

Quotations and Sources from the Lecture “Anthroposophy as a Source of Renewal for Waldorf Education” in the Series “Waldorf International Conference”

*Unschuld ist das Kind und Vergessen, ein Neu- beginnen,
ein Spiel, ein aus sich rollendes Rad, eine erste
Bewegung, ein heiliges Ja-sagen.*

Friederich Nietzsche

*The child is innocence and forgetting, a new- beginning,
play, a wheel rolling by itself,
a first movement, a holy “Yes” is said. (my translation)*

Friedrich Nietzsche “Von den drei Verwandlung“ In *Also Sprach Zarathustra*. (Hrsg. G. Colli & M. Montinari), München: de Gruyter, 1999, s. 31

Engl: “Of the Three Metamorphoses“ in *Thus Spoke Zarathustra*.

If we do not believe within ourselves this deeply-rooted feeling that there is something higher than ourselves, we shall never find the strength to evolve into something higher.

Rudolf Steiner: *Wie erlangt man Erkenntnisse der höheren Welten*. (GA 10) Dornach: Rudolf Steiner Verlag, 1995, s.20.

Engl: *Knowledge of Higher Worlds and its Attainment*.

Available online at: https://rsarchive.org/Books/GA010/English/HR1960/GA010a_c02.html

1. *Anthroposophy is a path of knowledge, to guide the Spiritual in the human being to the Spiritual in the universe. It arises in man as a need of the heart, of the life of feeling; and it can be justified only inasmuch as it can satisfy this inner need.*

Rudolf Steiner: “Anthroposophical Leading Thoughts given out as suggestions from the Goetheanum,” In: *Anthroposophical Leading Thoughts*. (GA 26)

Available online: https://rsarchive.org/Books/GA026/English/RSP1973/GA026_a01.html

Rudolf Steiner: *Anthroposophische Leitsätze*. Dornach: Rudolf Steiner Nachlaßverwaltung, 1954, s. 14.

We want to form our thoughts so that we can be conscious of the following: Behind each of us stands our Angel gently laying hands upon our head. This Angel gives each of you the strength you need. Above your heads hovers a ring of Archangels. They convey from one to the other of you what each of you has to give to the other. They connect your souls. Thus, you receive the courage you require.

Notes from Caroline von Heydebrand

Rudolf Steiner: *The Foundations of Human Experience*. New York: Anthroposophic Press, 1996, p. 46.

Allgemeine Menschenkunde als Grundlage der Pädagogik. Dornach: Rudolf Steiner Verlag, 1992, s. 246.

Above all, we must be conscious of the primary pedagogical task, namely that we must first make something of ourselves so that a living inner spiritual relationship exists between the teacher and the children. We must enter the classroom in the awareness that this spiritual relationship exists, that it is not only the words and the reprimands we give the children or our capability to teach that exist.

The Foundations of Human Experience. New York: Anthroposophic Press, 1996, p. 44.

Allgemeine Menschenkunde als Grundlage der Pädagogik. Dornach: Rudolf Steiner Verlag, 1992, s. 34.

Behind everything they do in school, modern teachers must hold a comprehensive view of cosmic law. It is obvious that education, particularly in the lower grades, requires that the teacher's soul have a relationship to the highest ideals of humanity.

The Foundations of Human Experience. New York: Anthroposophic Press, 1996, p. 63.

Allgemeine Menschenkunde als Grundlage der Pädagogik. Dornach: Rudolf Steiner Verlag, 1992, s. 53

The following quotations are taken from: Robert Coles: *The Spiritual Life of Children*. Boston: Houghton Mifflin, 1990.

"You've been asking me about how it feels, how it feels to be a Negro in that school, but a lot of the time I just don't think about it, and the only time I really do is on Sunday, when I talk to God and He reminds me of what He went through, and so I've got company for the week, thinking of Him." Another missed chance.

Before I could let children begin to teach me a few lessons, I had to look inward and examine my own assumptions." (p. xv)

When I speak to him...I bow my head; I lower my voice; I close my eyes. I say my prayers. I wait a while; then I ask Him for his help. I mention some people who are sick. I mention some people I've seen on the TV who need help; I try to give him a report – like that.

I hear Him saying that I should work hard, and do my share. I guess He'll do His share if we do ours. It's my voice; it's Dads and Mom's but we don't talk to each other like that. It's His voice I guess – because it's different. Just like I don't talk any other time like I do when I pray, no one talks to me the way God does – He gets me thinking and then I hear Him. It's not His voice – I mean. He doesn't speak to us when we pray; we speak to ourselves. But it's him telling us what to say – to tell ourselves. Do you see what I mean? (p. 76).

*I'm so happy I've been given this time here! Think of all the people the Lord **hasn't** sent here. (p. 135)*

The longer I've known such children, the more readily I've noticed the abiding interest they have in reflecting about human nature, about the reasons people behave as they do, about the mysteries of the universe as evinced in the earth, the sun, the moon, the stars. Sometimes the moral and spiritual power that certain children display can give me some release - help me learn about matters I might not want to acknowledge as part of what I chose to see as psychological "reality." (p. 332)

When the wind shifts, that's the time to stop what you are doing and listen very carefully. That is when you hear what will happen. I have seen my ancestors and others lifted toward us by the wind. They come here and whisper to our old people and then they the old people talk to us about what they have heard and learned. (p. 152)

I don't know how to explain this: the Hopis are there on the mesa, their spirits. Each spirit is a soul. You can't see them, not the way you see me and I see you. But they are there – and when we go there, we sit and they talk to us. The wind sweeps across the mesa and that way we know we have been noticed and welcomed. (p. 154)

Her body is not an owner of what she regards as the spirit, now housed there. Her body is a link in a chain of life, even as all those links are part of a universe of life. (p. 156) ...

Natalie's spirituality was lived in the everyday, in the various acts of getting through time. Natalie's sense of spirit involved a visionary affirmation: the sight of others going through their appointed rounds and rhythms and the sight of herself doing likewise. Death for Natalie meant a shift in the universe, a spirit moving on to new territory. (p. 157)

The reasonable man: there are things he does not see which even a child sees: there are things he does not hear which even a child hears, and these things are precisely the most important things.

Friedrich Nietzsche: “*Von Nutzen und Nachtheil der Historie für das Leben*,” In: *Unzeitgemässe Betrachtungen*. (Hrsg. G. Colli & M: Montinari), München: de Gruyter, 1999.

Eng: “On the Uses and Abuse of History for Life” In: *Untimely Meditations*.

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https://en.wikisource.org/wiki/On_the_Use_and_Abuse_of_History_for_Life