



*The
Founding
of the
First
Waldorf School
in
Stuttgart*

JOHANNES TAUTZ

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First Waldorf School
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Johannes Tautz

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Pedagogical Section Council of North America

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Contents

Introduction	7
Lecture	11

Introduction

When Rudolf Steiner founded the first Waldorf school, he stressed the spiritual significance of this deed. Amid the pressures of daily life in the schools, it is easy to forget the spiritual fount of Waldorf education. Yet the schools cannot do justice to their task if the connection with the guiding spirit of the times is not brought to mind again and again. Only then will the work have the depth necessary to meet the challenges of these times.

The results of Dr. Johannes Tautz' meticulous research into the origins of the Waldorf school movement can help greatly in recalling its spiritual foundations. Born in the Rhineland in 1914, Dr. Tautz studied history and philosophy in a number of German universities and holds a doctorate in history. He joined the first Waldorf school in Stuttgart in 1945, when it was re-founded after World War II. There he taught history and German in the high school until ill health forced him to retire a few years ago. He still takes a very active part in the administration of the Waldorf school movement and is, for instance, a member of the council of the *Bund der Freien Waldorfschulen* (the Association of Waldorf Schools in Germany). He has written a book containing the biographies of the teachers who taught in the first Waldorf school while Rudolf Steiner was still alive. He has also written penetrating studies on modern history, one of which has recently come out in English entitled *Mankind at the Threshold*.

The work of Dr. Tautz connects us on the one hand with the origins of the Waldorf school movement and shows on

the other hand how the movement could address the burning problems of our time.

In the Spring of 1980, Dr. Tautz attended the Waldorf school conference at Kimberton Farm School. At very short notice he had accepted an invitation by some American teachers who knew that the origins of the movement were largely unknown in America. The *Bund der Freien Waldorfschulen* made the visit possible by contributing the travel expenses.

His contribution at Kimberton aroused such interest that a group of teachers arranged a special conference at Spring Valley at Easter 1982. Waldorf teachers who were also members of the School of Spiritual Science were invited and about 40 attended to learn about the esoteric and historical foundation of Waldorf education. The conference consisted of lectures by Dr. Tautz, followed by questions and discussion. The proceedings of the conference were tape recorded, and this publication contains transcripts of Dr. Tautz' lectures. The German transcripts and the translation have both been revised by Dr. Tautz.

The Waldorf school movement in America is deeply indebted to Dr. Tautz both for leading the conference and for editing the texts. The Movement is also grateful to those who originally invited Dr. Tautz and to those who prepared the manuscript. Most closely concerned were: Henry Barnes, Werner Glas, Ekkehard Piening and Virginia Sease. Dora Kimmich and Renate Field transcribed the tapes. Maria St. Goar translated the transcripts, and Dina Winter edited and typed them for duplication. Finally, gratitude is due to those who did the practical work connected with the arrangement of the Spring Valley conference and to the *Bund der Freien Waldorfschulen* for financing all of Dr. Tautz' journeys.

These notes are published by the Council of the Pedagogical Section of the School of Spiritual Science in North America to help Waldorf teachers keep in mind the esoteric foundations of their calling and to rekindle their enthusiasm whenever this becomes necessary. They should be available to all teachers in accredited Waldorf schools who are seriously interested in the esoteric foundations of Waldorf education. They should be regarded as private study material, and they must not be quoted verbatim in published books, articles, or lectures.

Virginia Sease and Hans Gebert
Southfield, Michigan
(for the Pedagogical Section Council
of North America)

Lecture

Along with heartfelt thanks for the helpful introduction, dear friends, I must ask your forgiveness for not speaking in your language. I regret that it is not possible for me, as yet, to say in English what I want to present to you. I feel the importance of the present moment. We meet on the foundation of the School of Spiritual Science (Freie Hochschule); this allows for the possibility of speaking with unreserved confidence of what lives in the soul. In the lectures of the School, Rudolf Steiner addressed those present as his brothers and sisters. We can exchange ideas here with unreserved confidence. We meet here in Spring Valley, a place of historical significance for the development of anthroposophy in America. We are meeting at Easter time, on Good Friday, and the picture of the Passion brings to mind for us the event of Golgotha. We are meeting at a focal point of the development of the Waldorf school movement.

I would like to elaborate on this.

The stages in the evolution of the school movement can now be discerned. We are in the transition to the third phase. The first phase of the school movement, as was indicated, begins in the year 1919 with the circle of teachers trained by Rudolf Steiner, who carried the first phase of the school movement, which lasted until the years 1938/41. Then came the break because the schools were banned by the political dictatorship in Germany. In the year 1945, a second phase began, still receiving impulses from the teachers whom

Rudolf Steiner had educated (an expression by Marie Steiner: “the teachers educated by Rudolf Steiner”). A new generation came to it in addition, to which I personally belong, born in the second decade of this century. The second generation, in cooperation with this first generation, gave form to the second phase of the school movement. And in the 1970s, a change of generations took place. That’s you, my dear friends! A new group which now becomes engaged in the process of the anthroposophical-pedagogical development out of a different premise.

And at this moment, when the forty-year-olds — if I may assume this in a general sense — take up their responsibility, at this moment, the cardinal question of continuity is posed. Exactly stated, it asks: Can and will today’s school movement draw from the wellsprings of the spirit out of which the school movement was founded? Can we, do we want to work in the spirit in which the movement was founded by Rudolf Steiner in the year 1919, again at a pivotal point of development? That is the question that brings us together here, and in the following days we shall exchange ideas concerning this question. I want to reiterate once again the question of continuity.

Any movement that has spiritual points of departure needs both continuity and new impulses, and the question arises: Can we, do we want to draw from the wellsprings that were opened up in the year 1919? How do matters stand?

Dear friends, it is truly the question of the school movement’s very existence, whether we understand each other in this respect and want to continue working. The school movement has been placed today in a trying situation. Growth is so enormous that we must make special efforts to penetrate the growing school movement anthroposophically.

May I give you the example of the German Waldorf school movement? In the first phase, eight or nine schools came into being. Between 1945 and 1951, twenty-five schools were founded, five old ones and twenty new ones. Between 1951 and 1969, three schools were added, so that by 1969 we had twenty-eight schools. From 1969, the year when the Stuttgart Waldorf school celebrated its 50th anniversary, until the year 1980 — Ernst Weissert died on January 2, 1981 — the German Waldorf school movement grew to two and a half times its number, from twenty-eight to seventy. That was an eruption. How can something that has grown so much be permeated so that development can continue in accordance with the initial anthroposophical impulse? This becomes a question of life or death in the face of the growing difficulties at the end of this century.

We must become conscious of this in full earnestness at the present moment, and this is why I am deeply grateful to the destiny that has brought us together here for such an exchange of ideas. I wanted to add this before I begin to describe the historical situation from which the school movement originated, and then try to make visible the spiritual aspect — I shall describe it in detail — the etheric event of the founding of the school — a historical-etheric event.

In a notebook for a lecture to parents in 1919, Rudolf Steiner wrote down the following words: "Waldorf school has come about in accordance with the demands of present humanity." The Waldorf school movement is linked with the development of mankind. We must make clear to ourselves how we are connected and integrated into the world-historical process. This is why mention must be made of how Rudolf Steiner intervened in history during a dramatic moment.

Rudolf Steiner molded the historical process. He entered the political arena and this took place during a highly dramatic moment in the year 1917. As I will show, this is related to the motives that led to the founding of the Waldorf school. In the historical process, we are responsible for the further development of humanity.

Why and how does Rudolf Steiner intervene with the historical development? One can only be amazed at what happened. Until the year 1917, Rudolf Steiner was active in small anthroposophical circles, called lodges; in them he presented the content of his exact clairvoyance. Just think of the cycles about the Gospels, given in intimate circles which nurtured the life of the soul, which built up a meditative consciousness. And now he appears on the political stage. He deals with leading politicians and develops a program for how the World War might be brought to an end by means of a plan for an offensive of ideas. For the first time, in the year 1917, he develops the concept of social threefoldness in the form of social perception and formulation, which then becomes the guideline for us in the development of the school Movement.

How did it come to this? The World War had been plunged into a crisis situation. The two power blocs that faced one another, the Allies and the Central European powers, could not bring about a resolution (a stalemate situation, just as we have an atomic stalemate today, a situation of balance). At this moment peace would have had to be concluded. (It was prior to the United States' entry into the war.)

At the request of anthroposophical friends, Rudolf Steiner had developed a social concept of ideas at that time, namely the threefold order of the social organism, the principal tenets of which are familiar to you. With this he wanted to intervene

in public life, with an offensive of ideas, for it was his concern that the war should not be continued in this critical moment, but that a new condition of peace be established on the basis of ideas.

It is important that we focus clearly on this historical moment in time. The following happened in 1917: The Russian Bolshevik revolution occurs and Woodrow Wilson develops his program of a worldwide democratization. It is permissible to say that two claims for leadership are announced. One claim for leadership, formulated by Wilson, is to make the world ripe for democracy; this would also signify that an American influence could prevail worldwide. Opposing this is the Russian influence, the Bolshevik revolution. In addition, the Pope, the Roman Curia, takes an initiative in the year 1917 and makes a proposal for peace. Three great powers make themselves heard. In this world-historical hour, Rudolf Steiner speaks for the first time about the new social concept of the threefold social order. This is what must be focused upon, this historical coincidence, these occurrences. This, therefore, is the birth constellation of the whole Waldorf school movement, as I will now describe it.

Let us take a closer look at this situation. In this world-historical moment, the word of the middle is spoken through Rudolf Steiner, the word of the middle. Already then, in the year 1917, the present situation was foreshadowed, namely the polarity, Washington :: Moscow. Rudolf Steiner was concerned that we not get into this polarization, but that an equalizing, harmonizing middle become effective in the world-historical process. Rudolf Steiner brought his influence to bear on this. He wanted to prevent the emergence of a Cold War condition brought about by means of the fact that only two powers, which are opponents, would

dominate world politics; instead, he wanted a neutralizing, interceding, uniting element to be effective. He gave voice to the word of the middle. He wanted to keep the world from splitting apart into an antithesis of Washington :: Moscow. A spiritual impulse was to make itself felt, first to be served by anthroposophy, and later on to become effective through a pedagogical movement. This is the general situation.

What happened in detail now? At this moment, Rudolf Steiner holds lectures in Dornach concerning the occult background of World War I. Emil Molt, the founder of the first Waldorf school in Stuttgart, hears about these lectures and feels the urge to make public what Rudolf Steiner has outlined for the members of the Anthroposophical Society. One is astounded at such an initiative: He wanted to make this known to the general public and receives Rudolf Steiner's permission! Subsequently, Emil Molt summarizes some of the thoughts from these lectures in a memorandum, and this memorandum reaches the hands of the military leadership of Germany (Hindenburg, Ludendorff). I was amazed that something like this occurred with Rudolf Steiner's consent. The memorandum says that this war has background aspects not easily characterized, connections with lodge-like circles that influence world politics with aims to eliminate the middle (Central Europe), to rule out Europe as an independent power. That is what is written in this memorandum. The military men were not interested in this when they heard about it. Another miracle, however, occurs, namely, that Emil Molt receives a gift after having sent this memorandum to the military office. The gift is Rudolf Steiner's memorandum concerning the threefold order which nobody in the Anthroposophical Society knew about, only the recipients. From an army agency, Emil Molt

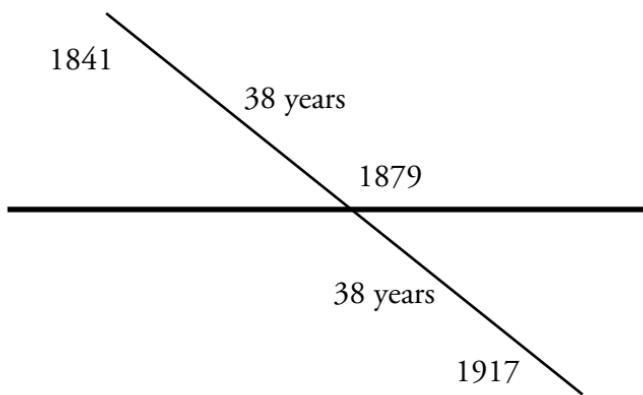
receives this memorandum by Rudolf Steiner, which was strictly confidential, concerning *The Threefold Social Order*; he is astonished beyond words and declares: "This memorandum becomes my destiny." These are the motives for the founding of the Waldorf school.

The military men were interested in factual information: troop movements, information on new weaponry, battle plans, but not in "background information," as it is called today.

The world situation that has come into existence today, which can be characterized as a Russian-American military duality, a partitioning of the world — this, Rudolf Steiner wanted to prevent. He wanted to see to it that a tripartite world system be established, a negotiating middle. For the present condition can never lead to peace. It is a condition of "non-war" that can turn at any time into an armed conflict. Rudolf Steiner's intervention in politics was to bring to bear an equalizing, negotiating principle, which was Central Europe's task. But Central Europe forfeited this task; that is the German burden of debt, the German destiny. The mission to play such a negotiating role was missed by Germany, by Central Europe. This is the tragedy of Central European development. The anthroposophical movement must step into this place; it must realize such a negotiating, equalizing function in the best way it can with its spiritual faculties. The situation that was started in 1917, which became historical reality in 1945, was the very situation that Rudolf Steiner wanted to prevent through his activities.

One vehicle of the anthroposophical movement is the pedagogical movement. This is our historical consciousness, this is our means of understanding ourselves. In this sense, we work in the pedagogical movement. Dear friends, to begin

with I have outlined an external picture. Rudolf Steiner also had other, occult reasons for intervening in this sense in historical development. He gave precise elucidation of it. That can all be traced and read in the lectures of the years 1917 and 1918. The following must be said concerning it. In the year 1917, something runs its course on the stage of history that took place in the spiritual realm in the year 1841. Please examine the dates: The year 1879: the beginning of the age of Michael; what takes place spiritually — Michael's battle with the dragon — is reflected at a distance of thirty-eight years in the historical process. Rudolf Steiner brought this out, even illustrated it with a sketch. That motivated him. This is a law: What later becomes physical first runs its course in the spiritual sphere.



The fact that you are here, that we meet here, dear friends, is connected with your having made prenatal decisions. These prenatal decisions have brought you here, lead us together here. What occurs spiritually later becomes physically manifest and is revealed. What has its beginning in the 1840s

in the spirit-background of history becomes manifest: the battle of Michael with the dragon, the battle with the spirits of darkness. It is our task to pose the question now: "Where is the Michaelic element in the year 1917? Where are the dragons, the powers of darkness?" Perhaps I don't have to give the answer. One need only picture the historical constellation, described earlier — dragon-forces in Germany (Hindenburg, Ludendorff, and so forth), in the East and in the West, as well as in the South. And what do the dragon-forces want? They want to extinguish freedom, the self-determination of man — most clearly visible in the Bolshevik revolution — the extinction of freedom.

It is therefore at this moment a matter of bringing about, of giving the stimulus for a social order that ensures the free development of the individual. This is the threefold social order. The threefold social order can be prepared only by an anthroposophical school movement. This is the occult background. Rudolf Steiner expressed this. I need not read the quotes to you from the lectures. I am referring to what I describe now as the occult background for Rudolf Steiner's actions. He saw himself in the year 1917 as the instrument, the right arm of the time spirit, Michael, on the stage of history. Now you understand that the pedagogical movement is a part of the Michaelic movement, which wants to wage a battle for freedom by offering each child the possibility of coming into his own, of discovering himself inwardly, of becoming an "I-human being," acting out of individual impulses.

There are some moments when the attempt can be made to express something like this, something that can fill us with unassuming self-confidence. We must carry out our tasks with humble self-confidence.

Now, how does the whole matter continue outwardly? Please remember that I said that in the year 1917, Emil Molt gets hold of the memorandum that Rudolf Steiner had obviously given to the Secretary of State, Kühlmann, the Foreign Minister of Germany, in a personal conversation. This is presumably that copy. Emil Molt, Hans Kühn, and Carl Unger form a group in Stuttgart that carefully monitors the historical events from then on, because they do not want to miss the moment when they can become actively involved, in accordance with the program of the threefold order. "Then we can act in a socially productive manner." The following happens, for example: Hans Kühn, whom we still knew well, arranges a meeting between Rudolf Steiner and the candidate for Chancellor, Max von Baden. Rudolf Steiner has a conversation with the last German Reich-Chancellor, Prince Max von Baden, arranged through Hans Kühn, who in turn was galvanized into action by the memorandum. People want to take hold of political and social developments. The war comes to an end, there is chaos in Germany, and a group of individuals from Stuttgart go to Rudolf Steiner in Dornach in order to discuss with him what can be done concretely to bring order out of chaos. These conversations take place in the atelier in Dornach. Rudolf Steiner is working on the statue of the *Representative of Man*. The conversations last through two days and have a threefold result:

Rudolf Steiner makes the decision to compose the "Proclamation to the German Nation and the Civilized World"¹ which, for the first time, gives an outline of the concept of the threefold order to the general public and is

1. Contained in *Towards Social Renewal*, RSE 626; London: Rudolf Steiner Press, 1977.

published in all leading newspapers of Germany, Austria, and Switzerland, along with the signatures of ninety prominent figures. This is the first thing: The new social concept appears in the newspapers. Secondly, the decision is made to make public the memoirs of Helmuth von Moltke, Chief of the General Staff in the year 1914, who was the commanding officer in the headquarters of the German army, and who directed the battle at the Marne River — memoirs that give information about the outbreak of the war.

It was the concern of Rudolf Steiner that during the peace negotiations in Versailles it should be brought out that Germany was not the only country guilty of causing the war. Germany was not innocent, but it was not the only nation that could be judged guilty. Rudolf Steiner did not want the peace treaty burdened with this historical lie, Germany's sole guilt. Out of a historical conscience, Rudolf Steiner wanted to publish these memoirs, for the sake of truth. Thirdly: "to found schools with the money we still have left in order to teach people what they need to know" — this was Rudolf Steiner's terminology. This, therefore, is the impulse: "Now let's get busy with the establishment of the schools." You can see, my dear friends, how all this is connected with the development of the world-political constellation which I spoke about in the beginning.

Those of you who want to read this for yourselves can check this out in the biography of Emil Molt, which was recently published by AWSNA Publications. There the documents are reprinted. (In addition, I might say in passing that Emil Molt's biography is extraordinarily noteworthy, particularly for students; one can demonstrate and make visible much that comprises the drama of a modern biography.)

What happens now in Stuttgart takes one's breath away! There, the so-called "Stuttgart weeks" commence: Rudolf Steiner in political battle! It took place in huge gatherings with workmen, in halls that were so filled with cigarette smoke that Rudolf Steiner became quite hoarse from lecturing. For he addressed the proletariat, as the working class was then called, trying to arouse ideas that were to realize a new social order. The battle began — concerning the movement for the threefold social order — for a social renewal in Germany. Here, something must briefly be made clear. The revolution that had begun in 1918 was still going on in Germany. There were factions that wanted a twofold order, that wanted to create a division into the economic life on the one hand and the political life on the other — two separate realms. Rudolf Steiner noted this and said: "That is an error! One can only divide the social life into three bodies. The cultural life has to be made independent, the economic life must be made to stand on its own, and the life of rights has to be made independent. One can only realize a threefold order." It was a very real, actual battle! There were gatherings that numbered in the thousands to whom Rudolf Steiner spoke, who drew up resolutions for the purpose of nominating Rudolf Steiner to enter the government. Rudolf Steiner was to become a member of government in Württemberg.

All this took place, it can all be documented. He would not have agreed to that, for it would not have produced the possibility of exerting influence if he had become Minister in one branch or the other. But it was important for the general public to realize that here new forces were making themselves felt.

Dear friends, we are dealing here with the cardinal problem. And what is it? Even historians recognize this

today, namely that we do not have a social order anywhere in the world that corresponds to the presently attained level of individual development. This implies — putting it differently — that it has not yet been comprehended in today's development that the cultural life, the life of the spirit, must be free from state and economic pressure; that it must be placed into the hands of those who can assume the responsibility in this sector and be active in it. In Europe the state exerts massive influence over all cultural institutions. We need a social order that allows the individual to become productive. This he can become only in schools that are free, that are run based on insight into the human being. It was a dramatic struggle in Stuttgart; the battle lasted seven weeks. In April, there was a general strike in Stuttgart; conditions resembled civil war; there was even shooting. This was when Rudolf Steiner began his activity. He explicitly stated that he wanted to prevent the chaos in Württemberg which existed in Bavaria, where a Union of Republics (resembling the Union of Soviet Socialist Republics) had been established and terror reigned. Rudolf Steiner wanted to prevent such a regime of terror.

It is a bit risky to speak about such things. I feel the need to go into details everywhere. That is unfortunately not possible and I must ask your indulgence. I now would like to continue to describe the conditions under which the founding of the school came about. I must stress that everything that happened at that time is, of course, unique, it is a historical process and cannot be imitated. A Waldorf school must be established ever anew — based on local conditions, subject to the forces active in that particular place. One cannot imitate or copy any model. It is rather a matter of taking hold of the living impulse of the Waldorf school in a concrete way and bringing it to realization.

Now, back to the events in Stuttgart. The Waldorf school was conjured up. Within four and a half months, the school was in existence. It all depended on finding a group of people in these dramatic events of the age who would put themselves at the disposal of an absolutely new task, a pioneering challenge, who were willing to take risks. The only guarantor was Rudolf Steiner. There were no prototypes: Everything we know today, main lesson (*Hauptunterricht*), introduction of the alphabet, the rhythmic part, did not exist as yet. It had to be taken hold of and brought into existence. How were the appropriate people to be found? Karl Stockmeyer was sent on a journey by Rudolf Steiner. Stockmeyer, one of the original Waldorf school teachers, was to collect an ensemble, like a director of a theater engages his actors. He travelled through Germany and looked up the people whom Rudolf Steiner had listed for him. They were all anthroposophists, they were all people who had acquired the prerequisites for anthroposophical study. It would not have been possible without that. But as always, one exception was part of it. There was one personality, a woman, who had no idea of anthroposophy, who belonged to the original group. She was a natural-born teacher. Through a connection with Emil Molt, she was introduced to Rudolf Steiner prior to the first course, *Study of Man*.² Rudolf Steiner's reaction was interesting:

"Oh, would you come back later? I must think about it." He had to inwardly check this out. The lady in question returned and he said: "Fine, do participate; that way we have one Swabian among this founding group of teachers."

2. *Study of Man*, General Education Course; 14 lectures, Stuttgart, August 25–September 5, 1919. English translation: RSE 504; London: Rudolf Steiner Press, 1975.

The others had come together from the four corners of the world in order to carry out the founding of this school. The exception was this “pedagogical natural talent.” The only drawback that this “pedagogical natural talent” had was that she got married and dropped out. This was the only disadvantage of the “pedagogical natural talent:” Hannah Lang. You will also find her portrayed in the above-mentioned book.

Rudolf Steiner wore a wonderful artist’s scarf. The children loved him and hung on to his coattails when he came into the schoolyard. During the monthly celebrations, when the whole School was assembled, he asked a question that we would never dare ask. He asked the students — and this was a test — “Do you love your teachers?” Just imagine that we would ask that! We would have to ask, “Do you love your children?” That’s the decisive point — that we love the children just the way they are, with all their difficulties, with all the damage done to them by modern civilized life. His presence, dear friends, was strenuous. Steiner initiated a work tempo that was not easy to endure. There were meetings at night in the many centers of activity in Stuttgart in which the teachers also participated. These could last until two or four o’clock in the morning. At six, the alarm clock went off. Rudolf Steiner knew the whole School, he knew every pupil. Why? He visited the classes and he was a genius at paying attention. He was capable of saying, “The choleric one there in the corner...” He didn’t need to know the name, he could describe the choleric child and characterize him during the meeting. He retained the whole School in his consciousness and expected the teachers to know their students well, which is a hard task considering the size of schools today, in some cases with over 1000 students.

What did the pedagogical element consist of in Rudolf Steiner's being? It was his presence that set the standards. With some teachers, he spoke quite plainly and clearly corrected them. Others were handled with kid gloves and treated very gently. The first case was Walter Johannes Stein, who was addressed bluntly; the other case was Eugen Kolisko, who was handled with kid gloves. Through his own being, through his own actions, Rudolf Steiner set standards, and his educating consisted of his lifting the people who were there beyond themselves, so that they were capable of more than they could accomplish on their own. His presence helped a person to identify himself with his higher self. Then the following occurred: After his death — this we heard from the old teachers — they resembled their old selves more and more, they reverted to the private persons they had been before. They were no longer, through the challenging presence of Rudolf Steiner, raised beyond their own being in this sense, to that self which was identical, as it were, with their own higher goals. Only in this way could it succeed — this first projection of the Waldorf school, when Rudolf Steiner led the staff of the teachers for five years. We have to draw a conclusion from this: the conclusion of the need for a conscious anthroposophical self-training, without which a Waldorf school cannot be realized.

Let me say a few sentences concerning the actual founder of the school, Emil Molt. Rudolf Steiner did not found the school, he led it. The external founding, the financial requirements, were seen to by Emil Molt, this Swabian entrepreneur who was a self-made man of the first magnitude; who, as a clever businessman, became involved in big business at the beginning of the 20th century by recognizing the significance of the cigarette. It was at that time that

the cigarette came into vogue; formerly one did not smoke cigarettes. He became acquainted with Rudolf Steiner, by the way, because, when he was twenty-eight years old, and a businessman, he did concentration exercises, for it was clear to him: "If I concentrate, I can write business letters more quickly. Then all will proceed more quickly; I will intensify my forces and have greater economic success." Because of such considerations, he became acquainted with Rudolf Steiner, recognized his spiritual significance very soon and became his intimate student in the esoteric work that Rudolf Steiner had established prior to the war. He was a member of the Esoteric School — as were a few of the teachers. So, Emil Molt had become a wealthy businessman who applied anthroposophy in a very real sense. He changed his whole lifestyle; he gave up smoking, stopped eating meat — this was his own decision — in order to make himself a suitable vessel for the impulses of the spiritual world. It is perhaps quite interesting that he spent half a million on the school, which was a lot of money for that time. The first school building is still standing today, only changed a little; those who have visited Stuttgart know the administrative building. On Haussmann Street, formerly Kanonenweg, he bought a cafe for 450,000 German marks, spending 50,000 marks for renovations out of his own private funds. I want to say with this that a school can be built up only out of forces of sacrifice. Sacrifices are not gifts; sacrifices hurt. These are really contributions of substance that must be given. The teachers too made great sacrifices, for the financial security was minimal, as minimal as in some of the American schools even today — something that we on the European continent can only admire deeply — that is, with what powers of sacrifice you run your schools. So, we must be grateful to Emil Molt, for without such personal sacrifices

— in the course of the years he gave away his whole fortune — without them, the first realization of anthroposophical pedagogy would not have been possible.

Perhaps I should add that the greatness of Emil Molt lay in his destiny. He was the man who made it possible for Rudolf Steiner to realize his pedagogical insights. Just consider that in the small pamphlet, *The Education of the Child*,³ a summary of lectures published in 1906, we read: “If spiritual science were to be called upon to work pedagogically in a practical sense, it would be able to communicate every detail.” Emil Molt made this sentence come true. It took twelve or thirteen years before this opportunity was taken hold of that Rudolf Steiner had already proposed as a possibility in 1906. If you want a comparison with what Emil Molt accomplished, it could be compared with the achievements of Charlemagne, who created an empire in Europe — although this comparison is perhaps not the very best for our American friends. What was accomplished by Molt in the spiritual sphere is on the scale of an emperor’s actions. This provides some indication of Emil Molt’s greatness and his life’s accomplishments.

Now, let me mention something more about the first circle of teachers. People came together who were willing to become involved in this risk of the founding of a school together with Rudolf Steiner, and who could only trust in the force of conviction of the anthroposophical idea. This is what they trusted in; no external security was given. Before Rudolf Steiner opened the course, on the evening before, on August 20, 1919, he addressed those gathered there. A small group had come together. When the festive opening

3. Rudolf Steiner Press, London: 1975.

followed on Thursday, August 21, 1919, it took place in the anthroposophical center in Stuttgart, the first building for the Branch that ever existed, the first house for a Branch that had ever been built in the history of the world, by the initiative of enterprising members in Stuttgart. The group consisted of about twenty-three or twenty-four individuals, no more. In that small circle, to which some who were not teachers also belonged — Emil Molt, Berta Molt, who later became a teacher, a doctor, Dr. Noll, and some artists participated — Rudolf Steiner unfolded his mighty substance of ideas in three basic courses: *Study of Man*, *Practical Advice to Teachers*, and *Discussions with Teachers*.

Now the interesting thing was the following: When the staff of teachers was established on September 9th, there were twelve people. Dear friends, history created a symbolic figure: The founding circle of teachers numbered twelve, not more. Rudolf Steiner helped a little, just a little, to make it twelve, not eleven; the twelfth one already wanted to depart on the day of the festive opening, on September 7th. It was Walter Johannes Stein. Rudolf Steiner said, "Please stay; we will need you for a number of substitutions." Walter Johannes Stein immediately had to substitute for the teacher of the first grade, who had taken ill. There were twelve; I do not want to formulate theories about this, I only want to point to the great groups of twelve in world history. King Arthur's Round Table had twelve members, the circle of the Holy Grail numbered twelve, the group of Apostles consisted of twelve human beings. Where there is a group of twelve, the mystery of the thirteenth, who permeates all twelve inwardly, is present. There really were twelve. This a symbol of history, and I must admit that we became aware of this only in the sixties. It was something nobody was conscious of earlier, this

mystery that the very first group of teachers numbered exactly twelve. Within it, there was a group of three — all this can be documented from Walter Johannes Stein's diary-notes — the German-American, Oelschlegel, Herbert Hahn, and Walter Johannes Stein. The German-American, the Baltic-German, and the Austrian considered themselves the actual core of the whole group. I must add that very significant members came in later, such as Kolisko, but there had to be others who, as it were, held their places until they could move in. Those persons who were perhaps intended to join were not present immediately; but twelve persons were there into whose hearts — now I am expressing myself very exactly — the foundation stone of anthroposophical pedagogy was placed. It was laid into the hearts of these twelve, the first teachers of the Waldorf school.

Dear friends, something is on my mind, so please permit me to try to bring to your attention the fate of this teacher, Oelschlegel, who is linked with America — a tragic chapter that has never been completely cleared up. Oelschlegel, a German-American, was a lecturer of English at the University of Marburg. He then becomes a class teacher in Stuttgart, and Rudolf Steiner appointed him, together with Herbert Hahn, to be the first religion teachers. In January of 1920, shortly after the inauguration of the School, he leaves the School and the staff of teachers. He goes to America with the intention of translating the text of *Towards Social Renewal* and to work in America for the threefold social order. What happened over here is not exactly known; he returns with symptoms of a mental breakdown and can no longer teach. I have seen the letters which he wrote to Rudolf Steiner in the archives in Dornach. His letters, even his handwriting, show that an illness is present. What happened? He took along the text of

the Sunday Service, the first Service that Rudolf Steiner gave for free religious instruction. He burned this written text in America because he felt himself persecuted in an occult sense in this country. This is why the original Sunday Service text no longer exists. He took it with him and it was burned. What is known of Oelschlegel's fate? Please, simply accept this tragic rune of destiny into your hearts, for it is an unsolved riddle for us. I investigated and tried to discover his traces in Germany; they disappear. He could not be located any more. We could not even find the date of his death. It might even be that he is still alive, although I consider that unlikely. We know nothing about him. A tragic link of the first staff of teachers with the North American continent. A human being who, because of the founding of the school, had the impulse to work in America for the threefold social order. He wanted to translate the "Kernpunkte" during the voyage and engage himself in this sense over here. I wanted to call this to your attention so that you can keep this in your souls — this tragic destiny of one of the original Waldorf teachers, Oelschlegel.

As a way of leading into the subject for this afternoon, I now want to point to the address given by Rudolf Steiner prior to the opening of the School, and the course, *The Study of Man*. I must mention here that we have this address only since the sixties. It has been reconstructed by our friend Eric Gabert, based on notes taken by participants. It is therefore incomplete. Nevertheless, it is a splendid document and contains the crucial themes for the essential nature of a Waldorf school. Permit me to read a few sentences from it. As early as the second sentence, it states: "The Waldorf school must be an actual cultural deed in order to achieve a renewal of our spiritual life in the present. ..." Not a private school, not a factory school as originally conceived by Emil Molt, in

order to train qualified workers for his own private enterprise — but a school for humanity, whose students then are to bring new impulses into the general cultural process. From the Waldorf school, there should go out — so says the second sentence — “a renewal of the whole educational system. The success of it is in your hands,” says Rudolf Steiner. “The Waldorf school will be practical proof of the effectiveness of the anthroposophical world orientation.”

Dear friends, Waldorf pedagogy draws upon the insights awakened in the teacher by anthroposophy and utilizes them in a practical way. And of crucial importance for the whole Waldorf school are the basic thoughts contained in this initial address. This pedagogy — this is what is new — only takes into consideration human development insofar as pedagogical measures are answers to the signals sent out by the child’s development. The curriculum is the human being. The child beholds himself in the curriculum and finds the answers for his inner developmental needs through the content of the lessons we offer. Marvelous communications come through in the address. What will politics today bring about? It will manipulate human beings so that they are led like puppets and do not even notice it. With this, the secret of the leadership of today’s politics is indicated, which influences people through the use of spiritual means without their being aware of how they are being influenced through the mass media. The purpose of politics is to have people at one’s disposal, have them so that one can lead and manipulate them. This is what we work against. This is what is meant here. I am repeating it in my own words. Rudolf Steiner explains that the task is difficult; therefore, it can be realized only if each person tries with all his might, becomes fully engaged, completely identifies with the school — to put it

simply, he must be married to the school. He must identify himself completely with the task; and because this is the case, we cannot use a principal who gives directions. The position of a principal must be replaced — it says all this here — by discussions which lead to insight, by mutual development of consciousness among colleagues in meetings which are also study groups. These groups work on *The Study of Man* and from this gain the necessary pedagogical insights. So what was formerly determined by the principal of a school — do this, do that — is now replaced by a working and studying together.

And lastly, what I would like to bring out, are the moving statements: We can do justice to our task only if, first of all, we recognize the great needs of our time, and secondly, if we develop an interest in meeting the enormous challenges of our time. Both of these are of the greatest importance.

Dear friends, if I now make the attempt to describe the act of the founding of the school, I must ask for your patience. The event was a subtle one and can only be portrayed step by step. You will notice that the event has a twofold nature — that it has two sides. On the one hand, it is a historical event that occurred at a specific time in Stuttgart; on the other, it is an event that can be enacted at any moment, even now, with us, if our egos can orient themselves in accordance with their own consciousness. Therefore, the event can also be described as an etheric event.

Now, what did take place? Please transport yourselves into the early morning hour of August 21, 1919, in Stuttgart, into the Society-house, the blue hall. Barely two dozen people are gathered together. Rudolf Steiner opens the meeting, and what does he say in his very first sentence? “We will only do justice to our task if we orient our consciousness in such a

way that we take the reality of the spiritual world seriously.” We must live with the reality of the spiritual world; and the spiritual world is a cosmos of individual spirit beings with whom we can form concrete relationships. Mankind had always lived in a connection with the spiritual world until the beginning of the modern age when the link was severed, because the modern natural-scientific consciousness was developed which wants to take hold of a knowledge of the spatial, material world and its laws. That cosmic tempest took place, of which Rudolf Steiner speaks in the karma lectures: The heart-man became a head-man — and that is what all of us still are — and the head cuts us off from the reality of the spiritual world. Formerly, humanity lived in an actual connection with the divine world. No day began without a morning prayer, no day ended without an evening prayer, every meal started with a prayer of thanks; the sowing in spring was ushered in by a worship service, the harvest ended with a service. The activity of a higher, divine world was always present for the consciousness, the feeling awareness of men. This must be acquired anew by us with the knowing, wakeful consciousness; this will be our task.

For this reason, Rudolf Steiner said right at the beginning: “We must establish the link with the spiritual powers, on whose behalf and at whose mandate each one of us will have to work.” We possess a completely different concept than other people who are also active pedagogically, insofar as we can feel ourselves to be in accord with the will of the spiritual world. We can tell ourselves that the spiritual world “wills” us. How do we become usable? That is our question; the spiritual world wants but we must be useful, and when we do become useful, then the spiritual world can work with us. Then we are “self-aware tools in the service of higher spiritual powers

who want to work through us.” School is an undertaking of colleagues. It can be run and realized only by a group of people. Each one of us knows how difficult cooperation is today between self-aware human beings, how problematic any working together is. This is why, at the beginning of this course, Rudolf Steiner drew up the archetype of the teachers’ meeting. What is a meeting in which egos cooperate responsibly in the service of the growing human being? What happens when human egos encounter each other, when in a meeting, a harmony of minds and hearts results, and out of this harmony a mutual decision can be called forth? Could we imagine the spiritual aspect of our present situation? If we could think away the physical presence, the external sheaths of each individual, then our glance would be directed to the struggling “I,” standing behind each individual, his own higher being.

This is what we must focus upon, otherwise one has difficulties with the Double, that one rubs up against and is irritated by within the sheaths of the other person. Our glance must be directed upon the higher being, the struggling “I” of the other that is striving for dignity; the consciousness must fill us that each person who is present, everybody else, can do something better than I can do it. The glance falls on the struggling “I” of the other person; then, something like a spiritual community can come into being, a vessel into which the higher spiritual being can immerse itself, the being that is connected with the school movement or the school itself. This is what Rudolf Steiner set up as an archetype, a true, reality-imbued image of the teachers’ meeting, of the “Konferenz.” It is an anticipation of Philadelphia, of the future sixth cultural epoch, in which human beings can cooperate out of higher forces in the service of actual spiritual beings. I shall now read

in the English language what was written down from memory by one of the participants after the founding of the school, and what was given to me by Benedict Wood in Wynstones in the 1950s.

Behind each of you stands his Angel,
Softly laying his hands on your head.
This Angel gives you the strength that you need.
Above your heads sweeps the circle of the Archangels.
They carry from one to the other what each has to give to the other.
They unite their souls, thereby you get the courage you need.
In the movements they make as they weave from one to the other
They form a chalice.
The light of wisdom is given us by the sublime beings of the Archai.
They do not clothe themselves into a circle
But coming from eternal beginnings, manifest themselves
And vanish again into the eternal distances.
They reach this space only in the form of a drop of light
Which fills for a moment the chalice
Formed by the movement of the Archangels.

I want to call attention to this — this is what modern existence consists of, the living in this tension between the archetype and the reality. Reality often has a different appearance, but we receive the strength to cope with reality only if ever and again we turn our attention to what underlies the working together of human beings who unite themselves with anthroposophy as the archetype. I would like to clarify further what took place there. People came to this course, they came just as we attend a course, with their everyday consciousness. Then, their attention is focused upon Rudolf Steiner, there is an inner jolt to consciousness and a curtain is drawn away from what conceals itself as actual spiritual reality behind external reality. As an example, the teacher has a similar experience if he tells the class something about

Japan, and relates it so vividly that the wings of his power of imagination open wide and he takes the children along on his wings, and they actually arrive in Japan. This is how Rudolf Steiner could carry along those listeners who had undergone this jolt of consciousness to beholding spiritual reality; there is a leap which transports us from our ordinary consciousness to a higher consciousness. We now want to mold our thoughts in such away that we can have an awareness that now the spiritual world is here, now we behold the higher "I," we behold the spirits that form the group, and we sense that a still higher spirit entity enkindles our will with a spiritual impulse.

Dear friends, it is a matter of real spiritual experience that each one of us can make if he becomes attentive to it. Every teacher, every speaker, every eurythmist knows that his strength is located here in the back where the invisible wings grow. There, the Angelos touches me, and when a group comes together in harmony of feelings, so that the antipathies are swept away and a canon stream begins to flow, to intensify, and to become warm, a still higher spirituality then approaches us. The young people of today know this very well. They talk of the "mythos of our power" — slang in Germany — and with this refer to the group spirituality that they experience in their meetings. That is a caricature. One experiences the higher spirituality that wants to communicate itself. One can experience this during conferences, during meetings. And if a mutual will-imbued resolution is made, a fire element appears that takes hold of me and carries me along in the stream of spiritual reality. That is sensed, and this sensing is the beginning of perceptual consciousness.

Dear friends, you must not be of the opinion that you don't have a perceptual, seeing consciousness. According to

Rudolf Steiner, perceptual consciousness begins as a dull sensing. It need not remain a dull feeling, it can become brighter, so that one learns to distinguish what kind of spirituality is present, whether it is a luciferic spirituality that speaks in a meeting, or another kind; this, one begins to learn to distinguish.

Rudolf Steiner wanted to awaken consciousness for these subtle qualities. Only in this group, on the basis of the Class (*Hochschule*), can I dare present what took place there (in Stuttgart) as a group initiation. That is, if one understands by initiation the condition that one enters into with full consciousness as a reality which one otherwise sleeps through. It is an awakening, as one awakens in the morning out of sleep into everyday consciousness; in such a way, there is a second higher awakening into spiritual realities, and Rudolf Steiner wanted to lead us there in order that we gain a cognitive, I-imbued relationship to these spiritual realities, which all of us sense as we approach them step by step. For today it is a matter of acquiring an ego-filled relationship to the spiritual world, of establishing such a relationship to concrete, real spiritual beings.

I would like to clarify this. Rudolf Steiner said that we do not need to instruct the students; they have been instructed by their prenatal experiences. We must only help them so that they can find their way to their own prenatal experiences. The pupils must be awakened, but they can only awaken when the teachers themselves have awakened. This is why a threefold waking impulse stands at the beginning of the school movement. The teacher is to be awakened in a threefold manner. First, he is to come into contact with his own higher being. And he who places himself into the freely chosen professional destiny of a teacher is in touch

with his own higher being. Second, he is to be awakened to the cooperative work with his colleagues, his fellow men and women: I am not alone, I work together with others; an awakening for the reality of social working together. I shall make this more concrete later. Third, he is to be awakened for the real tasks of the spirit of the age, for the tasks posed by the time spirit, Michael. This threefold waking impulse is the beginning of our school movement, and this was not an event that happened only once. It can, it must be renewed again and again in reality, if people like us here come together and want to acquire anew the spiritual foundations of the whole Waldorf school movement.

The same thing, this threefold awakening, could also be expressed in a spiritual form. I can awaken in the Angel's light, in the light of the guidance of my own destiny inasmuch as I recognize my own destiny that has led me into the Waldorf school movement. I can awaken in the Archangel-warmth of the Archangel who wants to guide a group of people so that they can become a spiritual organ for the new art of education. And I can awaken in the fire of the Time Spirit who wants to renew the whole world so that one day we can realize a threefold human society that is worthy of man. That is the spiritual aspect of what I have just expressed in a different form.

I must add that what I have just read in English are not the words of Rudolf Steiner; taking notes was not permitted, just as notes cannot be taken in the Class. It is not so much a case of intellectual understanding as it is of experiencing, of experiencing the spirituality that wants to communicate itself through the souls of men who open themselves to it. It was written down from memory later, and in retrospect one can ask: How did our friends, whom we still knew personally,

experience this? Just as is always the case: Some sleep, some are awake, some dream. It is the same in every classroom situation: Some are awake, some dream and some sleep. For some it was a dream of wisdom that vanished. Some took hold of it immediately — I want to mention Herbert Hahn, who made a poem from it with three verses and showed this poem to Rudolf Steiner in September 1919. What was of special importance to Herbert Hahn was the second element, that is the dwelling together of the egos, where one passes the results of work to the other and is himself rewarded with the other's fruits of activity as a gift. We have not yet been allowed to publish this; perhaps one day it will be possible to publish what Herbert Hahn wrote down at that time and presented to Rudolf Steiner. Taking hold of both his hands, Rudolf Steiner said to him, "Those are the imponderables that matter to me above all."

Dear friends, we must carefully observe the steps taken by Rudolf Steiner at that time. We must study not only the language of the words, but the language of the actions. What did Rudolf Steiner do? First, he says to those present approximately: "Dear friends, we need a new orientation of consciousness; we may no longer live only with the material world; we must actually live together with the spiritual world." Second, for the experience of those present, he brings about what he has said was necessary: He brings about the experiencing of the spiritual world — he had spoken about the importance of this experience to begin with. This is the second step for which no shorthand transcript exists. I have read to you in English what took place. That was the intensified moment, the jolt of consciousness. Then matters continue on the normal level of consciousness, as it were. Now Rudolf Steiner makes secure in the consciousness of

those present what they have experienced. He tells them: This was a festive act of the world order. He says it three times in different words — what has occurred there. But he does something else as well. What he does now is quite concrete: He expresses his thanks to Emil Molt. But that is not concrete — he does not express his gratitude to Emil Molt, but to the good spirit who gave Emil Molt the good thought to do what he actually did. This is the concrete fact: He thanks the good spirit who gave Emil Molt the impulse to found the School. That is what is important. I want to read the last sentence here that concludes this solemn, introductory act: “Let us look upon ourselves as human beings whom karma has brought to this place where something is to happen which shall surpass ordinary events — something which may make all participants here feel that they have witnessed a festive moment of world destiny.”

Dear friends, let us consider this as if it were being said to us at the present moment ... this word that we have been brought together here by karma. Rudolf Steiner explains this in the conference of September 26, 1919, and the statement about karma is mentioned again. He says: “It is a fulfilled karma. We have looked for each other and therefore we have found each other.” It is a fulfilled karma, for it goes back to decisions that were made in the Michael School, and we bring them into actuality at the present moment, inasmuch as we approach this young pedagogical work. We can feel that these words are addressed to us at this present moment.

Indeed, we must take a further step still. What Rudolf Steiner has said so far is not the whole thing. Something else now takes place which was as if forgotten, and I must admit that we really only discovered it in the 1970s. Herbert Hahn, who was an eyewitness to this event, had not yet told us about

it. Then it became clear to me that Herbert Hahn spoke out of spirit-recollection (*Geist-Erinnern*). We must speak out of a spirit-mindfulness (*Geist-Besinnen*), by contemplating meditatively what took place then, by developing a spiritual formulation of concepts, in order to make this event accessible to our understanding. Others will then come after us. They will be able to speak out of spirit-beholding (*Geist-Erschauen*); they will see with higher capacities of perception what took place there.

What was it that was as if forgotten? That there is a concluding act. And this final act takes place on September 9, 1919. On September 7th was the solemn opening, on the 8th was a lecture, which I still have to come to — on the 9th, Rudolf Steiner for the first time calls the staff of teachers together, that is, the founding teachers, the twelve original teachers. For the first time, the future teachers — those very human beings who had made teaching their professional destiny — the teachers gathered together. Now Rudolf Steiner transmits to them — and this is the decisive thing — the spiritual technique by which each one, each day, can form a connection to the spiritual world. He does this first of all because of the necessity for it and secondly, to bring about an experience in those present. And this takes place in the form of a solemn vow, a pledge to one's self. We must make it clear to ourselves — and this will have to be discussed further — that into the founding of the school, elements of the founding of a section (a “section” as exists in the Sections of the School of Spiritual Science) are built in.

The things that are to be said now must be said very accurately. Rudolf Steiner expressed the following: “In the evening, before your meditation, ask the Angels, the Archangels, and the Archai that they may help you in your

work the following day.” Rudolf Steiner assumed that each teacher strives to build up a meditative consciousness. What that is, we can speak about. One can always give a two-sided answer: I cannot do it — I try to do it daily. I try to do it every day. Here, one can only speak, if one is to be honest, of how one handles it oneself. “In the evening, ask the Angels, the Archangels, and the Archai, that they may help you in your work the next day.” What does this mean? That I open myself and lift up the chalice, as it were, of my beseeching and pleading which during the night is filled with the spiritual substance of the Angels, the Archangels, and the Archai. And in the morning the content pours itself into my soul being, into my will, my feeling, and my thinking so that I can acquire the true intuitions, inspirations, and imaginations for my work. The gesture is one of asking, of imploring: “Help me the next day in my work; help me in that which I must do in school with the children in cooperation with my fellow teachers” — a request, a kind of prayer that is directed to the spiritual world. If you want to translate this into the language of the Foundation Stone Meditation — and this is my personal interpretation — you can say: “Archai, Archangeloi, Angeloi! Let there be prayed from the Depths what in the Heights will be granted.” That is in the Foundation Stone Meditation.

The Foundation Stone Meditation is *The Study of Man* in mantric form with the lofty aspects of the trinity. In the morning — but after the meditation — you may know that you are united with the spirits of the third hierarchy. We can speak later about what this means concretely. In the morning, after the meditation, to have the feeling: “You Beings, with whom I was united during the night, help me in what I do today. I am under your care; you guide me; I want to be

your self-aware instrument.” In the words of the Foundation Stone Meditation: “In the World-Thoughts of the Spirit, the soul awakens.” A threefold awakening: in the light of the Angeloi, in the warmth of the Archangeloi, in the fire of the Archai, the Time Spirit. And then, after this was said, Rudolf Steiner walked around, shook the hand of each one present — he was in the habit of shaking both hands — and looked at each one; and people will report this to you — it is also found in anthroposophical literature — Rudolf Steiner’s glance, the gold of his eyes, the depth of his eyes, were indescribable. This was a sealing of a pledge; it was — please understand this correctly — a vow, a solemn promise to do what Rudolf Steiner had charged us to do in the service of anthroposophical pedagogy.

We must clearly understand that a spiritual movement has its inherent laws. One must become attentive to them. One can always ignore them, but one can also become mindful of them. I shall attempt to describe something of these laws. To begin with, I can do so only by means of a historical comparison. A historical comparison does not always fit completely, please take that into consideration. If, in the Middle Ages, a person decided to take up an alternate lifestyle — as one says today — he entered a cloister. One made a vow. There were three vows: chastity, poverty, obedience. One assumed a different name, Brother or Sister something or other. One wore a different garment, the habit of the order. All this is no longer applicable for us. Nevertheless, an equivalent must be found. One cannot do one’s part and help in a spiritual movement without placing oneself under a higher order of things to which one pledges oneself. The development of imaginative, inspirational, and intuitive consciousness could be compared with the three vows of chastity, poverty, and obedience. That one could do. One

needs to make a pledge to one's self; it won't work without that. Nobody can check on it; it is only perceived by one's own Angelos. He notices whether I stick to my own resolve or whether I fail. Today, everything depends on the free decision which each human being makes; there are no longer external controls. But something comparable to what was formerly the making of vows or the cell in a cloister is the mood of my meditation (*mein Meditationsstimmung*) — that must be built up today in a way which is appropriate to our time. Without it our Movement has no impact (*Stosskraft*); without it we cannot accomplish our work in the way Rudolf Steiner intended, in an anthroposophical sense. This is why we must also speak openly about the spiritual method of anthroposophical meditating, about the development of meditative consciousness. Without the sixfold path, without the six auxiliary exercises, the development of the twelve-petalled lotus flower, modern life together will not work out. There won't be any cooperation between colleagues. Today, in our social life together, one needs such elements of inner training, otherwise only a whole chain of new social problems and difficulties arises. Now, I wanted to make it clear that the old forms are no longer valid. Nevertheless, their modern equivalents must be found: the decision for self-education, the resolve to tread a path of inner development, and the manner in which one makes a commitment to oneself.

Dear friends, I now want to approach the question of the Pedagogical Section, and I ask all of you to help me, for we are concerned here with an innermost realm, namely the relationship of each individual to Rudolf Steiner. This is a very delicate chapter that does not permit itself to be put readily into words. I shall proceed step by step. I take my departure from a presentation that Rudolf Steiner gave in Stuttgart on January 23, 1923, the first lecture that he

gave in Stuttgart after the Goetheanum had burned down. It was a heartrending lecture. Picture the greatest crisis in Rudolf Steiner's life. Everything had come to naught. The Goetheanum had burned — something that was irreplaceable — ten years of work on the building that was erected at the border of the visible and the invisible. The Society was in a state of disarray; his life's work appeared destroyed. The most difficult situation — if we may put it in such human terms — in the life of Rudolf Steiner. In a touching lecture: "Words of Pain, of Soul Searching, Words for Becoming Conscious of One's Responsibility," he spoke about the inner connection between the Waldorf school and the Goetheanum. I cannot read the whole text. I will abbreviate it in my own words and read you only one sentence. The critical sentence: "The manner in which anthroposophy is to be active for the various cultural spheres is implicit especially in the building of the Goetheanum in Dornach, as well as in the founding of the Waldorf school, and in the ways and means in which the Waldorf school is run."

What is it that was said? The manner in which the Waldorf school was founded and run is an excellent example for the founding of all anthroposophical endeavors. We have discussed how the Waldorf school was founded.

I made an attempt, which must be made again and again, and which must be comprehended in new ways, to bring into words the spiritual side of the school's founding. This is a Mystery. How is a Waldorf school run? — ask yourselves this question — Where is the management of the school? Rudolf Steiner did not say it here. We do not have a principal; we depend on our mutual working toward insight. But what is that in reality? I will give you a suggestion: that you actively meditate the seven lines which Rudolf Steiner wrote in his letter of farewell, like a mantric bequest for the teachers on

March 15, 1925 — two weeks before his death. The letter is familiar; it is condensed into a mantram. Mantrams are words that are gifts of the spirit. They possess a still different quality from the words of poetry. They are seeds that open and grow if they are planted in the ground of the heart. I shall read it in German; some of you will recall it. I will then paraphrase it.

Gedankenwirksamkeit eine uns
(May active power of thought unite us)

Da wir im Raum getrennt sein muessen
(Since parted in space we needs must be)

‘We’— Rudolf Steiner speaks of ‘we’ — and refers to the teachers and to himself, something that had not happened before —

Was wir schon gemeinsam vollbracht,
(May what has been achieved so far)

Es krafte jetzt durch die Lehrerschaft
(Strongly work among the teachers of this school)

— Rudolf Steiner could not build the school up by himself. He was dependent on the teachers. The occultist needs the disciple, the teacher needs the pupil; without the disciple, the occultist’s efforts are fruitless, he requires give and take. And now comes a word that perhaps cannot be translated at all:

Es ziehe seine Kreise durch ihren Eigennat
(May it live within their counseling)

*Da jener Rat, der so gerne kaeme, die Schwingen frei
nicht hat*
(Since counselor, who feign would be with them,
No longer has wings to fly)

The initiate-consciousness of Rudolf Steiner, which until then was the guiding principle of the School, is to be replaced by the striving for knowledge on the part of the body of teachers. This is the "*Eigenrat*," the self-counselling. Rudolf Steiner handed the management over to the teachers. We must try to make this quite clear to ourselves inwardly. I can only suggest that all of you ponder sometime what is expressed in these seven lines that have cryptic significance. Now, if you want this in a concrete manner — I shall try to express it more and more concretely — you would have to translate the conference of September 22, 1920. There, Rudolf Steiner described his inner relationship to the body of teachers, which has validity for all future time. I will show it to you, it says so word for word. I can only give you the urgent advice, my dear friends, that if we want to take our work seriously, we have to make what Rudolf Steiner said here accessible to ourselves.

Now, I refer once again to the conference of September 22, 1920. That was when the lectures were given which Jørgen Smit has now suggested as a basis of study for the upcoming Easter Conference of 1983. What induced Rudolf Steiner to speak about his inner relationship to the teachers? I must describe the earlier surrounding circumstances briefly. The teachers were originally employees of the Waldorf-Astoria firm, hence dependent on the director of this firm, Emil Molt. Being an employee of a business firm was an unworthy relationship for a teacher. Therefore a somewhat painful process of separation took place. The teachers wanted to constitute themselves as an independent body and create their own legal and economic basis; hence a Waldorf school association came into being as the legal body of the school. Stockmeyer therefore formulated statutes which stated that the body of teachers is independent. We can hire as well as

dismiss teachers if necessary, depending on what needs to be done. Aside from this it was naturally planned in the statutes that Rudolf Steiner would be elected as manager, as principal. Rudolf Steiner comments on this and he says: "Dear friends, I do not want to examine the outer aspect of our relationship now; I want to look at the inner aspect of our relationship."

And now, right away, comes the critical point: "In all matters, when we look at the inner aspect of things, in such questions I feel myself to be an esotericist, my dear friends, and will never be able to feel myself to be other than an esotericist with regard to my friends." What is Rudolf Steiner saying? He is putting into words what he understands himself to be. "I consider myself to be an esotericist with regard to my friends, the teachers." An esotericist is a person who acts out of concrete spiritual impulses, who, out of a direct connection to the spirit, out of a link to spiritual beings, is effective here on earth, in full awareness of this spiritual connection as an initiate. This the conclusion. "This, however, does not mean that I have authority and can lay claim to authority. Anything I say can really only be accepted in freedom." There is no execution of power. It can be accepted only if it is accepted through free insight. Expressed differently, the relationship between the teacher of the spirit and the disciple is based on the absolute freedom of both parties. The modern teacher of the spirit is no Oriental guru who demands subjugation. Why not? What he has to communicate, he communicates in the language of concept and idea. This leaves us free. We can study it — we need not study it. The freedom he gives us is the form of his communication — the communication in the language of concept and idea.

That was unheard of. Study Aurobindo and his relationship to his guru; it is the strictest subjugation.

Aurobindo was the most significant occultist aside from Rudolf Steiner in our century. I have visited the ashram in Pondicherry and am familiar with the situation — something completely different. The relationship of the modern teacher of the spirit to the disciple is one of absolute freedom. Nothing can be asserted on the basis of outer authority. Put in a different way, a Vorstand in Dornach cannot give out directives. It can make suggestions that are either accepted by us or not — an absolute relationship of freedom. The Vorstand in Dornach is the second member (*Glied*) of a hypothetical judgment; if the friends want it, it can become active; if we do not want it, the Vorstand cannot become active. It is an absolutely free relationship. That is quite clearly expressed. Anything else that might appear in a suggestive manner — with initiate demeanor, you know what I mean — is no longer appropriate for our present day. What is appropriate for today is the spiritual strength that I, myself, develop; that is either recognized or not. An initiate cannot accomplish anything if he is not recognized — if there are no people who are sensitive and comprehend that he is of special rank.

The first person to recognize Rudolf Steiner was a woman — that is interesting; the most significant students of Rudolf Steiner were women: Marie von Sivers and Ita Wegman. So, Marie von Sivers recognized him for what he was, and then he could become active. He can only become active if he is recognized, and that is an act of freedom. The relationship rests on absolute freedom. He then says, "Dear friends, such matters as the curriculum can be researched only if one treads the paths of initiation." We cannot reform the curriculum. That is initiate knowledge. We must understand what is meant by the curriculum. If one treads paths of initiation,

paths of spiritual research, of step-by-step progress into the spiritual world, such things are possible. Rudolf Steiner says it quite clearly and ever anew in different ways. One cannot wish to work in an authoritarian manner. One can bring one's "I" to bear — naturally, Rudolf Steiner brought his spiritual research to bear — but it is only effective if there are human beings who receive and understand it. I shall give an exact description of the threefold manner in which such a relationship can be understood, and I shall add the sentence in question, quoting it word for word: "My inner relationship to the body of teachers — on this will depend the healing force (*heilwirkende Kraft*) which will bring about healing for the future; what the esoteric relationship between us must be; and what alone can bring blessing out of this esoteric relationship."

I will repeat this and will then interpret what an esoteric relationship to Rudolf Steiner is, what we are developing, what the sustaining basis is for us, and what the innermost mystery is, the arcalum, the holiest of the holy, the relationship between the disciple of the spirit and the teacher of the spirit. I repeat the sentence: On what will the healing force for the whole future depend? What should the esoteric relationship between us be, and what alone can bring blessing out of this esoteric relationship? I will try to clarify what the quality of such an esoteric relationship is, for only that can open the way for us to comprehend what the School of Spiritual Science and the Pedagogical Section are.

Dear friends, let me clarify matters through the following example. A new teacher was appointed. Rudolf Steiner, naturally, was the one who had chosen the teacher, but only in accord, in agreement with the teachers. If there had been an objection anywhere among the teachers, the appointment

would not have taken place. One can be effective esoterically only if everybody cooperates; this has extraordinary consequences even for our working together. We cannot act when there is outspoken resistance from one individual. This is most difficult; we can and must act unanimously. We cannot vote in a democratic way. Rudolf Steiner took action only in full accord with all the teachers. This is quite a feat, dear friends, that each one of us must be capable of. It's like squaring the circle, acting out of our own initiative and simultaneously being in accord with the others. It's squaring the circle, it has to be learned — to relate so closely to the others that we are truly in agreement with them, and are still able to bring forth our own ideas without losing our initiative. It is the task of all those who want to assure certain responsibilities — who want, should, may, and must assume them. I shall once again outline precisely the relationship between the teacher of the spirit and the disciple of the spirit, for this is the critical point.

For esoteric work there is a secret; every teacher knows this unconsciously. Rudolf Steiner calls it the harmony of feelings. You cannot work productively in a classroom if you do not bring about a harmony of feelings, if you do not win the class over to you inwardly. If there is some friction, if there is opposition, you cannot work productively. You can drum information into the students, but you cannot shape them into human beings. That is a secret that every teacher knows. It is the secret of esoteric activity — the harmony of feelings.

Dear friends, it cannot yet be put into words who Rudolf Steiner is; it is an occult law that only one hundred years after the appearance of an initiate can the secret of who he is be unveiled. But we can say that as a modern initiate Rudolf Steiner is a herald, a messenger of this epoch of the Cosmic

Christ. And we must nurture the relationship to this Christ-messenger, Christ-herald, Christ-initiate as our innermost, holiest possession.

Once more, I want to define precisely the relationship between him, who is our teacher of the spirit, and us, his disciples of the spirit; and we are allowed to speak like this here, for we find ourselves on the ground of the School of Spiritual Science; otherwise we could not speak like this. The teacher of the spirit makes allowances for the student's freedom of consciousness by making use of the language of concept and idea, by speaking the modern language of science. That is his demeanor. Our demeanor is that we are free. It is up to us whether we want to decipher his language, whether we want to make the effort to find our way into what he has to communicate to us as a message, as a revelation, as knowledge.

Between the disciple of the spirit and the teacher of the spirit, there exists a sensible-supersensible dialogue. Take what is contained in *How to Know Higher Worlds* — take this book as a dialogue. It is a dialogue on the level of the world of the senses inasmuch as we contemplate, ponder in our hearts what Rudolf Steiner has presented there. I will give you an example. You receive a letter from a friend; you read it, you read it again, a conversation within the world of the senses. The letter is, after all, in front of you. Then a dialogue of thoughts might ensue. You are conversing with your friend. A supersensible conversation takes place. The relationship between the teacher of the spirit and the pupil is like that. Secondly, it is a spiritual process of fructification. Spiritual scientific knowledge is a fructification. What this means is: The words that originate, after all, from clairvoyant consciousness, can be submerged in my heart, and there they

can grow like the seed laid in the ground. I am fructified, I become productive, I can discover new aspects. Thirdly, it can be an inspirational relationship. I can unite myself in such a way with the being of Rudolf Steiner that I can feel as if inspired. I will give you an example. Rudolf Steiner advised us to seek out a friend in the spiritual world.

Dear friends, everyone should establish such a friendship. We do not speak about these things. This friend might be a colleague, one who is in the spiritual world, whom I remember well, with whom I am in constant spiritual contact. I take him into the classroom when I teach, he stands behind me, he helps me — these are actual experiences, otherwise they would not be mentioned. Thus, the relationship between the disciple of the spirit and the teacher of the spirit becomes an inspirational relationship. These are the prerequisites for membership in a Section, namely that I have found such a relationship to an actual spiritual being. I have spoken of the still-concealed being of Rudolf Steiner as the Christ-messenger and Christ-proclaimer of our epoch. And if this begins to work, I become productive, and the research begins, for spiritual research has an infinite number of levels. Then, in future earth lives, I myself can perhaps do a bit of spiritual research, if now I succeed in meeting the prerequisites by establishing such a relationship as Rudolf Steiner encouraged when he said in that conference that “on this esoteric relationship will depend the healing force (*heilwirkende Kraft*) for the whole future.” And this relationship will never be interrupted by death. Death is only a change of form, nothing more. The spirit entity remains in existence and goes on in its development, and we can remain united with it. A beautiful custom, which you have also probably adopted, is in our teachers’ meetings always to begin by remembering the friends who have passed over the threshold of death. The

invisible body of teachers is indeed present; the friends are here, and we must give them the opportunity to work into our interrelationships. This was in regard to the question concerning the Section.

A number of questions has arisen, and particularly urgent was the question about how to form the staff of teachers. I ask for your understanding; the questions we are discussing are delicate, and it is not always possible to express what one wants to say absolutely clearly and in a way which will not be misunderstood. This is why I ask for your indulgence, if it is perhaps not all completely comprehensible at the moment. Let me also say the following. What I have said here can only be said on the basis of my own personal experience. With regard to these questions, one can express only what has become one's innermost conviction and certainty. This is by necessity one-sided and must be supplemented by the contributions of others. This is the reason for my heartfelt request to my American friends that they supplement what I have said with their contributions, so that the picture is rounded out. This is the situation with regard to the body of teachers, the Round Table of King Arthur being the prototype, so to speak. Each of us has his place. Each has his one-sidedness, which must be complemented by the contribution of the other. I ask you to take this into consideration.

I have tried to express something that I have never put into words before — it is truly the first time because of the unique situation that has come about here — that is, that for me the essential thing is the relationship to the teacher of the spirit. This seems to me to be the essential aspect: the relationship between the disciple of the spirit and the teacher of the spirit. And if I try to conceive in a realistic way what my participation in the School of Spiritual Science,

in the Section, consists of, then it is my relationship as a disciple of the spirit to the teacher of the spirit. This is what I have tried to put into words. This seems to me — to my personal understanding — to be the foundation. It is my inner relationship as a disciple of the spirit to the teacher of the spirit, and this relationship must be tended, guarded and protected as something sacred.

There are two questions in regard to all this. The one question is: What has the teacher of the spirit accomplished? Again and again I turn my glance to that which he has brought about, to which I owe my own existence. Each one of us may ask himself this question: What would I be without Rudolf Steiner? I will insert an anecdote here. Walter Johannes Stein once asked Rudolf Steiner what he would have become if he had not become acquainted with anthroposophy. (Anyone who knows of Walter Johannes Stein knows that he was an important student of Rudolf Steiner's.) "A writer who chews on his pencil and says, 'I don't feel like it.'"⁴ This was Rudolf Steiner's reply to this question from Walter Johannes Stein. The first question is: What has the teacher of the spirit accomplished? The second question is: What can I accomplish by following in his footsteps? These are the two fundamental questions as they live in me. And my gratitude in having encountered Rudolf Steiner in this incarnation is boundless. It could not be otherwise. What would we be, if we hadn't found him? Remember the answer that Rudolf Steiner gave to Walter Johannes Stein: "I don't feel like it."

4. Note by translator: The German is 'I mog net,' which is sloppy dialect and which a pouting child might use to say that he does not want to do what he is supposed to do.

We have been called upon by Rudolf Steiner to work together on a completely new endeavor; perhaps I can express it like this: to found a human commonwealth in the present world of inhumanity. We are now called upon to prepare in seed form the culture that will come in the future. These are the greatest tasks that we can possibly take hold of, if we connect ourselves with the presentations, revelations, the many forms of help that Rudolf Steiner has given.

One thing more in regard to the questions posed by friends concerning difficulties that they experience with their own fellow teachers. I can only say that these are all beginnings. We are still in the beginning stages. There is an expression by Rudolf Steiner: "We are the forerunners of the forerunners." Rudolf Steiner said that of himself. It is all a first beginning, and that has to be difficult. The difficulties are tasks of destiny that we have been burdened with so that through a new attempt we may become more useful. Rudolf Steiner himself said that it would not work out the first time. A second beginning must come. The first start was the birth of Spiritual Science at the beginning of this century; at the end of the century the new thrust forward will come. We are the bridge-builders to this final thrust forward that will come at the end of the century. We must live with this hope, and this will also help us to endure the difficulties. We ourselves have sought out these difficulties. Man fashions his own destiny. The difficulties that he encounters are his own "I" mirroring itself in his surroundings, in the social environment. We must endure this, we must also try to master it positively.

I will give you an example. One of my colleagues in Stuttgart had immense difficulties with another colleague in the same field. He went to India. There he encountered

the same problem again. We do not escape our destiny. He believed that by changing continents, everything would be different. The same constellation appeared there again. We do not escape our self-chosen destiny. I would not say this if I had not tried again and again to train myself to say “Yes” to my karmic opponent. You yourself have prescribed the opposition to yourself, just as a doctor prescribes a bitter-tasting medicine so that you can become well. If we succeed in working together within polarities, something comes into being. Rudolf Steiner drew our attention to it. One can hardly describe what arises then of new forces. The archetypal example is Goethe and Schiller. They could not stand each other. All of the habits of Schiller, who, for instance, made use of the smell of rotting apples to stimulate his creative work, were unendurable to Goethe. Schiller’s excessive drinking of coffee was something Goethe could not stand. The two nevertheless found a basis for working together. They have already set us an example.

We have only one alternative. Either we manage it this time or the next time it will only be worse, I can assure you of that. That is the alternative. That is why we must really try, as well as we can, to form the basis for a positive solution with our colleagues now, for we will encounter each other again and the unresolved karma will build up. It cannot become easier, it can only become harder. This is connected with the fact that we live in a century that is an exception. Rudolf Steiner actually said that the twentieth century cannot be compared with any other century in history which is accessible to our perception. This means that no century exists in Kali Yuga — that is, from 3000 BC to 2000 AD, which can be compared to the revolutionary character of this century. It has an extraordinary place. There are three mysteries

working in this century: the mystery of Christ, the mystery of the Anti-Christ, and the mystery of Michael. Today, we are dealing with these three mysteries. Wherever human beings want to form communities, wherever they want to serve a higher goal, we encounter Christian influences. Wherever light and clarity of thought are formed, where thoughts of the heart come into being, we are dealing with the Michaelic mystery. And wherever there is inhumanity, and a lack of human dignity occurs, we are dealing with the mystery of the Anti-Christ. These three forces are active today throughout humanity; we stand in this field of battle. We cannot be surprised if we encounter difficulties among ourselves, for we are children of our age and have an inner connection with all these forces.

Now, I spoke to you about the exceptional character of this century. This is the last thing I would like to add to that. On September 8, 1919, and once again on September 15, in Berlin, Rudolf Steiner unveiled the mystery behind the founding of the school to the members of the Anthroposophical Society. He said that today, the spiritual world is no longer interested in the human being. Why? The image of man has been completely worked out and is finished, the entire picture of the human being. Today — these are my words — the human being must become interesting to the spiritual world; he can become this only by being active spiritually. Only then will the spiritual world help. We must stretch out our arms, the arms of our striving for knowledge; we must become active and begin to work with the spiritual world. We spoke of it yesterday when we discussed how the teacher seeks an inner connection to the beings of the third hierarchy. That is the reason. People sense this today. That is why they say: "God is dead." The fact that the spiritual world

is no longer interested in the human being has reached public awareness. Nietzsche said, “God is dead.” It is just like a star that has long been extinguished but whose light is still on its way to us, because the star is light-years away. People have just not realized yet that God is dead. The reality is that the divine world is only interested in us when we become active.

This is the inner necessity and the pedagogical consequence — you can read it in the lectures that I have mentioned — namely, that as teachers, we do not rely on physical endowments, but on endowments of the soul. This means that we reckon with the inner development; we can only give impulses to make the child come alive inwardly. We must tell ourselves: It is not the child’s talents which are of primary interest to us. What interests us are the child’s efforts, his will and his potential for soul development. I refer to the two lectures of September 8 and 15, 1919. These things were said to the teachers.

Dear friends, we should now discuss the question of forming the body of teachers, the question of establishing the *interne Konferenz*.⁵ Let me relate this to the last question which is formulated here in the letter of invitation, “What is the Being of the Waldorf school?” I would imagine that one who is a member of the *interne Konferenz* would have to have an understanding for what the being of the Waldorf school is. I shall tie this in with presentations that Rudolf Steiner made on July 30, 1920, and that he continued in the first days of August in Dornach in discussions concerning the forming of groups. I will describe the anthroposophical concept of the group. We are a group. Viewed outwardly, we are a

5. Note: For most English-speaking countries, the “interne Konferenz” is known as the College of Teachers.

sum of personalities — that is the physical aspect. Viewed spiritually, a group is a being that wants to express itself and communicate through the personalities. Rudolf Steiner placed great emphasis on this. He said that everything in the physical world is a reflection of the supersensible world. What do the parties, the political parties, reflect? The conservative parties are oriented in an ahrimanic direction; the truth behind the conservative party is an ahrimanic being; the truth behind the progressive party is a luciferic being. That is what he said; it can be found in his lectures. He referred to other groups as well, to the Order of the Jesuits and the body of Waldorf school teachers. But he did not indicate what being expresses itself through a body of Waldorf school teachers. He left it to our inner attentiveness to determine that.

If it is true that we can bring to expression a positive or less positive spirituality — and this is indeed something that every person senses in his feelings — then the question arises, how must we conduct ourselves so that a positive and progressive spirituality can work through us? The question is asked: What must we do to become a vessel for the School Being, for a positive spirituality? I must admit that we have spoken very little about these matters. You have elicited these questions; I am grateful that for once these questions have been formulated. I believe there are conditions of the social life among colleagues which can be described. One condition is trust among human beings. Without trust nothing can go forward. Without the trust that I give to another human being, nothing can succeed. It is an absolute prerequisite that trust in one another be brought about.

Trust, however, like all higher virtues, cannot be brought about by force. One cannot force love; one cannot bring about friendship by force; productivity cannot be forced;

trust cannot be established by force; we must behave in such a way that we become worthy of trust. When does a person become worthy of trust? When he begins to work out of his own higher aims, then he will be trustworthy, also for his students. We become trustworthy to the degree that we strive to realize the goals that we have set for ourselves. That creates trust between human beings. This would be one condition. And the other — this is the only way I can see it — is to work actively with anthroposophy. Without this, a harmonious cooperation between colleagues cannot take place. What I mean is this: that I study and actively work with the spiritual wealth of anthroposophy, with the nature of the human being.

Perhaps there is still a third condition — it is a question that I cannot answer. And that is the size of the group, the number. There are quite difficult experiences in Germany with the large faculties of teachers — fifty or sixty members of the *interne Konferenz*. Can there still be a genuine meeting — can the true spirit of the *Konferenz* still live — under these circumstances? This is a question that I cannot and do not wish to answer. It is possible that a third condition is still necessary, and that relates to the size of the faculty of teachers; for it can only work if we can permeate one another. Perhaps you understand what I mean when I say this — we must learn to know one another. Ours must not become an anonymous relationship. We must have encountered the “I” of another person.

Now permit me to give you two key concepts that Rudolf Steiner developed in the year 1923, which should be discussed at length. The first concept is: awakening to the soul-spiritual nature of the other human being. What does this mean? I must resolve to discover the higher being of the other person, my colleague. In every person, there is a striving I. There is

also the everyday person in each one of us. We must resolve to discover the other individuality, who is irreplaceable and unique. This is the one key concept. The other is the “reversed ritual” (*umgekehrter Kultus*).⁶ Rudolf Steiner used this term twice in the year 1923. You can read about it in the lectures of February and March in Dornach and Stuttgart concerning the forming of anthroposophical groups. When we begin to develop anthroposophical ideas, dear friends, as we have now done here, spiritual beings descend and are among us. Qualitatively, the spiritual atmosphere changes. There is a different mood. For that Rudolf Steiner used the term *Stimmung*. I do not know if it can be translated adequately. The atmosphere receives a different quality, for something spiritual is actually present. If we already possessed clairvoyant consciousness, we could bring these spirits before our seeing consciousness. If we do not yet have it, we sense their presence in a certain quality of nearness and inner warmth. One can describe this only in an approximate way.

I want to clarify this further. Before I came here, I read some words by Rudolf Steiner: “To take the spirit seriously means I enter a space in which there are other human beings and I am one with their soul and spirit. They are in me. I am in them, insofar as we are spiritual beings. Otherwise we could not come to understand each other.” That is a permeation, a real communion of egos. The “I’s are within the circle, the souls are within the circle, only the physical-etheric body is more localized. With the forming of a body

6. Whereas the religious ritual invites the spiritual beings to partake in the ritual, the “reversed ritual” helps human beings to rise above their everyday selves into the spiritual world. See Lecture 6, in Rudolf Steiner’s *Awakening to Community*, February 27, 1923.

of teachers, I shall then add the external aspect — a task is established. We create something ahead of its time in the forming of a body of teachers, something which mankind will have to attain in the future, a new form of group, no longer bound by blood ties — we have spoken of that — but by our common aims.

Dear friends, the past separates us; we come from very different corners of the world, from very different parts of the world, but the future unites us, and this is the condition for establishing a body of teachers: We who form the body of teachers make the school our common concern. This is the aim to which we want to dedicate all our energies. The future unites us; the past divides us in many cases. I would like to add an anecdote. There were some personalities in Dornach who had great difficulties with each other. When Rudolf Steiner was asked about this, he said: "Well, if you knew the relationship that existed between them in the past, in a former incarnation, you wouldn't be surprised if they now attacked each other with weapons." Dear friends, I am relating nothing to you but what I have acquired through my study of spiritual science and what I have observed in my social experiences. What has been described is a goal, an ideal, a distant goal. And it is important that all of this live in the consciousness of each one here, even when he returns to his own group of teachers, where the reality looks very different. The tension between the goal in thought (*Zielgedanke*) and the external reality is something that modern man must endure; that is his test in life. But thoughts are realities, feelings are realities. Children sense immediately what kind of feelings the teacher has for the Child. Grown-ups, too, have a very fine sense for the disposition of another person. If you carry these thoughts and bring them to life within you, they become realities.

What we think today, we will be tomorrow — an occult truth expressed by Rudolf Steiner. What we think today, we will be tomorrow. Naturally, it does not mean twenty-four hours from now; it refers to the future. We prepare the future in that we inwardly call it up within us; the future lives in us.

One last thought. In 500 BC, Buddha formulated the eightfold path. We must tread the sixfold path, otherwise we will not be able to function in a social sense, we will not be able to function in a group; nor will we be ready for peace, or capable of peace. The control of thinking, the control of will, the control of feeling, a positive attitude, open-mindedness, equanimity, inner calm, inner balance ... it is formulated in different ways. The way I presented it now is found in *How to Know Higher Worlds*.

Yesterday, I related how the College of Teachers (*interne Konferenz*) came into being. Although it isn't handled like this everywhere today, it is in most cases. One who joins a school might not be a member of the College of Teachers for a while; it is a time of mutual testing. After a time, there will be a conversation for the purpose of mutual orientation, and then the question is posed whether the new colleague is prepared to commit himself to this school with all the inner ego force he can muster, whether he wants to work in it responsibly with the others. Then he becomes a member of the College of Teachers. As a rule, the meditations for teachers are handed out at this time — not earlier — unless there be a specific, justifiable reason. Usually then, if the person in question wishes it — this must be done in freedom — the two teacher meditations, of which we have not yet spoken, are given to the teacher. Perhaps the Imagination at the beginning of *The Study of Man*, of which we have spoken, is read aloud, either personally to the new teacher or in the meeting. One,

therefore, distinguishes between a teacher who is a novice — the expression should not be taken literally — who is finding his way into the life of the school, and those who join in full responsibility, in the essential task of the College of Teachers; that is, those who are willing to carry responsibility for the decisions concerning personnel or questions of building maintenance. These are very difficult questions that always lead to conflicts, namely, when and how one is to build, if construction is possible. These are some of the essential questions dealt with by the College of Teachers.

Another example for instance: Problems of salary are also discussed by the College of Teachers, how the budget is apportioned, decisions regarding disbursements for one thing or another — all this is left up to the College of Teachers. Naturally, one can only spend what is taken in, but decisions on how this is done are discussed by the College of Teachers. Let me share still another experience with you. It is possible that the general teachers meeting is almost identical with the College of Teachers meeting; perhaps there are just two or three colleagues who are not members of the College of Teachers. Nevertheless, the atmosphere, the spiritual atmosphere — this is an experience that I can tell you about — is different in the College of Teachers meeting from that in the general one. One feels, as it were, that one is carrying a different responsibility. Perhaps you will understand this. It is something different because one has the awareness that here one is dealing with the central, core decisions relating to the school.

I would like to say something more about the tasks that a College of Teachers can set for itself. It was our custom for many years, for example, to work, during the College of Teachers meeting, on a lecture concerning the anthroposophical forming of groups or on a lecture

concerning social and anti-social tendencies, in which Rudolf Steiner gives spiritual techniques for how we can live together in a social way. One time, before inaugurating a new addition to our building, we even worked at length on the *Foundation Stone Meditation* during a College of Teachers meeting. The way we do it is to reserve the first forty minutes to an hour for this work, and then we deal with other matters on the agenda.

If you will allow me to say one more thing, I would like to suggest that the *Morning Verse*, the treasure of verses that Rudolf Steiner entrusted to the teachers, be discussed sometime during the College of Teachers meeting so that we have an awareness of what is intended with this wealth of verses. They are mantric treasures, which Rudolf Steiner transmitted to the teachers. And now lastly — please don't think that all members of the College of Teachers are members of the Anthroposophical Society or of the School of Spiritual Science. By no means; that is not the case in Germany. There are various reasons for this. Perhaps not even all of the members are actively working in anthroposophy. That may also be the case. But basically, they are all people who unite their whole existence with the Being of the School, even if they are perhaps not able to develop anthroposophical ideas. These are the realities: In spite of this, there is an element of community, and — this is an answer to a question that was raised — one makes a particularly special effort with those who, in their hearts, are drawn to anthroposophy but have little access to it on an intellectual level. One must make a particular effort with these people, and of course, one presupposes — it cannot be otherwise — that they recognize the justification, the significance, the fruitfulness of anthroposophical pedagogy.

You are familiar with this book, *Toward the Deepening of Waldorf Education*. It is a matter of the Pedagogical Section.

At that time we spoke with Rudolf Grosse, had it all ready and complete, and asked him whether he would wish to publish it in the name of the Section. He would have done it, but he felt that it was simpler this way. Therefore, it is a concern of the Section to nurture everything connected with the *Deepening of Waldorf Pedagogy*. These are basically affairs of the Section. But, dear friends, we are the Section! We must understand ourselves as the Section — I cannot see it any other way. Inasmuch as I place myself within active anthroposophical-pedagogical work, I am the Section; this is also how we have always represented it to Jørgen Smit. This is our understanding of the Pedagogical Section. It is our responsibility, that goes without saying the responsibility of each and every one of us, to nurture this meditative wealth, and one can nurture it only by making use of it. That is how we nurture it; that is also how we protect it. Only by working with it inwardly can we protect what we have here, and then we are right in the stream of the Section.

One who is a member of the College of Teachers and has the desire to make use of the meditative wealth, receives the meditations. We have no right to withhold these meditations from him, because he is an active co-worker in the school. And there we feel ourselves in full accord with the Section and the Section's leadership. What we have done as representatives of the Section could have been accomplished by the Section itself, but the Section did not do it; consequently, we had to do it for particular reasons — that is an actual, true working together. We must only keep in mind that we must always notify and inform each other. My dear friends, what is most important for us is our personal relationship. Here, everything must be built on personal encounters, on personal contacts. That is the reality — not the paper, but the personal

connection, the personal meeting. Only then can we really work together — when we meet the other human being, speak to him, get to know him.

The Conferences with the first teachers are now available on the open book market. A person must identify himself as a teacher, then he receives the Conferences in Duldeck. Naturally, this is not a very strict control, but it is a certain control. Just as in the case of the pastoral medical course, it is still held back a little.

There is no prescription; there are only individual solutions. But at the next opportunity, we shall certainly discuss these questions with Jørgen Smit. He has the experience of the Norwegian schools; perhaps he does not know all the details of the German or the other school movements; we shall certainly discuss this question with him, for it would be well if a certain mutual clarification could result and we could move along in a similar direction. But I repeat: In the age of the consciousness soul, there is no set prescription; individual solutions must always be found for which those, who carry them out, are responsible. It is then recommended that one come to an understanding with those who are responsible or with the others.

The question is sometimes raised: Can anthroposophy be brought into the curriculum? My answer: Yes, if it has become a part of you; only then. It must have become a strong part of you. You can say anything that has become a part of you, that you have quite inwardly taken hold of, and that fits into the given situation. An example: Rudolf Steiner was asked about social differences; formerly social differences existed. One knew what a person was, one could already discern it through his external appearance. All this no longer exists. What takes the place of the external differences that previously existed?

Spiritual tact. That is the crucial point. One can say anything if one has the necessary spiritual tact. We must always keep in mind — and this also applies to conversations in the meetings — what the other person is, what he can and will accept. You must express yourself in actual contact with the other person, otherwise things go wrong. What is really important is the development of a fine, inner sense of tact, which Rudolf Steiner called spiritual tact. This also applies to passing on that which has taken place here. One can never transmit what one has experienced. You cause irritation if you say, "Oh, it was so nice, it was so significant. Too bad you weren't there." One cannot do that. And I know that you will not do it.

Dear friends, I want to tell you something that is on my mind. You know the German hereditary malady, intellectual arrogance. If a person wants to be taken seriously in Germany, he must always appear to be clever; otherwise people do not take him seriously. This is a hereditary disease in Germany and it also exists among our anthroposophical friends. I have felt very comfortable here. Why? Here, people can make an attempt to speak the language of the heart. I have really tried to do this in a simple way. What is this language of the heart? One tries to carry the clarity of the head down into the heart, and the heart feels out the whole surrounding, feels itself to be one with its surroundings. So it is that I have been given gifts by you. For this I am grateful. When one is old one feels such gifts — Henry Barnes and I are the seniors here — even more strongly than when one is younger, for life is drawing to a close. One feels it even more intensely, that such a meeting could take place at this historic moment, in this place, at this time of year, with this theme. You are going through very new and different experiences. What has just taken place was quite remarkable, and very subtle. We can learn quite a bit

from this, and perhaps, even in this direction, efforts must be made in Germany. You are taking on a difficult task as you now return to your schools, and I would like to accompany your work with my good wishes and thoughts. May all that has been given us here by the spiritual world — and one must thank the spiritual world for making such an opportunity possible — be accompanied by my good wishes and thoughts. I hope that your work will be very fruitful. In this spirit I would like to feel united with you.



Johannes Tautz was born 1914 in Koblenz. He studied German and history and did his main work on Schelling. After World War II, he taught German and history at the Stuttgart Waldorf School. He has been referred to as the historian of the Waldorf School Movement.

He made several trips to the United States where he gave powerful talks at High Mowing School and Green Meadow Waldorf School to members of the Pedagogical Section.

He has authored *Walter Johannes Stein, a Biography*, *The Circle of Teachers around Rudolf Steiner*, and several titles in German.

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