



*The
Meditative Life
of the
Teacher*

JOHANNES TAUTZ

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of the Teacher*

Three lectures by
Johannes Tautz

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Introduction

After more than seventy years of practice, we can say that in many respects Waldorf education is firmly established. But significant questions still exist about its inner basis, nature and workings. These esoteric questions have import for the entire life of a school: the teaching of the children, the collaborating of colleagues and the working with the community of parents. Rudolf Steiner cast many of his intentions and directives with regard to these questions into a somewhat runic form; that is, approaches to their answers lie in apprehending how something unfolds, thereby indicating Rudolf Steiner's underlying intentions through his actions and even the sequence of these actions. At other times, the image nature must be pondered in order to gain an understanding of the deeper aspects of a certain content. It was out of a wish to look at such matters more closely that these lectures came about.

The Pedagogical Section Council of North America invited Dr. Johannes Tautz to explore these questions with section members at a conference at High Mowing School, Wilton, New Hampshire, from June 18 through June 20, 1986. Dr. Tautz, who has become the unofficial historian of the Waldorf School Movement in Germany, had already given a great deal to teachers out of his 1982 lectures in Spring Valley, New York. There his topic was "The Founding of the First Waldorf School" and resulted in the Pedagogical Section's first publication under the same title. Dr. Tautz worked with some of the first teachers whom Rudolf Steiner gathered for the original Waldorf school. His study of

these individuals and the founding impulse out of which they worked has resulted in valuable contributions to the movement. These include books on Emil Molt, on the original teachers of the first school and, more recently, on Walter Johannes Stein. In his almost thirty years (1945–1974) as a high school teacher in the original Stuttgart school and through subsequent independent work, he has acquired a fine sense for and an ability to read both the context and substance of Rudolf Steiner's runic forms mentioned above. During our days together, Dr. Tautz shared a great deal, much of which is contained in this booklet. These lectures are published by the Pedagogical Section Council of North America as study material for teachers and therefore should not be quoted in written works. They are available to all teachers in Waldorf schools.

Grateful acknowledgement is made to the following people. Translation of the text from the German was done by Magda Lissau after revision by the lecturer. Henry Barnes then contributed his considerable skill as an editor. The Bund der Freien Waldorfschulen of Germany supported Dr. Tautz' journey to North America for this conference, showing once again the international basis of this education.

Finally, the work of Ekkehard Piening must be noted, for it is of the character which works behind the scenes. He provided the inspiration for this conference, worked tirelessly to bring it about, and followed through the publication of these lectures each step of the way. On Christmas Day, December 25, 1989, Ekkehard Piening, born November 19, 1941, crossed the threshold to the spiritual world. His energy, insight and tireless devotion in this life on behalf of anthroposophy and Waldorf education will be greatly missed.

– James M. Pewtherer
for the Pedagogical Section Council

Lecture I

First of all I need to beg your indulgence for not being able to speak to you in English. I regret this sincerely, but I hope that understanding will come about beyond the bounds of external language, through the language of anthroposophical ideas which unites our common endeavors. This language of ideas, Rudolf Steiner remarked, will become as universal a means of communication among spiritually striving human beings in our time as Latin was the language which linked all clerics in medieval times. I am both grateful and moved by the opportunity to continue our common work, which began at Easter 1982 in Spring Valley. I shall link up with what was expressed then, with which many of you are familiar. It was published as *The Founding of the First Waldorf School in Stuttgart* (published by the Pedagogical Section Council of North America).

Meanwhile four eventful years have passed. I shall attempt to characterize the 1980s — the penultimate decade before the year 2000.

The changing consciousness of man and mankind becomes ever more apparent. Last night Colin Young mentioned mankind's crossing of the threshold. Mankind as a whole crosses the threshold between sense and spirit world — unenlightened, unknowing. In crossing the threshold, humanity enters into experiences with which the initiate or the student of spiritual science is familiar when he crosses the threshold in full consciousness. There the human being is confronted by the forces which appear to imaginative

consciousness as the three beasts — the distorted counter-images of thinking, feeling and willing. In the twentieth century comparable experiences manifest as historic drama which becomes initiation drama.

Contemporary humanity is beset by brutal power structures which have been built up in East and West: gigantic military-industrial power blocs, whose over-kill capacities threaten the very existence of mankind. A giant network of computers — a monstrous spider web — grips the world, a non-human, automated intelligence robbing us of our individualized human existence. Aggressive terrorism, proceeding from violent actions against material objects to violence against persons, is an expression of dehumanized feeling which destroys lives and creates paralyzing fear. These forces of history — automated thinking, brutalized will and bestialized feeling — appear to the eye of frank and unreserved self-knowledge as dangers threatening the very basis of human existence. These stark signs of the times and our insight into them demand deliberate action.

We have come together at St. John's Tide, when the sun reaches its zenith. The being of John the Baptist, the forerunner of Christ, is connected to the season of the summer solstice. His message was: *Change your ways, for the Heavens approach the Earth*. Christ will enter into the earthly stream of time and being. Today his message is different: *Human egos are now ready to raise themselves into spiritual worlds*. This new resounding call of John the Baptist shall become the main theme of our work here.

In his lecture on the St. John's Imagination, Rudolf Steiner describes the forming of a historic conscience, a new capacity to be acquired by man. Meant here is an expanded power of conscience which includes historic events. The boundaries

of subjective experience are then crossed, and conscience becomes an objective force, insofar as man feels himself to be co-responsible for contemporary events. In this way also the school movement may become a matter of conscience. In gatherings like the present, it is possible to face the task of building a conscience for the Waldorf school movement. The present moment, a crucial point of development for the Waldorf schools, demands this. This fact gives purpose to our gathering here.

Two generations have passed since the beginnings of the movement in 1919. Two 33-year periods — 1919 to 1952/3 and 1953 to 1986 — have elapsed. Today we are at the threshold of the third 33-year period, which will last to 2019. Rudolf Steiner has pointed to this “Law of 33-Year Periods” as a tool to understand historical events (December 23, 1917, Basel, GA 180). This periodicity has been imprinted into the flow of history by the life of Christ Jesus, spanning 33 years, beginning with the birth at Christmas and ending with the Easter event. Since then there are “Christmas Years,” years containing seeds of future events, which will blossom forth after 33 years, in an “Easter Year.” The Mystery of Golgotha has thus created an archetypal form of social configuration. The implication for active men and women is this: That which now is responsibly intended and inserted into the will continues to work and becomes external fact in a historic, not a personal, sense after 33 years. Consequently, the thought and will seeds inserted into the time stream of history in 1986 will see their manifestation, their resurrection, in 2019. In his lecture, Rudolf Steiner referred to the effect on three generations: “One generation of 33 years brings to active maturity a seed of thought, a germ for deeds. Once it has matured, this impulse continues to work into the

course of history. The intensity of such a historic impulse is recognizable for a duration of three generations — a whole century.” How powerfully such an impulse manifests after three generations of metamorphosis depends on its original vigor.

The international teachers’ conference in 1952/3 in Stuttgart was arranged with the historical time frame of the 33-year periods in mind. More than four hundred teachers were gathered. Henry Barnes was also present, and I was an amazed listener. A two-fold question, a challenge, was put to this gathering: One, have our schools become centers for the free spiritual life in the light of the foundation impulse of 1919? Two, if one interprets correctly the signs of the times, what has to happen for the knowledge of supersensible reality to enter into public consciousness, so that the principle of initiation may become a “principle of civilization,” as Rudolf Steiner put it? Herbert Hahn, Erich Schwesbch and Ernst Weissert guided the conference sessions. They all had known Rudolf Steiner in person. In retrospect, these three appear as representatives of the three soul forces: thinking dominated in Schwesbch, willing in Weissert, the mediating soul force in Hahn. They participated in the original founding and also experienced the faculty meetings with Rudolf Steiner.¹ They — as archetypal apostles of the beginning — bore witness and imprinted their being on the conference.

The second part of the conference concerned itself with questions of future development. We anticipated the second 33-year period up to 1986. The foremost tasks apparently were to develop the subject matter of technology and practical knowledge of life (*Lebenskunde*), and so to create a

1. The German term *Konferenzen* has been translated here as ‘faculty meetings,’ faculty being the equivalent of a college, core group, or council.

balance between scientific, artistic and practical elements of the curriculum. The stages of the school movement reveal themselves in looking back. The first phase, 1919–1952, appears in retrospect like a rooting process. Anthroposophical pedagogy had to permeate deeply into a true understanding of man, into the artistic practice of education, and to work out the special forms of the Waldorf school as a school administered by the teachers themselves. It was a pioneering stage, demanding complete dedication, for external opposition was great and resources modest indeed. This changed during the second phase, when gradually public recognition, however guarded, began. A stormy phase of expansion began in the 1970s. A development of spreading out, a leafing process, followed the rooting process. New coworkers, enthusiastic for Waldorf education, but not yet strongly connected to anthroposophy, joined at that time.

Now we are at the beginning of the third 33-year phase, which will lead us into the new millennium. Dramatic historical events loom on the horizon. Not the doldrums, but stormy changes are to be expected. What is our preparation for the coming tasks? This is a crucial question.

Within the Pedagogical Section we look at the fundamentals of pedagogy as given by Rudolf Steiner. The question arises, as asked by Hans Gebert yesterday: What actually is a Waldorf school? How must it work if it wishes to confront the challenges of our present time? That much is certain: The challenges of the school movement today are the forming of a World Schools' Council (*Weltschulkollegium*) and the permeation of the school movement with anthroposophy. The school movement has to become aware of itself and so become the vehicle for the time spirit Michael to enter present-day culture, as Rudolf Steiner describes at the end of the *Youth Course* (Stuttgart, October 15, 1922, GA 194).

Let us now concern ourselves with the origin, the foundation act, for the first Waldorf school. Rudolf Steiner's deed, enacted together with the teachers, is unique in that beginning and end are both contained within it — an event of archetypal significance. In looking back at the school founding of 1919, we may simultaneously look ahead to the challenges of our common task in thought and deed. This we shall have in mind when considering the continued working of the school movement.

I do not need to repeat here Rudolf Steiner's words from the beginning of *The Study of Man*. They are well known here. Let us look rather at the language of deeds, not words. What did Rudolf Steiner actually do? What did he want to set in motion in the souls of those who had stepped forward to begin this work? Three separate steps are to be observed in looking at this language of deeds.

The spiritual teacher begins his training of future coworkers on August 21, 1919, by appealing to their higher selves. This higher man, acting out of true knowledge and morality, forms the lower man as an expression of his essence. He is, however, still in process of becoming, enveloped by the realm in which beings of superhuman intelligence rule — this is expressed in a universality of thinking, feeling and will. The traditional terminology for these beings is *angeloi*, *archangeloi* and *archai* — they constitute the third hierarchy. As soul spirits they are closest to human consciousness and work into it without interfering in it. Man today is challenged to submit himself consciously, out of insight, to this world order which is akin to his own being. This ordering process takes place as progressive individualization: The quest for conscious development of imagination, inspiration and intuition is the same as acquiring the consciousness of an *angelos*, an *archangelos* or an *arche*. A pre-condition to this is systematic

self-development, that is, education by the higher self, which becomes one's own spiritual guide. In this sense we may understand Rudolf Steiner's statement at the beginning of *The Study of Man*, that the educational tasks are essentially moral spiritual ones and that the teachers are required to "enter into relationships with the spiritual powers in whose mission and mandate each single one will have to work."

Now the second step follows. Emil Molt describes it as an "esoteric holy hour." We speak of the exalted moment when the initiate, out of the fullness of his capacities, calls upon the spiritual beings, with whom the teachers are committed to work, to reveal themselves in the souls of the participants. Rudolf Steiner directed that this event not be written down. Several of the participants later made incomplete notes of their personal experiences. What did Rudolf Steiner do? He led the participants beyond the limits of ordinary consciousness into the worlds of enlightened consciousness, whence appears the spiritual, thought-filled counter-picture of the physical founding. Here, before the soul's eye, appears in soul-filled imagination the essence of thinking, feeling and willing — that is, the spirits of the third hierarchy: *angeloi*, *archangeloi* and *archai*. They reveal themselves as the spiritual powers active in the souls and are accessible to higher forms of consciousness. During sleep man enters their essential substance and receives the potential of being em-powered, en-couraged and en-lightened. This is so, for the meeting with the *angelos* endows power for imaginative thinking, the touch from out of the sphere of the *archangelos* awakens courage which warms and inspires feeling, the lightning flash of the *arche*—the time spirit—kindles the light which fires the will.

Thus new faculties are engendered which are needed by the Waldorf teacher: to look at the pre-earthly life of the child and find the imaginations which contain impulses for

life; to develop inspiration-sensitive listening capacities in the classroom, enabling pedagogical activity to become art; to develop a man-centered style of interaction with the younger generation, drawing close to intuition, because it is derived from a deepened perception of the other man's essence.

These faculties were intended to be awakened by Rudolf Steiner in a threefold waking call: to awaken the soul-spiritual activity in thinking, feeling and willing. To awaken means to enter new realities consciously. Whoever hears this waking call begins to enter the reality of the higher self, the ego-spirit, of which both teacher meditations speak; and further, to enter the reality of the spirit of the school, through whom the Christ Himself may work and the reality of the Michaelic time spirit, whose language is the language of anthroposophy.

In this sense a Waldorf teacher is not only a contemporary, but a companion of the time spirit, striving to re-form the soul qualities expressed in earthly life, because he became aware of the Michaelic Powers in his pre-earthly existence (cf. Rudolf Steiner, June 9, 1924, GA 217a).

The third step, which had been announced already on the opening day, was taken on September 9, 1919. It is an appeal directed to the powers of will — an appeal to those human beings who wish to tread the path of inner development — because will in the occult sense is the decision to follow this path.

Two days after the festive opening on September 7th, the inner configuration of the faculty (see footnote on page 12) was constituted. The twelve founding teachers gathered in the room where they had received the three foundation courses. Now the task was to form a faculty which was aware of itself as a responsible community of free-spirited men and women. A faculty becomes a group if the cooperation of its members

is capable of inviting the being of the school into its presence, thus becoming an organ for this being. The community of the archetypal faculty was based on the common experience of the spiritual event at the beginning of *The Study of Man*. It was essential that a regular rhythmical link to this spiritual experience be maintained by the practice of soul exercises. The moments of going to sleep and waking up are more suitable for a conscious perception of spiritual beings, spiritual worlds. At night the meditative activity becomes a gesture of raising a cup of invocation; in the morning this cup, filled with the blessings of the night, may pour itself into the three soul forces. Experience confirms that practice such as this invokes the being of the school and helps the essence of the school to manifest. This works constructively into the social forms within a school. The experience of the being of the school, when intensified, may even manifest as a person who participates in the faculty conversations as the carrier of “their own counseling” of which Rudolf Steiner speaks in his last letter to the teachers.

These results depend upon the potential of spiritual power which is developed by patient practice. This was exemplified by Rudolf Steiner thus: If those bound by common responsibility produce each a force of two, then the combination of forces is not produced by addition, but by raising them to powers. If twelve individuals join forces, the spiritual potency generated by this group is not two times twelve, but two raised to the power of twelve. Increasing strength follows the laws of powers, not multiplication.

We should pause here and look at the above from a different viewpoint — the light gained from *Letters to the Members/The Michael Mystery*. These essays stem from Rudolf Steiner’s last months. They are concerned with the

anthroposophical path of cognition and the Michael Mystery. They were addressed to the members and appeared weekly in *The Goetheanum*. Each essay closed with “leading thoughts,” which invite meditative contemplation and help attain independent spiritual knowledge. These leading thoughts contain also a characterization of the beings of the third hierarchy and their activities. He who wishes to come to an experience of spiritual reality — as is the challenge to Waldorf teachers — needs to familiarize himself with these statements.

Leading Thought number 78 reads: If one wants to arrive at a representation of the third hierarchy (Archai, Archangeloi, Angeli), he would have to strive for images which reveal the spirit in the same manner in which thinking, feeling and willing reveal the human soul. The spiritual in soul-filled imagery needs to be the content of thinking about the third hierarchy. Whoever directs attention to the soul forces may discern the “essence” which is active in thinking, feeling and willing, and this “essence” lives in the third hierarchy (*Leading Thought* number 79). However, only an enlightened consciousness is able to take hold of the activity of the soul spirits, whereas ordinary daytime consciousness prevents this experience. *Leading Thought* number 85 reads: Man of the present period experiences himself in waking day consciousness. This experience conceals the fact that within his “awakeness” the third hierarchy is present in his experiencing.

The third hierarchy is closest to human self-awareness, but it holds back, does not intervene, is only active on the boundaries of human existence. This non-interference enables man to become conscious of his own being. The daytime consciousness of man, which has evolved out of more dream-like forms of consciousness, now becomes the first stage of

further advanced forms of consciousness — imagination, inspiration, intuition — developing into the future. He who strives for the development of higher faculties on the anthroposophical path of knowledge by practicing “soul” exercises consciously wills to anticipate a future phase of development. Through these efforts he draws the “becoming” human being into the human being who already “is.” He becomes an artist who carries the future into the present. He may become a pedagogical artist, able to awaken to life that which slumbers in the soul depths of a child. So there grows within the teacher, who is on the path of conscious self-development, the formative human power which can make him into a real educator of human beings. The human being may experience himself as a duality: man in process of becoming and man having completed his evolution. The completed human being has the threefold constitution of physical, etheric and astral bodies, through which he participates in the mineral world, the world of life forces, and the world of soul forces. As ego-beings we have no conscious participation in this embodiment. It is a different matter with the human being in process of becoming, who is still embedded in a world of higher spiritual beings, of kindred essence to man. The following question is asked of man in the present period: “Do you wish to enter as a conscious ego being into the world of soul beings who are active in the background of your life of thinking, feeling and willing?” The beings of the third hierarchy, in contrast to the human being, are advanced in their consciousness: The angeloi develop imaginative consciousness during earth evolution, the archangeloi inspiration consciousness, and the archai intuitive consciousness. These conditions of consciousness were brought to the experience of the teachers by Rudolf

Steiner at the act of the school founding — for the actions of the teachers should arise out of a clear knowledge of the relationship of man with the spiritual-divine worlds.

Rudolf Steiner assured us (in his book *The Road to Self-Knowledge*) that “supersensible experience is in reality much more widespread than one ordinarily thinks. Human intercourse with the spiritual world is fundamentally something of a general human character. However, the capacity to pursue this interaction with presence of mind in full self-awareness — this is attained only after much effort.” This actually occurred in the founding deed: Rudolf Steiner, working with presence of mind in full self-awareness, raised into the consciousness of those present the relationship of man with the spiritual world. In this relationship, three things may become conscious. I shall attempt to indicate the soul qualities which may be experienced through the course of faculty meetings.

A power, standing behind me, works into me in such a way that my thinking becomes fluid, grows beyond the limits of rational, intellectual thinking, and, within the stream of life, experiences itself as radiant light. Secondly, the gesture of the “between” and “above” — whenever souls meet as souls, when they open up to each other, engendering soul warmth — then feeling takes on the character of knowing. Finally, an element of fire, striking like lightning, ignites the will so that it catches fire and becomes capable of action out of knowledge. It is the work of the angelos in the etheric body which stimulates imagination; the work of the archangelos in the astral body calls forth inspiration; the work of the arche, in the ego sphere, awakens intuition. In this way, angelos-light, archangelos-warmth, and arche-fire may be experienced. A threefold awakening begins for the new capacities which want to enter humanity, an awakening for the “good spirit

leading mankind to a higher stage of development in education and pedagogy” (August 21, 1919). This is the impulse which Rudolf Steiner wanted to convey to the teachers, and which may be called an initiation impulse. He who grasps it, and makes it his own, becomes a spirit-pupil and enables the time spirit to work through him. The initiate speaks of higher forms of cognition because they are present in germinal form in present-day humanity and because, without knowledge of supersensible worlds, we can no longer fulfill our tasks.

A meeting in conversation between two human beings who share their life's destiny and view of the world may teach us how the new forces of imagination, inspiration and intuition begin to stir. In reality in such a meeting, two spiritual beings enter into relation with each other in a fully human way, that is, in a physical, soul and spiritual way. The central organ of perception which enables this threefold meeting to take place is the sense of ego perception. The ego sense, in conjunction with other senses (particularly sight and hearing) and through the power of pure perception, at first transmits the physical, the sense perception: I take in the other, as total perception, into myself. Then I enter in soul experience into what the other person trustingly communicates. Finally, I am able through his communication to apprehend the spiritual character and ego-structure which reveals itself subtly before me. Sense perception, soul apprehension, and spiritual experiencing interpenetrate and lead to a beholding of being, a living touching of being, an exchange of being. While engaged in this process of living interpenetration, we free ourselves from the sense phenomena and dive into the world which reveals itself in living images, the world of the etheric: The power of imagination arises. To the extent that sense perception dies down, intellectual

appraisal ceases, and that the soul enters into a silence and into a harmonious consonance of feelings, an understanding begins which has the character of inspiration. When a deliberate act of devotion streams out selflessly and an answering current approaches, when the self knows itself to be at one with the being of the other, then, in the conscious union, intuition begins to make itself felt. In this way an observation guided by knowledge can awaken the sense for the actuality of the spirit in a particular moment.

Now, a final consideration. We are concerned here with matters of cognition because we wish to become a person who acts out of knowledge. And the archetypal phenomenon of cognition today — thus Rudolf Steiner characterized it — is the awakening to spiritual realities. But spiritual beings begin to speak only when certain conditions are fulfilled. A special degree of soul purity, of catharsis, must have been reached, and a soul attitude of receiving, which recognizes divine grace, must be practiced. It is for this reason that Rudolf Steiner urges the teachers to form their day rhythmically: in the evening to ask the spirits of soul that they may aid tomorrow's work and in the morning to know oneself united with them. This evening and morning exercise is — to speak anthroposophically — intimately connected with the experience of the spirit-self. Here we touch upon what Rudolf Steiner has called the most significant aspect of today's quest for cognition: to grasp the relationship between the consciousness soul and the spirit-self.

Man is a being in process of becoming. He has received his self-consciousness as an earth-being by tangible interaction with the external world. He has brought the physical world under his dominion. Within the consciousness-soul he is able to grasp himself as the bearer and creator of his inner

world. The challenge is now to temper the soul moods, the sympathies and antipathies, which can intensify to love and hate — and the soul-storms which follow from them — and learn to develop the new soul qualities which are rooted in the spirit. In this way, little by little, the consciousness of one's own spirit nature can arise. The astral body transforms itself into the spirit-self, which may be called the “product of the transformation of the astral body by the ego.” This process of spiritual cognition and of spiritual growth has been characterized by Rudolf Steiner as the image of a plant (cf. *The Gospel of St. Matthew*, September 11, 1910, GA 123). As the plant develops into blossom and fruit, so the consciousness-soul develops as blossom of the human being, opening itself to the spirit-self, which, as it were, descending from above, fructifies the soul.

This delicate fructification process, the practicing human being gradually begins to experience. The spirit does not yet live in its purity as individualized self in the human ego. But a region of the soul exists which is open to the spirit and which waits for fulfillment from the world of truth. The precondition for this is an enhanced readiness for devotion. We have awakened to today's consciousness of the material world of physical objects through the fact that the sentient part of the soul had turned toward the outer world. We shall awaken to higher forms of consciousness when we allow the spirit, via the consciousness-soul, to work into the ego. The evening and morning exercise is the first step to that end; at evening the consciousness-soul/ego should be filled with devotion for that which is to be received; in the morning that which may be received should become creative capacity in the soul. In this way there arise the first seeds of the spirit-self within the soul; thus the “self” begins to stir, of which both

teachers' meditations speak; thus the future forces begin to grow out of which we want to educate our children and our older students.

The actual goal, the bringing to birth of the higher members, the spirit-self or manas, lies in the distant cosmic future. As the next step, the epoch of the spirit-self within the sequence of cultural epochs will have to follow the epoch of the consciousness-soul. In regard to this coming epoch, beginning around 3500 AD, Rudolf Steiner indicates that it will develop in the European Slavic east. But the power of the spirit-self will also awaken in America. Our efforts here, modest as they are, serve to prepare for this future epoch, which, in itself, will be a prelude of a future time in world evolution.

Lecture II

Today we want to take the second step. We sense the echo of what has happened during the last twenty-four hours, and we feel ourselves changed by it, transformed. This morning and yesterday evening we were immersed in the substance of the Michael School and heard the chorus of the nine hierarchies. We had the conversation in the plenum, we did eurythmy together, we exchanged thoughts about the archangels, had the morning presentation, and met also in personal conversations. And during the time between falling asleep and awaking, when astral body and ego free themselves from the physical and etheric bodies, there occurred the interpenetrations of being with beings, for the law of the spiritual world is: being within being. There egos and souls sound into each other; there everything penetrates everything according to the principle of the affinity of being. He who is attentive to the “nightside” of life may catch an echo the following day.

A year prior to the school founding, Rudolf Steiner spoke about the essence of human sleep in relation to the working of the third hierarchy (September 7/8, 1918, GA 184). There he described that during sleep, ego and astral body — the spirit being of man — “are inwardly as connected with the angeloi, archangeloi and archai as the human being is otherwise connected externally with the animal, plant and mineral kingdoms during his waking state.” A threefold echo of this intimate relationship may be noticed during the following day. Our sense of ourselves as “free individuals,”

experiencing inner freedom in thinking, stems from our nightly connection with the angeloi. The archangeloi, working dimly into the background of our consciousness, stir up our sense of belonging to humanity at large. Still more dim is the experience that we are placed into historical life as contemporaries in the twentieth century: an echo of our union with the archai. Imaginative consciousness becomes aware of the permeation of the spirit-soul by beings of the third hierarchy.

Each spiritually-open soul may perceive upon waking the message of the angel who wishes to keep us in harmony with the higher life-goals which we set for ourselves. This message, too, contains what the spirit of the school with which we are united and the spirit of the whole school movement expect of us. This morning it became apparent what Henry Barnes had already pointed out yesterday: We are at the beginning of the third phase of the school movement. Now everything depends on the “doing” of anthroposophy — on penetrating our actions and our work with the spirit of anthroposophy, that through us the revelations of anthroposophy in the will shall actually occur. This was the message which the listening heart could hear today.

In continuation of yesterday’s presentation we shall begin with the question: What makes a Waldorf school a Waldorf school? With this question we also touch upon the problem of continuity: Does the well-spring, which began flowing at its founding, still flow today?

The school founding has an outer and an inner aspect. The outer one is well-known, the inner one less so. The bare facts may be found in Emil Molt’s autobiography.²

2. *Emil Molt and the Beginnings of the Waldorf School Movement*, Ghent, NY: AWSNA Publications, 2011.

April 23, 1919, is the birthday of the school. On this day Rudolf Steiner lectured for the first time to the workers of the Waldorf-Astoria cigarette factory. In the board meeting which followed, in Rudolf Steiner's presence, Emil Molt spoke of his intention to found a school for the workers' children. He asked Rudolf Steiner to direct and establish the school, reserving 100,000 Deutsch Marks for this purpose. Rudolf Steiner agreed, and Molt threw himself into this project with fiery enthusiasm. He says: "Apart from the idea and the spiritual leader nothing tangible existed, except the seed money and the 200 students who were to be taught. One needed to negotiate with the authorities, teachers were to be sought and prepared, a school building and corresponding facilities were to be looked for ... We stood, in every respect, at the beginning of the beginning."

This very first beginning fell into the chaos of the year immediately following the catastrophe of World War I and, at the same time, into the tempestuous break-up of the movement for the threefold social order, in which Molt had participated intensively. In historical retrospect, it seems like a miracle that already on September 7th, four and a half months later, the school could open with 253 students in eight grades and with a founding faculty of twelve teachers.

One who has experienced and observed the process of a school's founding knows just how much expertise, negotiating skill and determination are needed to achieve the goal. In today's society, conditioned by group egotism and compulsive utilitarianism, the "Prince of this World" rules; Ahriman has taken possession of the realm of material forces. Every founding on the physical plane is necessarily bound to these powers. This, however, calls for a corresponding balance: namely, to bring into the external founding a thought-and-spirit-filled counterforce, which brings into the

form which has become outward and external, the inward stream of growth and becoming. To the outer foundations an ideal-spiritual foundation stone must, in a certain sense, be added. A new architectural idea, a new building concept, should be realized through the Waldorf school: the fusing of the exoteric and the esoteric. Into the earthly-visible, the supersensibly-invisible should be carried, so that both spheres begin to interpenetrate each other and out of this polarity an intensification arises.

Before Rudolf Steiner set about the task of achieving this balance, he held a lecture for members of the Anthroposophical Society on September 8, 1919 (GA 192), in which he demonstrates the historical necessity behind the principles of Waldorf education. He characterizes this internal presentation as a clarification of what he had put forward cautiously the previous day, on the occasion of the public address at the school opening (September 7, 1919). In the opening festival address he speaks of a “call that resounds out of the evolution of humanity,” and this call demands “a new spirit for our present age” which, “above all, we need to carry into education.” This statement Rudolf Steiner then makes more concrete in the members’ lecture. Here he shows the occult, historical connections, which may be stated as follows: Today human evolution will go forward only if the egos of men become inwardly active. Everything depends on the individual’s free initiative and his willingness to work fraternally in a social context. Initiative and a truly social attitude are necessary conditions which make it possible for spiritual beings to intervene in a positive way. Only when souls become active does a working together with the spiritual world occur; for the creative spirit hierarchies have lost interest in humanity since the human form has been completed and the image of man, in their perception, has

been perfected. There is no further natural development of man, only a further moral development. The following entry is to be found in Rudolf Steiner's notebooks for the members' lecture of September 8th: "It had been the task to form man as he has become — this man is complete. Nothing divine reveals itself through physical growth any longer. The body is no longer talented, one has to reckon with the gifts of the soul — that is, with soul development. Men must learn to work consciously together with spiritual beings." With this, the historical necessity of Waldorf education for humanity is clearly shown; our pedagogy is a timely response to the demands of the age. The art of education sets out to awaken the human being within man — the second man, who shall become the carrier of freedom and spiritual activity. Such an effort, however, presupposes that the teachers are on the path of inner development. Conscious inner development has become a necessity of our time. A structural change has taken place in cosmos and man. "Human beings need to learn to cooperate consciously with spiritual beings." Human egos have matured to permit them to ascend into the supersensible world. A turning point in human evolution has been reached, often experienced as a moment of spiritual desolation, designated by Nietzsche as the "Death of God." Rudolf Steiner responded to this change of directive by establishing a new way of working, and he called on the teachers to take it up, one day after the members' lecture, on September 9, 1919.

This event — like the opening imagination — was not taken down in writing. Caroline von Heydebrand and Walter Johannes Stein made notes which confirm the facts. Both agree on the main points. A sequence of three steps is apparent. First Rudolf Steiner speaks of the need to "work in such a way that you always reckon with the reality of

the spiritual world.” That means: The spiritual world is the ground of reality, the living stream of becoming, which needs to course through the daily pedagogical work of the teachers. This will keep the Waldorf school inwardly alive, in process of becoming, for it is then grounded on what flows daily into the life of the school through this new way of working. Rudolf Steiner further characterizes this process and its spiritual technique: “At night, before your meditation, ask angeloi, archangeloi and archai to aid your work on the following day. Next morning, after your meditation, experience yourself as being united with the spirits of the third hierarchy.” What does this mean? The attention of the teachers is directed to the Spirits of Soul. Through these spirit-beings the healing spirit, who traditionally is called the Holy Spirit and is referred to in the Foundation Stone Meditation as “the world-all thoughts, the eternal aims of God,” works into human souls. It is the spiritual light of the future which streams into beings from within, and seeks to open for them the possibility of attaining spirit knowledge. Its activity becomes manifest in the soul’s awakening to new tasks, new areas of life and new spirit-realms. Thus the teachers turn their soul forces towards a sphere to which Ahriman has no access and, in so doing, unite in this common, positive endeavor.

The end of this meeting may be experienced as a solemn confirmation of the whole founding deed. Caroline von Heydebrand wrote: “Rudolf Steiner walked around the table, gave each one his hand and looked into his or her eyes with deeply moving earnestness.” Walter Johannes Stein remarked: “Rudolf Steiner asked us to promise by handshake that we intended to work together as he had indicated.” Rudolf Steiner challenged this circle of teachers to set itself a spiritual task which consists of a spiritual method of working together.

By taking on this task, the college or faculty constitutes itself and develops spiritual self-awareness. The reality of a college-faculty depends on its being able to constitute itself in such a way that it can become the bearer of a concrete spirit-consciousness. Without such knowledge of itself, a spiritually-grounded effectiveness is impossible in our time.

Membership in such a responsible circle within a faculty consists in the fact that a free decision has been made to commit one's forces on behalf of such a new method of working. That which flows into the school out of the spiritual world through such endeavors creates the ideal-spiritual counter-balance to the ahrimanic forces which are necessarily active in every institution on the physical plane.

He who engages himself with these new methods of working also becomes acquainted with new realities of consciousness. He reckons with the realities of soul development and is able to evoke soul development in his students. This has far-reaching consequences, for only on this path does the drama of "true human-becoming" begin as a subtle process of awakening that which slumbers in the depths of each soul. Rudolf Steiner describes this process thus: "If you remain the human being you were as you were born, as your eyes, your other senses reveal nature to you, and if you then investigate the face which nature presents to you with your intellect, you are not yet fully the human being you might one day become. ...It is necessary, with full consciousness, to give birth to something which lies far deeper in your soul." That which comes then to birth is Christ-consciousness, for, since the Mystery of Golgotha, Christ has entered into the soul depths of man. Rudolf Steiner continues: "When one becomes aware of this re-awakening within oneself, then one finds the living Christ, who does not

enter one's everyday, nor one's nature-bound consciousness, nor the consciousness which we have developed since birth. Christ-consciousness must come about through soul activity" (January 27, 1923, GA 220). These words touch upon the secrets of reincarnation, with which teachers need to be familiar, for "one must teach with the awareness that one actually must perform an act of rescue with every child, one should bring it about that each child, during the course of his or her life can find the Christ-Impulse within himself" (August 16, 1919, GA 296).

Such teaching has long-range effects, bringing about changes in the second half of life. With the mid-life crisis, which announces itself already in one's twenties, the ideals of youth begin to ebb away. Then there is danger that life runs into the sand of mere conventional routine, that the soul rigidifies and the physical body hardens. In this turning point in each biography, that which has been awakened through education as the soul's capacities for further development which can allow the individual to find access to the creative springs of the spirit, to the youthful stream of the spirit, should prove itself to have carrying power.

We live today in a culture in which the forces of a sclerotized youthfulness are more powerful than the forces of mature experience. This creates social tensions and alienates the generations, because, instead of the mature wisdom for which it yearns, youth meets dried up older people who take on the trappings of youth. However, as Rudolf Steiner observes with lapidary succinctness: "In Christ, old age will be able to meet and understand youth" (December 12, 1921, GA 209). For with Christ as the Ego of Humanity, individual human egos are linked as if by a spiritual bond — they live and meet in His substance. To become aware of this reality

and to approach it along inner paths of development opens human souls to one another and unites the human egos.

We need to touch upon yet another aspect in order to clarify what the founding impulse actually is. Up until now we have discussed the new way of working as the schooling of consciousness demanded by our age. The theme of community building, of the forming of a college-faculty still awaits discussion. A task arises in this connection which presents difficulties in many places.

That which held the first faculty together rested upon the spirituality which they experienced in common. The teachers who participated in the founding events, who experienced the meeting and the work with Rudolf Steiner, regarded this as the pivotal event of their own biography. They found themselves placed in a focal point of historic development which became the high point of their own lives. What they experienced together carried them through the first seven years; then the being of the community became clouded and disturbed; divisions and separations set in — also in connection with the tragic events in the Anthroposophical Society. Rudolf Steiner had lifted those involved beyond their usual selves so that in the super-personal sphere they could work together productively, despite all differences. After his death they fell back into their personal-private level and so lost their common cohesion. Thus Herbert Hahn once characterized it: “We became ever more like ourselves.”

The founding faculty created the weekly meetings as their organ of cooperation. As early as September 25, 1919, in the second meeting with Rudolf Steiner, Stockmeyer said: “We wish to meet on a weekly basis in order to discuss pedagogical matters, so that what one has achieved for himself may benefit others.” Rudolf Steiner welcomed this initiative of the

teachers and emphasized that “it should go forward in a ‘right republican way’” (cf. Ernst Lehrs, *Republican not Democratic*, AWSNA Publications). For, already in the first meeting on September 8, 1919, Rudolf Steiner had said: “Faculty conferences are free republican meetings. Each individual is sovereign within them.”

It is remarkable to study Stockmeyer’s reasons for this weekly meeting. “We want to discuss pedagogical matters, so that what one has achieved for himself may benefit others.” The very expression reveals that the wish for the meeting arose out of the experience of the founding events and the introductory imagination. These Rudolf Steiner described, as he raised the activity of the archangeloi to consciousness. “They carry from one to the other what one has to give to the other. They unite your souls. Through this you will receive the courage that you need.” It seems to me necessary that we again and again reflect on the original purpose of the weekly meetings, just because we often enough fail in attaining this goal.

In the Ilkley Course one finds an impressive description of the meaning and task of the faculty meeting (August 17, 1923 GA 307). The fundamental thought is that the faculty meeting as the central organ in the life of the school should act like the heart in the human organism. Here there should be gathered together what the individual has gained as psychological insight through direct practice in his daily pedagogical activity and has, therefore, also gained for himself as self-knowledge. In this way the faculty meeting becomes a continuing workshop, an occasion of mutual perception and a well-spring of enlivening stimulation.

Observation can teach us that the weekly faculty meeting can in fact be an incomparable field for practice and

experience in the realm of social and spiritual development. If the faculty meeting is recognized and understood as an organ of the heart, then it also demands that one develop a heart consciousness. Such a consciousness comes about when the waking clarity of the head is carried into the heart region. Then begins an understanding through the forces of the heart, then that which is justified and true in another's point of view may be perceived, and the abyss between opinions can be bridged. In this way the faculty meeting becomes an organ of conscious cognition, which makes possible insights which the individual by himself does not have access to. However, this level is reached only when the desire to dispute and lecture others is overcome. Thus the formation of a circle occurs through the fact that for those present a common middle point lights up: giving counsel, stimulating insight, uniting the group — the spirit being of the school becomes perceptible. What constitutes spiritual sovereignty, what self-reliant independence in one's individual spiritual striving signifies for the whole of humanity can be experienced along this path. The spiritual reality of group formation was also exemplified by Rudolf Steiner at the hand of political parties (July 30, 1920, GA 197, and August 6, 1920, GA 199). What manifests in its physical aspect as membership in a conservative party can be seen in the spiritual world to be the connection with an "ahrimanic being of one or another hierarchical rank"; in the case of membership in a liberal party it is a "link with a luciferic being of one or another rank." And how is this in relation to a faculty of teachers?

Also here both luciferic and ahrimanic beings may enter, if a corresponding attitude and behavior occur, if, for instance, plans get lost in fantastic and illusionary wishful thinking, or if positions of power are built up and the social structures

harden. However, it is equally possible that a faculty or college of teachers in honest striving for knowledge can undergo a development such that the sphere of the archai may be touched — for these beings of the hierarchy are the carriers of enduring development.

That these processes can be perceived ever more consciously is connected with the central fact of historical evolution, the awakening of a new clairvoyance in the twentieth century. The isolation of human thinking and willing from the spirit is ending; the gates are unbarred, and supersensible and subsensible influences stream in. The turnabout of consciousness is in full swing and one can observe in the faculty meetings that a sense organ for spiritual events, a sense for spiritual reality, a sense which discriminates between book knowledge and knowledge gained through individual experience is astir. The observations of these germinating faculties through spiritual presence of mind is what counts today in order that the perception of what is spiritually active, and is actually present today, can, indeed, succeed.

In this situation, it is necessary to test the experience of this new consciousness with spiritual-scientific means of research and to ground them in clear cognition. In this regard, the descriptions given by Rudolf Steiner in a public lecture, “Brotherhood and the Struggle for Existence,” given November 23, 1905, can be of help. There he describes the conditions for a collegial working together and observes “working in unison establishes the opportunity for a higher being to express itself through the individual members. This is a generally valid principle of all life.” However, specific conditions need to be brought about in order that such a “higher being” can be called into the human community of a

faculty/college. This can only succeed “when each single one lives in the others and finds the source of his strength not only in himself, but in the other. But this can happen only where he lives selflessly in the other.” Here we are directed to look at an attitude which stems from the recognition of the other’s individuality and of his sphere of freedom. If this attitude is able to take hold, then faculties and colleges will become “the magical places into which higher beings will descend, just as a soul works through the body’s limbs.” Rudolf Steiner then concludes this thought by looking into the future: “Magicians are those who work together in a brotherhood (a faculty), because they draw higher beings into their circle. ... If we act and speak as a member of such a community, there speaks and acts in us not the individual soul, but the spirit of the community. This is the secret of the progress of a future humanity, to work out of communities.” In this sense we prepare the future when we learn to work in our faculties and colleges as representatives of the spirit of the community.

For this realm of what lives between human beings, the younger generation — more advanced in this regard than its elders — brings with it an intensified social sensibility. A new wakefulness of perception or world-wide view which begins to experience the spirit-being in one’s fellow creatures, in one’s fellow men, starts to come about. “Reality — the only one we know — is the reality with our fellow human beings,” Michael Ende once remarked. It is a religious attitude for which the meeting between human egos can become a sacramental act. Along these paths of experience one can find access to the two key concepts which Rudolf Steiner developed in 1923 regarding community-forming: the concept of “waking up in the meeting with the soul-spiritual of the other human being” and the concept of the

“reversed sacrament” (*umgekehrte Kultus*) (February 27 and March 3, 1923, GA 257). The awakening through the soul of the other begins when attention is directed not only to the content of another’s words but to the soul gesture and soul movement which precedes the speaking. Before I start to speak, something stirs in the soul which I then seek to realize by speaking it out. It seems to me a special gift of the American to notice this soul activity before and behind the spoken word.

We can go still a step further and seek the source from which this soul movement flows. The source is the essential being, the human being, speaking out of the other ego. When the speaking man within me becomes aware of the speaking man in the other, the awakening in the spirit essence of another begins to occur. Such expanding experiences in the inter-personal realm open up, according to Rudolf Steiner, “the first understanding for the spiritual world ... the real understanding for anthroposophy” (February 27, 1923, GA 257). These are faculty experiences that I have described here.

Now it becomes possible to understand how far an anthroposophical work in a faculty meeting may attain the quality of the “reversed sacrament.” This will always happen when, through common conscious striving for sacrament among the participants, a vessel is created, a chalice which can receive the spirit of the community. I mean here all speaking about ideals, about future goals and future tasks, about all that which Rudolf Steiner calls the “anthroposophical world outlook” (December 29, 1922, GA 219).

Let us try to approach these varied connections on a cognitive level. Carl Unger, the deep thinker on the anthroposophical path of knowledge, has passed on a weighty word of Rudolf Steiner: “In any one age it is possible to

establish rightfully only one sacrament out of spiritual worlds.” This means that what Rudolf Steiner gave in the nature of a sacrament was given as a unity. “Cultus” (derived from the Latin *colere*) means “to nurture,” hence cultus, as ritual or sacrament, is the true nurture of man’s connection with the spiritual world.

This nurture, as transmitted by Rudolf Steiner, exists in a threefold form: as the sacrament of the Christian Community, as the sacramental services entrusted to the teachers as part of the free religion lessons, and as the very form of anthroposophy itself, which, as a path of knowledge, wishes to lead the spirit in man to the spirit in the universe (cf. *Anthroposophical Leading Thoughts*, GA 26). Its aim, thus, is a real communion — “Thine inmost I/ with the world’s own I/ unite” — as expressed in the second verse of the *Foundation Stone Meditation*. He who treads the path of anthroposophical cognitive development will discover the cultic element, also there where it does not so easily meet the eye, that is, in the sphere of cognition and in the awakening through the other human being, whenever the powers inherent in human meetings lead this awakening through the other being to a raising of the soul into the spiritual worlds. Perception and thinking may be trained and so transformed that they become capable of grasping reality and so attain a “cultic” character. In order to do so, these attitudes of soul need to be developed which Rudolf Steiner describes in detail in *The World of the Senses and the World of the Spirit* (GA 134): the capacities of wonder, devotion, harmonization with the lawfulness of the universe and humble acceptance of life’s events. These are religious capacities. Whoever wishes to gain knowledge of man and of nature will experience that without selfless and faithful devotion no true knowledge may be found.

As far as the awakening through the other human being is concerned — a karmically determined meeting — one may discover in this process the same archetypal law which characterizes the stages within the sacramental act. To begin with, one experiences wonder and awe before the ego presence and reality of another — a revelation of being begins. There then awakens the readiness to devote oneself to the other being — an act of offering arises. One approaches ever more closely the other being, one grows more like the being that recreates itself: Transformation occurs. The goal is to touch the other's essential being, which intensifies in the course of communion to the final unification with the other; the fourth step is reached. Revelation or the Gospel, sacrifice or the act of Offering, transformation or Transubstantiation, union or Communion, these are the four sacramental events which progress from one step to the next.

It now becomes possible to clarify the difference between cultus as ritualistic form and the new, reversed sacrament. The first cult or ritual, as transmitted by the initiate, creates a bodily form or vessel for the divine being whose presence is invoked. This being gives itself in soul-blessing to the participating member of the community through communion. Communion is mediated through the priest or teacher who officiates at the altar. The second form of cultus has as its starting point the anthroposophical striving for knowledge of the individual personality. This form is made possible through anthroposophy as a newly unfolding sacramental occurrence, entering human evolution for the first time. Here, no form-body is created for the incarnation of a divine being. Here there is no one who mediates and leads souls to this being. Here it is the human souls themselves, who, through their individual striving for

knowledge, “raise themselves into spiritual worlds, to be among angels” (March 3, 1923, GA 257).

The first cultus has a closed form; it is a divine gift of grace, as it were. The second sacramental form is open, made up of nothing but individual deeds of cognitive striving and the deliberate will of the soul to raise itself in order to draw near to the stream of grace emanating from the Christ-Spirit, whom Rudolf Steiner also called the spirit of the Waldorf school.

I hope that the founding impulse of the Waldorf school has become clear, despite the fragmented presentation. The hidden reality became manifest for the first time in the foundation of the first Waldorf school. But it is active everywhere where it is taken up with initiative: as the cultivation of a way of working pledged to the spirit and a spirit-dedicated working to build community.

Lecture III

Today, in conclusion of our work, we shall concern ourselves with the two teachers' meditations which Rudolf Steiner gave to the first faculty of the original Waldorf school. However, only that which can be said by way of introduction and preparation should be fixed in written form. What relates directly to the mantric verses themselves must be passed on by word of mouth only.

The teachers' meditations are one of the building stones which were gathered for the establishment of the Waldorf school. Rudolf Steiner, spiritual architect and master builder of the Waldorf school, who was director of the school until his death, brought together a whole series of building elements which were vital to establishing the school. To begin with, a circle of men and women had to be formed who were willing to be the carriers of the new pedagogical impulse. Within a short time these men and women came together — they became the pioneers of Waldorf education. In paying tribute to their conviction, Rudolf Steiner said in the faculty meeting of July 24, 1920, at the end of the first school year: "It is particularly gratifying ... that in a significant moment in the historical evolution of European humanity you had the faith and dedication to devote yourselves and your work to what is intended with Waldorf education." This group Rudolf Steiner then prepared for their task in the three lecture courses every day. Added to this were lectures on Sunday — altogether fifty presentations over two and a half weeks. Thus was the

foundation for Waldorf education laid, of which Rudolf Steiner said, that “it had to be created equally out of the eternal as well as out of the temporal being of man” (February 6, 1923, GA 257).

What had been begun in 1919 was elaborated in a whole series of lecture courses through the summer of 1924 and much was made further concrete in the seventy faculty conferences which Rudolf Steiner held with the teachers. The conferences are workshop conversations, in which Rudolf Steiner entered into the concrete questions of the teachers but which also from time to time included presentations which were complete in themselves, for instance, about an entire subject field, about the pictures for the classroom walls, about hygienic and nutritional questions, and much else. The richness of topics dealt with makes an overview difficult, but one who studies them discovers veritable treasures.

In the course of the second year, the question arose about the economic and spiritual autonomy of the school, which started as an institution of the Waldorf Astoria cigarette factory, legally and economically speaking. Rudolf Steiner spoke at the faculty meeting of September 22, 1920, by characterizing his own position, and the relationship of an esoteric teacher to his pupils. This characterization makes apparent an etheric lawfulness and structure. What does it mean for something to be founded on living human beings, who are spiritual beings? What does it mean for something to be founded on spiritual realities, not on external forms? We spoke about this yesterday.

A further building-stone for Waldorf education were Rudolf Steiner's visits to the classroom, his teaching by example. He indicated both methods and content by taking over a class for a lesson, and so also got to know students

whom he addressed at the opening and closing assemblies each school year. For example, in January 1923, he visited the eleventh grade, then the top class, while Walter Johannes Stein gave the first main lesson period on Parzival. Rudolf Steiner entered into the conversation and developed then and there what became the essential direction which the teacher's own research was to take.

One part of the spiritual structure are the verses which Rudolf Steiner gave for teachers and students. To these belong the morning verses, which introduce each main lesson and which express man's relationship with the cosmos, and the meditations which guide the teacher along his own path of inner development. A special place in this wealth of meditative verses is the verse for the students of the twelfth grade, which the students themselves requested from Rudolf Steiner.

Let me interject here a description of the process which then took place, and the consequences for the handing over of meditations which we have adopted. Rudolf Steiner had two meetings with the students of the twelfth grade, on April 10 and on September 3, 1924, on the occasion of his last visit to Stuttgart. Rudolf Grosse, who was a student of this grade, describes them in his memoirs, *Erlebte Pädagogik*. We also have notes by W.J. Stein about the meeting on April 10, which hint at the spiritual tenor of Rudolf Steiner's words. "In each decisive moment in your life, you will have present in you the memory of life in this school as something which speaks to you out of your own heart. It will speak out of your heart, but you will perceive it as if sounding from behind you."

There were participants who realized that Rudolf Steiner spoke of the school spirit, the ever-present Christ-Being. W.J. Stein continues: "To each who asked for advice

about his future, he gave counsel. ...He gave the students a meditation.” It is to this meditation that Rudolf Steiner refers in September, by asking them if they had indeed meditated it assiduously. One of those present, who had not, became forthwith a diligent meditator. What conclusion may we draw from this for our own meditative practice? We tell the students what happened at the handing over of the verse — then they can decide whether or not to receive it. What is essential at the time of handing over is, of necessity, to state something about the quality of the mantric word and how to work with the verse in practice. Today this is easier because the word “meditation” is in everyone’s mouth. Needless to say, this meditative verse is entrusted to an individual and may not be passed on.

Let us now return to our main topic. A further building stone of the Free Waldorf School is the teacher’s membership in the School of Spiritual Science at the Goetheanum. Rudolf Steiner discussed this at the faculty meeting of February 5, 1924. He recommended to all who wished to become members to do so in their function as Waldorf teachers, thereby “the Free Waldorf School would be placed into the entire sphere of pedagogical and anthroposophical life.” Then he concludes with the observation: “With this you fulfill a part of our actual intention — that the Waldorf school shall be placed within the whole cultural mission of anthroposophy.” Lily Kolisko, director of the Biological Institute at the Goetheanum, which was housed on the site of the Stuttgart Waldorf School, was entrusted by Rudolf Steiner to report on the lectures of the First Class to the faculty in Stuttgart.

Finally, we need to talk about the ritual material which was part of the free religion lessons as of 1919. The teachers

received the text of four services, which were held in the school on Sundays and at the seasonal festivals. These are, in fact, the building stones which Rudolf Steiner assembled for the establishment of the Waldorf school.

Let us now turn to the two teacher meditations. The first was handed over on September 30, 1919, two weeks after the beginning of the school year. The second was given on October 17, 1923, in connection with the three pedagogical Michaelmas lectures, which Rudolf Steiner wanted to call “Michael’s Battle with the Dragon, presented for the Faculty of Waldorf Teachers” (*Deeper Insights into Education*, October 15/16, 1923, GA 302A). Rudolf Steiner added no explanations and gave no instructions on the use of these meditations, which, of course, does not preclude any personal advice given by him to individuals.

The second meditation appears to be a quintessential extract of what developed in the three lectures. Rudolf Steiner concludes the last lecture with a comment which had to be dropped for publication: “I would like to condense this in a formula, which seeks its own expression, for your meditative work, but will only be able to bring it to school tomorrow.” These lectures deal with the development of a Waldorf teacher’s consciousness which will lead to “a real experience of the spiritual.” Consciousness such as this overcomes intellectualism and seeks the path across the threshold to the spiritual world and there, in the cosmos of supersensible beings, it enters into a “pact with Michael, such as is necessary for teachers and educators” (October 16, 1923). Thus sounds Rudolf Steiner’s bold conclusion.

With this, the question which leads to the anthroposophical path of knowledge is placed before us, the quest for transformation and intensification of the cognitive

powers by the deliberate, willed transformation of the self. Such transformation of the self is sought today in many forms — for instance, through drugs or submission to the authority of a guru. In both cases, the individual submits to effects which he does not understand, so forsaking his freedom. In contradistinction to this is the anthroposophical path on which the pupil checks himself and takes full responsibility for what he does. The student of spiritual science begins at his most lucid level of consciousness. His fields of practice are his thinking, his forming of mental images and perceiving, for these functions of the soul-life may be controlled by a deliberate act of will.

Whoever speaks about meditation may speak legitimately only out of personal experience. We orient ourselves at the hand of the anthroposophical path of knowledge. Anthroposophy, however, appears in manifold forms and paths — there is no single, expressly validated way. Nevertheless, there are fundamental rules to be observed if the higher stages of consciousness — imagination, inspiration and intuition — are to be striven for. Rudolf Steiner emphasized that certain preliminary exercises must be accomplished before beginning a meditative practice leading to initiation. The complaint that is heard here and there, that the meditative exercises have led to no recognizable result, often indicates an attitude which underestimates the importance of the preliminary exercises at the first stage.

Three preparatory tasks may be named. In first place is the study of anthroposophy. Here the student familiarizes himself not only with the results of the initiate's research but participates through his study in an experience which unites thought and speech, for Rudolf Steiner was able, as the first one, to develop a kind of thinking which is capable

of receiving a stream of spiritual revelation and is thus able to achieve supersensible knowledge. This was the essential difficulty and the self-chosen task of the spiritual researcher: to present as initiation-science the experiences gained through initiation, which had been raised to the objective level. This cognitive, thought-permeated formulation, based on the modern, scientific method, leaves the student inwardly quite free. When he, carefully and with growing awareness, persists in his studies, he will realize that the assimilation of spiritual-scientific concepts which result from clairvoyant vision leads him, too, from thinking to seeing. This may happen unconsciously, half-consciously, or in full consciousness. To begin with, the reader will be deeply moved, a consequence of unconscious vision. But the opposite may also happen; the reader remains entirely dissatisfied, because what is essential has escaped him. However, the student of spiritual science will not only gain factual knowledge about the spiritual worlds, but will experience them with his total being, if he crosses the threshold in the course of devoted study.

On such a path of spiritual study, the consciousness arises that the soul, in comprehending anthroposophical concepts of being, approaches the spiritual world and, thereby, develops within the soul, almost as a matter of course, devotion and awe for the spirit. In earlier times the word sounding at the entrance to the Mystery Schools was this: "Remove your shoes, you who enter here, for the ground under your feet is hallowed ground." Today it is vital to foster consciously a fundamental mood of devotion for truth and knowledge. This is the second preparatory task: "In the development of such a mood lies the beginning of all true meditation. For it is in this mood that the spiritual, which lies in the depths of the human soul, is called forth into consciousness. Man thereby

unites himself with his own spiritual being, and it is in this union alone that he can find the spiritual in the world.” Thus Rudolf Steiner writes in the *Letter to the Members* of March 23, 1924: Modern man of the consciousness-soul, who strives to find the spiritual, needs to overcome a one-sided cool-headedness by raising thinking to devotion. Then consciousness is expanded beyond the realm of the sense-perceptible and thinking takes on the character of perception of the supersensible. In such thinking, feeling and willing also take part, but thinking and willing in their crowning manifestation as love and reverence. In reverence and awe both love and devotion flow together. Thus the quality of devotion becomes the educator of the consciousness soul and the guide into the spiritual worlds. Rudolf Steiner describes this in the lecture “The Mission of Devotion” (October 28, 1909, GA 59).

What I have expressed here in thought-form one could experience when meeting with the first Waldorf teachers. When, for instance, they referred to Rudolf Steiner in a faculty meeting, their mood suggested a feeling of deep devotion for “Herr Doktor,” as Rudolf Steiner was addressed. Their very voice carried this mood of devotion which they experienced in dedication to his being and work.

A third preparatory step is the development of the “six attributes,” in the preliminary exercises. As their content is well-known, it is sufficient, to start with, to name these necessary pre-conditions of inner development: the sovereign control of the thinking process, the control of the impulses of will, equanimity in the face of joy and pain, a positive attitude in judging the world, an open-mindedness in the understanding of life, and the working together of all five attributes. He who practices these exercises is like a musician

who learns to master his instrument by regular, patient and dedicated practice, that is, he becomes ever more conscious in handling his thinking, feeling and willing. He will then become aware of a metamorphosis of his soul forces. Thinking begins to be differentiated from a mere body-bound “having of thoughts,” from the on-rush of thoughts which come and go un-willed. Thinking is an activity in which the ego experiences itself, inasmuch as the ego actively calls it forth. It does not happen by itself. The concentration exercise which deliberately places an object into the focus of consciousness educates thinking to become selfless — it has something to say about the object, not about the thinking subject. Whoever then builds up a consequent train of thought, as Rudolf Steiner describes in the essay “About the confidence which one can have in thinking and about the nature of the thinking soul, about meditation,” may progress to the following experience: “I experience myself in thinking as being one with the time stream of universal events” (*The Secrets of the Threshold*, 1913, GA 147). When, in this way — in moments of intensified inner activity — thinking is strengthened to living experience, then the human being lives in the universe, even if in an indefinite way. It is a process of awakening in the etheric world. “If one takes hold of thinking in oneself, one takes hold of the divine within oneself” (November 23, 1923, GA 232).

How is it with feeling? We have a whole spectrum of emotion: instincts, wishes, sensibilities, sympathies and antipathies, of selflessness or egotism. This soul realm is, to begin with, an expression of the subjective connection of man to his environment and to his own body. Also, feeling may be educated and raised to “clairvoyant feeling” — light-filled feeling — so that it attains the ability to know. An artist cultivates such “knowing feeling.” Archaic man possessed a

feeling-knowing of Gods and Universe, just as modern man has gained self-awareness based on thinking. This feeling, which is in process of transformation, becomes receptive to the inner soul being of another human being. One hears into greater depths. A new depth of hearing begins which serves to benefit conversation at faculty meetings, because a response, formulated out of a deepened listening capacity, takes note of what lives behind and beyond the actual words of another. A growing sensibility arises for the qualitative differences of truth and untruth, for right and wrong. In the soul, previously unknown forces arise which can be discovered only when they are consciously applied, when they are called into action with conscious, willed intention.

Also the will may be guided to selflessness when a decisive change of direction occurs. In everyday life man experiences himself at the center of his willing and wishing. Will streams out from his ego and dives down into desire, into bodily movement, into action. Representational thinking is more or less determined by egocentric actions. Willing of such a nature is ineffective for comprehending entities belonging to an objective soul and spirit realm. A change of direction, “a change of orientation of the will,” is required, which shows itself in the effort to “form one’s thinking in accordance with objective reality and to perfect one’s feeling in every impulse of self-education.” So Rudolf Steiner writes in the final chapter of his book *Zum Menschenraetsel (Of the Riddle of Human Existence)* (1916, GA 20). Such a changed direction of will leads man to his higher ego, which lives in the totality of his destiny and inspires all karmic events. Now he learns to say: “Not my will, but Thy will be done,” for he grasps the events and facts of his life as destiny which he himself has determined.

On the paths of life-long continuing soul exercises, thinking, feeling and willing gradually free themselves from their bondage to the body and become “sense-free.” Then they have to be transformed into the faculties of imagination, inspiration and intuition, and the means of this metamorphosis is meditation.

Meditation means a deep reflection. As Rudolf Steiner describes it, it occurs in three phases: a more thought-borne prelude, then the process itself which takes hold of the will as the actual meditative act, and the after-echo, as the experience of a strengthening of soul through the feeling of having been touched by spiritual reality. Suitable for meditation are symbols, such as the Rose Cross, or mantric sentences or verses. Let us consider mantric verses here. Mantram — from the Sanskrit — means *word*, a healing, power-creating word. A mantric word or verse arises out of other regions than the poetic word. It has laid aside what is personal, which still clings to the poetic. The human being speaks through poetry; through a mantram speaks the spiritual world. Mantrams are, as it were, spiritual beings that manifest to the receptive soul through words, sounds, rhythms. Rudolf Steiner characterized the quality of mantrams as a “secret of words, indeed, universal powers are contained in these lines, right down to the single sounds. The sounds, therefore, may not rightly be changed. These words, in fact, contain a gesture of openness towards the spiritual world” (October 31, 1910, GA 125).

Out of spiritual worlds there resounds, therefore, into the soul what in the mantric verse has become word, sound and rhythm. The spiritual world speaks in moral tones, and Rudolf Steiner has translated these tones into the German language, or, stated more exactly, he translated them into a German language developed further by him, for Rudolf

Steiner had first to teach the genius of the German language in order that it could express the spirit word, the word coming from “above.” The one who then wishes to translate the mantric word into another language, as for instance into English, must actually first educate the genius of the language, in order that it may achieve a comparable capacity of expression. If one regards the mantric verse-creations, the “truth-wrought words,” as Rudolf Steiner called them, as spiritual beings, then one may relate to them as if they were human beings. Such a relationship proceeds in the stages which were described yesterday. It begins with a perceiving of the word-form, of the *Gestalt* and lawfulness of the inherent form, and aims toward an encounter with the essential being, which means that the soul rises to the spirit realm from whence the mantram springs. Preceding this is the dedicated and completely selfless attention to the word-sequence of the verses, the effort to learn them by heart and make them inwardly one’s own, and the continuing impressing of the verse upon the soul so that the verse as a whole becomes an inner possession which can never be lost. This sets subtle processes of transformation into motion, because the spirit being of the meditant begins to accommodate itself to the being of the mantram. Thus there arise the necessary pre-conditions for a spiritual communion.

Still one final preparatory word. Human existence is based on the rhythmic interaction of the polarities: soul-spirit and life-body — as depicted in the first lecture of *The Study of Man* (GA 293). The principle of the trinity as it works in manifold realms of being may also be found in both the teachers’ meditations. There may be found an interaction of polarities, which the practicing human being, the meditant, is called upon to recognize. When he achieves a balancing of

the polarities, he finds the power to transform himself, which gives him the capacity to build, from within, his own true humanity. Thus the teachers' meditations awaken and nurture the impulse to education as art, to a pedagogy which arises out of anthroposophy.



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