

# Pacifica Journal

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## The Being of the Internet

*Sergei Prokofieff, Dornach, Switzerland*

“Sub-Nature has to be understood as such.”  
—Rudolf Steiner, March 1925

The Being of the Internet is esoterically best understood on the basis of Rudolf Steiner's Dornach lecture of 13th May 1921.1 In this lecture Rudolf Steiner describes how the further development of today's abstract intellect will slowly produce a kind of new nature kingdom. This intellect which is merely of a “shadowlike character” can only function “automatically” and can only comprehend the material as such and never the etheric and to an even lesser degree the soul world or spirit world. This ghostly nature kingdom will be formed between the mineral and the plant kingdom and come alive following the reunion of the moon with the earth in the 7th to 8th Millennium.

### The Imagination of the Spider web

It is frightening how poignantly Rudolf Steiner describes this spirit world in comparison with the world situation of today:

“And from the earth will well up terrible creations of beings who in their character stand between the mineral kingdom and the plant kingdom as automative beings with a super-natural intellect, an immense intellect. When this development takes hold, the earth will be covered, as with a web, a web of terrible spiders, spiders of enormous wisdom, which however, in their organisation don't even reach the plant status. Terrible spiders which will interlock with each other, which will imitate in their movements all that which humanity has thought of with their shadowlike intellect that was not inspired by a new imagination, through that which is to come through Spiritual Science. All man's thoughts of this kind, which are unreal, will come alive. The earth will be covered [...] with terrible mineral-plant like spiders, which will link up with empathy but evil intention. And man [...] will have to unite with these terrible mineral-plant like spider creatures.”2

These spider creatures will be of a distinct ahrimanic character. When you read these prophetic words of the spiritual

scientist today, in an era of world wide connections via computer and the Internet you may be disheartened to find how quickly this prophecy has become a reality on earth. It is as if Rudolf Steiner, with his spiritual gaze, described today's Internet from beyond the threshold, categorically warning



*Light & Darkness, Warmth & Cold, Life & Death* by Van James

humanity that in a not too distant future, with the unification of moon and earth, this whole internet-computer-web and in fact everything connected with the development of the artificial intellect will suddenly come alive and man “will have to unite his life with these terrible mineral-plant like spider creatures.” If one considers how many people, in particular young people,

**"Mankind may close its eyes to such things, they may say: Well, this is reading too much into it. But the signs are really there and the signs should be understood by humanity."**



*All sidebar graphics in this issue are the work of Dr. Peter Wolf.*

have become computer addicted and spend most of their time in front of the screen without sufficient will to get away from it, then one can imagine how endlessly greater the dependence on this spider kingdom will be if in future this whole net comes alive. Man will hardly have a chance to disconnect from it. The frightening picture of an insect caught in the net of a huge and ravenous spider, trying in vain to free itself, outlines an appropriate picture of this future for mankind. And it will be a very special task of white magic to free such people from their bond to these beings.

### **Created with Intent**

In the previously mentioned lecture Rudolf Steiner also points to the fact that there are certain occult circles which are well aware of this approaching danger and who are intent on advancing it by deliberately keeping this secret.

“There are those [human beings] who are quite consciously allies of the intention to enweb human existence.”<sup>3</sup>

If one takes Rudolf Steiner’s words seriously there can be no doubt that these occult circles, which know of the above mentioned secrets and yet push mankind in this forlorn direction, have also found a suitable name for the internet, the most appropriate instrument to achieve this future, and spread it like a secret code: www – world wide web.

In my opinion these occult circles belong to those secret brotherhoods of the English-speaking world whose occult-political endeavours Rudolf Steiner illuminated in his lectures during the First World War.<sup>4</sup> That doesn’t mean however, that those who have given the Internet its name themselves belong to these occult circles. They usually are more or less figures outside who are being used and don’t know about it. This begs the question whether some of the other labels in the world have arisen from the same source e.g. the hotel chain in Germany called “Sorat” (the largest Hotel being in the centre of Berlin) or the satellite aerials which in the centre of their dish display in big red letters the name “SatAn;” or as with the latest computer system where one finds demonic pictures and words as for example the internet browser “Mozilla” which portrays the head of a red dragon etc. At the end of the said lecture Rudolf Steiner reiterates, as if in anticipation of criticisms from some anthroposophists: “Mankind may close its eyes to such things, they may say: Well, this is reading too much into it. But the signs are

really there and the signs should be understood by humanity.”<sup>5</sup> And to such signs, which can be seen clearly today and must be understood, in particular by anthroposophists, also belongs the following.

### **The Number of the Beast**

According to the occult teachings of the Kabala all Hebrew letters have a numeric equivalent. Rudolf Steiner spoke about this in detail in his cycle on the Apocalypse concerning the revelation of the name of the sun demon “Sorat”.<sup>6</sup> On this occasion Rudolf Steiner points out that the numeric equivalent of the letter W (Hebrew waw) is 6, the number 6. It follows that the occult meaning of “www” is “666”, the number of the beast of which the apocalypse says: “Here wisdom itself speaks. Whoever has the ability to think it, let him seek the meaning of the number of the beast. It is the number of Man. And its number is six hundred and sixty-six.”<sup>7</sup> The indication of the “number of Man” means that the beast, which is not of human nature, will use something coming from man himself for his attacks against humanity. In my opinion the Internet and everything connected to artificial intelligence are part of this.

In conclusion, the aims of the above mentioned occult circles not only relate to the spiritual enwebbing of humanity but ultimately in the endeavour to put the whole undertaking into the service of “Sorat.” Because the latter is primarily the opponent of the Ego-principle within mankind the enwebbing of humanity through the artificial intelligence that has come alive has to ultimately lead to the loss of the Ego.

### **Connecting to Sub-nature**

It is clear to see from the following that today’s digital industry is being driven exactly in this direction.

At present ‘chips’ are produced as the basis for computers in which predominantly electricity is used as the information carrier or store. However, the next generation of chips is already at the door where not only electricity but also light is used as a transmitter. This means that a chip of the same size can contain a thousand fold more information. This is not by far the pinnacle of development in this field as there are already large companies in the West, which are experimenting with chips that will no longer be based on light but on microbiological elements as information carriers. These new “biological chips” will again increase the units

of information they can hold compared to “light chips” a thousand fold. Because of the biochips’ infiltration by electricity they are united with sub-nature from the start. Thus the whole development undoubtedly moves towards Rudolf Steiner’s imagination of an earth covered and later enlivened by a spider

cosmos and there with Michael himself. The ahrimanic powers serving Sorat work in opposition to this especially after 1998 (3 x 666).<sup>8</sup> Ahriman, making use of the forces of sub-nature, wants to penetrate the Michaelic intelligence with the artificial intelligence created by him, which includes the digitalisation of



web as mentioned above.

### Electronically compressed

Something similar, although in a different format, happens with the CD, DVD or the externally shared Disc Drive. In order to understand what this actually means one has to remember that when the cosmic intelligence guarded by Michael descended from the sun to the earth in order there to become human intelligence, it went through a massive process of compression or contraction. This intelligence, if not seized by Ahriman in man, only becomes “naturally” free after death during the expansion of the ether body in the cosmos, i.e. during the process, which forms the polarity to its compression. Only the modern schooling path, which has the development of living thought at its root, can bring about this expansion into the spiritual world already during earthly life and hence ensure a new, conscious connection of mankind with the

thought. For him this is one of the ways in which he can gain power over earthly intelligence. This started with the fixation of human thoughts through the printing technique and continues now with its digitalisation.

“What does Ahriman intend to gain from Michael through print?” He wants – and you can see that appear everywhere today – to conquer intelligence, that conquest of intelligence which is particularly easy to attain, where conditions are favourable. And Ahriman finds such favourable conditions especially in the world of the computer and digital industry.

### Anthroposophical Material

Thus it is possible to grasp the process of “compression” of anthroposophical material in an ahrimanic sense with both hands. The entire collection of Rudolf Steiner’s works today encompasses nearly 350 volumes; digitally collated on CD-ROM this still means a fair number of CD’s. With the use of the latest

*Dark Panel:*

**Lightening the Dark**  
by Michael Howard, 2005  
Acrylic on wood panel,  
15 feet high.

*In the beginning was the dark abyss: cold, contracted form without life. Within the abyss purple, blue, green and yellow lighten the dark, warm the cold, and give life to form, that we might become human.*

*Light Panel:*

**Darkening the Light**  
by Michael Howard, 2005,  
Acrylic on wood panel,  
15 feet high.

*In the beginning was the void of light: warm, expansive life without form. Within the void yellow, orange, red and purple darken the light, cool the fire and give form to life, that we might become human.*

[These panels were displayed at the “Being Awake” summer conference in Ann Arbor, MI in August 2005. A color card of these images is available from the artist at [lifeformstudio@earthlink.net](mailto:lifeformstudio@earthlink.net).]



**If one has some feeling for the spiritual perspective one can experience a physical pain by simply thinking about this.**

DVD technology all 350 volumes can be compressed onto two to three disks. On Hard Disk Drive there will be sufficient space left for the artistic legacy. If one has some feeling for the spiritual perspective one can experience a physical pain by simply thinking about this. At the same time this incredible fixation and compression of spiritual material is achieved by dragging the CD-, DVD- and computer industry even further into the sub-nature -- in contrast to print which already bears Ahriman's imprint, but because of the way it was originally discovered and to a certain degree it is still connected to the natural world through its mechanical process. There, however, the ahrimanic forces possess extraordinary powers with which they will devise even bigger technical "wonders" in the future than is the case so far. Don't fall prey to the illusion that it is possible to "redeem" the Internet or CD/DVD in the way Rudolf Steiner indicated for printing. In the realm of sub-nature the obstacles are far greater. One of the reasons for this is the main condition Rudolf Steiner gives for the redemption of print: "We have to redeem print through reverent feeling for what lives in Michaelic wisdom."<sup>9</sup> In contrast the Internet or DVD puts everything on the level of purely abstract information that in addition comes in "bites," (this brings up the picture of Osiris cut into pieces by Typhon) and thus is spread amongst mankind in a way towards which no "reverent feeling" is possible.

### **The Delusion of the Duad**

If one looks behind the being of the computer on this basis, i.e. to the way information is processed and stored, then one discovers that everything is built on the duad which can endlessly and quantitatively be multiplied through repetition and differing compositions. Rudolf Steiner calls this fundamental principle, which forms the basis for computers worldwide the "delusion of the duad."<sup>10</sup> It also connects directly to that force within humanity that in our time fights most ardently against the Michaelic impulse, which is always linked to the number "three."

"It is contained in this new consciousness of mankind the delusion of the duad and it veils the truth of the number three."<sup>11</sup> And then Rudolf Steiner describes how everything that arises out of Michaelic inspiration is always threefold: The Threefold Social Order, the three figures in the Representative of Man, the rhythm of the Foundation Stone Meditation etc. Here the Anthroposophical Society and in

particular the School of Spiritual Science have a special task: to consciously oppose the ahrimanic principle of the duad, which has spread worldwide in particular through computers, with the threefold Michaelic principle as the most important foundation stone for a future spiritual culture and implement it in all areas of human life and activities.

### **Ahriman's Incarnation**

In the same lecture Rudolf Steiner says further about the duad: "Everything that is active in this illusory conception is the creation of the Ahrimanic influence, of that influence which in the future will concentrate in the incarnation of Ahriman of which I have already spoken."<sup>12</sup> It follows that the whole computer- and Internet industry is today the most effective way to prepare for the imminent incarnation of Ahriman or at least to allow his earthly task to run as smoothly as possible for him. The net of ahrimanic spider beings developing out of the internet around the earth stands right from the beginning in a direct relationship to Ahriman appearing in a physical body and will serve him particularly effectively and offer him extremely favourable potential to work.

Already today one can find the most awful and defamatory attacks on Rudolf Steiner, Anthroposophy, Waldorf Schools and other institutions connected with Anthroposophy on the Internet. And this widespread effect is not comparable to that of print. There is no doubt that this will increase in future particularly with the publication of the collective works on the internet and DVD because then all alleged "vulnerable passages" in the collective works will be easily and quickly accessible.

### **Management of the Computer**

What has been said does not mean, however, that one should therefore refrain from using a computer or the Internet. They belong to our civilisation and at the same time to the greatest ahrimanic provocations which mankind faces and will have to face increasingly in the future. Crucial is however, as with many similar problems, which we are faced with in today's civilisation whether man controls the computer and the internet or they man. The latter is the easier when man is inclined not to take what Rudolf Steiner has communicated seriously or worse to ignore it and because of this not to notice what in reality is happening. If man wants to maintain his autonomy over the world of the computer then he has to

differentiate between what objectively offers pure technical aid for his work and where he oversteps the mark behind which, at first unnoticeable, the ahrimanic seduction starts to take control. In the latter case man increasingly starts, without being aware of it, to become an instrument for alien purposes so that he slowly slides into the sub nature himself.<sup>13</sup>

### **Reading in the Astral Light**

In his lecture of 13th January 1924 Rudolf Steiner pointed to the most important ahrimanic impulses of the present: everything connected to heredity, all forms of nationalism, mechanical thinking in words and finally our train of writing. The latter in particular can effectively apprehend man's ascension to reading in the astral light and through this come close to Michael. Therefore Rudolf Steiner mentions here that in certain Rosicrucian schools learning-to-write was prohibited until the fourteenth or fifteenth year of age so that the form, the mechanism that comes to expression in writing, did not enter the human organism. For the same reason letters are taught in Waldorf Schools first through drawing and then writing.

Print with its ahrimanic tendencies was inspired through the sub-teranean "ahrimanic counter/school" of Michael "Although a spiritual power has to be recognised in the art of printing it is the spiritual power which Ahriman set opposite Michael."<sup>14</sup>

You will notice that this ahrimanic tendency finds its continuation, if not indeed its culmination, in today's digital forms of print in order to reach its aim even more effectively: to cut man off from his ability to read in the astral light and thus to encounter Michael in the spiritual world.

### **The new Imaginations**

That the Internet not only stands in polarity to the sphere of Michael in the spiritual world but that it is its ahrimanic counterpart can be seen from the way Rudolf Steiner describes the being of cosmic intelligence: "Intelligence forms the mutual law of conduct amongst the higher hierarchies. What they do and how they interact, how they relate to one another, that is cosmic intelligence."<sup>15</sup> The Internet increasingly takes on a similar function among men. Here the attempt is made in purely ahrimanic form to create a worldwide web that connects as many people as possible but in a way that mankind becomes increasingly separated from the cosmos and the hierarchies

and thus is bound up with what was described above as an ahrimanic spider web. The Michaelic intelligence came to earth from the spiritual world in order for man to achieve freedom through insight. The above-mentioned addiction to the computer however, leads to the exact opposite.

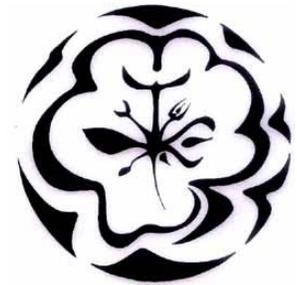
Through the continued separation of man from the spiritual world the "human intellect will become increasingly shadowy."<sup>16</sup> Precisely with the worldwide introduction of the computer this process is enhanced. To counteract this one has to include the "new imaginations" of Spiritual Science into today's "shadowy concepts and intellectual ideas."<sup>17</sup> However, through imprinting their contents onto DVD the exact opposite is achieved. As purely intellectual "information" within the World Wide Web the living imaginations of Anthroposophy are being put into an occult prison.

### **The Exceptionality of the Class Texts**

Therefore the publication of the class texts (as well as the ritual of other esoteric texts by Rudolf Steiner) on the internet can be experienced as particularly tragic. Especially in this respect Rudolf Steiner differentiates between the contents of the class and his other occult lectures. The latter are given to mankind as thoughts, ideas, and appear therefore right from the beginning as if protected by a sheath. (Therefore Rudolf Steiner was able to agree to general publication after the Christmas Conference).

Concerning the contents of the class it is a different matter. Here we have a substance, which comes directly from Michael himself (out of the Michael-School) and therefore contains imaginations in their original form, which demand a totally different handling. Rudolf Steiner points to this character of the class contents as follows: "Therefore it will generally have to be thus, that man gets to know the spiritual world first of all in the form of ideas. This is the way Spiritual Science will be cultivated within the General Anthroposophical Society. However, there will be those who wish to go a step further in the descriptions of the spiritual world, from ideas to expressions which themselves are received from the spiritual world. [...] It will be for them that the three classes of the "school" will be available. There the work will achieve an ever-increasing degree of esotericism. The "school" will lead the participant into regions of the spiritual world, which cannot be revealed

**"Although a spiritual power has to be recognised in the art of printing it is the spiritual power which Ahriman set opposite Michael."**

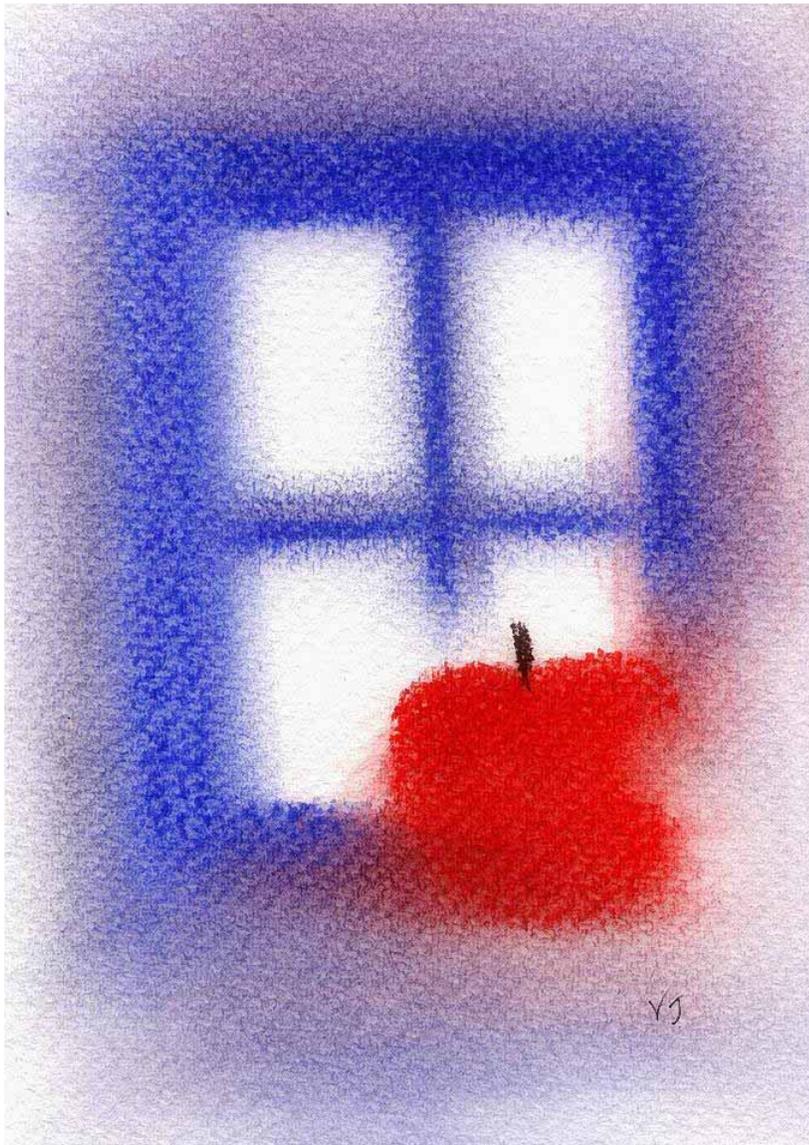


through ideas. Here the necessity will arise to find expressions for imagination, inspiration and intuition.”<sup>18</sup> Hence the way we treat the class contents has to differ fundamentally from the way we treat Rudolf Steiner’s general lecture contents. He therefore demanded quite clearly a different relationship to the contents of the class than one has to the publication of his lectures.

### Dangers and Tasks

During a private conversation Rudolf Steiner once pointed towards the greatest future danger of Anthroposophy: its increasingly intellectualisation through which it will be handed to Ahriman, the Master of Death. The publication of Rudolf Steiner’s complete works on Internet enhances this danger and with it takes a further step towards

*Windows and Apple: Threshold and Temptation* by Van James.



intellectualisation and cutting up of Anthroposophy.

This event has to be countered with an increased and conscious intensification of esoteric work within the School of Spiritual Science as well as meticulous and free from intellectualisation study of Rudolf Steiner’s texts. He himself expected this way of working with the texts from this: not with abstract and increasingly shadowlike intellect, but with the “hearts” which, in the Michaelic sense “start to have thoughts”<sup>19</sup> and are therefore enabled to reach real imaginations. Only in this way will a place be created within man and for future mankind, where anthroposophical wisdom is protected from serving adversarial forces. Such care for Anthroposophy could be a primary task for all groups within the Anthroposophical Society.

[Reprinted from the Newsletter of the Anthroposophical Society in Great Britain with permission from the author.]

### Notes

- 1 Rudolf Steiner: Perspectives on Humanity’s Development.
- 2 Ibid.
- 3 Ibid.
- 4 Rudolf Steiner: The Karma of Untruthfulness Vol. I.
- 5 New Testament, The Apocalypse of St. John, Chapter 12,3.
- 6 Rudolf Steiner: Perspectives on Humanity’s Development
- 7 Rudolf Steiner: The Apocalypse of St. John.
- 8 New Testament. The Apocalypse of St. John, Chapter 13,18.
- 9 Rudolf Steiner: Karmic Relationships VI, lecture of 19th July 1924.
- 10 Concerning the special relationship of Sorat to the ahrimanic spirits see Rudolf Steiner: Three Streams in the Evolution of Mankind.
- 11 See above
- 12 See above
- 13 Rudolf Steiner: The Mission of the Archangel Michael. (GA 194), Lecture of 14th November 1919
- 15 Ibid.
- 16 Ibid
- 17 Rudolf Steiner: Anthroposophical Leading Thoughts (GA 26).
- 18 Rudolf Steiner : Mysterienstätten des Mittelalters. Rosenkruzertum und modernes Einweihungsprinzip (GA 233a).
- 19 Rudolf Steiner: Karmic Relationships VI.

# Japan: A New Dawning!

*Van James, Honolulu, Hawai'i*

From the constant rush of Tokyo Station in the nation's capital to the beautiful rice paddies on the lap of picturesque Fujiyama, from the frequent violent earthquakes to the iconic stillness of Kyoto's Zen gardens, this island born of the Asian continent and the Pacific Ocean is a living spectacle of remarkable contrasts. Japan is filled with both the energy and bursting vitality of a new day and the pregnant calm of a new beginning waiting to unfold.

In October 2005 a small group of people gathered together in the heart of Tokyo at the offices of Forum 3-- a workshop space and clearinghouse for independent anthroposophical activities in Japan-- to revisit and assess events since the 2000 Asia-Pacific Conference in Fijisanroku Yama-no-mori. This Asia-Pacific Alumni Meeting was called together by Masashi Sato, co-director of Forum 3. The meeting included introductions of the eleven participants, some social-artistic activity, a review of points raised at the 2000 conference, and an overview of developments in both Japan and Asia since the year 2000. There were also refreshments and time for spontaneous conversation. The small group attending represented about 5% of the original Asia-Pacific conference participants.

In reviewing the growth of interest in the work of Rudolf Steiner, it was noted that the Anthroposophical Society in Japan, which was founded a few months before the 2000 conference, will be six years old in May 2006, and is presently reorganizing the way it operates in connection with leadership roles. The Society headquarters, in the Waseda district of Tokyo, is in a rented storefront space, which has been transformed into a meeting/lecture hall called Rudolf Steiner Haus. The Society publishes a regular Japanese language newsletter with scholarly anthroposophical articles and Steiner lecture translations.

One of the important developments over the past five years has been the growth of Steiner education. There are now seven established Waldorf-Steiner schools in addition to the numerous kindergartens. (Kindergartens in Japan are completely separate entities from elementary schools.) The schools are: Steiner Gakuen (formerly



Tokyo Steiner Schule) with classes 1-10; Kyotonabe Steiner School classes 1-12, with combination classes for 9-10 and 11-12; Izumi-no-gakko in Hokkaido with similar classes to Kyoto-nabe; Kenji-no-gakko in Tokyo, grades 1-9; Nasu Kosai Gakuen, located 100 km. north of Tokyo where there is a kindergarten (led by Hiroko Takahashi) and classes 1-4; Takahara Steiner Gakko is in a mountainous area close to Nasu; and Yokohama Steiner Gakuen which began class one in April 2005. A new initiative near Chiba hopes to begin with class one in 2007. Following the First Asian Teachers Conference in Taiwan in May 2005, Rieko Hata organized the first all-Japan gathering for Steiner school teachers this past August, held at Steiner Gakuen on the outskirts of Tokyo.

Many eurythmists have returned from trainings abroad and, in addition to working in schools and care homes, teach independent classes throughout the country. There are now both eurythmy training and teacher training seminars in Japan. The eurythmy school, led by Etsuko Agematsu, wife of General Secretary, Yuji Agematsu, meets in Rudolf Steiner Haus.

The Biodynamic movement is slowly but surely growing, particularly with the example of a model farm in Kyuushu, Kumamoto Prefecture, that is able to show what is possible. In Kamogawa, south of Tokyo, many young families have chosen a rural environment and come to the aid of older rice farmers, who can no longer farm their land themselves. The partnership, along the

*Fujiyama reflected in rice fields.*  
Photo by Teru.



*Blackboard drawing by Class Six teacher, Yoshi, at Steiner Gakuen formerly Tokyo Steiner Schule.*

lines of Threefold Social ideals, is building a new form of community. This barter community, called Awa Money, is also connected to an organization called Morgenland (morning land) that, like Forum 3, sponsors anthroposophical activities. The Morgenland group is hoping to start a school initiative linked to a biodynamic farming community.

One of Morgenland's board members, Michiko Koiyasu, a retired professor of German literature who introduced the Japanese general public to Waldorf education through her popular book about her daughter's attendance at a Steiner school in Germany, holds a monthly talk session on different subjects, featuring invited guests. It is like a radio or TV talk show without the media and

people come to the Morgenland offices in the Tokyo shopping district of Ginza to participate in these conversations. Japanese, German and English speaking guests with anthroposophical backgrounds are often invited.

Morgenland recently sponsored an exhibition on the fruits of anthroposophy and published a colorful 12 page catalog highlighting the many initiatives at work throughout the world that have sprung from the work of Rudolf Steiner

Beyond the Anthroposophical Society ([asj@gc5.so-net.ne.jp](mailto:asj@gc5.so-net.ne.jp)), Forum 3 --which also publishes a Japanese language newsletter called Open Forum, with upcoming events and brief articles ([www.forum3.com](http://www.forum3.com)), Morgenland ([morgenland@ashitanokuni.jp](mailto:morgenland@ashitanokuni.jp)), and the Waldorf-Steiner school communities, smaller groups and individuals with no formal ties to established groups are showing a great interest in anthroposophy through study groups, therapeutic work, eurythmy classes, artistic work and small initiatives. It was agreed at the Forum 3 Alumni Meeting that since the 2000 Asia-Pacific Conference, a new day appears to be dawning with the gathering and spreading of anthroposophical ideas and activities throughout Japan.

*Alumni of the Japan 2000 Asia-Pacific Conference meet at Forum 3 in Tokyo for an artistic-social gathering to recall the event and look ahead to the future.*



## Waldorf Education at the Schools for the Deaf in Thailand

*Hermann Wessels, Bangkok, Thailand*

In autumn 2004, after about five years of preparation and research, Ratchasuda College under its director Dr. Jitprapa Sri-on, started a project which aims to introduce “Bilingual Waldorf Education” at 5 schools for the deaf and one experimental kindergarten. Ratchasuda College is part of Mahidol University, Bangkok and offers higher education and supporting services for people with disabilities. In this context “bilingual” means: The introduction and enforcement of Thai Sign Language (TSL) as the first language for deaf children, and Thai language-- and here especially written Thai-- as the second language. TSL is the medium of instruction.

The Waldorf curriculum and environment has not only been chosen because of its flexibility and adaptability for the needs of all kinds of children and cultural backgrounds, but also because of its holistic approach to the human being and its spiritual underpinning. Besides introducing Waldorf methods in the participating classes the project aims to develop and strengthen the personality and professional attitude of the teachers. Currently (2006) the project takes care for about 110 deaf children in 11 kindergarten classes under the responsibility of some 25 teachers. The project is scheduled for 5 years and is funded by the Thai Ministry of Education. If the projects are successful an extension is very possible.

The organizers asked Ms. A. Charanjavanaphet of Baanrak Waldorf Kindergarten in Bangkok, Mr. H. Wessels, a curative eurythmist living in Bangkok, and Ms. S. Chivapruk, a graduate of Melbourne Rudolf Steiner Seminar to be consultants and work closely with the development of curriculum and training of teachers as well as the monitoring of the work at the schools. Two courses about Waldorf education in kindergarten and lower primary have already taken place in March and October 2005, and the next one will occur in March 2006.

The organizers and consultants of the project would like to get in contact with individuals and groups who are working out of an anthroposophical point of view with deaf adults or children to share experiences and ideas about our work. Email: helawe@gmx.de

## A Free Rendering of the Foundation Stone of the Anthroposophical Society

*Bruce Kirchoff, Mebane, North Carolina, USA*

This free rendering of the Foundation Stone is intended to make the verse more accessible to an English speaking audience, and adapt it to meditative practice. The text is written in the first person as a series of affirmations. These affirmations can, through following a path of development such as that laid out in *How to Know Higher Worlds*, come to express true experiences of the spiritual world. I believe that this was Rudolf Steiner's intent when he penned the verse.

The underlying moods of the first two sections can be expressed by the words “wonder” and “compassion.” The mood of the third section is hard to express, but is related to our sense of conscience. The mood of the fourth section is “resolve.”

### The Foundation Stone

Oh my soul,  
I experience you in my limbs, in my will.  
It is my will that carries me through the world  
of space, and forms the foundation of my  
life in the vast ocean of the Spiritual World.  
When, from my soul's depths, I exert my power  
of memory and remember my life in the  
Spiritual World, I experience myself within the  
World-Being as both human and divine.  
This experience arises in the depths of my soul  
because I sense how my I comes into being  
within the I of God, within the I of the  
Being who rules the creation of All.

I experience the Father Spirit of the Heights  
ruling in the Depths of the World, and from  
his substance bringing forth Being.  
I call upon the Spirits of Strength (Seraphim,  
Cherubim, Thrones) to let these words ring  
out from the heights so that they may be  
echoed from the depths:  
“Divine Being gives its own substance to create  
the human race.”  
I know that the elemental spirits hear this in  
the East, the West, the North and the South.  
I pray that human beings are able to hear it.

Oh my Soul,  
I experience you in the rhythm of my heart and  
lungs, in my feelings.  
It is my feelings that carry me through the



**I know that the  
elemental spirits hear  
this in the East, the  
West, the North and  
the South. I pray that  
human beings are able  
to hear it.**

rhythm of time, and into an experience of my soul as part of my being.  
 When, in equanimity I ponder the revelations of the Spirit, intense feelings light up within me. They arise in the quiet contemplation, which is my soul's most intense activity.  
 These feelings arise because I experience how the surging deeds that produce and sustain the World unite my I with the I of the World.

I experience the Will of Christ within the sense world, and in the rhythms of the world. His presence bestows grace on my Soul.

truly Think from the out of the ground of the Spirit in me.  
 I truly Think when my thoughts are at rest because the eternal aims of the Gods bestow the Light of Cosmic-Thought on me; light that illuminates the Worlds; light that strengthens my thinking so that I may direct my will in freedom.

I experience how the Spirit's Cosmic-Thought rules within the beings of Worlds, and how they implore us to return the light that lives in them.

*Interior of the Second Goetheanum, Dornach, Switzerland. Photo by Thorvald Thiersch.*



I call upon the Spirits of Soul (Archai, Archangeloi, Angeloi) to allow this prayer to arise from the depths so that it may be answered from the heights:  
 "May my Soul awaken through the Spirit's Cosmic-Thought."  
 I know that the elemental spirits hear this in the East, the West, the North and the South. I pray that human beings are able to hear it.

I experience how, at the turning point of time, the Spirit Light of the World entered the stream of Earthly Being.  
 Darkness of Night had held sway.  
 The radiant light of

I call upon the Spirits of Light (Kyriotes, Dynamis, Exusiai) to, with these words, let the East ignite what is being formed in the West:  
 "In Christ death becomes life."

I know that the elemental spirits hear this in the East, the West, the North and the South.  
 I pray that human beings are able to hear it.

Oh my Soul,  
 I experience you in my resting head, in my thinking.  
 It is my thinking that opens to me the Cosmic-Thought that illuminates the Worlds; Thought that arises from the ground of eternity.  
 When, having brought my thoughts to rest, I perceive the spirit, I find that I am able to

day streamed into human souls.  
 Light that warms the simple hearts of shepherds.  
 Light that enlightens the wise heads of kings.

Divine Light,  
 Christ-Sun,  
 Let my heart be touched by your beauty's warmth,  
 Let my head be enlightened by your wisdom's light,  
 So that what I here resolve to ground from my heart,  
 And guide from my head,  
 Will have the Strength to grow,  
 And become the Good  
 That I fully intend it to be.

# The Child Study: A Waldorf Teachers Conference in Hawai'i

Van James, Honolulu, Hawai'i

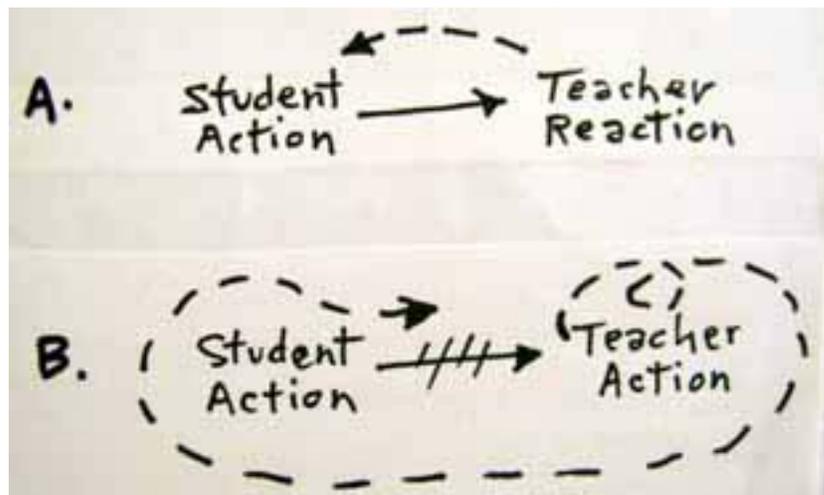
The Honolulu Waldorf School hosted the Hawai'i and Southern California Waldorf School's Conference from February 16-18, 2006, for more than a 120 Waldorf Teachers, administrators, board members and parents. The theme was The Ongoing Improvement of Our Education Skills: The Child Study. Christof Wiechert, leader of the Pedagogical Section at the Goetheanum in Dornach, Switzerland, was the keynote speaker. Each morning actual child studies were presented as a way of working together. In the afternoons workshops presented by Hawai'i and California teachers included Eurythmy, Form Drawing, Hula, Projective Geometry, Puppetry, Islam and Buddhism, Understanding Children's Drawings, and Veil Painting.

This was a successful and enjoyable conference for many reasons but most of all because it offered in tremendous depth important (esoteric) aspects of teaching by way of very clear, practical and humorous presentations. It was also appropriate and rich for both beginners and experienced teachers, and brought everyone together whatever their level of understanding of the subject area. This was due to a masterly demonstration of the art of teaching performed by Christof Wiechert. Christof characterized how the student of today does not reveal in his or her outer appearance that lives inside as the true human being. The contemporary teacher must find ways to meet this hidden inner student. Education must go step by step from outer appearance to inner reality. One way to approach the inner being of the student is to avoid reacting to her behavior in such a way that the reaction cuts off inner growth or discourages learning. Rather, the teacher must respond in a way that encourages further development. Christof cited the example of a colleague who asked one of his math students just before the important end-of-school exams, "How much is two divided by three?" The class twelve girl drew a blank and was unable to answer so the teacher said, "I'll come back to you, think about it." A short time later the teacher asked again, "How much is two divided by three?" The student still couldn't answer. The teacher said, "I can't believe that I am such



*Christof Wiechert, leader of the Pedagogical Section in Dornach, was keynote speaker at the Hawai'i and Southern California Waldorf School's Conference at the Honolulu Waldorf School.*

a poor teacher of math! I'll give you a few more minutes, and if you still can't answer this problem, I will eat this piece of blackboard chalk." When the teacher asked a third time and the student still couldn't answer, much to the amazement and delight of all the students, he ate the chalk. The girl did an excellent job on her math exam, and never forgot her math teacher. This is an example of non-reactive teaching where the instructor does not scold the student for going blank but creatively transforms the situation in order to stimulate the student's desire to continue to learn (fig. 1).



One of the greatest tools for working with the inside of the student is the Child Study. On the first day of the conference Christof Wiechert laid down a pathway for approaching the study of a particular child:

1) Picture the child—Where does the child come from? What is the biography (time) and what is the physiognomy (spatial appearance). Never judge, keep out all sympathy and

*Figure 1.*

antipathy. Does the picture contain a problem?

2) Diagnosis—Can we understand the problem? We move from the phenomenal to the symptomatic. We look through the descriptions (concepts) revealed by the picture to find new ideas (imaginings). We need to ask at this stage, do we have a sufficient understanding of this human being? Can we see the child more clearly by looking at her/him through the lenses of an anthroposophic world view, for instance:

- a. The four temperaments;
  - b. “Large headed” or “small headed,” meaning the way the child thinks, analytic or synthetic;
  - c. Imagination (picture) rich or imagination poor;
  - d. Cosmic (ideal-artistic-humanities) or earthly (real-scientific-maths);
  - e. Ego’s penetration of etheric-physical organism (too much = materialist, too little = idealist);
  - f. Upper system (nerve-sense—intellectual pole) or lower system (metabolic-limb—will pole);
  - g. Physical neurological conditions--dyslexia, ADHD, autism, etc;
  - h. Matter vs form (obesity vs anorexia).
- Each of these eight categories contains actual polarities.
- 3) Therapy—how can we help? a) Specialists: doctors, extra lesson, curative eurythmy, etc. b) Healing qualities within the teaching subjects.

4) Reflection--Have we done what we said we’d do, and did it work?

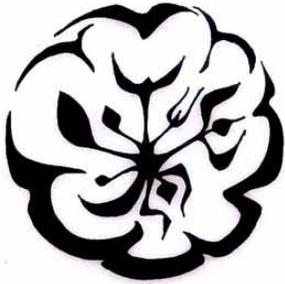
With this as a background, all the conference participants, after a morning coffee break, sat in a circle and listened to a kindergarten teacher describe a child of concern from her class (step one). A picture was created and from this the entire circle contributed to an understanding of the problem (step two), based on which aspects of the picture were important and which were not. Christof then coaxed the group toward a specific therapy in order to help the child (step three).

On the first day, following workshops and tasty, catered meals, an evening presentation of the musical H.M.S. Pinafore was performed by the class 6 and 7 students of the Honolulu Waldorf School. Reference to these students, their stage of development, and examples concerning this age group were brought the following day when the Child Study considered a lower school student. Christof Wiechert described how the eight “lenses” through

which the teacher can observe the child are all polarities, even the four temperaments. The temperaments are characterized by two functions: Inner strength and outer sensitivity. The choleric demonstrates both of these to the full, the phlegmatic is weak in both, the sanguine is weak in inner strength but strong in outer sensitivity, and the melancholic is strong in inner strength but weak in outer sensitivity. After a lively characterization and fresh perspective on the temperaments given by Christof, the entire group worked together on the second child study, an elementary school student. First came the picture, presented by the class teacher and specialist teachers. Then followed a sharing of what struck the group as important “images.” Based on the considerations that arose from the group, Christof proposed a very simple, practical, and obvious course of action for the child, even though it wasn’t so obvious to the group at first.

In the evening of the second day, Ronald Koetzsch, who studied at Princeton and Harvard and holds a Ph.D. in World Religions, presented a stand-up comedy routine he calls “The Beeswax Conspiracy.” His show poked fun at the many “unusual” features of Waldorf education and anthroposophy. Ronald also made announcements throughout the conference. He has now worked together in this way with Christof on several occasions, and he often delighted his audience by quoting Christof out of context with such lines as, “choleric is not a disease,” “five quarters of an hour” and “grandmothers always die.” This further contributed to the lightness and good humor at the conference.

On the final day Christof Wiechert spoke about the adolescent. He said in the first seven years the Karma of Nature holds sway. The kindergartener sees her teacher as a phenomenon of Nature. In the second seven years the Karma of Talents is foremost. It is in the lower school that the talents are unfolded. The Karma of Encounter is what characterizes puberty. In puberty the encounter with others and love for the world become possible. It is love for the world and love for the other that is the fundamental development at this stage, not just sex. Christof described the different development of boys and girls in relation to the ego’s penetration of the soul and the nerve-sense system, rhythmic system, and metabolic-limb system. He characterized the powerful polar influences on the child, as spoken about by Rudolf Steiner in *The Study of Man*, as the pre-birth and post-death



**A picture was created and from this the entire circle contributed to an understanding of the problem (step two), based on which aspects of the picture were important and which were not.**

streams. The first has to do with antipathy, intellect, memories, concepts, pictures, space, and the past. The other deals with sympathy, will, imagination, forces, time, and the future (fig. 2). In determining a course of action for a

3) Love—Sincere respect and compassion for the human being

In order for the teacher to practice an education based on Love, the cultivation of the sunny side of each of the four temperaments

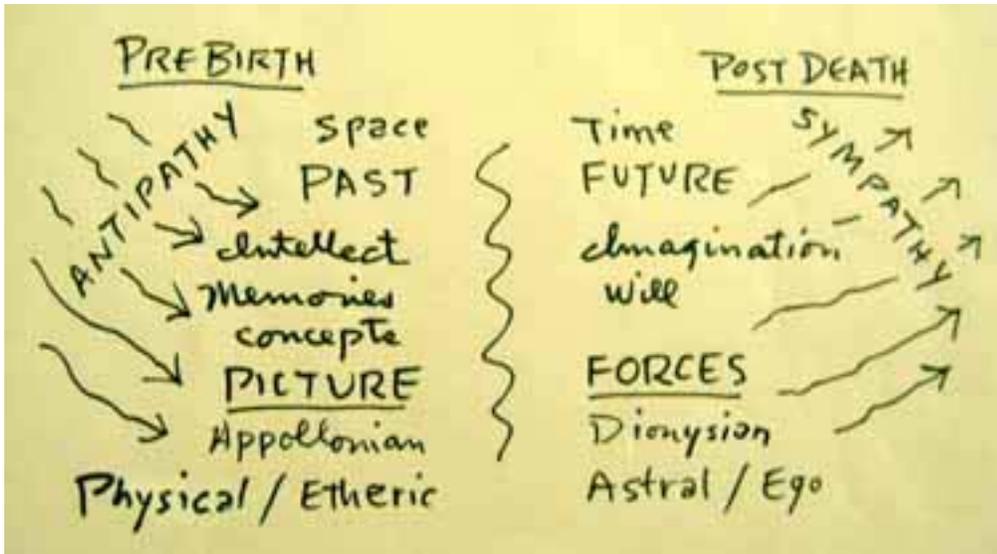


Figure 2.

particular student it is important to consider which side of this picture he falls within and what subject may bring about the proper counterbalance. We heard a description from the Honolulu Waldorf High School faculty of a boy they were concerned about, and again went through the three steps to determine a course of action for this student.

Rudolf Steiner said there are three types of education. They have been practiced throughout history and are still evident in schools and societies today. They are based on:

- 1) Fear—Threat and punishment
- 2) Ambition—Hierarchy and competition

can be helpful. They are: Initiative (choleric); faithfulness and interest in the world (phlegmatic); compassion and firm ideals (melancholic); good humor (sanguine). One of the things we definitely experienced during this conference was the latter: Good humor.

Everyone went away from this conference not only deepened and enriched by the content but also refreshed and uplifted by the working together. Many helpful suggestions were shared by master teacher, Christof Wiechert, and by the many colleagues from the Pacific region of the Association of Waldorf Schools of North America.

## Waldorf Education in the Hawaiian Islands 2005

Bonnie Ozaki-James, Honolulu, Hawai'i

In the middle of the Pacific Ocean, 21.5° north of the equator, lie some of the most isolated islands on earth, the Hawaiian Islands. Yet here thrives an active center for Rudolf Steiner/Waldorf Education, with four schools on three separate islands educating about 700 students. The beautiful children in these schools represent a rainbow of ethnic, national, and religious traditions, and come from both rural and urban areas. The culture of the native Hawaiians combines with Steiner's educational

philosophy to enkindle a spirit of warmth and healing, joy and caring in each school.

In 1961, a group of Honolulu business people who were anthroposophists, pooled their resources to begin the Honolulu Waldorf School, then named Kula Ho'omohala Pua (the school that nourishes the blossom to full bloom). As none of them had children who would benefit from the school, their efforts resulted in a truly selfless gift to the community. The suburban school now serves 315 children, beginning with a parent/tot program through Class 12. There

are two campuses, with Classes 9-12 in a more urban location near a busy mall. There are plans to unite the school on one campus within the next several years.

The school's isolation and the shortage of teachers helped fuel the creation of a teacher-



*May (Lei) Day Festival is celebrated at the Honolulu Waldorf School (Hawaiian name: Kula Ho'o Mohala Pua) every year.*

training institute, modestly begun in the late 1970's by Diana and Noel Bell, who taught seminars for subject teachers and the untrained class teachers. Diana was still teaching up to the time of her death last August. Christopher Bennett now directs this growing teacher-training program, Kula Makua—Adult Waldorf Education, which includes a high school seminar. There are plans to add a kindergarten training in the near future. Sixteen full-time students are enrolled in its two-year program on Oahu and 18 in the three program on Hawaii Island.

On the island of Maui, the Haleakala (House of the Sun) Waldorf School has been successfully educating students for thirty-three years. With an enrollment of 240 students from nursery to Class Eight, they have a strong Hawaiian studies program and are discussing

a future high school. Maui has a part-time teacher—training program known as AWE (Adult Waldorf Education) directed by Keith McCrary.

The Big Island of Hawai'i boasts two smaller Waldorf schools in semi-rural settings. Near Hilo and the active volcano, Malamalama Waldorf School, now 25 years old and situated on beautiful forested land, continues with small classes and dedicated staff. Increasing the enrollment and supporting the teachers financially continue to be central needs. Its 80 students range from age 3 through Class 7. They hope to expand their base by beginning a kindergarten in urban Hilo. To the west, near the resort area of Kona, the 8 year old Kona-Pacific Waldorf School shares 40 acres with a biodynamic farm. This year 80 students from preschool to Class 8 fill the newly built classrooms. The school helps finance its operations with a Chocolate Festival that this year included an agricultural symposium with tours of cacao farms in the area.

Although Hawai'i is part of the United States, there is a strongly held feeling of being unique and distinct from the other forty-nine states. The heart-warmth of the Hawaiian culture and the beauty of the natural surroundings both help to mitigate the stresses of everyday life, and to give even the intense relationships found in a school community a more relaxed quality than one might find in



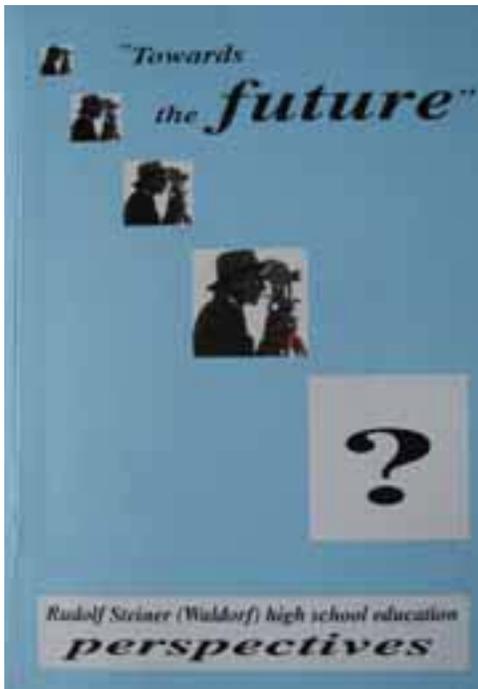
other Western countries. We feel blessed by the Spirit of Aloha weaving throughout our island community and hope that we carry it with us as we reach out into the world.

## Book Reviews

### Towards the Future: Rudolf Steiner-Waldorf High School Education Perspectives

Edited by Neil Carter and Ineke van Florenstein Mulder

Published by the Initiative Circle of the Pedagogical Section in New Zealand, [www.antroposophy.org.nz](http://www.antroposophy.org.nz)  
ISBN 0-476-01567-7



This collection of self-standing articles on adolescent education is intended for high school parents, teachers and students of the Rudolf Steiner-Waldorf school's ideas and methods. Insights are shared on different subject areas and developmental challenges surrounding the teenager. Articles included in *Towards the Future* are by educators with over twenty years of Waldorf teaching experience. Some of the authors are: Peter Glasby and John Allison of Australia, Philip Thatcher of Canada, Van James of Hawai'i, David Ritchie and Sue Simpson of New Zealand, Heinz Zimmermann and Florian Osswald of Switzerland. The soft cover volume is available for US\$15 outside of New Zealand.

### Butterfly: If the Earth becomes Butterfly

Story by Norie Huddle

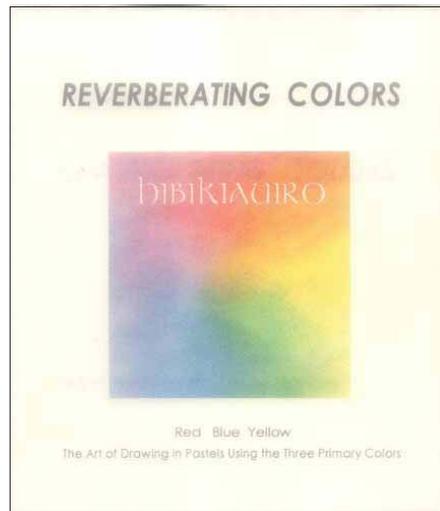
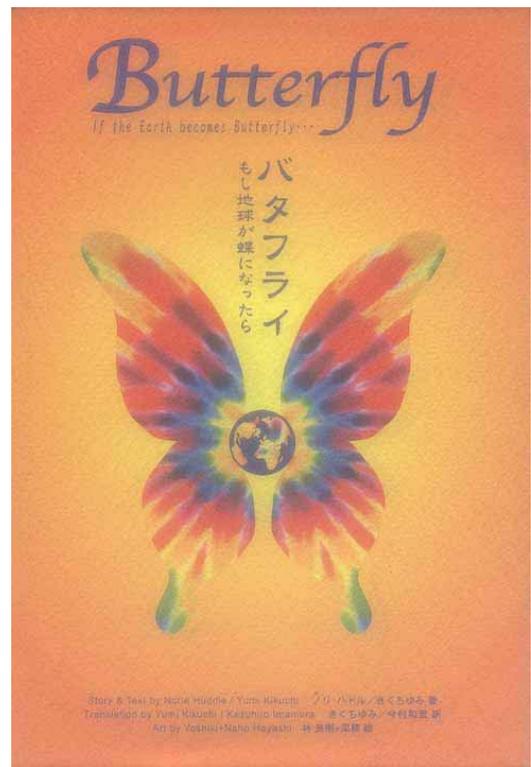
Translation by Yumi Kikuchi

Art by Yoshiki and Nabo

Hayashi

Harmonics Publishing,  
ISBN4-938140-42-X

This "tiny tale of great transformation," written in both Japanese and English and colorfully illustrated, follows the life cycle of a butterfly as metaphor for human actions in a world community. The small, hardcover book is available in Japan for 1200 yen.



### Reverberating Colors: The Art of Drawing in Pastels Using the Three Primary Colors

By Chizuko Nakamoto and Masako Kosuge

Translation by Rita Monette and Kayoko Go

Atelier Lapinus, Osawa 4-4-8, Koshigaya-city,  
Saitama 343-0025, Japan

This beautifully produced little book, printed on acid-free paper, gives simple, step-by-step instructions for doing pastel drawings in the three primary colors: red, yellow and blue. Illustrated with small, sensitively rendered exercises *Reverberating Colors* give some fine ideas for artistic practise.

Summer Painting Conference at the Goetheanum, Dornach / Switzerland

**The Art of Colour  
Colour as a Healing and Formative Force**

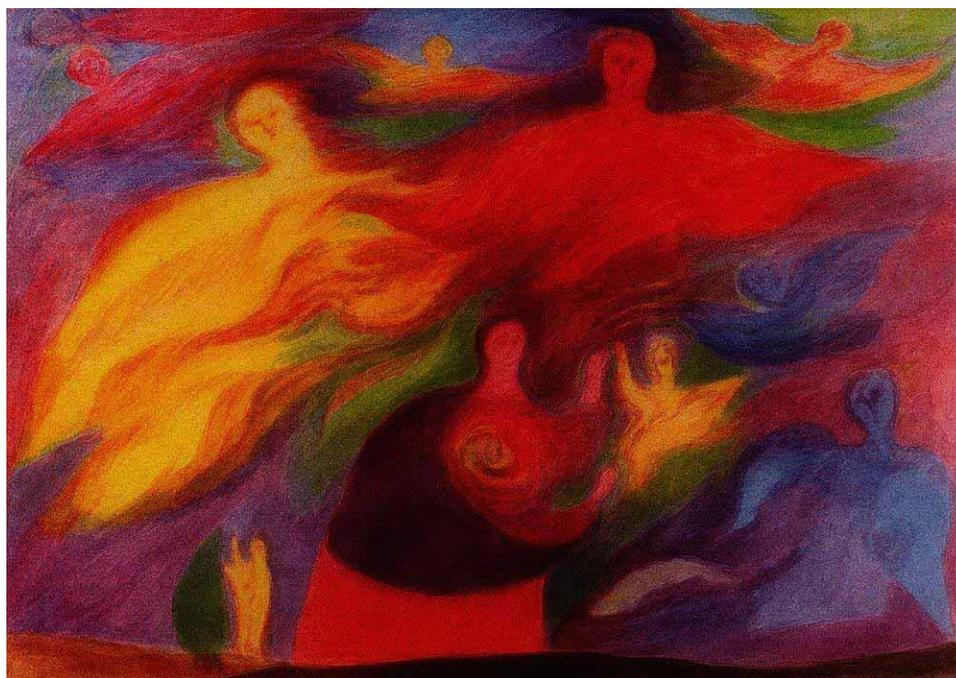
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## EVENTS

### **Kolisko Conferences**

The Health-Giving Power of Education

*Sydney, Australia, July 4-9, 2006.*

*Guanajuato, Mexico, July 31- August 5, 2006.*

How teaching practice and curriculum addresses the levels of health in the developing child and adolescent.

### **Asia-Pacific Anthroposophical Conferences**

*Labore, Pakistan, October 25-29, 2006*

- Asia-Pacific Initiative Group meeting, October 25-26, 2006.
- "Healing Forces in Childhood Education," a conference on aspects of curative approaches, medical practices, poverty and human rights. Oct. 27-28, 2006.
- Waldorf Roundtable meeting, Oct. 29, 2006.

*Bangkok, Thailand, April 25-May 3, 2007*

- Asia-Pacific Initiative Group meeting, April 25, 2007.
- "Connecting with Ones Destiny" conference, April 26-29, 2007.
- 2nd Asian Waldorf Teachers Conference, April 29-May 3, 2007.

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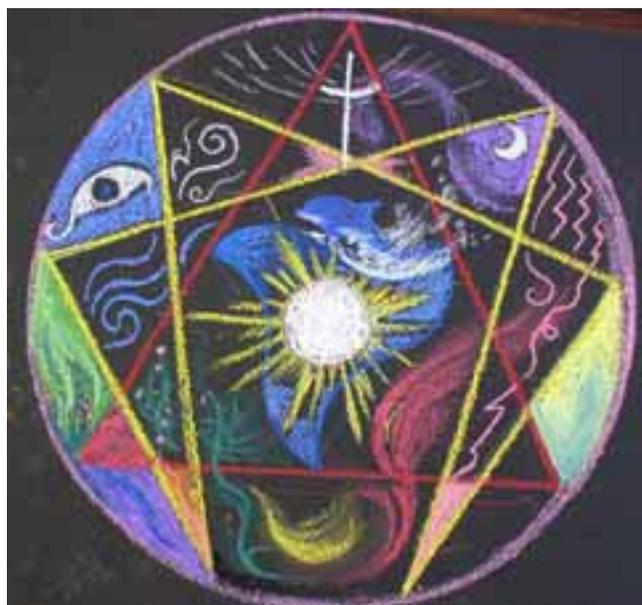
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*Mandala* by Reiichiro Yanagisawa.



"We must eradicate from the soul all fear and terror of what comes to meet us out of the future..."

—Rudolf Steiner