In the depth of the soul,
In the width of the world,
In all that there is,
In the workings of God,
And teachers use trust,
To light in our thinking,
To peace in our feeling,
To right in our doing,
To purpose in living.
This leads us truly
 Decide for the Good
Look up to the noble
Shine great over truth
To wonder at beauty

The Bell Ringing Verse

The Bell Ringing verse

The verse was written by Rudolf Steiner for an eighth grade student with his encouragement on the verse in the hope that children encouraged others to work. Rudolf Steiner, who attended a Waldorf school, wrote this verse for his student, Robert, who attended a Waldorf school, too. The following is Robert McDermon's reflection on this Bell Ringing verse:

A verse is spoken each morning in Waldorf classrooms all over the world.

Robert McDermon

The Bell Ringing Verse

4

Rudolf Steiner

For Rudolf Steiner, Freedom is known through truth. Rudolf Steiner, How to Know Higher Wisdom, A Modern Path of Initiation, Anthorosophic Press, 1995.


e een McDermon
To wonder at beauty is the love of wisdom beginning in the heart. The purpose of every activity of the mind and every experience of nature is to foster the mind's wonder of beauty. The wonder of beauty is the question, "What is beauty?" The beauty of the world is in its wonder, its mystery, and its infinite variety. The beauty of the world is in its complexity and its simplicity. The beauty of the world is in its diversity and its unity. The beauty of the world is in its harmony and its chaos. The beauty of the world is in its order and its disorder. The beauty of the world is in its beauty.
To light in our dwelling

The Buddha brought enlightenment to humanity in the double form of fire and light. The god Buddha teaches us that the light of knowledge is the path to true wisdom.

The Twenty-first Century has witnessed 250 million deaths from wars and natural disasters. The Buddha's teachings of peace and non-violence have been ignored by many leaders.

The teaching of peace and non-violence is a powerful tool in the fight against violence. The Buddha taught that the path to true peace is through understanding and compassion.

Peace, like happiness, is possible for everyone. It is the duty of leaders to promote peace and non-violence in their communities.

At the birth of the Messiah, His name was given to God and peace on earth. Peace, like happiness, is possible for everyone. It is the duty of leaders to promote peace and non-violence in their communities.

Robert McInerney

4. The Ball Range's war

In traditional cultures, the right to life was established by a dominant culture teaching. In the 20th century, the right to life was established by a dominant culture teaching that no one has the right to impose their will on others.

The very American words of John F. Kennedy's speech address the need for a world that is truly peaceful and just. The ideas of non-violence and human rights are grounded in the teaching of the Buddha.

The relationship between light and thinking must be real, but also terrible. Light and thinking are the key to understanding and finding solutions.

The idea of enlightenment is central to the teaching of the Buddha. Enlightenment means understanding and liberating the mind.

Spinoza's 'Amor intellectus' (love of God) is a profound double entendre. It is the love that God gives us when we love God back. It is the same love that we receive from God.

While dead and dying human beings are the source of love, the love we receive from God is the same as the love we give to God.

The author mentions that the teaching of the Buddha is the only one that can be relied on.

The teaching of the Buddha is the only one that can be relied on. It is the teaching of non-violence and compassion.
In the depth of the soul

The depth of the soul actively receives health-giving feelings; images of the soul and the depth of the universe produces sorrow. Without individual self-spiritual in the universe, the evocative process depends on deep inner foundations or spiritual readiness. By taking the spiritual in the Rilkean sphere of teaching we can attain knowledge of higher (or profound) spiritual grounds.

In the depth of the soul

The universe needs, especially against this not necessarily decent, our relation to things. The consciousness exerts itself by the first of the creative, scientific, and technological innovations. The prohibition of art and business leads to an increase of research. If the results of the world are visible, how wide is the world, how much are you aware of the world? Reality is a freedom of which you, I, know, and the interdependence of which we are aware. By intellectual knowledge of the world, a knowledge of the earth, a knowledge of the cosmos.

In the width of the world

and through emotional insight, sympathy and imagination unite.

To know all we need to replace the intellectual with imaginative thinking. It is a seamless transition within our present and future conditions. Reality is a freedom of which you, I, know, and the interdependence of which we are aware. How can we make real in experience what we know by theory—that is the core of consciousness. From this point, we are aware of the interdependence of the earth and the cosmos. A belief in this, a pointer to a community, is made possible by the existence of the whole.

In all that there is

Love is God's presence shown with beauty, truth, goodness, and

during is everwhere; that is something in particular. Reality and

carried by those who are dealt to God's presence. It is easier in first that the

century; His God abandoned the modern Western psyche or God dead.

Robert McDorman