at nine o'clock tomorrow, for we have now to bring our study together to a conclusion.

## TWELFTH LECTURE

7th July, 1924

I will begin today by asking you to bring forward any further requests you may have to make; and then afterwards, we shall have to carry the course to a conclusion. So please now tell me of any burning desires you still have in your hearts for the further understanding and progress of your work.

(S.: "May I say, that we have no more questions to ask.")

What we have really been endeavouring to do, my dear friends, in our talks together here is to delve a little more deeply into Waldorf School pedagogy, in order to find in that pedagogy the kind of education with which we can approach the so-called abnormal child. It will have been clear to you from our discussions that, if you want to educate an abnormal child in the right manner, you will have to form your judgement and estimation of him in quite another way than you do for the so-called normal child—and of course differently again from the way he is regarded in ordinary lay circles, where people are for the most part content merely to specify the abnormality and not trouble themselves to look further and enquire into the causes of it. For there is no denying it, the man of today is not nearly so far on (in his study, for example, of the human being), as Goethe was in his study of the growth and nature of the plant. (And, as we saw, Goethe's work in this direction was a beginning, it was still in its elementary stage.) For Goethe took a special delight in the *malformations* that can occur in plants; and the passages where he deals with such are among the most interesting in all his writings. He describes, for example, how some organ in a plant, which one is accustomed to find in a certain so-called normal form, may either grow to excess, becoming abnormally large, or may insert itself into the plant in an abnormal

manner, sometimes even going so far as to produce from itself organs that would normally be situated in quite another part of the plant. In the very fact that the plant is able to express itself in such malformations, Goethe sees a favourable starting point for setting out to discover the true "idea" of the archetypal plant. For he knows that the idea which lies hidden behind the plant manifests quite particularly in these malformations; so that if we were to carry out a whole series of observations—it would of course be necessary to make the observations over a wide range of plants—if we were to observe first how the root can suffer malformation, then again how the leaf, the stem, the flower, and even the fruit can become deformed, we would be able, by looking upon all these malformations together, to arrive at a perception of the archetypal plant.

And it is fundamentally the same with all living entities—even with beings who live in the spirit. More and more does our observation of the human race lead us to perceive this truth—that where we have abnormalities in man, it is the spirituality in him which is finding expression in these abnormalities.

When once we begin to look at the phenomena of life from this aspect, it will at the same time give us insight into the way men thought about life in olden times; and we shall understand how it was that education was regarded as having an extremely close affinity with healing. For in healing men saw a process whereby that in man which has received Ahrimanic or Luciferic form and configuration is made to come nearer to that in him which, in the sense of good spiritual progress, holds a middle course between the two extremes. Healing was, in effect, the establishment of a right balance in the human being between the Ahrimanic and the Luciferic. And then, having a more intimate and deep perception of how it is only in the course of life that man comes into this condition of balance, of how he needs indeed to be brought into it by means of education, these men of an older time saw that there is something definitely

abnormal about a child as such, something in every child that is in a certain respect ill and requires to be healed. Hence the primeval words for "healing" and "educating" have the very same significance. Education heals the so-called normal human being, and healing is a specialised form of education for the so-called abnormal human being.

If it has become clear to us that the foregoing is a true and fundamental perception, we can do no other than carry our enquiry further along the same road. All the illnesses that originate within the human being have, in reality, to do with the spiritual in him, and ultimately even the illnesses that arise in him in response to an injury from without; for when you break your leg, the condition that presents itself is really the reaction that arises within you to the blow from without—and surgery could certainly learn something by looking at the matter in this light. Starting therefore from this fundamental perception, we find ourselves ready to approach in a much deeper and more intimate manner the question: How are we to deal with children, having regard to the whole relationship of their physical nature to their soul and spirit?

In the very young child, physical and spiritual are intimately bound up together, and we must not assume—as people generally do today—that when some medicament or other is given to a child, it takes effect physically alone. The spiritual influence of a substance is actually greater in the case of a very little child than it is with a grown person. The virtue for the child of the mother's milk, for example, lies in the fact that there lives in it what was called in the archaic language of an earlier way of thought the "good mummy" in contrast to the "bad mummy" that lives in other products of excretion. The whole mother lives in the mother's milk. Mother's milk is permeated with forces that have, as it were, only changed their field of action within the organisation. For up to the time of birth, these forces are active in the region that belongs in the main to the system of metabolism and limbs, while after birth they are chiefly active in the

region of the rhythmic system. Thus they migrate within the human organisation, moving up a stage higher. In doing so, the forces lose their I content, which was specifically active during the embryonic time, but still retain their astral content. If the same forces that work in the mother's milk were to rise a stage higher still—moving, that is, to the head—they would lose also their astral content and have active within them only the physical and etheric organisation. Hence the harmful effect upon the mother, if these forces do rise a stage higher and we have all the abnormal phenomena that can then show themselves in a nursing mother.

In mother's milk we still have therefore astral formative forces that work spiritually; and we must realise what a responsibility rests upon us when the time comes to let the little child make the transition to receiving his nourishment directly for himself. The responsibility is particularly great for us today, since there is now no longer any consciousness of how the spiritual is active everywhere in the external world, and of how the plant, as it ascends from root up to flower and finally to fruit, becomes gradually more and more spiritual—in its own nature and also in its activity and influence. Taking first the root, we have there something that works least spiritually of all; in comparison with the rest of the plant, the root has a strongly physical and etheric relation to the environment. In the flower however begins a life which reaches out, in a kind of longing, to the astral. In a word, the plant spiritualises, as it grows upwards.

Then we must carry our study a stage further, and enquire into the place of the root within the whole cosmic connection. Its part and place within the cosmos is expressed in the fact that the root has grown into the soil of the Earth, has embedded itself right into the Earth. The truth is, dear friends, that the root of the plant has grown into the soil in the same way as *we* have grown with our *head* into the free expanse of air and into the light. We can therefore say that here *below* we have that which in man is of the head nature and

has to do with perception (see Plate 14); while here *above* we have the part of the plant that in man has to do with digestion, with nourishment. The upper part of the plant contains the spirituality that we long for in our metabolism-and-limbs system, and is on this account related to that system in us. One who is able with occult perception to regard first the mother's milk, and then the astral which hovers over the plant and for which the plant longs and yearns, can behold—not indeed a perfect similarity, but an extraordinarily close relationship between the astrality that comes from the mother with the mother's milk, and the astrality that comes from the cosmos and hovers over the blossoms of the plants.

These things are said, not in order that you may possess them as theoretical knowledge, but in order that you may come to cherish the right feeling towards what is in a human being's environment and enters thence into the sphere of his deeds and actions. As you see, we shall have to take care that we find the right way to accustom the little child—gradually—to external nourishment, stimulating him with the fruiting part of the plant, fortifying his metabolic system with the flowering part, and coming to the help of what has to be done by the head by means of a gentle admixture of root substance in his food. The theoretical mastery of these relationships will serve merely to start you off in the right direction; what should then happen is that in the practice of life the knowledge of them flows into all your care for the child, not as theory but more in a spiritual way.

In this connection we cannot but recognise how extraordinarily difficult it is in our day to "behold" a human being as he really is. Again and again, in every field of knowledge into which we enter, our attention is drawn away from that which is essential in man as man. Modern education and instruction is not calculated to enable us to see man in his true being. For it is a fact that in the course of the first half of the nineteenth century the power to behold what is essential in man died right away. Up to that time, and even still during that time, an idea was current which survives now

only in certain words that have remained in use—lives on, here and there, so to speak, in the genius of language. We might describe this idea in the following way.

Surveying the whole human race, we find it subject to all manner of diseases. We could, if we chose to be abstract, write these all down. We could take some plane surface and write upon it the names of the various illnesses in such a way as to make a kind of map of them. In one corner, for instance, we might write illnesses that are inter-related one with the other; in another corner, illnesses that are fatal. In short, we could classify them all so nicely as to produce in the end a regular chart or map, and then it would not be difficult to find the place on the map where a child with a particular organisation belonged. One could imagine how some special pre-disposition in regard to illness could be shown in a kind of diagram on transparent paper and then the name of the child be written in on the region of the map where he belonged. Let us suppose, then, that you regarded illnesses in this way and made such a map as I have described. In the first half of the nineteenth century people still had the idea that wherever the name of an illness had to be written in, they could always write in, for that illness, the name of some *animal*. They still believed that the animal kingdom inscribes into Nature all possible diseases, and that each single animal, rightly understood, signifies an illness. For the animal itself the illness is, so to speak, quite healthy. If however this same animal enters into man, so that a human being, instead of having the organisation that properly belongs to him, is organised on the pattern of that animal, then that human being is ill.

It was not superstitious people alone who continued to hold such conceptions in the first half of the nineteenth century; this idea of the nature of disease in man was held, for example, by Hegel—and a very fruitful and productive idea it was. Think what a light can be thrown upon the nature and character of a particular human being if one can say: he “takes after” the lion, or the eagle, or the ox; or

again, he gives evidence of being wrenched away in the direction of the spiritual—the spiritual works too powerfully in him. Or, let us say, carrying the idea a step further, suppose the ether body of a certain human being is too soft and flabby and shows obvious affinity to physical substance, then that would be for one an indication of a type of organisation that generally occurs only in the lower animal kingdom. These are fundamental conceptions of a kind that it is important for you to acquire.

And now I would like to go on to speak of what you as educators must undertake for your own self-education. You can take your start from certain given meditations. A meditation that is particularly effective for a teacher is the one I gave here two days ago. Meditating upon it inwardly with the right orientation of heart and mind, it will in time bear fruit within you. For you will discover that as you are carried along in your feeling on the waves of an astral sea, borne hence away from the body, you will begin to find yourself in a world—you can liken it only to a world of gently surging billows—where you are given the possibility to see around you the very things that provide answers to your questions.

But here, I must warn you that if you desire really to make your way through to the place where such things are possible, you must comply with the conditions—I do not mean merely knowing them in theory, I mean faithfully fulfilling in real earnest the conditions that are necessary for development on the path of meditation, and that are described in the book *Knowledge of the Higher Worlds and Its Attainment*.<sup>\*</sup> You will remember how mention is made there of egoism as a hindrance on the path of development—egoism in the sense that man centres his attention upon his own I, values his I too highly. What does it mean when we hold our I in such high esteem?

We have, as you know, to begin with, our physical body,

<sup>\*</sup> Now published by the Rudolf Steiner Press as *Knowledge of Higher Worlds—how is it achieved?*

which derives from Saturn times and has been gradually formed and completed with such wonderful artistic power in four majestic stages of development. Then we have the etheric body, which has undergone three stages of development. And we have besides the astral body, which has undergone only two. These three members of man's being do not fall within the field of Earth consciousness; the I alone does so. Yet it is really no more than the semblance of the I that falls within the field of Earth consciousness; the true I can be seen only by looking back into an earlier incarnation. The I that we have now is in process of becoming; not until our next incarnation will it be a reality. The I is no more than a baby. And if we are able to see *through* what shows on the surface, then, when we look at someone who is sailing through life on the sea of his own egoism, we shall have before us the Imagination of a fond foster-mother or nurse, whose heart is filled with rapturous devotion to the baby in her arms. In *her* case the rapture is justified, for the child in her arms is other than herself; but we have a spectacle merely of egoism when we behold man fondling so tenderly the baby in him. And you can indeed see people going about like that today. If you were to paint a picture of them as they are in the astral, you would have to paint them carrying each his child on his arm. The Egyptians, when they moulded the scarab, could at least still show the I carried by the head organisation; but the man of our time carries his I, his Ego, in his arms, fondling it and caressing it tenderly. And now, if the teacher will constantly compare this picture with his own daily actions and conduct, once more he will be provided with a most fruitful theme for meditation. And he will find that he is guided into the state I described as swimming in a surging sea of spirit.

Whether we are able to get in this realm the answers to our questions will depend upon whether we have in our soul the inner peace and quiet which we must seek to preserve in such moments. If someone complains that things are constantly happening that prevent him from meditating, the

complaint will of itself afford a pretty sure indication as to whether or no he is in a fair way to make progress in this direction. For you will never find that one who is genuinely undergoing development will complain that this or that hinders him from meditating. In point of fact we are not really hindered by these things that seem to come in our way. On the contrary, it should be perfectly possible to carry out a most powerful meditation immediately before taking some decisive step, before doing a deed of cardinal importance—or, on the other hand, to carry out the meditation *after* the deed, in entire forgetfulness of what has been experienced in the performance of the deed. Everything depends, you see, upon having it in our power to wrest ourselves away from the one world and live for the time being completely within the other world; and whenever we want to summon up our inner spiritual powers, right at the very beginning must come the ability to do this.

Watch for yourselves and observe the difference—first, when you approach a child more or less indifferently, and then again when you approach him with real love. As soon as ever you approach him with love, and cease to believe that you can do more with technical dodges than you can with love, at once your educating becomes effective, becomes a thing of power. And this is more than ever true when you are having to do with abnormal children.

Each time that we lay the foundation for a new activity within the anthroposophical movement, a special mood of soul should be seen to blossom forth like a flower within that activity. The indications that are given for the carrying on of the work are to be looked upon as providing the roots from which can then shoot up and blossom the mood that is to pervade everything you undertake. And here it is essential that what may be described as the very substance of Anthroposophy shall be recognised and experienced as reality. You will attain nothing at all—I can tell you that beforehand—if you take what you have received during this course of lectures merely as something you have learned to

know, without your ethical sense and your life of feeling undergoing any change or development. That there should always be at the same time this development in man's whole inner mood and attitude, has from the beginning been taken for granted among us; and within the Society in its new existence since the Christmas Foundation, this development must, as time goes on, become ever more and more apparent. Everything that is planned and arranged for by the Goetheanum is to be regarded as having absolute reality; and so in the future it must be understood that wherever there is the intention to set on foot some fresh Anthroposophical activity, direct connection is made with one or other of the Sections. For, as you will easily see from the explanations I have given, this Anthroposophical Society must become a living organism in which the different spheres of responsibility are respected and given scope—for they are its very life-blood! And it can already be observed that wherever people have the right feeling about their activities, these activities do work together in the right way. Just as in the physical organism heart and kidneys must work together if the organism as a whole is to have unity, so must the Sections work together for the great end they all have in view, while each of them fosters within itself that element in the whole for which it is in particular responsible. And anyone who then sets out to undertake some new task in the world, must bring what he is doing into co-ordination with what emanates from the Sections. This is the only way for Anthroposophical activity to have reality.

Suppose you have the intention of undertaking work with backward children. The first thing you have to do is to study and observe the *pedagogy* that is followed in the anthroposophical movement. That whole living stream of activity must flow into all that you do and undertake. For within this educational stream is contained that which can heal the typical human being, and enable him to take his place rightly in the world. And then you will find that the *Medical* Section is able to give you what you need in order

that you may deepen this pedagogy and adapt it to the abnormality of the child in question. If you set out in all earnestness to accomplish this, you will soon realise that there can be no question of expecting simply to be told: This is good for this, that is good for that. No, what is wanted is a continual living intercourse and connection between your own work and all that is done and given in the educational and in the medical work of the movement. No break in this living connection must ever be permitted. Egoism must not be allowed to creep in and assert itself in some special and individual activity; rather must there always be the longing on the part of each worker to take his right place within the work as a whole.

*Curative Eurythmy* having come in to collaborate with *Curative Education*, the latter is thereby brought into relation also with the whole art of *Eurythmy*. Here too it should be evident that you must look for a living connection. This will mean that anyone who practises *Curative Eurythmy* must have gone some way towards mastering the fundamental principles of *Eurythmy* as an art. *Curative Eurythmy* has to grow out of a general knowledge of *Speech Eurythmy* and *Tone Eurythmy*—although the knowledge will not necessarily have been carried to the point of full artistic development. Nor must we lose sight of the importance before all else of human contacts. If *Curative Eurythmy* is being given, the one who is giving it must on no account omit to seek contact with the doctor. When *Curative Eurythmy* was first begun, the condition was laid down that it should not be given without consultation with the doctor. You see from all this how closely, how livingly interlinked the different activities have to be in *Anthroposophy*.

But there is something else. As time goes on a decision will have to be faced by the Anthroposophical Society which goes in a very definite direction. Are the responsibilities going to be met or are they not? You need not believe what I am going to say now but you should actually be able to see it from all that is

happening. At the time when the Christmas Foundation Meeting was to have been made a working reality these responsibilities were very clearly seen and acted upon. Some people may perhaps have thought the exclusiveness as far as the quality of the personalities present was concerned to have been somewhat cruel. But it is on such a basis of responsibilities that the Vorstand at the Goetheanum was formed and it is, therefore, not possible that this Vorstand is looked upon as anything else but the definite authority in the context of what is happening in the Anthroposophical Society. Its full authority must simply be acknowledged with regard to everything that has to be considered. The question is whether in future this will be fully understood within the anthroposophical movement.

These things have to be said particularly at the beginning of a new work like yours. I might call it a kind of foundation stone laying. What the anthroposophical movement has really got to become if it is to last into the future depends on the fact that criticism, wherever it occurs in human connections, really ceases. Criticism, after all, does not relate to the content of what is taught but to the content of what is *done*. A principle of authority has to obtain especially with regard to things where an occult element is involved. The hidden resistance to those who carry these responsibilities just must not go on in the future. Membership of the School will of necessity have to become the criterion in as much as when the necessary understanding is not forthcoming then membership of the School will simply have to cease. You could put it this way. Before the Christmas Foundation Meeting the situation was such that there was no Vorstand with the intention of working esoterically and, therefore, the thinking and feeling was left to me. But as regards the willing, everyone in the Society claimed as much for himself as he felt like claiming. That was really the basic phenomenon up to the time of the Christmas Foundation Meeting. When it was a question of thinking and also of feeling with regard to anthroposophical matters then people came straight to me rather in the way they would go to a shoemaker to have a pair of boots made for themselves. And that was all the

more the case as they did not notice it was happening but rather thought the opposite was the case.

That is why the whole thing can only be put right when people actually wake up to the fact that the Vorstand at the Goetheanum also works in the Society with a *will*. And surely, people will be able to adjust themselves to that without feeling coercion, but with real understanding.

However, the way people sometimes think is quite extraordinary. I came across it again yesterday and in rather a grotesque manner. Wherever you go words are clung to, words are inflated and then, hotted up by words, urges to action are born. Thus I am supposed to have said in Breslau with regard to the Executive of the Free Anthroposophical Society that the others had left it now and what was left was the truncated executive. Immediately people jumped to the conclusion that if this executive was only a trunk it would now need to be given a head. The basic fact here is that people cling to the word "trunk" which was simply taken as a matter of common usage without seeing the real situation which is that the Vorstand at the Goetheanum is in full agreement with the so-called trunk-executives. Otherwise something surely would have been said. But since nothing has been said the fact is simply that the Vorstand for the time being is in agreement with them. It is really a question of judging according to the facts.

This is of the utmost importance if one is to get into a right relation to the anthroposophical movement.

It will thus be necessary to take care that the work you are initiating at Lauenstein—a work, let me say, that I regard as full of hope and promise—is carried on in entire harmony with the whole anthroposophical movement. You can rest assured that the anthroposophical movement is ready to foster and encourage any plans with which it has expressed agreement—naturally through the channels that have been provided in accordance with the Christmas Foundation Meeting. And conversely you should keep constantly in mind that whatever you, as a limb or member of the movement,

accomplish—you do it for the strengthening of the whole anthroposophical movement, for the enhancement of its work and influence in the world.

This then, my dear friends, is the message I would leave with you. Receive it into your hearts, as a message that comes verily from the heart; may it go with you, and may its impulse continue to work on into the future.

If we who are in this spiritual movement are constantly thinking: how can this spiritual movement be made fruitful for practical life?—then will the world not fail to see that it is verily a movement that is alive.

And so, my dear friends, let me wish you all strength and good guidance for the right working out of your will.

## NOTES

(added by the Editor of the 1952 edition of the original)

*Note 1.* Rudolf Steiner visited Lauenstein on 18th June, 1924, almost immediately after the Home was opened. The children were brought to him; and having first had a good look at each in turn, talking with the child and enquiring into the history of the case, he explained to us how this or that condition had come about, and gave indications for therapeutical treatment and education.

The explanations and advice given by Rudolf Steiner on the occasion of this visit were noted down, and provide in each case a most valuable addition to the words spoken by him in this course. Wonderful, above all, was the example Rudolf Steiner set us in the whole way in which he met the children, entering with loving and devout interest into every single detail of their condition. For the little group of us who were taking part together in these first beginnings of the work of Curative Education, the whole visit was a deep experience, and the memory of it continues to be cherished in the "Institutions for the Education and Healing of Children in Need of Special Care". Some of the indications and instructions given by Rudolf Steiner will be added here as Notes to the Course.

As regards this boy, Rudolf Steiner told us that he is lacking in brain sand (the calcareous concretions of the pineal body). The convulsions and the whole general condition must go back to some fright to which the mother had been subjected during pregnancy. (Enquiry afterwards confirmed this.) He added that one must, in such cases, always ask how things were with the mother during pregnancy. The convulsions, he said, were a secondary effect.



For therapy, Rudolf Steiner prescribed injections of thyroid gland secretion. The medicament must enter the body in a *centripetal* direction, in order to evoke a reaction that works *centrifugally*. The preparation should still contain epithelial cells. On the day following the injection, the fever curve, also the pulse and the breathing, should be measured, quantitatively and qualitatively.

In addition, the boy should drink a full glass of Levico water in the course of each day, diluted in the proportion 1:8.

Curative Eurythmy: O, I (ee), L.

*Note 2.* When this poor feeble-minded boy, who was as a rule excessively restless, was brought to Rudolf Steiner, he became for the moment quite peaceful and at rest, and the finer side of his nature, which was generally overlaid and hidden, suddenly revealed itself in a truly beautiful manner. Rudolf Steiner took particular interest in the boy's sense-perceptions, and proved to us that he cannot see far into the distance. When his bad teeth were alluded to, Rudolf Steiner pointed out that his finger nails also were soft and weak. The following notes of the conversation were made at the time: "Did you not notice anything particular about the mother? This is a case where we can see evidence of a remarkable karma. The astral body is over-ripe. Something is working in from the preceding incarnation. The time between death and new birth has been quite short, with the result that the soul has brought into this incarnation something of the astral body of the former incarnation. The boy still has even now strange dreams at night. This fact will reveal itself to you in strange and disconnected remarks that he makes after waking up. Supposing he has at some time or other seen snakes, then it may be that now he will see them coiling and uncoiling themselves. It is a case of a poor astral body, that has its seat mainly in the back of the head." (Here Dr. Steiner laid his hand, with a gesture of the most intense interest, on the back of the boy's head, which was thickly covered with stubborn

black hair. "This condition has to be met by introducing a counter-astrality; and that we can do by the use of algae. For algae draw in the astral forces of the surrounding air. Mushrooms do this still more; but we had better not begin with the strongest influences. All parasitic plants draw in astrality. By means of algae injections, healthy astrality will be attracted—astrality, that is, which is opposite in quality to the astrality already in the body; for there the astrality is bad.

The therapy will therefore be: Algae inoculations D 5; Belladonna D 4, D 10, D 15, D 20, D 30."

Dr. Steiner was shown the record of the fits. The suggestion having been raised that their occurrence might be running parallel with the rhythms of the Moon, Dr. Steiner said that the influence of the Moon could not in this case be the direct cause of the fits; at the most, it could affect only the consciousness.

Eurythmy should be done, especially with the legs.

*Note 3.* Dr. Steiner said at Lauenstein: "She has a kink in her astral body; its form has no unity or coherence; above, it is weak, whilst below, it is stronger."

*Note 4.* At Lauenstein the following prescription was given: Nicotiana enema, a five per cent decoction, twice a week. If this does not help, then Nicotiana injections D 6.

Curative Eurythmy: F, M, UT (oot), TU (too).

*Note 5.* When the children were brought to Rudolf Steiner at Lauenstein, he particularly enquired whether there had not been some weakness or debility in the mother. The mother declared that she had never been seriously ill, but admitted that she had suffered from chlorosis as a girl and had in general been very anaemic. Rudolf Steiner: "So the mother, you see, was evidently, earlier on, in a delicate state of health." The father too had in his youth been weak and ailing. Their first child, at whose birth the mother was

twenty years old and the father twenty-two, died young of pneumonia. The second was the elder of the girls we are considering. The third, a boy, is entirely normal. Then came, as fourth, the younger of our two albinos.

Rudolf Steiner also made enquiries about the geological conditions of the district in which the children had been born. Information was given of the presence of pyrites and gypsum, to which allusion is made in the lecture. He then asked whether the people of the district were strikingly blond. This was denied; on the contrary, they are inclined to be dark. Lastly, he enquired whether the parents were relatives of one another; the answer was in the negative.

Rudolf Steiner then explained to us the connection of the albinism with the *sulphur*. "These children", he said, "are completely sulphurous. In them, sulphur processes are permeating the entire body." The children are "all eye"; processes which ought to be going on in the eye alone are here taking place throughout the body. The quivering in the eyes and the furtive glancing hither and thither are due to oscillation between ether body and astral body.

*Note 6.* At Lauenstein, Dr. Steiner said that the pathological symptoms which reveal themselves in this boy are due to some suffering he underwent in his previous incarnation. He had perhaps been alone for a long time—stranded maybe from a shipwreck and forced to spend long and tedious days in solitude. This experience was then transformed and shows itself today as weakness of the ego.

For treatment, the boy should have sugar injections D 6, seven injections in fourteen days. Afterwards he should be sponged with starchy water, this treatment also to be continued for fourteen days. The body will have to change the starch into sugar, and that will provide another means of stimulating the ego.

Dr. Steiner's advice for the education of the boy was as follows: He must keep a diary, recording all that he has done right through the day. That will strengthen his I. He

should have stories told him with pedagogical purpose in them, stories in which it turns out that people who steal get the worst of it. The magpie is always thieving, and in consequence the other birds will have nothing to do with it. Then, the boy should be taught some practical job. He should learn how boots are made. "He could make boots for your whole family!" He could also learn gardening. And he should be encouraged to solve all manner of little practical problems. For example, how the door of a train might be so constructed that as soon as someone got on to the step, the door would open (and afterwards close again) automatically—and other things of that kind.

*Note 7.* In reference to this boy, Dr. Steiner spoke of a "dwarfed or stunted pituitary body."

Therapy: Injections of hypophysis (pituitary body) and treatment with arsenic, as indicated in the lecture.

Curative Eurythmy: L, M, S, R.

*Note 8.* The title of this booklet is *Lieder zum Commers in Jena am 17 Februar 1894*. The verse referred to, from the song 'Zoologischer Jubelgruss' by Edwin Bormann is as follows:

Staunet nicht, o Festkumpfane,  
Wenn ein Archaeopt'ryx jetzt  
Eben an der Rathausfahne  
Seinen werthen Schnabel wetzt;  
Wer heut' heimwärts sucht die Pfade  
Geh' voll Fürsicht Schritt für Schritt,  
: , : Dass er auf der Promenade  
Nicht'nen Plesiosaurus tritt. : ' :

An English equivalent might read:

On your homeward way, good people,  
Should you chance to find a sleek  
Pterodactyl, on the steeple  
Whetting of his noble beak,

Do not be surprised or flustered,  
 But turn the corner with some care,  
 For you'll very very likely  
 Find a Dinosauros there.

Books recommended for further study.

By Rudolf Steiner:

*Discussions with Teachers* (15 lectures)  
*The Education of the Child* (1 lecture)  
*The Essentials of Education* (5 lectures)  
*Human Values in Education* (12 lectures)  
*A Modern Art of Education* (14 lectures)  
*Study of Man* (14 lectures)

By Frans Carlgren:

*Education Towards Freedom* (Lanthorn Press)

By Ursula Grahl:

*The Exceptional Child*  
 (A way of life for mentally handicapped children)

By A. C. Harwood:

*The Way of a Child*

By C. von Heydebrand:

*Childhood—a Study of the Growing Soul*

By Karl Koenig:

*The First Three Years of the Child*

By Paul Nordoff and Clive Robbins:

*Music Therapy in Special Education* (Macdonald & Evans)

By Thomas J. Weihs:

*Children in Need of Special Care* (Souvenir Press)

## COMPLETE EDITION

of the works of Rudolf Steiner in the original German. Published by the *Rudolf Steiner Nachlassverwaltung*, Dornach, Switzerland, by whom all rights are reserved.

*General Plan* (abbreviated):

### A. WRITINGS

- I. Works written between the years 1883 and 1925.
- II. Essays and articles written between 1882 and 1925.
- III. Letters, drafts, manuscripts, fragments, verses, inscriptions, meditative sayings, etc.

### B. LECTURES

- I. Public Lectures.
- II. Lectures to Members of the Anthroposophical Society on general anthroposophical subjects.  
Lectures to Members on the history of the Anthroposophical Movement and Anthroposophical Society.
- III. Lectures and Courses on special branches of work:  
Art: Eurythmy, Speech and Drama, Music, Visual Arts, History of Art.  
Education.  
Medicine and Therapy.  
Science.  
Sociology and the Threefold Social Order.  
Lectures given to Workmen at the Goetheanum.

The total number of lectures amounts to some six thousand, shorthand reports of which are available in the case of the great majority.

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Paintings in water colour, drawings, coloured diagrams, Eurythmy forms, etc.

When the Edition is complete the total number of volumes, each of a considerable size, will amount to several hundreds.

A full and detailed *Bibliographical Survey*, with subjects, dates and places where the lectures were given, is available.

All the volumes can be obtained from the Rudolf Steiner Press in London as well as directly from the *Rudolf Steiner Nachlassverwaltung* (address as above).

RUDOLF STEINER

## PLATES OF BLACKBOARD DRAWINGS FOR CURATIVE COURSE

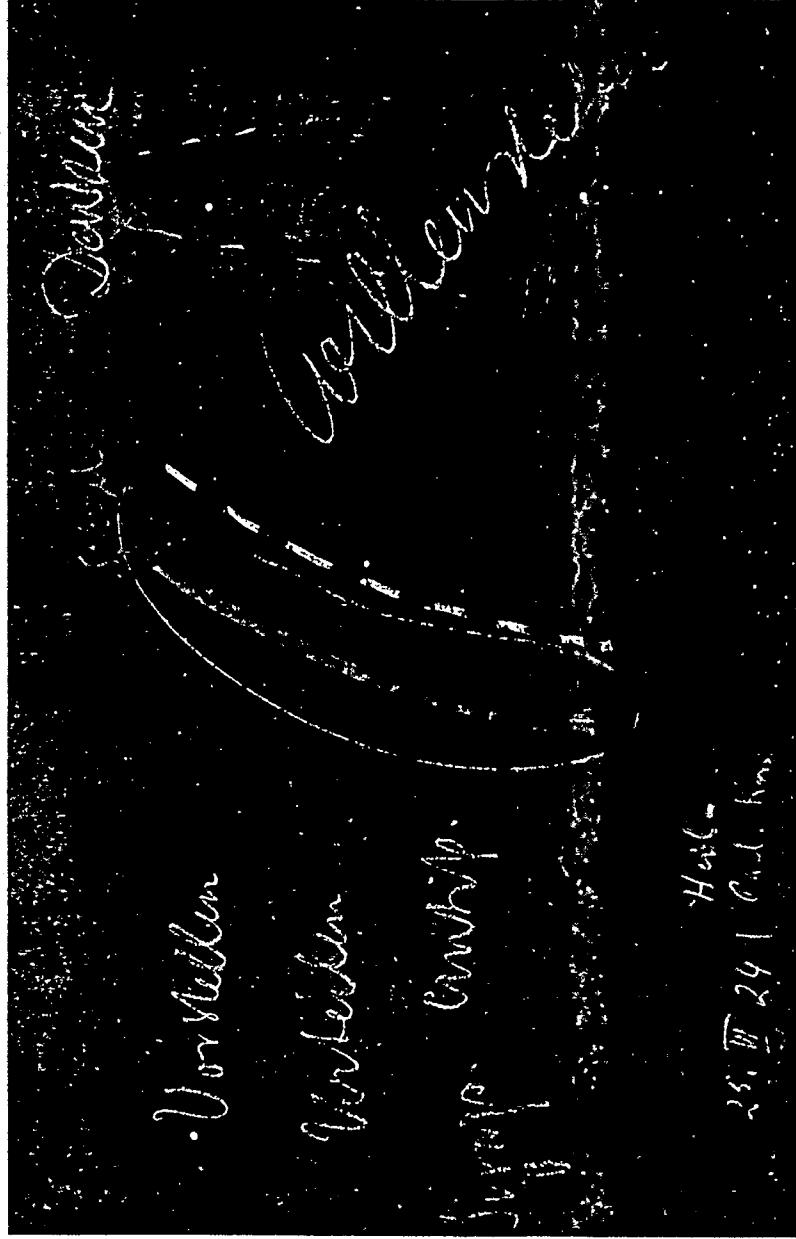




Plate 2

Second lecture, 26 June 1924

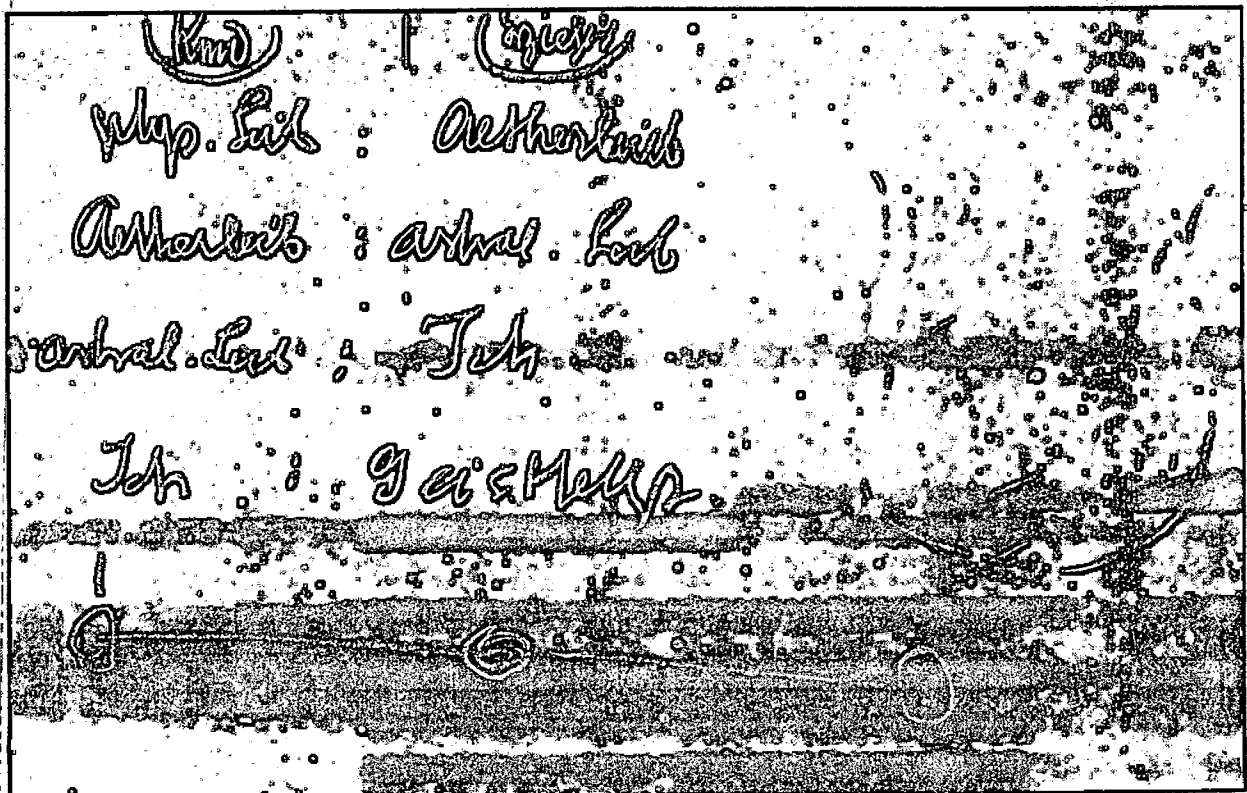


Plate 3

Second lecture, 26 June 1924

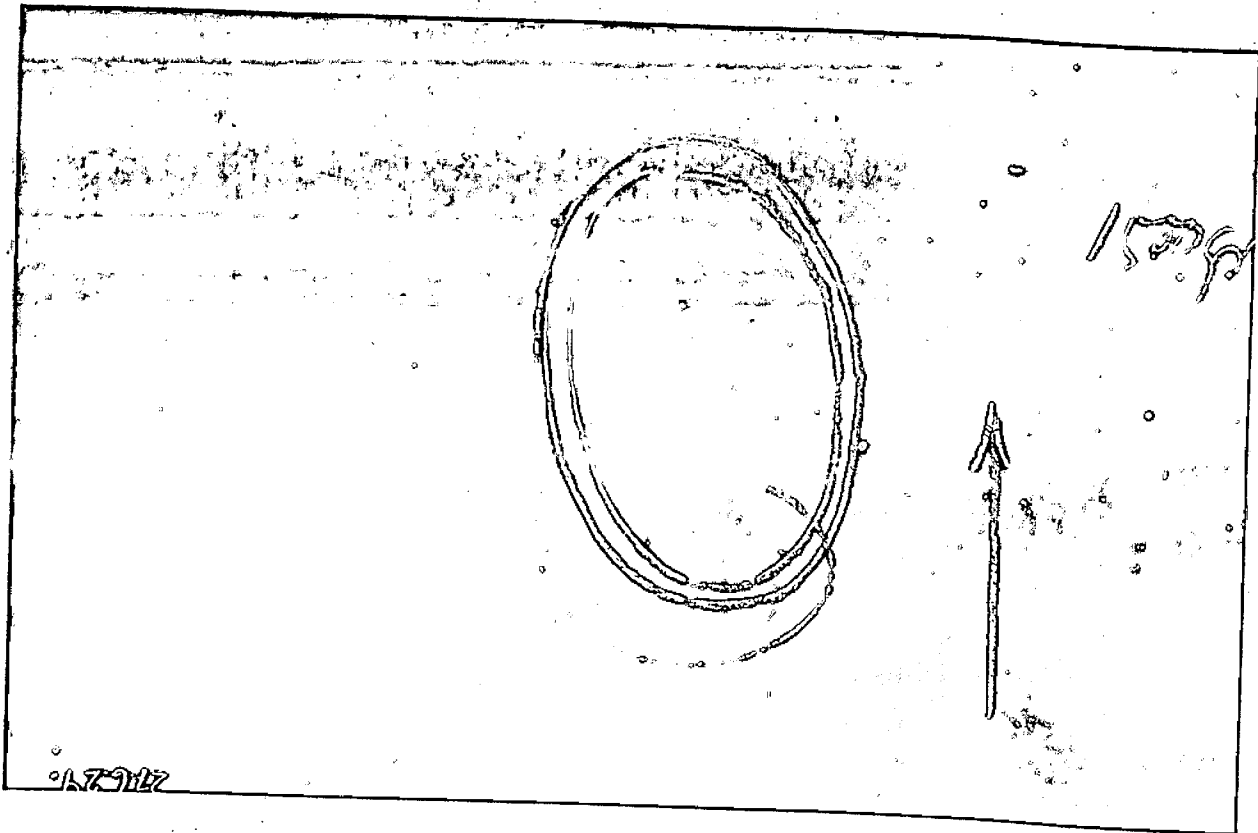


Plate 4

Third lecture, 27 June 1924

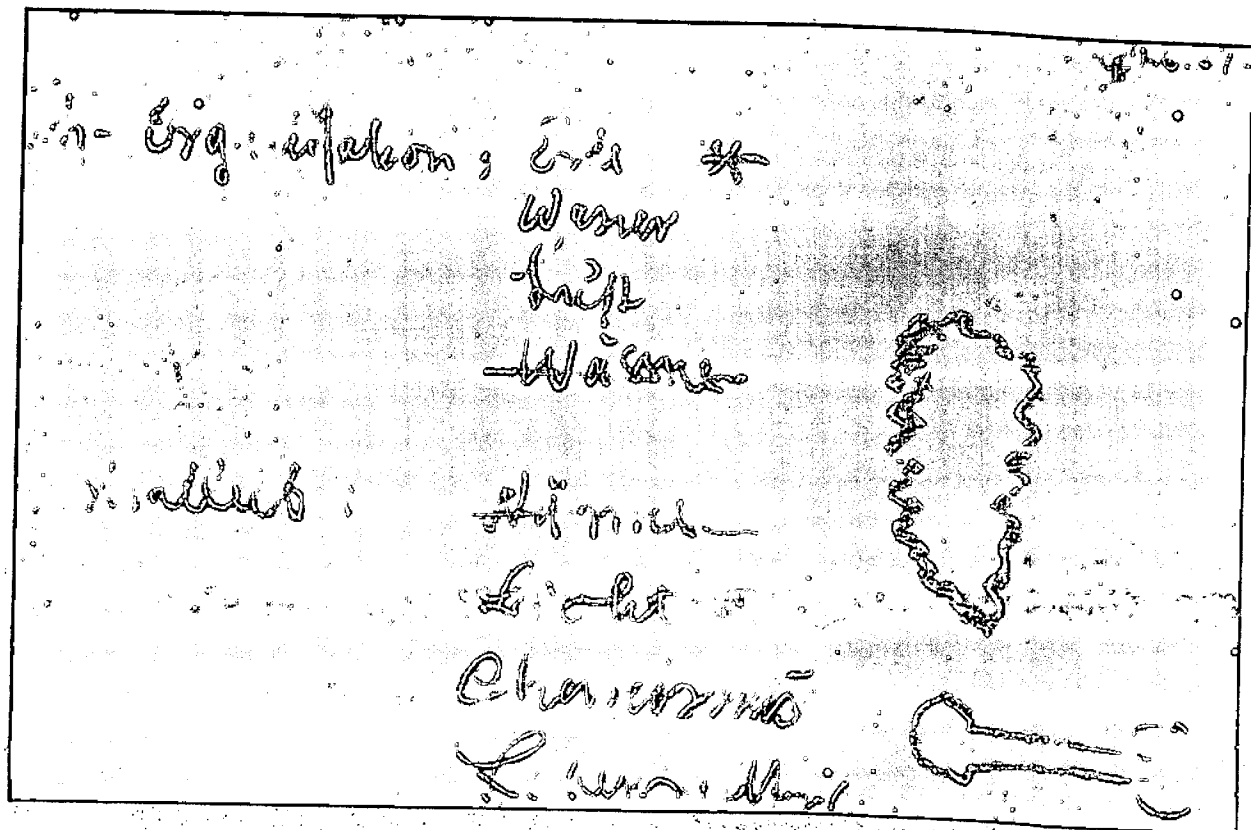


Plate 5

Third lecture

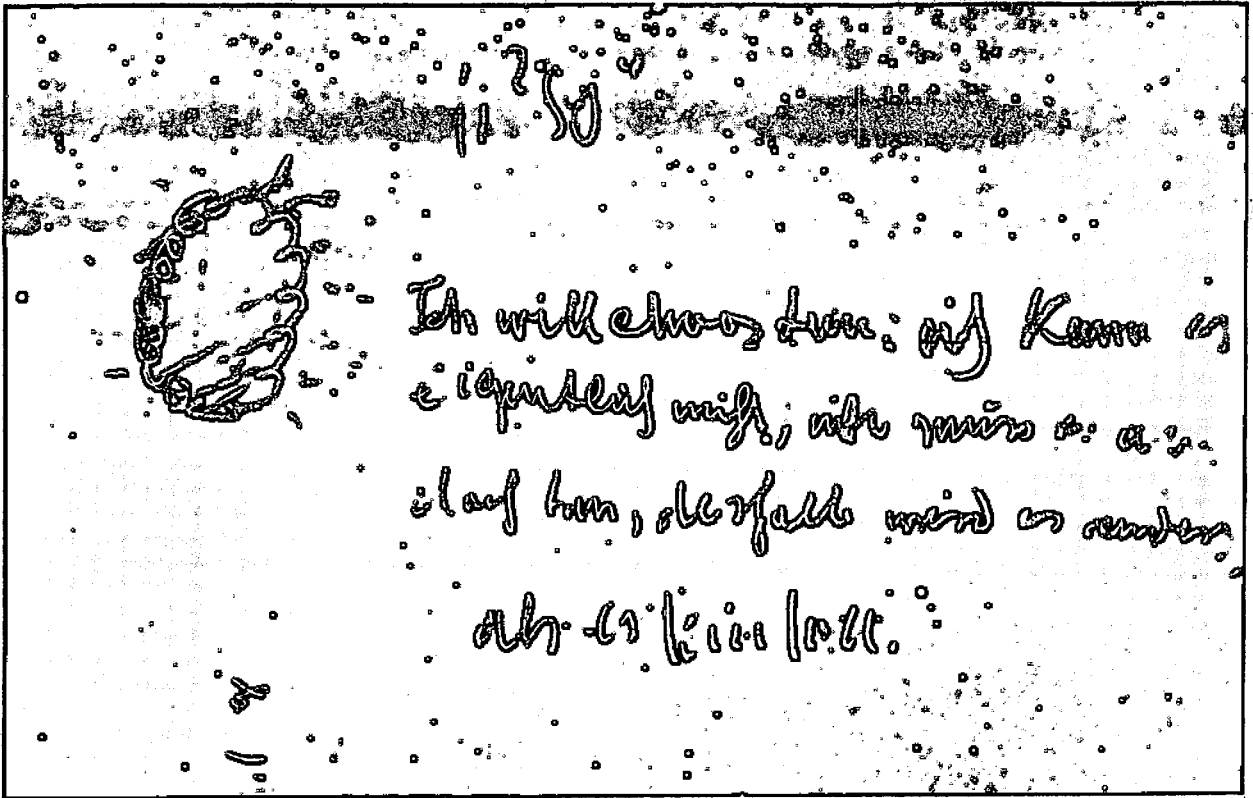


Plate 6

Fourth lecture, 28 June 1924

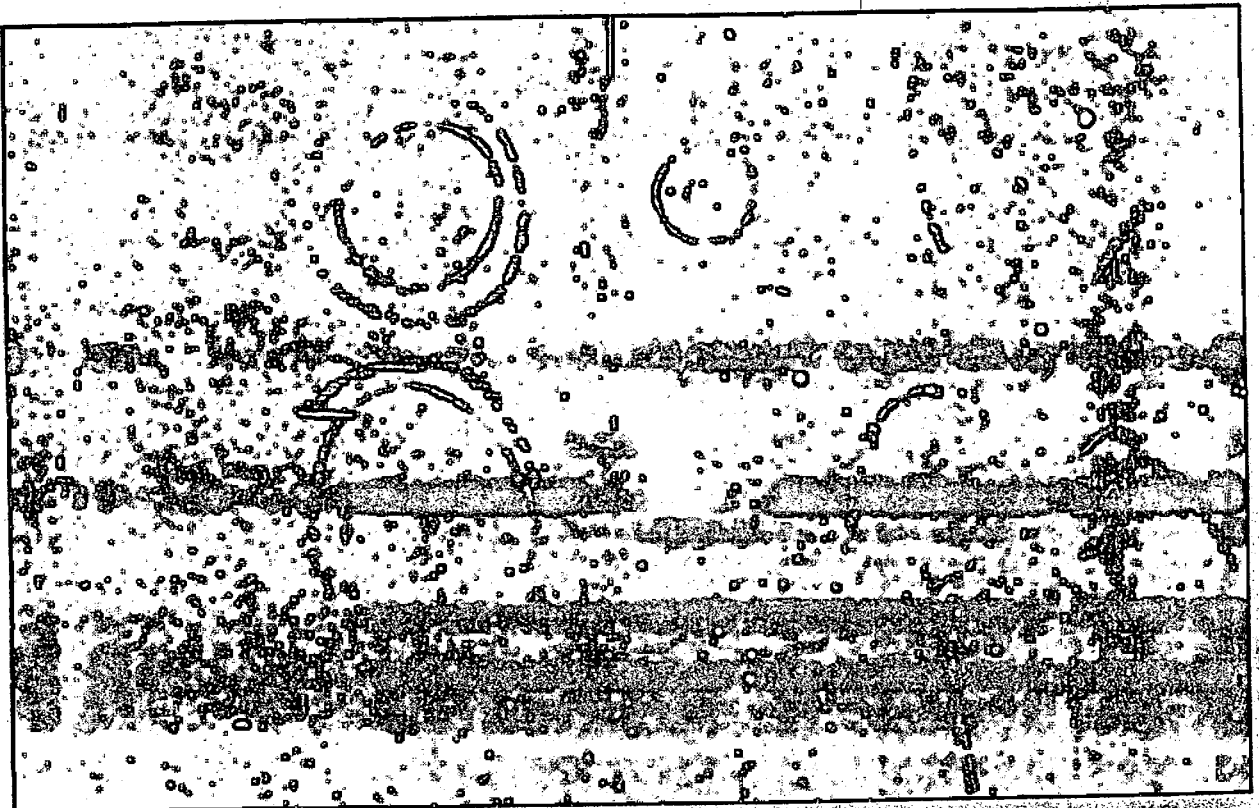


Plate 7

Fifth lecture, 30 June 1924



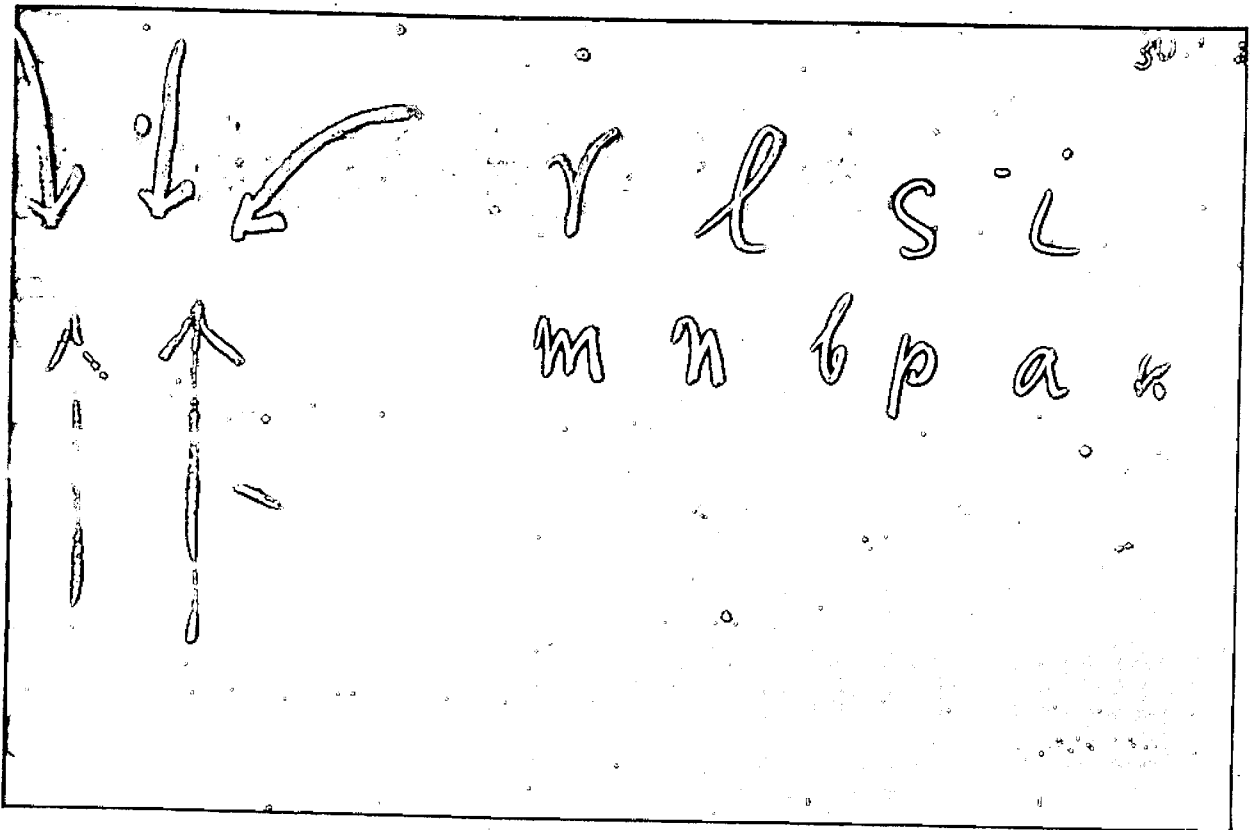


Plate 8

Fifth lecture 30 June 1924

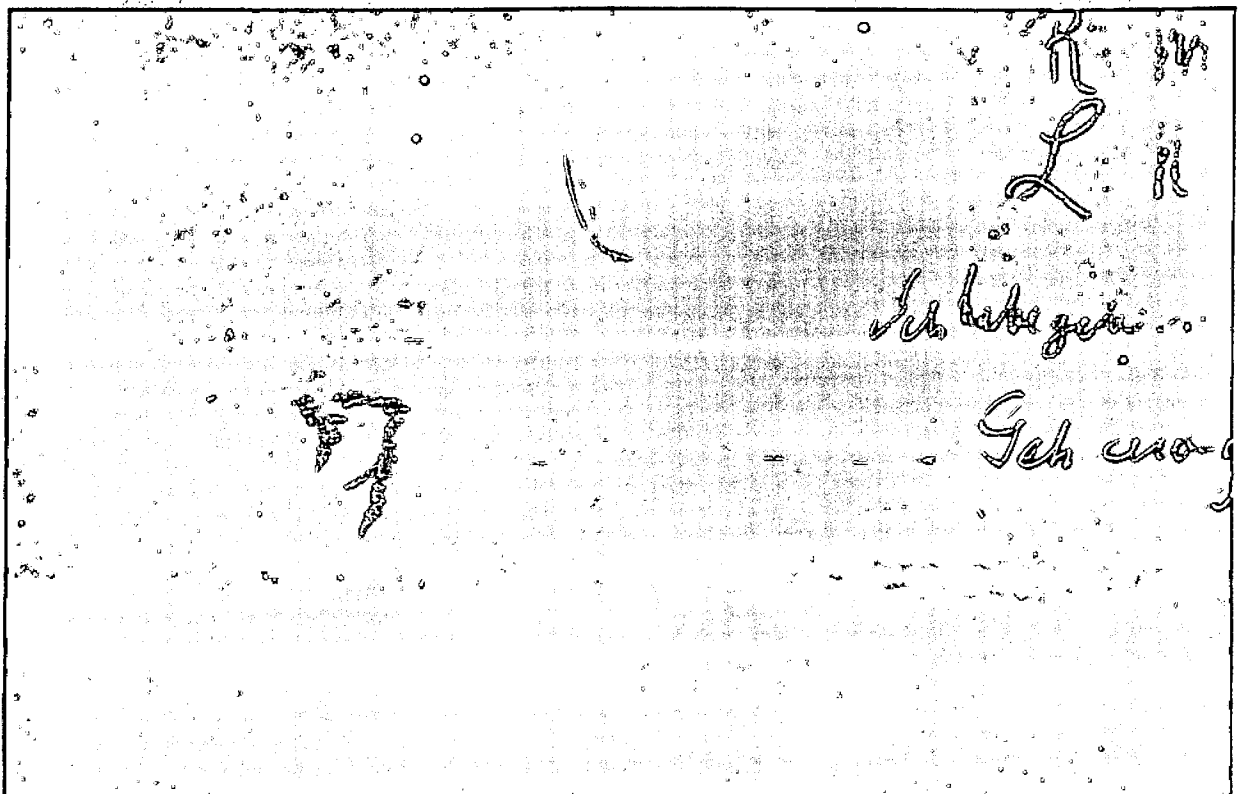


Plate 9

Fifth lecture 30 June 1924

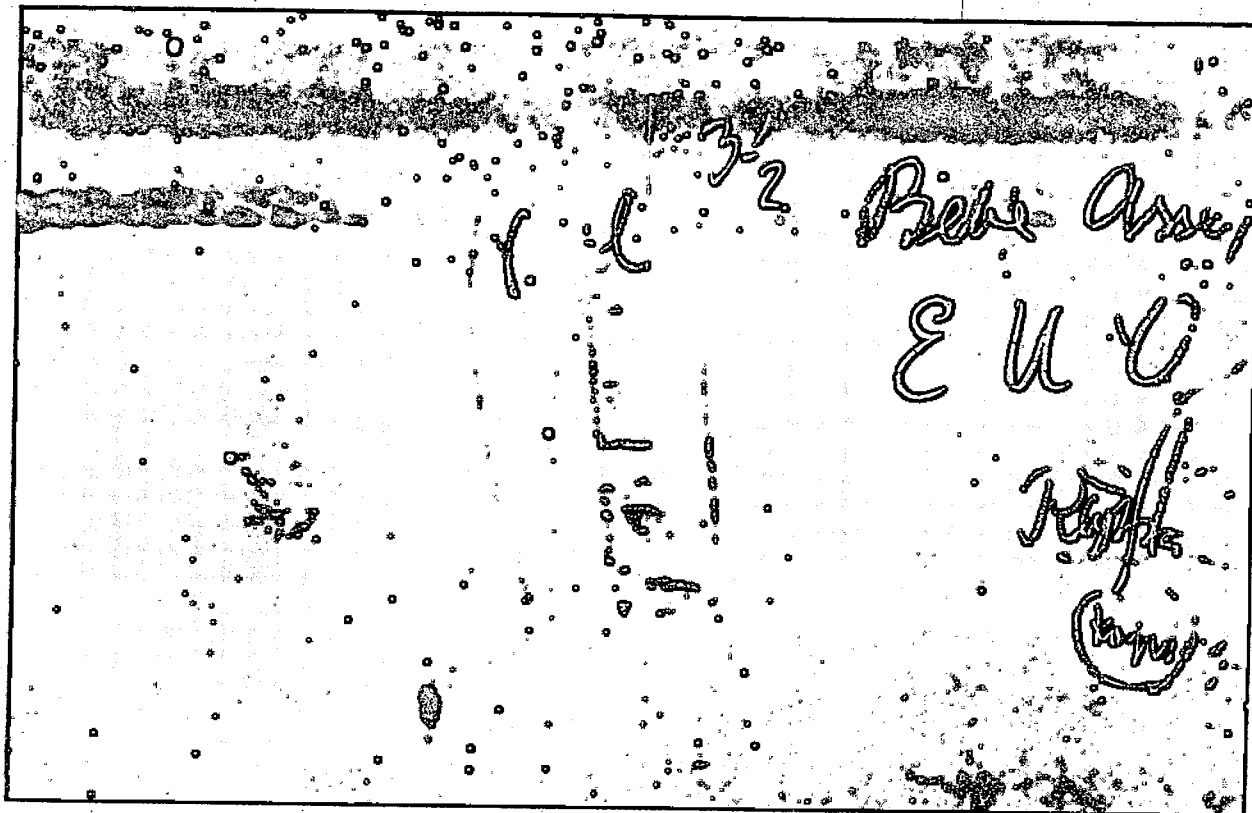


Plate 10

Seventh lecture, 2 July 1924

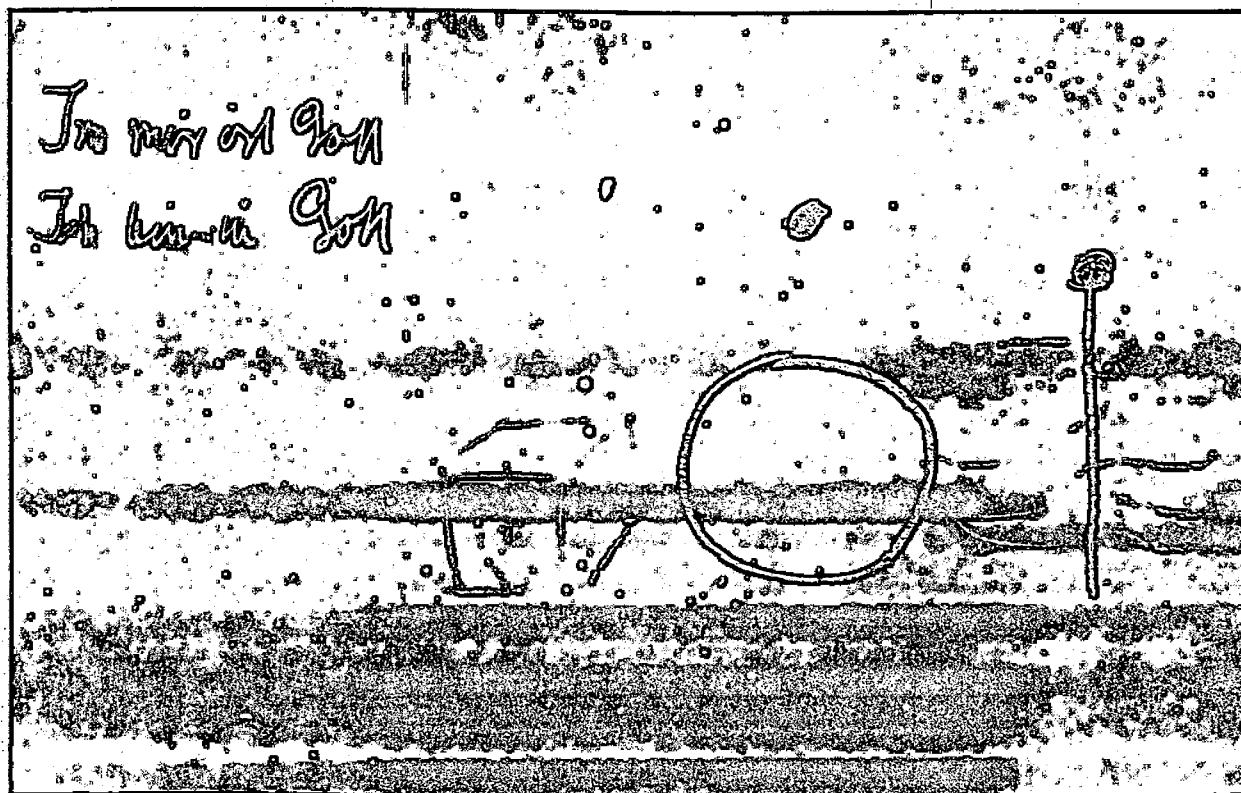


Plate 11

Tenth lecture, 5 July 1924

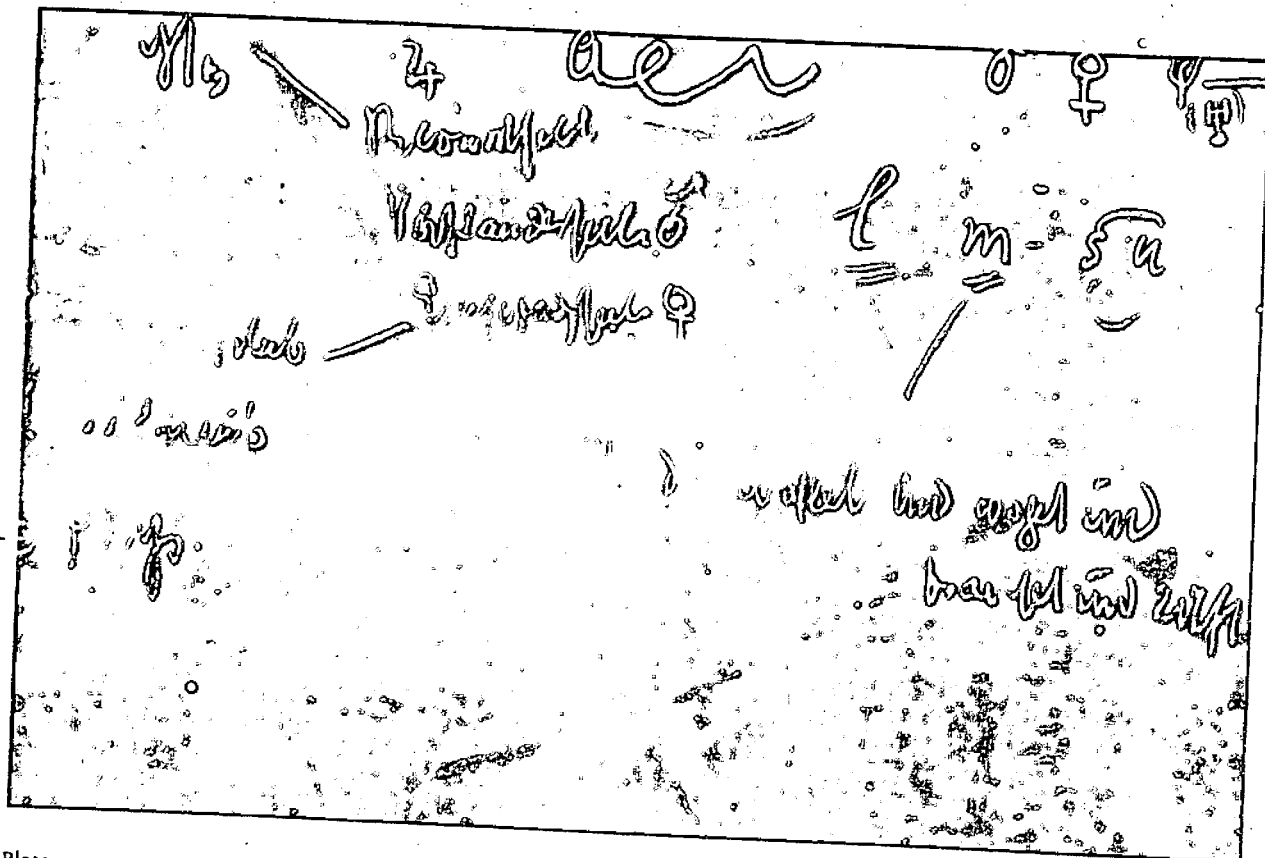


Plate 12

Eleventh lecture, 6 July 1924

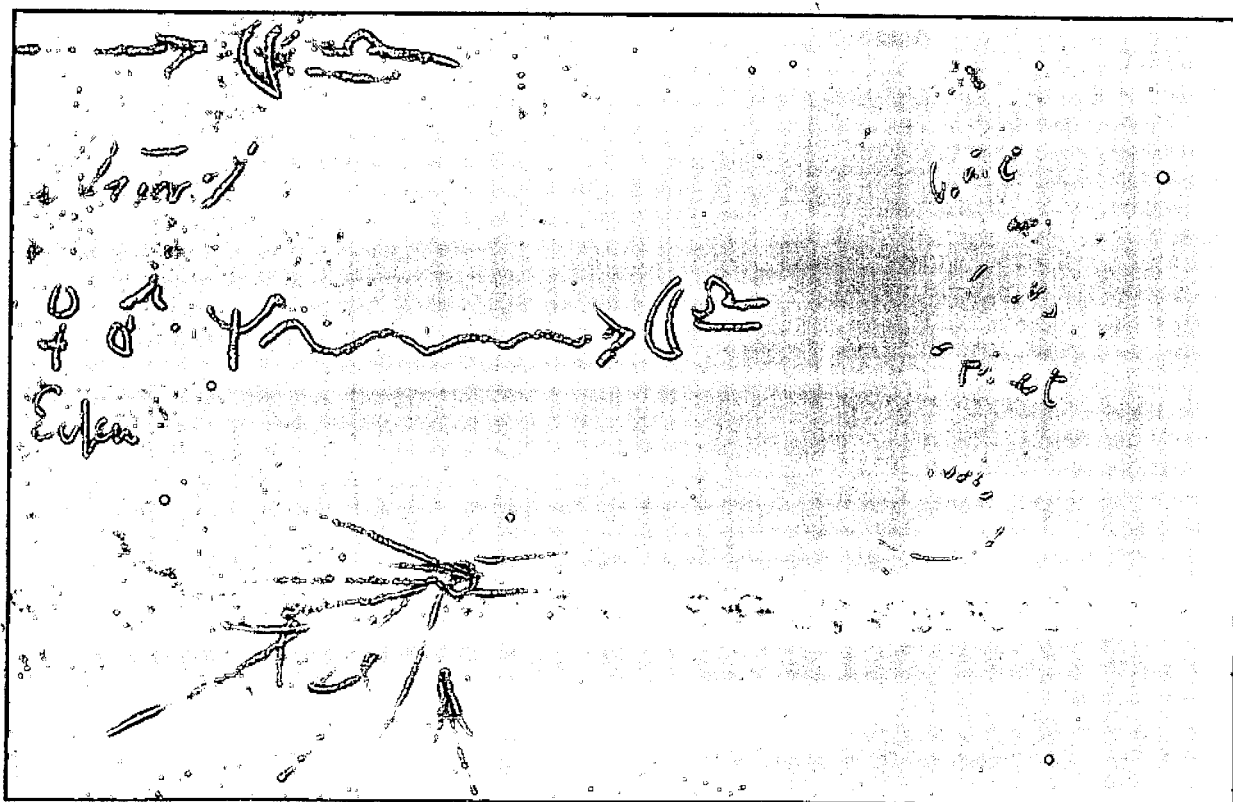


Plate 13

(continuation of plate 12) Eleventh Lecture 1924

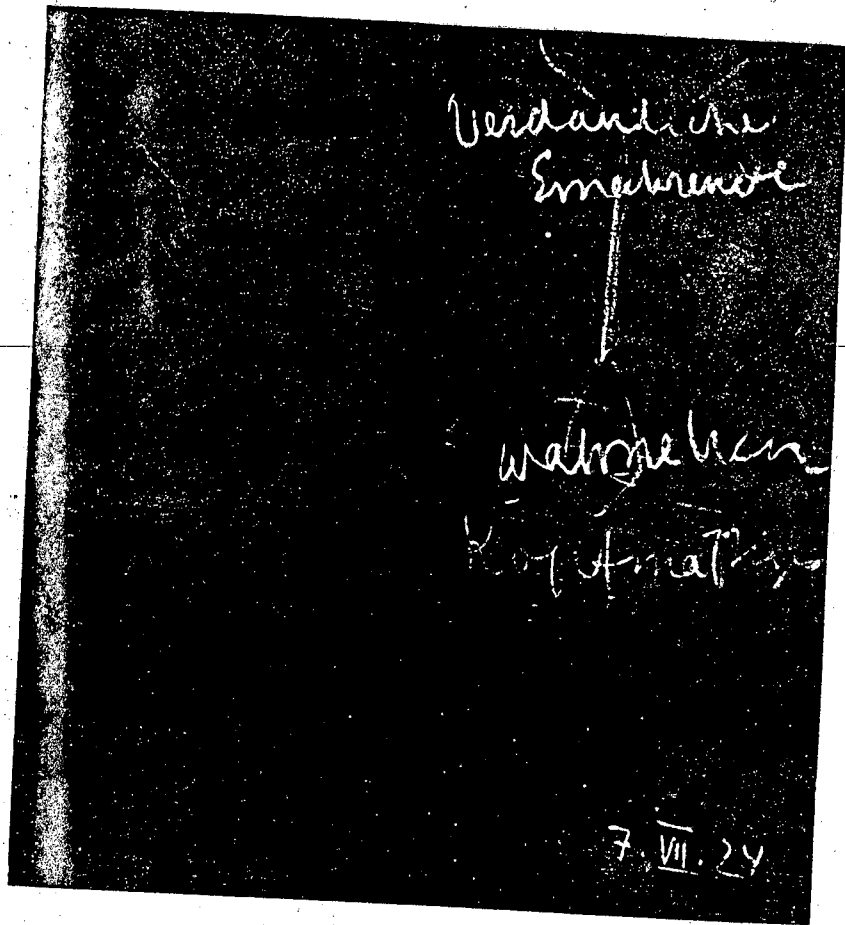


Plate 14

Twelfth lecture 7 July 1924

