

Some excerpts from:
THE MEDITATIVE LIFE OF THE TEACHER
By Johannes Tautz

“Observation can teach us that the weekly faculty meeting can in fact be an incomparable field for practice and experience in the realm of social and spiritual development. If the faculty meeting is recognized and understood as an organ of the heart, then it also demands that one develop a heart consciousness. Such a consciousness comes about when the waking clarity of the head is carried into the heart region. Then begins an understanding through the forces of the heart, then that which is justified and true in another's point of view may be perceived, and the abyss between opinions can be bridged. In this way the faculty meeting becomes an organ of conscious cognition, which makes possible insights which the individual by himself does not have access to. However, this level is only reached when the desire to dispute and lecture others is overcome. Thus the formation of a circle occurs through the fact that for those present a common middle point lights up: giving counsel, stimulating insight, uniting the group—the spirit being of the school becomes perceptible.”

“There he [Steiner] describes the conditions for a collegial working together and observes “. . . working in unison establishes the opportunity for a higher being to express itself through the individual members. This is a generally valid principle of all life.” However, specific conditions need to be brought about in order that such a “higher being” can be called into the human community of a faculty/college. This can only succeed “. . . when each single one lives in the others, and finds the source of his strength not only in himself, but in the other. But this can only happen where he lives selflessly in the other.” Here we are directed to look at an attitude which stems from the recognition of the other's individuality and of his sphere of freedom. If this attitude is able to take hold, then faculties and colleges will become “. . . the magical places into which higher beings will descend, just as a soul works through the body's limbs.” Rudolf Steiner then concludes this thought by looking into the future: “. . . are those who work together in a brotherhood (a faculty), because they draw higher beings into their circle. . . If we act and speak as a member of such a community, there speaks and acts in us not the individual soul, but the spirit of the community. This is the secret of the progress of a future humanity, to work out of communities.”

“Reality—the only one we know—is the reality with our fellow human beings,” Michael Ende once remarked. It is a religious attitude for which the meeting between human egos can become a sacramental act. Along these paths of experience one can find access to the two key concepts which Rudolf Steiner developed regarding community forming in 1923: the concept of “waking up in the meeting with the soul-spiritual of the other human being”; and the concept of the “reversed sacrament” (“umgekehrte Kultus”) (February 27 and March 3, 1923, GA 257).

The awakening through the soul of the other begins when attention is directed not only to the contents of another's words but also to the soul gesture and soul movement which precedes the speaking. Before I start to speak, something stirs in the soul which I then seek to realize by speaking it out. It seems to me a special gift of the American to notice this soul activity before and behind the spoken word.

We can still go a step further and seek the source from which this soul movement flows. The source is the essential being, the human being, speaking out of the other ego. When the speaking man within me becomes aware of the speaking man in the other—the awakening in the spirit essence of another begins to occur. Such expanding experiences in the interpersonal realm open up, according to Rudolf Steiner, "...the first understanding for the spiritual world...the real understanding for Anthroposophy" (February 27, 1923, GA 257)."

Its aim, thus, is a real communion—"Thine inmost I/with the world's own I/ unite"—as expressed in the second verse of the Foundation Stone Meditation.

He who treads the path of anthroposophical cognitive development will discover the cultic element, also there where it does not so easily meet the eye; that is, in the sphere of cognition and in the awakening through the other human being; whenever the powers inherent in human meetings lead this awakening through the other being to a raising of the soul into the spiritual worlds. Perception and thinking may be trained and so transformed that they become capable of grasping reality and so attain a "cultic" character. In order to do so, these attitudes of soul need to be developed which Rudolf Steiner describes in detail in *The World of the Senses and the World of the Spirit* (GA 134): the capacities of wonder, devotion, harmonization with the lawfulness of the universe and humble acceptance of life's events. These are religious capacities. Whoever wishes to gain knowledge of man and of nature will experience that without selfless and faithful devotion no true knowledge may be found.

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

"How is it with feeling? We have a whole spectrum of emotion: instincts, wishes, sensibilities, sympathies and antipathies, of selflessness or egotism. This soul realm is, to begin with, an expression of the subjective connection of man to his environment and to his own body. Also, feeling may be educated and raised to "clairvoyant feeling"—light-filled feeling—so that it attains the ability to know. An artist cultivates such "knowing feeling". Archaic man possessed a feeling-knowing of Gods and Universe, just as modern man has gained self-awareness based on thinking. This feeling, which is in process of transformation, becomes receptive for the inner soul being of another human being. One hears into greater depths. A new depth of hearing begins which serves to benefit conversation at faculty meetings, because a response, formulated out of a deepened listening capacity, takes note of what lives

behind and beyond the actual words of another. A growing sensibility arises for the qualitative differences of truth and untruth, for right and wrong. In the soul, previously unknown forces arise which can only be discovered when they are consciously applied, when they are called into action with conscious, willed intention."