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A READER'S JOURNAL:

**The Foundations of Human Experience,
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by

Rudolf Steiner

Foreword by Henry Barnes

Introduction and Translation by Robert F.

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A Book Review by Bobby Matherne ©2013

Chapter: Spiritual Science



This book provides a strong basis for understanding human experience, focusing on the full human being, the *anthropos*, which Rudolf Steiner made the keystone of his spiritual science when he gave it the name, *anthroposophy*. This book contains the understanding which Waldorf School(1) teachers must acquire before they can be effective teachers in their classroom. It is the same understanding we must each acquire as human beings in the 21st Century, if we are to further progress of human and cosmic evolution in our lifetime. Steiner knew that anthropology, which purported to be the study of Man, studied only the materialistic aspects of what it means to be a human being, ignoring the essential spiritual nature in which we live, move, and have our being. That full human being is what the Greeks called the *anthropos*, and thus anthroposophy is the proper and only study of the full human being.

Henry Barnes in his *Foreword* explains the situation this way:

[page 14] Therefore, to understand how the soul — and through it also the human spirit — works into earthly life through the instrument of the body, we must come to recognize that the soul, as a being of thinking, feeling, and willing, engages itself as a whole with the whole physical organism as metabolism, rhythmic breathing organism, and nerve sense system.

In a recent movie, Peter O'Toole as an aged man, spoke of himself as being in the "anteroom to eternity", at a place where any day the door to eternity might open to him as he dies to the physical world. But if we understand that we have each died to the spiritual world prior to being born in this lifetime, we would re-interpret O'Toole's word *eternity* as referring to the *spiritual world*. Steiner puts it clearly to us in this passage:

[page 37] We must become increasingly conscious of the other end of earthly development — birth. We must be conscious that human beings develop for a long time between death and a new birth, and that during this development they come to a point where, in a certain sense, they die in the spiritual world. They come to a point where conditions in the spiritual world are such that they can no longer live there without going into another form of existence. Humans receive this other form of existence when they clothe themselves with physical and etheric bodies.

Steiner describes how teachers must acknowledge this fact of human existence so that they are prepared to meet the youngest of the children in their charge with the feeling of receiving a full human being who has journeyed here from the spiritual world in a small body ready to learn about the world which has changed

dramatically and in a body which has changed dramatically since they last lived in a physical body. He tells us as teachers and parents that we must be aware that our children are a continuation of what they, as spiritual beings, were before being born into this lifetime. A child is not a *tabula rasa*, not a blank slate to be written on for the first time, but rather a palimpsest of many unique lifetimes with abilities and preferences which a good educator will encourage and allow to grow out of the child.

[page 51] Thinking is a picturing of all our experiences before birth or before conception. You cannot come to a true understanding of thinking if you are not certain that you have lived before birth. In the same way that a mirror reflects spatial objects, your present life reflects your life between death and a new birth, and this reflection is your pictorial thinking(2).

Therefore, when you think of it pictorially, you must imagine the course of your life to be confined left and right between birth and death. Furthermore, you must imagine that thought images from before your birth continuously play into and are reflected by human nature. In this manner, in that the activity you undertook in the spiritual world before birth is reflected by your physical body, you experience pictorial thinking. For those with sufficient insight, thinking itself is proof of pre-birth existence because it is a picture of this existence.

We can now understand the process of will. Thinking is pictorial images arriving from our pre-birth spirit-soul experiences, and will is "the seed within us of what our spirit-soul reality will become after death". (Page 52)

[page 52, 53] Thus, on the one side we need to see thinking, we must comprehend as a picture of prenatal life, and on the other side, willing, which we must comprehend as a seed for something later. Consider the difference between seed and picture. A seed is something super-real, a picture is something sub-real. A seed will only later become something real. It carries in it the characteristics of what will be real later. Thus, the will is, in fact, of a very spiritual nature. Schopenhauer felt that, but he was unable to recognize that the will is the seed of the spirit-soul that will develop in the spiritual world after death.

You can see how soul life is, in a certain way, divided into pictorial thinking and seed-like willing. Between the picture and the seed lies a boundary. This boundary is the life of the physical human being, who reflects prenatal existence and thus creates pictorial thoughts, and who prevents the will from maturing, thus keeping it a seed always.

Is our life only an alteration between *thinking* and *willing*? No, there are the forces of antipathy and sympathy at work in us, and the flow between these forces develops what we know as *feeling*. Here's how it works.

[page 53] We carry the force of antipathy in us, and through it transform prenatal experience into a mere mental picture. Sympathy is our connection to the reality of the will which radiates into our existence after death. We are not directly conscious of these two things, sympathy and antipathy, but they live in us unconsciously. They represent our feeling, which exists as a continuous rhythm of the interplay between sympathy and antipathy.

Our prenatal experiences arrive as pictorial thoughts and, through the force of antipathy, morph into memories and thenceforth into concepts.

[page 55] When you have gone through this whole procedure, when you have pictured something, reflected it in memory and retained this picture, then the concept is created. In this way, you have on the one side of soul activity, antipathy, which is connected with

our prenatal life.

The other side of soul activity is sympathy, and when it lives in us, imagination is created in us, which if strong enough, it flows right into our senses and we are able to picture the external reality around us.

[page 55, 56] Exactly in the way that memory arises from antipathy, imagination arises from sympathy. If your imagination is strong enough (and in normal life this occurs only unconsciously), if it is so strong that it permeates your whole being right into the senses, then you have the normal pictures which enable you to think of external things. Just as concepts arise out of memory, the living pictures that provide sense perceptions of things arise from imagination. They arise out of the will.

From the two forces of antipathy and sympathy, our two conceptual systems arise: thinking and willing. These two have their counterparts in our physical body of the nervous system and the circulatory system: nerves and blood. Our feeling system arises from the continuous interplay these two systems have with each other.

[page 62] When we teach, in a certain sense we again take up the activities we experienced before birth. We must see that thinking is a pictorial activity which is based in what we experienced before birth. Spiritual forces acted upon us so that a pictorial activity was sown in us which continues after birth. When we present pictures to children in teaching, we begin to take up this cosmic activity again. We sow pictures in the children, which can become seeds because we cultivate them in bodily activity. As we as educators develop our capability to act through pictures, we must continually have the feeling that we work upon the whole human being, that we create a resonance in the whole human being when we work through pictures.

To take this into our own feelings, namely, that education is a continuation of supersensible activity before birth, gives education the necessary consecration. Without this we cannot educate at all.

In my thirties, I was a very cognitive person and had to think everything out before I did anything. Through my involvement with Gestalt therapy, I was able to move from my one-sided antipathy-filled *thinking* approach to life to a more sympathy-filled *will* approach to life, creating a life with a balance of these two approaches. The result was that I stopped my obsessive looking at life and began to add feeling to life. My Gestalt work on the dream of a roller skater blocking my way up a bridge(3) led me to the realization I could only understand the meaning of my dream if I could feel what the carefree skater felt — that I could *never* understand the skater by merely looking at him and thinking cognitively, that only feeling could help me receive an understanding. Steiner's words in this series of lectures resonate with me because they describe the process that I went through as I moved from a skewed thinking-conceptual approach to life to a more balanced approach of thinking, feeling, and willing.

[page 99] Human feeling stands right in the middle between thinking cognition and willing. If you imagine willing and thinking as I have just developed them, then you will see that everything that is sympathy, namely willing, flows to one side from a point in the middle. You will also see that everything that is antipathy, or thinking, flows to the other side. However, the sympathy of willing interacts with thinking and the antipathy of thinking interacts with willing. Thus, humans become complete when something developed primarily in one direction also interacts with what develops in the other direction. Feeling lies in the middle between thinking and willing, so that feeling connects with thinking in one direction, and willing in the other. Just as you cannot easily separate thinking and willing within the human soul, you can even less easily separate the aspects of thinking and willing in feeling. The aspects of thinking and willing are very closely interconnected with feeling.

To be *willing* to do something does not mean acquiescence to the command of another; rather, it means that you have exerted your own will and made a decision to comply. This distinction is crucially important and people who do not make this distinction lose power in their interactions with other people. As Viktor Frankl discovered in a concentration camp, "Everything can be taken from a man but one thing: the last of human freedoms — to choose one's attitude in any given set of circumstances, to choose one's own way." In other words, the power to exercise one's will can never be taken away — it is a human right, is a seed of our individual destiny.

Feeling exists between thinking and willing, and since thinking is a conscious process and willing an unconscious one, feeling is often our only conduit into our unconscious process. Those who live without feeling, are like tumbleweeds, torn from their very roots, roaming the Earth, blown by the vagaries of the wind.

[page 109] Feeling stands midway between willing and thinking. Feeling is permeated partially by consciousness and partially by unconsciousness. In this way, feeling partakes of the characteristics of cognitive thinking and of felt willing. What do we have actually before us from the spiritual point of view?

You know that you are conscious in your thinking which occurs during your daily waking life. But what about your willing? The simple act of moving your arm is willing, but could you move your arm if you had to consciously direct every muscle to execute a stroke of a pen or to type a letter of the alphabet on a key board?

[page 109, 110] You know that we are not conscious of our experiences during sleep. It is the same with everything that enters our willing. As people, if we are willing beings, we sleep even when we are awake. We always have within us a sleeping person, namely, the willing person, and accompany that person with the wakeful, the thinking cognitive person; when we are willing beings, we also sleep from the moment of waking until going to sleep. There is always something sleeping in us, namely, the inner essence of willing. . . . Feeling exists in the middle, so we may now ask, "How conscious is feeling?" Feeling is midway between waking and sleeping. You experience feelings in your soul in the same way that you experience dreams, except that you remember dreams and you experience feelings.

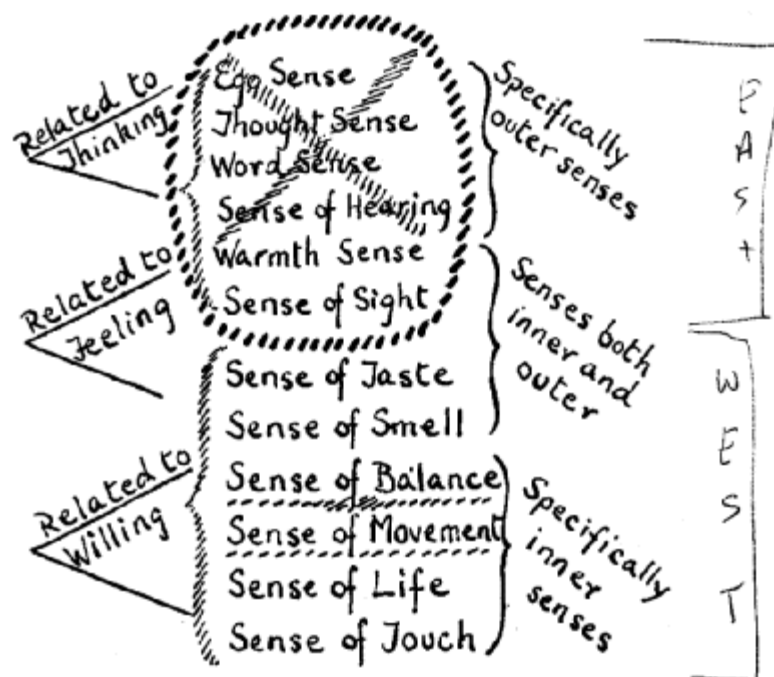
With children, Steiner says, we can be effective with those who are dreamy by exposing them to strong feelings, then later such children will have the strong feelings awake in them as thoughts. On the other hand, as I know from my own childhood experience, children who are moody and brood a lot, may have few feelings, but a very strong will. Children who appear stupid or slow in school may later become very active, showing that their will had been sleeping and only now become awake.

[page 111, 112] You must handle such children so that you count upon their capacity to understand and comprehend as little as possible. You must use things that in a sense hammer strongly upon the will of those children, for instance, when they are speaking, you also have them walk. Take such children (you will not have many of them) out of the class and, while they are speaking, have them walk. For other children, this would be exciting, but for those children it is developmental. For instance, "the" (step) "man" (step) "is" (step) "good" (step). In this way, you connect the entire will with what is purely intellectual thinking, and slowly you will succeed in awakening the will to think in such children. Only the insight that in the waking human there are different states of consciousness, waking, dreaming and sleeping can bring us to a true understanding of our task regarding the developing human being.

One can hear the conscious willing of Goethe in the second part of his *Faust* because he dictated it while pacing around the room. (Page 117)

[page 123, 124] Why do we listen to older people when they tell us about their life experiences? Because during their lives, they have connected their personal feeling with their concepts and ideas. They do not tell us about theories, they tell us about the feelings they have joined to ideas and concepts. From elderly people who have really connected their feeling with thinking cognition, concepts and ideas sound warm, they sound saturated with reality, they are concrete, personal. With people who have not progressed as adults, concepts and ideas sound theoretical, abstract, and sterile. It is a part of human life that the capacities of the human soul develop along a certain path; the feeling will of the child develops into the feeling thinking of an older person, and between these two lies human life.

This is a good time to look at the twelve human senses because there are four senses related to each of the processes of thinking, feeling, and willing. The diagram below appears in my review of [Man as a Being of Sense and Perception](#) and shows how the senses are distributed among thinking, feeling, and willing. Note, in particular, the sense of thought, second from the top of the list. What is a sense of thought?



[page 141] As a whole, people are so impressed by the connection between speech and thinking that they believe we apprehend thoughts with speech. That is ridiculous, since through your sense of thought you

can perceive thoughts as gestures just as you can perceive them in speech. Speech only transmits thoughts. You must perceive thought through your sense of thought. when we have finally created all the sounds of speech as a movement in eurythmy, then someone would need only to perform them eurythmically and out of these movements you could read the thoughts just also you can hear them through speech.

As the diagram at right shows, we have four senses related to willing.

[page 142] Will acts through these senses in perception. Feel, for example, how will acts in perceiving movement, even if you move while standing still. The resting will also acts in the perception of balance. Will is very active in the sense of life, and it is active when you explore your surroundings through touch

Our sense of sight is a feeling sense which may seem strange at first. The eyes reach out and touch the world as surely as our hands and fingers do, acting as extra limbs which can reach long distances to touch the world. With our complete set of twelve senses we can create a deep meaning of our relationship to the world.

[page 145] If we did not have twelve senses, we would look at our surroundings like idiots and could not experience inner judgment. However, because we do have twelve senses, we have a large number of possible ways to reunite what has been separated. When the sense of I experiences, we can connect with the other eleven senses, and the

same is true for each sense. . . . You can, therefore, understand how immensely important it is that we educate children and develop each of the senses in balance, since we can then systematically and consciously seek the relationships between the senses and perceptions.

If someone were to ask you to place these logical processes in the order we do them in thinking: making a judgment, coming to a conclusion, and forming a concept, how would you order them? I would have said, concept, judgment, and conclusion. What about you? So, you can imagine that I was bit puzzled by the order in Steiner places these processes: Conclusion, Judgment, and Concept. What he reveals is a key to understanding how good teachers operate and how all teachers should endeavor to operate with the children in their charge. They can ruin a child by feeding it conclusions instead of allowing the child to form its own conclusions, apply judgment to them, and allow concepts to arise out of those judgments. As Steiner does so well in all areas of his spiritual science, he begins with the real world in which we live, in this case, he takes us on a trip to the zoo in our imagination.

[page 149] Imagine going into a zoo and seeing a lion. What is the first thing you do when you perceive the lion? First, you become conscious of what you see as a lion; only through becoming conscious do you come to terms with your perception of the lion. Before going to the zoo, you already learned that things that look like the lion you are looking at are "animals." What you learned in life, you bring to the zoo. Then, you look at the lion and realize that it does what you have learned animals do. You connect this with what you already learned in life and then form the judgment that the lion is an animal. Only when you have formed this judgment do you understand the specific concept "lion." First, you form a conclusion, second, you make a judgment and finally, you arrive at a concept.

We discovered earlier that thinking is a conscious activity, that feeling is a dream-like activity, and will is a sleep-like activity, each state going deeper into unconsciousness. The three processes of conclusions, judgments, and concepts go through these same three stages from conscious to dreaming to sleeping.

[page 150] Conclusions can live and be healthy only in the living human spirit. That is, the conclusion is healthy only when it exists in completely conscious life.

[page 151] Judgments first develop, of course, in fully awake life. However, judgments can descend into the human soul, where the soul dreams. Conclusions should never trickle down into the dreaming soul, only judgments. But, everything we make in the way of judgments about the world trickles down into the dreaming soul.

[page 151] If we now go from judgment to concept, we must admit that what we develop as concepts descends into the deepest depths of human nature and, considered spiritually, descends into the sleeping soul. Concepts descend into the sleeping soul, and this is the soul that works on the body.

It is important we align the three processes of conclusions, judgments, and concepts with waking, dreaming, and sleeping.

For me, going to school was the most important thing in the world. When I had chicken pox at age 7 or 8, I was allowed to go outside, but not to school. I remember going to the back fence where I could see my elementary school through the wide open yard of the mayor of our town who lived behind us. I remember the longing I felt to be back in school as quickly as possible. I loved being in school and made mostly A's, very few B's, and only one C, and that was in conduct in the second grade. My mother was so upset with me over that low grade that I made sure that I found another way of fighting the dead conclusions and judgments coming from my teachers: I began doodling instead of listening to the things that somehow I knew in my soul were not worthy of my attention. Only now does it come to my awareness that it must have been the teacher feeding me these already formed conclusions and judgments and that explains why I

fought her. First, by misbehaving in class in an unconscious attempt on my part to derail her dead teaching which I refused to allow into my soul at any level. When that didn't work, I discovered that if I appeared to be taking notes, while actually doodling, my conduct grades went up and my schoolwork grades never suffered. My teacher was happy, my mother was happy, and I was happy.

[page 150, 151] . . . you ruin children's souls if you have the children memorize finished conclusions. What I now have to say about teaching is of fundamental importance when we have to act in a given instance. In the Waldorf School, you will have children of all ages with the results of their previous education. Other teachers have worked with these children, and you will find the results in conclusion, judgment and concept. You will need to have the children recall what they know, since you cannot begin with each child anew. . . . You will find before you the souls of children taught by others, and you must be careful in the beginning to avoid forcing the children to retrieve finished conclusions from their memory. If those finished conclusions have been laid too strongly in their souls, then it is better to let them lie and now try to allow the children to focus upon concluding.

You have learned that the dreaming soul is the feeling part of us which holds judgments. When teachers tell a child something they are expressing judgments which trickle into the child's dreaming soul. These judgments sit inside unawares as answered questions, and it never occurs to the child, the child may never get a feeling which allows it to question these introjected judgments. Consider the difference if a teacher poses the judgment as an unanswered question, perhaps like this, "Your textbook shows female lions as docile creatures, do you suppose they are always docile?" Or, "You have used crayons to color a flower in your coloring book which has a stem, two green leaves, and 12 yellow petals; do you suppose there are flowers in the world which look completely different from this flower?" Teachers who work this way in their classrooms are allowing lively unanswered questions(4) to trickle down into their students souls instead of the deadly answered questions. Guess which kind of question creates lively, interesting adults with a lifelong love of learning, and which kind creates bored adults who hate their jobs, hate their lives, and are likely to become addicted to substances which promise them relief from their own stultifying existence. These are the people who *lead lives of quiet desperation and die with all their music in them*(5), and likely the music, which is in them unrealized when they die, was muffled from their hearing by a steady onslaught of judgments expressed as answered questions, with which their early teachers filled their soul. I leave with you the unanswered question of how the music got into them and how it will be expressed later if they die with it still in them.

You may have seen many such people in your life, especially in the work place; you can read the unrealized music in the features of their face, in the slouch of their body, and in the flatness of their speech, among other things. They were not born with these features, only with the music. Life. Did it not add on the rest of these things to their bodies?

[page 152] The human body is all but completed when a person is born. The soul can at most refine what inheritance has already provided. Nevertheless, it does refine it. We go through the world and look at people. We see that people have distinct facial features. What do these facial features embody? Among other things, they carry the results of all the concepts taught them in childhood. All the concepts poured into the child's soul shine back at us from the face of the mature person, because, among other things, the sleeping soul has formed the adult's facial features in conformity with the concepts retained by the soul. Here we can see the consequence of our teaching. Through the formation of concepts, our teaching leaves its imprint on the person, right down into the body.

And we can also see it in their stunted lives, from which they seek desperate escape by whatever means they can find in society. While each face will have distinct features, there will be a commonality of unhappiness, a uniformity which we will recognize. In Pink Floyd's movie, "The Wall", the screen

bombards us with masses of school children trying to break down the wall which is keeping them from becoming full human beings. That Wall is the one that is built, rightly understood, brick-by-brick by the already formed conclusions and deadly judgments spewing from their teachers' mouths.

[page 153] In other words, there is a certain uniformity among people. That is a sure sign that people were not properly raised. From such things, we must learn what is necessary to transform the educational system, because education goes so deeply into civilization. Concepts live unconsciously in people when they go through life without being confronted by a single fact.

Concepts can live in the unconscious. Judgments can live only as habits in semi-conscious dreaming, and conclusions should actually be present only in the fully conscious waking life.

If we are aware that we form, that we must form, our own individual concepts in a fully conscious realization, how can we ever consider foisting our already-formed concepts upon unsuspecting youngsters? If they were to introject the concepts wholly, how would those dead concepts will be able to evolve in the youngsters' lives as they mature?

[page 153] Imagine you form concepts, and these concepts are dead. then, you inoculate children with conceptual corpses. If you inoculate children with dead concepts, you inject the corpses of concepts right into their physical bodies. What does a concept need to be like when we teach it to children? It must be living if children are to live with it. Children must live, and, therefore, concepts must also live. If you inoculate nine- or ten-year-old children with concepts that will remain the same when those children are thirty or forty years old, then you inoculate them with the corpses of concepts because the concept cannot evolve as the children develop.

Surely, one of you reading this material is a teacher and is thinking, "I don't give my children dead concepts." But ask yourself, do you, have you, ever given a student a definition to memorize?" Dead concept! Definitions are *concepts born dead*, right out of the birth canal! Instead of definitions, teachers can characterize, give examples, encourage each child to form their own concepts and especially important, the teacher does best to discourage pointing to any child's concept as the best, as that is tantamount to giving a definition. Concepts are best given as unanswered questions, as homework for which no piece of paper need be turned in the next day or ever. No dog will ever be able to eat this kind of invaluable homework, the unanswered question.

What is the biggest unanswered question of all? David said it in the Bible when he asked, "What is Man?" That is an unanswered question, the study of which can take many lifetimes, and no teacher of worth will want to give their students a definition of Man, a definition of what constitutes a human being. The idea of what is a human being should remain an unanswered question, one which develops inside each individual child.

[page 155] This is something that can remain. We form the concept of human being only slowly, we cannot teach children a finished concept of human beings. However, when it is completed, it may remain. It is, indeed, the most beautiful thing a child can take from school into later life, namely the concept, the most multifaceted, most comprehensive concept of the human being.

No child can develop an individual concept of a human being without developing a prayerful attitude which will remain with them as they mature. If we meet an old person who is truly happy in life, chances are they were allowed to develop their own concept of a human without accepting easy and dead definitions. Plus they likely had a prayerful attitude as a child.

[page 155] In old age, these concepts will be transformed into a capacity to bless and to give others the results of a prayerful attitude. I once said that no elderly person who did

not properly pray as a child would really be able to bless in old age. Older people can only properly bless, that is, with the greatest strength, if they properly prayed as children.

Children go through three stages in life, three seven-year-long stages: in the first stage they imitate others around them, in the second they follow orders, and in the third, they use their own judgment. Is it any wonder that teenagers are such a challenge for parents who have become used to having their youngsters follow their orders and now find the same ones as teenagers defying them and following their own judgments?

[page 155, 156] Now, let us look at the threefold nature of youthful life from a somewhat different standpoint. Until the time of the change of teeth, children want to imitate. Until the time of puberty, they want to stand under authority, and then they want to use their judgment in the world.

Remember my unanswered question of how the music got into people in the first place? Steiner asks that question in a slightly different way and hints at a general answer for us to ponder.

[page 156] What do human beings actually desire when they arrive from the spirit-soul world and clothe themselves with bodies? Human beings want to bring what they previously lived through in the spiritual world to the reality of the physical world.

Human beings bring the music which lived in them into this new lifetime and want to bring it into realization in this lifetime. For this to happen, they want teachers who will not drown out their music, but who will provide them the tools by which they can form their own conclusions, build moral judgments, and trickle living concepts into their souls which will hum along with the music of their lives as they mature and realize their goals.

Until the age of seven (new teeth), children live in the past because so much of their previous lifetime fills them, the music they each carried with them is humming loudly, blending into their daily lives, sometimes as so-called *imaginary playmates* — who are likely friends that they recently and reluctantly left behind them in the spiritual world, friends who have come to help them adjust to the physical world. After the new teeth are formed, the focus moves from the past into the present, and they imitating others around them, their siblings, their parents, their school mates, etc. Lacking judgment, imitation is a safe way of moving about and learning what a person like me is supposed to do in a world like this. After puberty, they are ready to move into concerns about the future and to apply their own judgment about what they will be doing in the future. In our modern times, parents, who would ridicule the idea of a parent forcing a spouse upon their offspring, see nothing wrong with them forcing a career of doctor or lawyer upon their own offspring, often for the sole reason that they want their children to follow in their choice of career.

We have now examined the foundations of human experience with Rudolf Steiner as our guide. Clearly the material in this series of lectures provides the foundation stone which can support Waldorf Education, rightly understood. Parents are the greatest Waldorf teachers of our time, because it is their decision and their decision alone which will provide a Waldorf education for their offspring. One could say that parents need a strong grounding in the material in this book or else their decision to choose Waldorf education will be based on hearsay from other people, and these parents will be unable to absorb, comprehend, or help their children as they progress through the grades. Lacking a grounding these parents will likely choose to abort their children's education before it has had a chance to produce what they require as proof of its efficacy. Pedagogy, Steiner emphasizes is not a science, but an art, and only those parents who can appreciate the art should invest their children's lives in it.

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----- **Footnotes** -----

Footnote 1.

When Emil Molt asked Steiner if he would consider helping start a school for the employees of his Waldorf-Astoria Cigarette factory in Stuttgart in 1919, Steiner laid down four conditions: the school be open to all children, that it be coeducational, that it not split students into vocational and academic tracks, and that it be run by the children's teachers. These are close to the same principles which are making Charter Schools a valuable alternative to state-run schools today. In addition, Steiner added a fifth stipulation of his own: this was not to be a parochial school, i.e., no filling of children with anthroposophical dogma, only the practical utilization of anthroposophical knowledge in the teaching process.

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**Footnote 2.**

Some people, especially those who are primary auditory-access people, will not understand pictorial thinking, but a simple test like answering this type of question, "Do you resemble your mother or you daughter?" will require them to do a pictorial or visual access, whether or not they are aware of a visual image while doing the access. That is pictorial thinking.

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Footnote 3.

For the complete story, see my review of [The Bridge Between Universal Spirituality and the Physical Constitution of Man](#), the material directly above the page 47 quoted passage.

[Return to text directly before Footnote 3.](#)

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**Footnote 4.**

*What is the power of an unanswered question?* is Matherne's Rule [No. 25](#).

[Return to text directly before Footnote 4.](#)

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Footnote 5.

This is a portmanteau quote: Henry David Thoreau wrote in *Walden*, "Most men lead lives of quiet desperation." Oliver Wendell Holmes in his *The Voiceless* shared this thought, "Alas for those that never sing/But die with all their music in them." Hooray for those [Internet wags](#) who have conflated these two quotes into one Thoreau quote.

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