

*Dr. Bruno Callegaro gave three lectures at the East Coast Kindergarten Conference in Spring Valley, New York in February, 1998. These notes were prepared by Sandi Chamberlin of Acorn Hill Children's Center in Maryland and have been checked by Dr. Callegaro.*

At this year's conference, Dr. Bruno Callegaro, in discussing the child from birth to three, presented a broad, comprehensive vision of the individuality deciding to incarnate long before actual conception and birth occurs. He illustrated how the individual's will gradually penetrates the body in the first three years. He also explored the role of the teacher today, which is unique in human history in that very young children are now often placed with caregivers rather than being sheltered at home with mother, grandmother or other extended family members. The threshold of early childhood has been opened and this presents new challenges.

Dr. Callegaro began discussing the incarnation process with a vast picture of the individuality in a state long before birth, at the cosmic midnight hour. At that point the individuality receives the gift of a glimpse of the full possibility of human evolution and is inspired to try to attain and realize some of that in itself. This is the first impulse to incarnate. It is a gathering of enthusiasm, warmth and will. This enthusiasm acts like a magnetic core and the stars' light is attracted to the individuality. The laws of the cosmos become aligned with this core being and a particular configuration of the stars contributes to its constitution as its astral body.

This four-fold process of the individuality is paralleled by a four-fold process at conception. From the colder sperm and the concentrated heat of the egg is formed a "warmth organism", this is the first step and parallels the enkindled will to incarnate. For the first 36 hours this organism rotates and radiates light. (This second step has even been photographed). This stage corresponds with receiving and radiating the light of the stars, the individual astral (star) body. Then the third step occurs. The organism ceases to rotate and begins to divide and differentiate within itself. It does not "grow" but produces substances and chemistry within itself and develops a sort of "skin" which separates it from the mother. The cosmic mathematical laws of the stars are linked with the individuality, forming the individual life (ether) body. Finally by the fourth day the fertilized egg implants itself in the uterus and establishes a certain geography for itself which is entirely individual. This fourth step of conception is parallel to the individuality having a particular configuration of stars for itself, the individual physical body. The individuality has come in contact with heredity and has already begun to transform it, because it has enabled that which would otherwise die to come to life.

The first four steps were like the creation of the world - from out of the vastness, light and substances - a miniature earth. Now on the fifth day the first inkling of gravity occurs. Within the 0.1 mm. egg, the yolk forms on the upward half and the lower half holds the amniotic fluid. The denser yolk is like the future head above and the amniotic fluid gives a picture of the levity later seen in the arch of the foot. An element of verticality is created.

Between the yolk and the fluid now grows a horizontally-oriented disk, like the diameter of a circle intersecting the cell. This will become the body of the child and is begun by the third week.

By the third and fourth weeks everything gets going lungs, head, pituitary gland. And by the end of the fourth week, all the organs which will be formed are begun. The separating sheaths of yolk, amniotic fluid, chorion (which becomes the placenta and builds blood) and allantoid (which detoxifies and eliminates) have been formed. The work of growth moves from the periphery to the center, from the sheaths to the organs.

The birth process consists of the individuality moving from the four sheaths into the body and begins three months before birth when the head normally descends. At the birth the amniotic fluid is released and the head comes to gravity. A tremendous increase in pressure is experienced, as if from the top of Mt. Everest to sea level, very quickly. Now the head must “duck” under the pubic bone. This movement is like a little “bowing”. It is called hypomochlion and is significant in establishing a sense of balance later on. Thus the first sheath is shed as the body comes to birth.

The timing of inhabiting the rhythmic system is precise. At birth the child's individuality moves into the heart and lungs and the placenta, the second sheath, dies. The limbs emerge and are quite weak. Shortly after birth the first evacuation occurs, signifying the “death” of the yolk and the beginning of inhabiting the digestion. Finally, within about six hours after birth the new baby urinates, indicating that the allantoid has died and the individuality has inhabited the kidneys and the processes of detoxification and elimination.

In the birth process and the first year of life the four lower senses; touch, life, movement, and balance, develop as the individuality gains a new uprightness. The most essential thing is that the “will” is able to descend from the head and the nervous system into the limbs and the belly, or the metabolism. The element of warmth facilitates this process. Warmth in food, layers of clothing, and warmth of soul in caregivers all help this process. So by the end of the first year an element of verticality similar to the verticality at conception can be seen.

The second year brings in the horizontal sphere of developing speech. Although the air comes up through the lungs, it is shaped in the horizontal stream of the mouth. It is directed on a horizontal plane towards others and is the beginning of social life. Usually the vertical element of uprightness comes before the horizontal.

By the third year, with these two deeds accomplished, the child finds a center and at the intersection the “I am” has a place. The child experiences some sense of separation and a will to recognize the world. The child knows his/her origin is as big as the world and, seeks to recreate the relationship with the world and the cosmos through this thinking.

Many of the disturbances seen in children and in society today are an expression of a situation where the human will has not penetrated various organs and they are

functioning in a wild state. For example, digestion is a process of destruction. If the will has not penetrated digestion one might see behaviors like smashing objects. The will is carried by the unconscious metabolic system but is expressed in gesture, movement and speech. Whether the will is wild or cultivated/ “educated”, will come to light in how one expresses oneself.

The will is educated in the young child through the process of imitation. The child's will connects with how “will” is living in the adults and surroundings. The child imitates invisible things with his/her invisible will, but in the child's gestures you will see what lives in the adult's will. So the child teaches what his/her caregivers have to change in their attitudes. This is a hard mirror to look into. Many adults are intimidated by this situation of confronting the naked will. The incarnating will is no longer sheltered in the veiled, protected home-life for the first three years. This could be considered a factor in the increase in child abuse. A threshold has been opened, and adults respond not to the small physical child, but to the vastness of cosmic forces, forces coming from night and eternity, of incarnating will and they feel attacked. It is a matter of courage over fear to penetrate ones own will, face it, deal with it, and help the will of the child to connect with his or her own individual body right into the metabolism.

As caregivers or teachers, one cannot substitute for the bodily protection of the mother, but there is much one can do. To try and see where the child's individuality is working and to offer activities, attitudes, atmosphere, and seasonal rhythmical experiences that can help the child's will and individuality incarnate - that is healing education. Although one may not feel ready or complete enough to accomplish this, one still has to begin. Dr. Callegaro concluded his talk by saying that Waldorf Education is just 80 years old. If we all work for the next 2080 years to be conscious educators, by the end of this epoch it will have come of age. (Each cultural epoch of humanity unfolds during 2160 years.)

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During the discussion period with Dr. Callegaro, he explored four questions:

1. How does *in vitro* fertilization affect the incarnation process?
2. What happens with adopted children, including cross-cultural adoptions?
3. What can be done to help allergies?
4. What about children who are cold, but dislike dressing warmly?

1. On the topic of *in vitro* fertilization, Dr. Callegaro said he had experience with six children conceived in this way. He noted that unlike normal conception which is led by the individuality, *in vitro* conception relies on the nature of the cells' biological reproductive force. The colder aspect of the male sperm is exaggerated by the freezing process and the second step, rotation, doesn't occur. The radiation of light may not happen either in the artificial light of the lab. Also the choice of a location by the new organism in the womb is at a different stage of development. The four processes of normal conception are caricatured. Nevertheless the amazing thing is that some individualities do choose to connect with that somewhat strange situation. This shows a lot of love and will to accept the situation to incarnate. As far as behavior is concerned,

Dr. Callegaro noticed a strong will but a kind of cushioned sense of individuality in the body. The touch was light and tentative, as if to say, "I can't go there." Socially, the children seem to have a window separating them and also a will to be together and to interact.

Physically they are often very beautiful with an archetypal shape that seems at the time, not particularized by the individuality. Dr. Callegaro emphasized that these children, like all of us, are trying to realize the archetype of "humanity". In a sense we are all handicapped, since none of us have realized "humanity" yet. So it is an issue of caring and recognizing what is happening and working with the elements like warmth, air and light in alternating polarities to engender a breathing process to strengthen any thin-skinned membranes.

2. This situation of thin-skinnedness was also seen with adopted children who must come to a much quicker development of the etheric body than the natural child who has seven years to replace the mother's etheric body with the etheric of the individuality. This presents some special challenges for a child cross-culturally adopted. The heredity will reproduce the constitution of the birth place and culture. This is more true if the birth family has been rooted in a particular area over time. In that case it is good to feel into that landscape, those elements of air, warmth, light, cultural attitudes and gestures. However, it is to engage with that beginning and then to encourage the individuality to grow from there. What is inherited is not the goal, rather it is what the individuality must transform to realize its destiny.

3. Regarding allergies Dr. Callegaro thought that this is a case where the will has not penetrated the digestion so you get digestion in the lungs or on the skin. The will can only operate where there is warmth. To help will to descend from the head to the digestive organs, it helps to warm the digestion and limbs so the will can enter. (Cold hands can't work and cold feet can't walk). So no cold meals or cold drinks or ice cubes should be given to babies.

The place that wants to produce warmth later in life is the liver. Initially, however, warmth is in the head. If it gets blocked there the child will lose warmth through the head, especially on the sides. The ears in an effort to compensate and prevent loss of heat produce substances to block the escape and one sees ear infections. Medically opening the ears damages digestion further by making the body colder, so the situation gets worse.

By feeding warm foods that are initially easy to digest the will is gradually led downward to the digestion and metabolism. Sometimes a hot water bottle on the liver or on the feet can help raise the body's warmth. He recommended against artificial heat sources like electric pads or blankets or stoves and against microwaved food which is agitated molecules creating friction-induced heat. Even in summer, because the heat is around one, one is expanded and the individual's core is colder. One is actually losing internal warmth, which is appropriately replaced by warm meals. Thus, the liver is strengthened and allergies don't arise. Dr. Callegaro remarked that it takes a good liver to digest fats

and organic milk and fresh whole bread. The penetration of the digestion by the will is a gradual process, and literally takes years.

It is through a well-functioning liver that one generates what Dr. Callegaro referred to as the fireball or warmth organism which has a core and a mantle and surrounds us at night. One can only sleep when warmth is there and one can expand. Otherwise one can't leave. That is why a hot water bottle also helps sleep. In the morning the fireball comes back into the individual's core and one can go upright into activity, renewed.

4. For the child who does not want to dress warmly, but feels cold, one needs to help him/her make friends with warmth through warm meals, warm oils, alternating baths of warm and cold and other experiences of warm and cold, like warm and cold sand, air etc. It is important to recognize this as an inability to feel warmth and is a severe imbalance. There is a fear here and people avoid what they fear, so work with familiarizing the child with the gamut of temperature.