

Rudolf Steiner on Heart-thinking:

“Style, however, requires *continuity* of thought. Anyone setting out to write an essay, and to write in style, ought already to have his last sentence within the first. He should in fact pay even more attention to the last than to the first. And while he is writing his second sentence, he should have in mind the second to last one. Only when he comes to the middle of his essay can he allow himself to concentrate on one sentence alone. If an author has a true feeling for style in prose, he will have the whole essay before him as he writes.”

“Think of the many themes that were really fundamental themes, and how we had to build up our whole thought structure time and again out of the basic scheme: physical body, etheric body, astral body and ego...But this is and remains a reliable thread on which to string our thoughts: these four members of man’s being and their interworking; and then on a higher level, the transformation of three lower members: the third into the fifth, the second into the sixth and the first into the seventh member of our being...You are laying down the plan or basis for your system of thought, as once the gods laid down the plan for the wisdom of the world.”

“For those who seek a still stricter schooling, my books Truth and Knowledge and The Philosophy of Spiritual Activity are particularly suitable. Those two books are not written like other books; no sentence can be placed anywhere but where it stands. Each of the books represents, not a collection of thoughts, but a thought-organism. Thought is not added to thought, each grows organically from the preceding one, like growth occurs in an organism. The thoughts must necessarily develop in a like manner in the reader. In this way a person makes his own thinking with the characteristic that is self-generating. Without this kind of thinking the higher stages of Rosicrucianism cannot be attained. However, a study of the basic spiritual scientific literature will also school thinking; the more thorough schooling is not absolutely necessary in order to absolve the first stage of Rosicrucian training.”



A Study Guide  
For  
Rudolf Steiner's Heart-  
Thinking



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Contact Information: Amanda Moon's website [www.organicthinking.org](http://www.organicthinking.org) offers information and articles about heart-thinking. Also available on the website is a Philosophy of Freehood text with the corrected paragraph. To order copies of this book email me at [markriccio@cs.com](mailto:markriccio@cs.com).



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## *Pre-study to the Study Guide*

This section introduces the reader to a new way of reading Steiner's work. Before getting into the theoretical discussion of the book, one might want to practice making synopses of the two basic heart-thinking texts in order to see how much one can intuit without prior knowledge. After each paragraph there is a space where one should write a catchphrase or synopsis-sentence.

The *Preface* has six paragraphs and the *Second Appendix* has thirteen. At the end of each section one finds blanks for the paragraph synopses. The fraction at the beginning of each paragraph signifies the paragraph's number, and then the sentence count. First, read the paragraphs, make a short synopsis of each paragraph, enter your synopsis into the blank space at the end of the paragraph, and then enter it a second time on the last page of this section. Once you have both texts finished, study the synopses and see if any patterns emerge. Finally, go into the book.

### Preface to the Revised 1918 Edition

1/9

There are two root-questions of the human soul-life toward which everything is directed that will be discussed in this book. The first question is whether there is a possibility to view the human being in such a way that this view proves itself to be the support for everything else which comes to meet the human being through experience or science and which gives him the feeling that it could not support itself. Thereby one could easily be driven by doubt and critical judgment into the realm of uncertainty. The other question is this: can the human being, as a creature of will, claim free will for himself, or is such freehood a mere illusion, which arises in him because he is not aware of the workings of necessity on which, as any other natural event, his will depends? No artificial spinning of thoughts calls this question forth. It comes to the soul quite naturally in a particular state of the soul. And one can feel that something in the soul would decline, from what it should be, if it did not for once confront with the mightiest possible earnest questioning the two possibilities: freehood or necessity of will. In this book it will be shown that the soul-experiences, which the human being must discover through the second question, depend upon which point of view he is able to take toward the first. The attempt is made to prove that there is a certain view of the human being which can support his other knowledge; and furthermore, to point out that with this view a justification is won for the idea of freehood of will, if only that soul-region is first found in which free will can unfold itself.

Synopsis/catchphrase of 1/9 \_\_\_\_\_

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2/5

The view, which is under discussion here in reference to these two questions, presents itself as one that, once attained, can be integrated as a member of the truly living soul life. There is no theoretical answer given that, once acquired, can be carried about as a conviction merely preserved in the memory. This kind of answer would be only an illusory one for the type of thinking which is the foundation of this book. Not such a finished, fixed answer is given, rather a definite region of soul-experience is referred to, in which one may, through the inner activity of the soul itself, answer the question livingly anew at any moment he requires. The true view of this region will give the one who eventually finds the soul-sphere where these questions unfold that which he needs for these two riddles of life, so that he may, so empowered, enter further into the widths and depths of this enigmatic human life, into which need and destiny impel him to wander.

Synopsis of 2/5 \_\_\_\_\_

3/1

- A kind of knowledge seems thereby to be pointed to which, through its own inner life and by the connectedness of this inner life to the whole life of the human soul, proves its correctness and usefulness.

Synopsis of 3/1 \_\_\_\_\_

4/10

This is what I thought about the content of the book when I wrote it down twenty-five years ago. Today, too, I have to write down such sentences if I want to characterize the purpose of the thoughts of this book. At the original writing I limited myself to say no *more* than that, which in the *utmost closest sense* is connected with the two basic questions, referred to here. If someone should be amazed that he finds in the book no reference to that region of the world of spiritual experience which came to expression in my later writings, he should bear in mind that in those days I did not however want to give a description of results of spiritual research but I wanted to build first the foundation on which such results could rest. This Philosophy of Freehood does not contain any such specific spiritual results any more than it contains specific results of other fields of knowledge; but he who strives to attain certainty for such cognition cannot, in my view, ignore that which it does indeed contain. What is said in the book can be acceptable to anyone who, for whatever reasons of his own, does not want anything to do with the results of my spiritual scientific research. To the one, however, who can regard these spiritual scientific results, as something toward which he is attracted, what has been attempted here will also be important. It is this: to prove how an open-minded consideration of these two questions which are fundamental for *all* knowing, leads to the view that the human being *lives* in a true *spiritual world*. In this book the

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attempt is made to justify cognition of the spiritual world *before* entering into actual spiritual experience. And this justification is so undertaken that in these chapters one need not look at my later valid experiences in order to find acceptable what is said here, if one is able or wants to enter into the particular style of the writing itself.

Synopsis of 4/10 \_\_\_\_\_

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5/5

Thus it seems to me that this book on the one hand assumes a position completely independent of my actual spiritual scientific writings; yet on the other hand it also stands in the closest possible connection to them. These considerations brought me now, after twenty-five years, to republish the content of the text almost completely unchanged in all essentials. I have only made somewhat longer additions to a number of sections. The experiences I made with the incorrect interpretations of what I said caused me to publish comprehensive commentaries. I changed only those places where what I said a quarter of a century ago seemed to me inappropriately formulated for the present time.

(Only a person wanting to discredit me could find occasion on the basis of the changes made *in this way*, to say that I have changed my fundamental conviction.)

Synopsis of 5/5 \_\_\_\_\_

6/6

The book has been sold out for many years. I nevertheless hesitated for a long time with the completion of this new edition and it seems to me, in following the line of thought in the previous section, that today the same should be expressed which I asserted twenty-five years ago in reference to these questions. I have asked myself again and again whether I might not discuss several topics of the numerous contemporary philosophical views put forward since the publication of the first edition. To do this in a way acceptable to me was impossible in recent times because of the demands of my pure spiritual scientific research. Yet I have convinced myself now after a most intense review of present day philosophical work, that as tempting as such a discussion in itself would be, it is for what should be said through my book, not to be included in the same. What seemed to me necessary to say, from the point of view of the Philosophy of Freehood about the most recent philosophical directions, can be found in the second volume of my Riddles of Philosophy.

Synopsis of 6/6 \_\_\_\_\_

The Second Appendix [to the Philosophy of Freehood]

1/3

In what follows will be reproduced in all its essentials that which stood as a kind of “preface” in the first edition of this book. I placed it here as an “*appendix*,” since it reflects the type of thinking in which I wrote it twenty-five years ago, and not because it adds to the content of the book. I did not want to leave it out completely for the simple reason, that time and again the opinion surfaces that I have something to suppress of my earlier writings because of my later spiritual writings.

Synopsis of 1/3 \_\_\_\_\_

2/4

Our age can only want to draw *truth* out of the depths of man’s being.\*\* Of Schiller’s well-known two paths:

“ Truth seek we both, you in outer life, I within  
In the heart, and each will find it for sure.  
Is the eye healthy so it meets the Creator outside;  
Is the heart healthy then it reflects inwardly the World”

the present age will benefit more from the second. A truth that comes to us from the outside always carries the stamp of uncertainty. Only what appears as truth to each and every one of us in his own inner being is what we want to believe.

Synopsis of 2/4 \_\_\_\_\_

3/3

Only truth can bring us certainty in the development of our individual powers. Whoever is tormented by doubt his powers are lamed. In a world that is puzzling to him he can find no goal for his creativity.

Synopsis of 3/3 \_\_\_\_\_

4/4

We no longer want merely to *believe*; we want to *know*. Belief requires the accepting of truths, which we cannot fully grasp. However, what we do not fully grasp undermines our individuality, which wants to experience everything with its

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\*\* Only the first introductory paragraphs have been completely omitted from this work, which today appear to me totally unessential. What is said in the remaining paragraphs, however, seems to me necessary to say in the present because of and in spite of the natural scientific manner of thinking of our contemporaries.

deepest inner being. Only that *knowing* satisfies us that subjects itself to no external norms, but springs instead out of the inner life of the personality.

Synopsis of 4/4 \_\_\_\_\_

5/3

We also do not want a form of knowing, which is fixed for all eternity in rigid academic rules and is kept in compendia valid for all time. We hold that each of us is justified in starting from firsthand experiences, from immediate life conditions, and from there climbing to a knowledge of the whole universe. We strive for certainty in knowing, but each in his own unique way.

Synopsis of 5/3 \_\_\_\_\_

6/6

Our scientific theories should also no longer take the position that our acceptance of them was a matter of absolute coercion. None of us would give a title to an academic work such as *Fichte* once did: "A Crystal Clear Report to the Public at Large on the Actual Nature of Modern Philosophy. *An Attempt to Compel Readers to Understand.*" Today nobody should be *compelled* to understand. We are not asking for acceptance or agreement from anyone who is not driven by a specific need to form his own personal worldview. Nowadays we also do not want to cram knowledge into the unripe human being, the child, instead we try to develop his faculties so that he will not have to be *compelled* to understand, but *will* want to understand.

Synopsis of 6/6 \_\_\_\_\_

7/5

I am under no illusion in regard to this characteristic of my time. I know that generic mass-ified culture [individualitaetloses Schablonentum] lives and spreads itself throughout society. But I know just as well that many of my contemporaries seek to set up their lives according to the direction indicated here. To them I want to dedicate this work. It should not lead down "the only possible" path to truth, but it should *tell* about the path one has taken, for whom truth is what it is all about.

Synopsis of 7/5 \_\_\_\_\_

8/6

The book leads at first into more abstract spheres where thought must take on sharp contours in order to come to certain points. However, the reader will be led out of these dry concepts and into concrete life. I am certainly of the opinion that one must lift oneself into the ether world of concepts, if one wants to penetrate existence in all directions. He who only knows how to have pleasure through his senses, doesn't know life's finest pleasures. The eastern masters have their disciples spend years in a life of renunciation and asceticism before they disclose to them what they themselves know. The West no longer requires pious practices and ascetic exercises for scientific knowledge, but what is needed instead is the good will that leads to withdrawing oneself for short periods of time from the firsthand impressions of life and entering into the spheres of the pure thought world.

Synopsis of 8/6 \_\_\_\_\_

9/16

There are many realms of life. Every single one has developed a particular science for itself. Life itself, however, is a unity and the more the sciences\* are striving to research in their own specialized areas the more they distance themselves from the view of the living unity of the world. There must be a type of knowing that seeks in the specialized 'sciences' that which is necessary to lead us back once more to the wholeness of life. The specialized researcher wants through his own knowledge to gain an understanding of the world and its workings; in this book the goal is a philosophical one: science shall itself become organic-living. The specialized sciences are preliminary stages of the science striven for here. A similar relationship predominates in the arts. The composer works on the basis of the theory of composition. The latter is the sum of knowledge whose possession is a necessary precondition of composing. In composing, the laws of the theory of composition serve life itself, serve actual reality. In exactly the same sense, philosophy is a creative *art*. All genuine philosophers are *concept-artists*. Through them, human ideas became artistic materials and the scientific method became artistic technique. Thereby, abstract thinking gains concrete, individual life. Ideas become life-powers. We have then not just a knowing about things but we have made knowing instead into an actual, self-governing organism; our authentic, active consciousness has placed itself above a mere passive receiving of truths.

Synopsis of 9/16 \_\_\_\_\_

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\* [Translator's note: The term "Wissenschaften" means in German the "sciences" and the term includes for example the science of biology, the science of chemistry as well as the science of history, the science of music, and the science psychology. Thus the English term needs to be more inclusive. Steiner used such words as "science", "knowledge", and "knowing" in very unique ways with varying meanings dependent of course on the context.]

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10/3

How philosophy as art relates to the *freedom* of the human being, what freedom is, and whether we are active in our freedom or able to become active: this is the main question of my book. All other scientific explanations are included here only because they provide an explanation, in my opinion, about those things that are of importance to human beings. A "*Philosophy of Freedom*" shall be given in these pages.

Synopsis of 10/3 \_\_\_\_\_

11/4

All scientific endeavors would be only a satisfying of idle curiosity, if they did not strive toward uplifting the *existential worth of the human personality*. The sciences attain their true value only by demonstrating the human significance of their results. Not the refinement of any single capacity of soul can be the final goal of individuality, but rather the development of all the faculties slumbering within us. Knowledge only has value when it contributes to the unfolding of *all aspects* of the *whole* human nature.

Synopsis of 11/4 \_\_\_\_\_

12/1

This book, therefore, conceives the relationship between scientific knowledge and life not in such a way that man has to bow down before the idea and consecrate his forces to its service, but rather in the sense that man masters the world of ideas in order to make use of it for his *human* goals, which transcend the mere scientific.

Synopsis of 12/1 \_\_\_\_\_

13/1

One must experience and place oneself consciously above the idea; *otherwise* one falls into its servitude.

Synopsis of 13/1 \_\_\_\_\_

Enter synopses again into these columns and look at the sequence of thoughts. See if there are any patterns or if there are similar themes between the preface and the appendix.

Preface to the Revised 1918 Edition:

1/9 \_\_\_\_\_

2/5 \_\_\_\_\_

3/1 \_\_\_\_\_

4/10 \_\_\_\_\_

5/5 \_\_\_\_\_

6/6 \_\_\_\_\_

Second Appendix:

1/3 \_\_\_\_\_

2/4 \_\_\_\_\_

3/3 \_\_\_\_\_

4/4 \_\_\_\_\_

5/3 \_\_\_\_\_

6/6 \_\_\_\_\_

7/5 \_\_\_\_\_

8/6 \_\_\_\_\_

9/16 \_\_\_\_\_

\_\_\_\_\_

10/3 \_\_\_\_\_

11/4 \_\_\_\_\_

12/1 \_\_\_\_\_

13/1 \_\_\_\_\_

## Introduction

This booklet describes Rudolf Steiner's organic writing style called heart-thinking. A Steiner text requires an *organic* reading and study before its power and truth can be accessed. This manual provides an outline for this new type of study. The readers will be introduced to an organic method of reading Steiner's work. The starter texts include the *Preface to the Revised 1918 Edition* and the *Second Appendix* to the Philosophy of Spiritual Activity.<sup>1</sup> These texts contain the nine main thought-scales of Steiner's organic heart-thinking. After some study, the nine thought-forms can be applied in practical situations.

Steiner wanted this method of heart-thinking to enhance people's experience of life. By learning to think organically, we can see the world and one another differently. As our set of dynamic concepts increases, so does our ability to love. In a certain sense the wave-forms contained in these texts can only be cognized, and activated by our heart-chakra. Group study of these texts awakens a warm and harmonizing bond between members.

Much of Steiner's suggestions for spiritual development have not been systematically taken up by spiritual teachers, and put into a form that is proven safe. The same goes for his heart-thinking. There is a concern that individuals - through systematic practice of the suggestions given here - can open up various spiritual capacities. The physical, soul, and spiritual hygiene of the average person is lacking in today's society; and therefore, it is not, at this point in time, recommended to do the exercises in this study guide *with the conscious intention of opening up higher faculties*. But, please, have fun working the thought exercises with the goal of increasing your sense of organic form and group camaraderie.

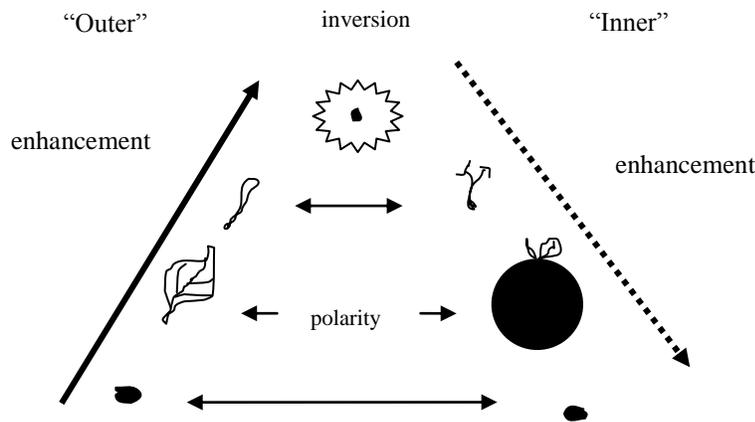
There are four chapters and an appendix. The four chapters cover enough of the basics necessary to have a successful study group including some artistic exercises. The Appendix discusses some speculative points about the heart-thinking. A bibliography and footnotes give some references to heart-thinking books already available.

## I. The Models

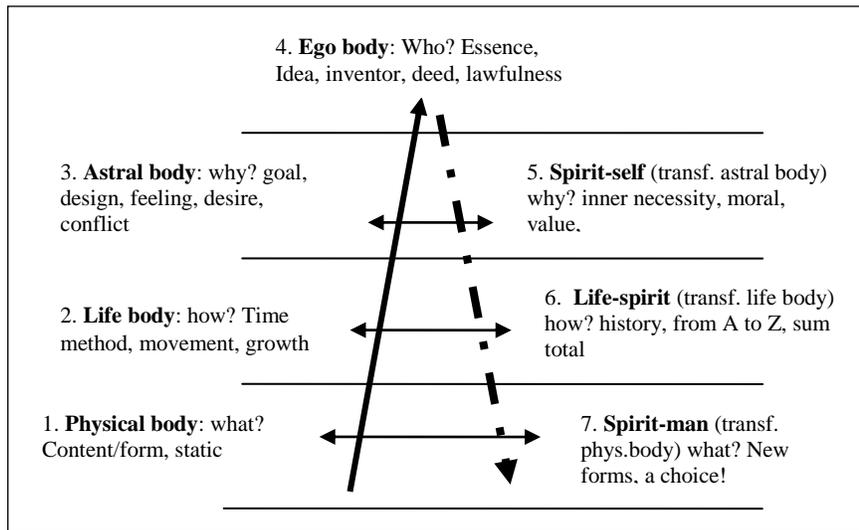
Rudolf Steiner never gave a clear statement of what his heart-thinking was and how to practice it. This fact has brought about much confusion, and most of Steiner's 'official scholars'\* and publishers do *not believe* that his writing style has any organic method or model at all. I believe that there are many different kinds of heart-thinking. The one, however, developed here, is a particular organizing principle called 'heart-thinking' by Rudolf Steiner.<sup>2</sup>

The models given here serve as suggestions which point to a living, dynamic, "vibrating" forms. Heart-thinking lives in a wave-like, semi-mathematical quality. The *Preface to the Revised 1918 Edition* and *Second Appendix* are written in the organic patterns of these models. A book written in heart-thinking style, imitates the lawfulnesses of organic growth, and lives within the four levels of being. It is a thinking in perspectives and relationships.

The first model exemplifying this thinking is Goethe's archetypal plant.<sup>3</sup> Plants grow in seven stages (1. seed, 2. leaf, 3. bud, 4. flower, 5. pistil and stamen, 6. fruit, and 7. new seed). Each stage unfolds out of the other. The levels and steps of the plant reflect an inner organic lawfulness. In the diagram below we see the four laws of organic growth: 1. contraction and expansion (rhythm i.e., seed contracts, the leaf expands, the bud contracts, etc.); 2. the increase in complexity of forms (enhancement or climb/swoop); 3. the mirroring (polarity); 4. the turning-inside-out (inversion).



Similar in form to the archetypal plant, the seven-fold human being gives more substance, quality, and color to the four levels and their seven stages. The four basic levels of physical (form and content), life (method), astral (goal or design), and ego (essence or idea) and their corresponding questions (what, how, why, and who?) create the viewpoints of a heart-thinking thought-sequence. In the diagram below is the four-fold human being with its polar members (perspectives) of spirit-self (inner necessity), life-spirit (history or development), and spirit-man (new form and content).



In this diagram one can see the lawful connections in the polarities contained on each of the levels. The laws of rhythm, enhancement, and inversion may take a little consideration before they can be experienced as a reality. The reader must move from the whole to the parts, and from the parts to the whole, in order to grasp the flexible concepts of contraction and expansion, enhancement, polarity, and inversion. Living in organic laws, one finds them always unique to the situation. By comparing members of a sequence, we begin to engage in organic heart-thinking.

No text of Steiner's is so simple, as to follow these models perfectly. One finds so many deviations, upside-down forms, winged forms, hard-to-crack forms. Our task is to question first, and then to establish to what extent Steiner's work lives in the organic heart-thinking laws of enhancement and polarity.

## II. How to Work with the Texts

*Goal:* The goal of this text work is to reach a place where one can move freely through the ideas of the text as if they were musical notes. Each text serves as a musical score. Every paragraph divides the thought-forms into sections. Each sentence elaborates the motif of the paragraph. The organic laws of rhythm, enhancement, polarity, and inversion become viewpoints from which we structure and restructure the idea-content of the text. We live in the in-between of the ideas. Our thinking has now gained four new laws and we begin to think with our hearts.

*To See Thinking:* Diagrams, lines and curves, colors and symbols help in the learning of heart-thinking. We sketch, make notes, draw diagrams, and distill the essentials. Ideas become close companions. We lift ourselves up high to abstractions in order live freely in ideas.

We seek to gain overviews of chapters and their sections. We read patterns and waves, interconnections. Every text becomes a living organism with a head and a tail, with its own unique path.

Mortimer Adler wrote about reading a book for content and form. He suggests reading a book from the whole to the parts by comparing chapters, paragraphs, and sentences. By doing this we learn to see someone else's thinking. We need to imitate great ideas and their forms before we make them our own.

*Proper Preparation:* But how do we get there?

Before working on a Steiner text, a group needs to match and correct the English translation to a pre-1926 German edition of the original. The English translation will ideally include all grammatical aspects of the German original, such as proper paragraph-, sentence-, and clause-count; and include Steiner's unique punctuation i.e., hyphen, asterix, and so on. Without a "corrected" text, the exercise in heart-thinking is an arbitrary and confused affair.

The texts in this booklet have been translated, numbered, and the sentences have been indented. Several places may present difficulties for the reader:

In the *Preface to the Revised 1918 Edition:*

- the hyphen after paragraph 2/5 creates a new paragraph; that is, paragraph 3/1
- the parenthetical remark at the end of paragraph 5/5 is not part of the thought-form

In the *Second Appendix:*

- the Schiller quote in paragraph 2/4 belongs to sentence 2 in the sentence count and thus there are four sentences in the paragraph
- the Fichte title in quotations in paragraph 6/6 has two sentences

\*

*Seeing the whole:* Once the text has been checked, the first step is to make synopses and condensements of each paragraph. We start with *The Preface to the Revised 1918 Edition*. The goal is to have the content-outline of the whole preface on one sheet of paper. The synopses should include the skeleton of each paragraph, not all the details.<sup>4</sup>

The *Preface to the Revised 1918 Edition* has 6 paragraphs and the first paragraph (1/9) has nine sentences. When reading, one can circle key words, clarify difficult grammar, and note thematic breaks in the text. In the case of this paragraph, the key words are “questions,” “free will,” and “soul.” The thematic breaks come every three sentences.

1/9

1. There are two root-questions of the human soul-life toward which everything is directed that will be discussed in this book.
2. The first question is whether there is a possibility to view the human being in such a way that this view proves itself to be the support for everything else which comes to meet the human being through experience or science and which gives him the feeling that it could not support itself.
3. Thereby one could easily be driven by doubt and critical judgment into the realm of uncertainty.
4. The other question is this: can the human being, as a creature of will, claim free will for himself, or is such freehood a mere illusion, which arises in him because he is not aware of the workings of necessity on which, as any other natural event, his will depends?
5. No artificial spinning of thoughts calls this question forth.
6. It comes to the soul quite naturally in a particular state of the soul.
7. And one can feel that something in the soul would decline, from what it should be, if it did not for once confront with the mightiest possible earnest questioning the two possibilities: freehood or necessity of will.
8. In this book it will be shown that the soul-experiences, which the human being must discover through the second question, depend upon which point of view he is able to take toward the first.
9. The attempt is made to prove that there is a certain view of the human being which can support his other knowledge; and furthermore, to point out that with this view a justification is won for the idea of freehood of will, if only that soul-region is first found in which free will can unfold itself.

Synopses of Paragraph 1/9:

Sentences 1-3: two questions, first question is about the view of human being

Sentences 4-6: the second question is about Freehood

Sentences 7-9: the second question depends on the first if soul-region is found

Final synopsis: “2 questions: the question of freehood depends on view of human being if soul-region is found”

The final synopsis sentence attempts to include the skeleton of the paragraph, not the individual details. At this point we want to make a simple overview of the text, a kind of musical score where we know the general movement, but not necessarily the individual notes. Collecting all of the synopses on a sheet of paper, we have in front of us a kind of master sheet from which all six paragraphs can be surveyed.

<u>Catchwords</u>	<u>Preface 1918 Synopses</u>
Two questions 1/9	Two questions: the freehood question depends on view of human being if soul region is found
Living answer 2/5	Not a theoretical answer memorized, but a living approach to reading the book
Value/knowledge 3/1	A kind of knowledge which is correct and useful
Reader's value 4/10	Value for reader: foundation for science and spiritual knowledge if style of writing is grasped
Book changed 5/5	Steiner added sections and modernized vocabulary
2 books 6/6	No new philosophies in book, but a second book from the point of view of the first!

In the Synopsis of the Preface Diagram each paragraph is condensed into a sentence and further into a catchword. Notice how qualitatively each sentence fits nicely into the organic levels of the what, how, why, and who. (The who? is not represented directly by a paragraph.) We have completed the first step: to have an overview of the text and to compare the paragraphs.

*The Preface and the Four Laws:* The task is to look now at the *Preface* from the point of view of the four laws: rhythm, enhancement, polarity, and inversion. The law of rhythm is so to say accounted for by the questions: what? (contraction), how? (expansion), why? (contraction).<sup>5</sup>

The law of enhancement, or climb and swoop, can be found by applying the four questions. However, enhancement also implies that each paragraph becomes more inward, complicated, or intensified. Lowndes gives an example of intensification categories which are generally valid for Steiner's written works.<sup>6</sup> These are:

**Categories of Enhancement:**

1. Content and form
2. Method
3. Design and desire
4. Person and idea
5. Moral aspect or necessity
6. History or overview
7. New form

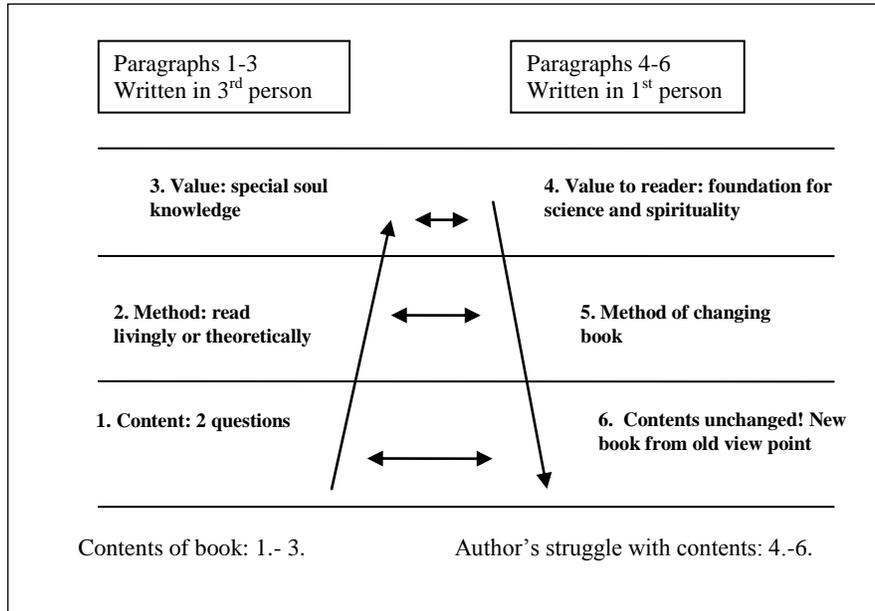
**Preface 1918:**

1. two questions
2. read questions livingly
3. value for soul
4. foundation for spirituality
5. history of book 1893 to 1918
6. new book from original book

A question may arise whether these synopses have been stretched to fit the levels. The reader might want to work out as many condensements as possible, and see what else arises. The question is only a fair one, once you have worked with the *Preface* for several weeks.

The third point of view is polarity. The structure of the four questions and their mirroring form polarity. Polarity is the contrast of the outer and inner aspects. In the *Preface* these are subtle gestures. The polarity between paragraphs 1/9 and 6/6 consists in the fact that 1/9 deals with the contents of the book (the outer aspect) and 6/6 deals with Steiner rethinking the contents (inner aspect). The polarity can be seen as a contrast of the method of reading the book in paragraph 2/5, and, in 5/5, the method of changing the book. The polar relationship between 3/1 (knowledge is correct and useful) and 4/10 (knowledge for science and spirituality) is

found in their emphasis on the utility to the individuals which in this case are Steiner and the reader.



Inversion is the movement from outer to inner best represented by the Goethean Archetypal Plant. Michael Chekhov pointed out that in every play there is a point in which the entire story takes a radical turn and winds down.<sup>7</sup> The first three paragraphs cover the contents of book; and paragraphs 4 through 6 explain the inner struggles that the author had with the two questions. Steiner captures this inversion through the introduction of the use of the 1<sup>st</sup> person starting in paragraph 4/10. Through this grammatical subtlety, the voice of the essay turns inward.

In Summation: The heart-thinking frame of mind tests Steiner's writing and thinking style by applying the organic laws to the text. At this stage we recognize that such a living thinking exists, and we develop a feel for the laws. In the next section, a method of study will be described that brings the thoughts into movement.

*The Study Group:* Traditionally, there are two steps to the study group: individual preparation and group presentation. The process requires that one first learns the content of the text by rewriting and rephrasing the sentences; second, one views the enhancements and polarities. Presenting individual findings to the group, allows people to hear the unique phrasing of the other

members' work. Here is an outline of various exercises which will lead to the goal of reproducing (forwards and backwards) the whole text, sentence for sentence, with a feel for the organic levels.

The first step is to read the text clearly and accurately. This means that everyone agrees on what is being said, but not necessarily on all its nuances. After the completion of a group reading and group synopsis of the *Preface's* paragraphs, we write the results on the board/paper as shown above. Whether for homework or at the study group, everyone is assigned a paragraph, or two, for rewriting (in *their own words* to the extent this is possible) by rephrasing the clauses! The goal at this point is *not to interpret* the *Preface*, but to find synonyms and to explain what is written. The rewrites are presented to the group for comment and compliment.

The second step is to look for and prepare enhancements and polarities first at the paragraph and then at the sentence level. One method is to focus on and compare the word choice, grammar, and/or content in order to establish these lawfulnesses. (A list of various activities will be given at the end of this section encompassing varying levels of intensity.) When analyzing an enhancement for example from paragraph 1/9, to 2/5, to 3/1, one asks the question: what happens to the "two questions" in paragraphs 2/5 and 3/1?, or what point of view did Steiner present them from? The same sorts of questions are posed for the polarities: how are the "two questions" from paragraph 1/9 presented and how were they dealt with in 6/6? These simple questions can open up many perspectives and conclusions between group participants. The polarity and enhancement exercises eventually cover the individual sentences, more of which will be explained later in the chapter in detail.

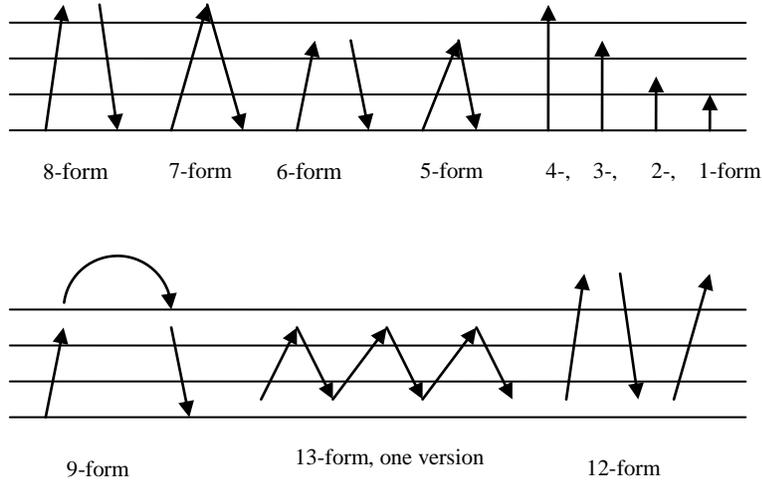
The third step brings the participants into an organic state of consciousness. The participants present the entire text sentence for sentence within five minutes. The fast pace doesn't allow the presenter to think about the words, but instead allows them to live within the levels and streams of the text. The wave-forms are, at this level, second nature: the participants naturally *see* the levels and polarities; and they *hear* the "turning points" because certain words and intonations in context move the reader to feel organic form.<sup>8</sup>

*The Nine Thought-Forms of the Preface and Second Appendix:* There are nine main thought-forms. Steiner included them in these two Prefaces. This is proof of their unique status in the corpus of his work. He gave the keys to the book. Every other form is some combination of them.

People have asked whether there are other forms. Beyond the nine, Lowndes lists about 30 other forms. This booklet covers the basic nine which are a prerequisite to working with Steiner's books.

In the text examples of this section, I included as many catchwords as necessary in order to make the levels and polarities readily comprehensible. The text precedes the diagram for quick reference. Keep in mind there are no perfect synopses.

Here are the basic nine forms with the addition of the 12- and 13-forms. Note in the 13-form how the zigzag is connected at the bottom. In this way, one could construct a 17-, 21-, 25-, or 29-form. Connected 7-forms make up a 13-form, as well as 19-, 25-, and 31-forms respectively. Unique in all the forms is the 12-form, as it does not follow the law of symmetry. Mirroring forms (6- and 8-forms) cannot be connected!

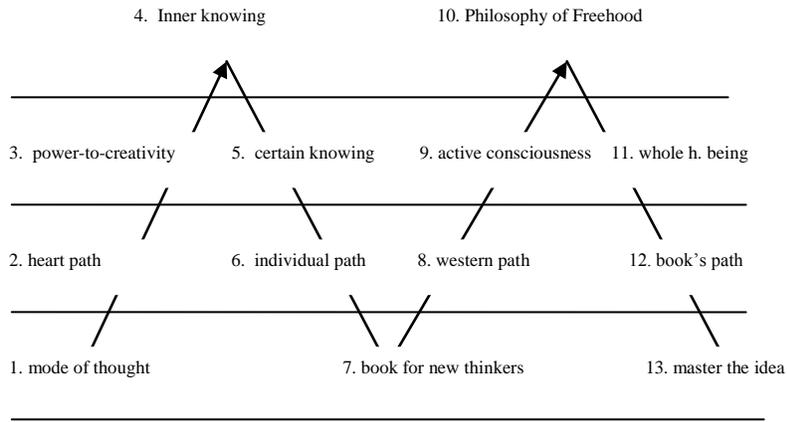


These are some alternative forms. Rare, but extant, are the upside-down forms, which begin at the ego level and descend to the physical level. Then there are the winged forms, the most common being the 11-form which is a classical 9-form with wings i.e., an extra blue level paragraph/sentence before and after the main form.

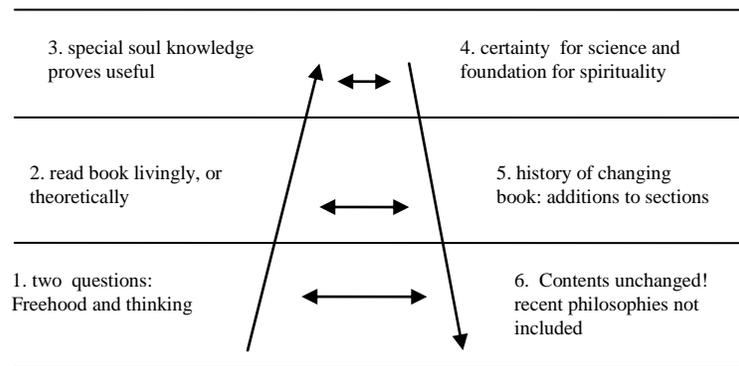
(A note about the levels: The levels were called physical, etheric, astral, and ego. They also have qualities and questions which were mentioned in the earlier section. Each level also has a color: BLUE (physical), GREEN (etheric), RED (astral), and YELLOW (ego). In this booklet I didn't give all the color connections in the organic forms. For example, one could make the ascending line in a mirroring form BLUE and the descending line YELLOW in order to emphasize the contrast/polarity of outer and inner aspects of the form. Thus, in an 8-form the ascending line is BLUE and the descending YELLOW. In the diagram above, the 13-form has three curves and each of the three curves could have its own color: thus there is a BLUE, GREEN, and RED curve signifying an intensification. Go



The Second Appendix



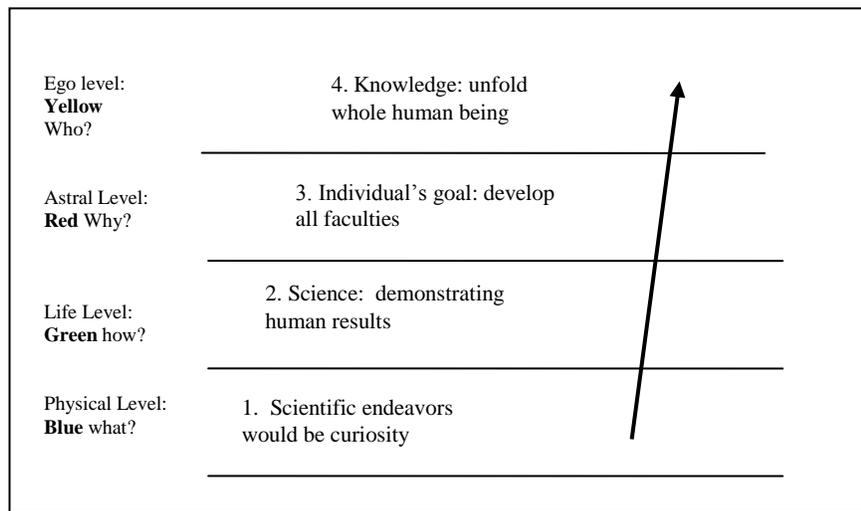
The Preface 1918



*Text Examples:* This 4-form is from paragraph 11/4 of the *Second Appendix*. The main topic in each of these sentences revolves around the value of knowledge/science. Each sentence answers the questions of the levels quite clearly.

11/4

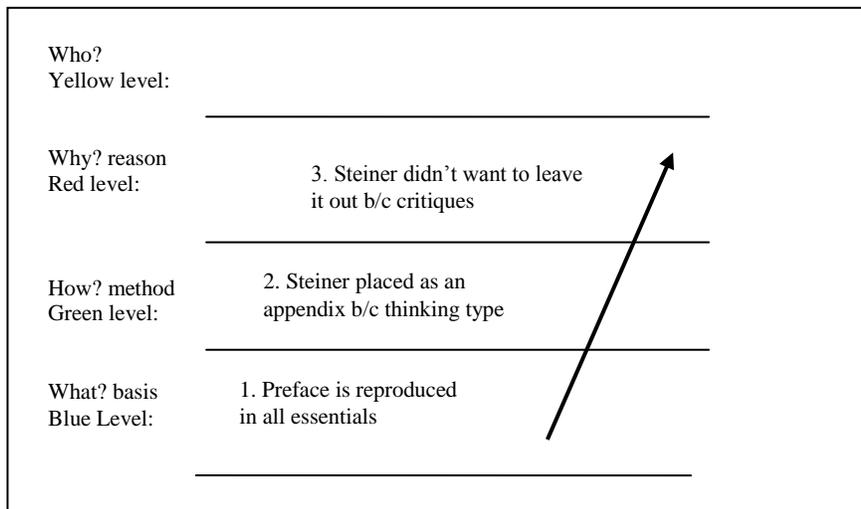
1. All scientific endeavors would be only a satisfying of idle curiosity, if they did not strive toward uplifting the *existential worth of the human personality*.
2. The sciences attain their true value only by demonstrating the human significance of their results.
3. Not the refinement of any single capacity of soul can be the final goal of individuality, but rather the development of all the faculties slumbering within us.
4. Knowledge only has value when it contributes to the all sided unfolding of the *whole* human nature.



This paragraph is 1/3 of the *Second Appendix*. (The fourth, or ego level, is not represented directly by a sentence.) Each sentence clearly embodies the levels, particularly the astral or 3<sup>rd</sup> sentence, filled with feeling and conflict. Grammatically, this paragraph has a classical organic pattern of passive verb (will be reproduced), active verb (placed), and model auxiliary (want).

1/3

1. In what follows will be reproduced in all its essentials that which stood as a kind of “preface” in the first edition of this book.
2. I placed it here as an “appendix,” since it reflects the type of thinking in which I wrote it twenty-five years ago, and not because it adds to the content of the book.
3. I did not want to leave it out completely for the simple reason, that time and again the opinion surfaces that I have something to suppress of my earlier writings because of my later spiritual writings.



Paragraph 1/9 of the *Preface to the revised 1918 Edition* is a very special form in Steiner's work. The nine-fold human being requires a little study. The ego level of the seven-fold human being is subdivided into the three souls. Thus, sentences four, five and six are on the ego level.

(The topic shifts every 3 sentences. The ego level sentences share the same topic (the freehood question). Sentence four answers the question why?, sentence five how?, and sentence six what? There is also a *kind* of polarity between sentence one and six, two and five, three and four.)

In addition to the three-foldness of the structure is the polar nature of the nine-form. The first four sentences present the "questions," while sentences five through nine address the conditions under which the questions can be addressed. Therefore, only those can enter into the promise of the book if they fulfill these requirements:

If they reached a particular soul state

If they confront their own Freehood

If they are capable of the right point of view of the human being

If they find the soul region for unfolding free will

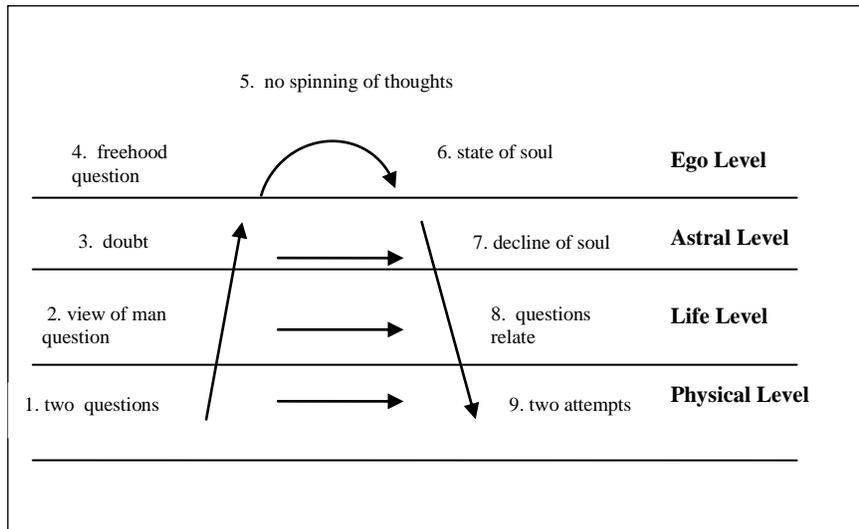
Most people are not interested in freehood, and the reason is according to Steiner that they have not reached that level of maturity or "Freiheitsmoment" in this lifetime. The problem then is to find the right viewing or thinking. What is this soul region?, for it is not the soul region of logical thinking of the rational soul. Steiner gives little hints throughout the *Preface to the Revised 1918 Edition* on how to find this soul region.

1/9

1. There are two root-questions of the human soul-life toward which everything is directed that will be discussed in this book.
2. The first question is whether there is a possibility to view the human being in such a way that this view proves itself to be the support for everything else which comes to meet the human being through experience or science and which gives him the feeling that it could not support itself.
3. Thereby one could easily be driven by doubt and critical judgment into the realm of uncertainty.
4. The other question is this: can the human being, as a creature of will, claim free will for himself, or is such freehood a mere illusion, which arises in him because he is not aware of the workings of necessity on which, as any other natural event, his will depends?
5. No artificial spinning of thoughts calls this question forth.
6. It comes to the soul quite naturally in a particular state of the soul.
7. And one can feel that something in the soul would decline, from what it should be, if it did not for once confront with the mightiest possible earnest questioning the two possibilities: freehood or necessity of will.

8. In this book it will be shown that the soul-experiences, which the human being must discover through the second question, depend upon which point of view he is able to take toward the first.

9. The attempt is made to prove that there is a certain view of the human being which can support his other knowledge; and furthermore, to point out that with this view a justification is won for the idea of freehood of will, if only that soul-region is first found in which free will can unfold itself.



Next to paragraph 1/9 *Preface*, paragraph 9/16 of the *Second Appendix* contains some of the most essential information about the nature of the heart-thinking. Steiner argues that the way to wholeness is to take the elements of science and relate them in an artistic-musical-compositional manner; and thereby, to develop a new idea consciousness, a compositional-consciousness! The goal of the book is to make consciousness itself organic living. So simple and fun.

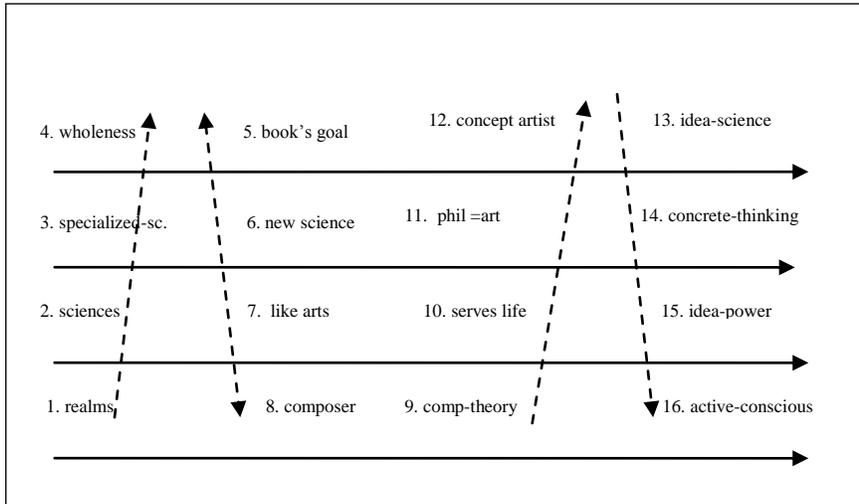
The polarities in 9/16 are based on a ‘problem and solution’ model. For example, in sentence 1 the ‘problem’ is the “many realms of life,” in sentence 8 the solution is the composer (he who brings the elements into a whole). Between sentence 2 and 7, the polarity is: the “sciences” find their complement in the arts; between sentences 3 and 6, the old specialized sciences find their fulfillment in a “new science” arising out of their results. The problem of wholeness in knowing in sentence 4 finds its solution in the organic science of sentence 5.

These polarities are subtle and they can be continued even to include the second half of 9/16.

9/16

1. There are many realms of life.
2. Every single one has developed a particular science for itself.
3. Life itself, however, is a unity and the more the sciences are striving to research in their own specialized areas the more they distance themselves from the view of the living unity of the world.
4. There must be a type of knowing that seeks in the specialized ‘sciences’ that which is necessary to lead us back once more to the wholeness of life.
5. The specialized researcher wants through his own knowledge to gain an understanding of the world and its workings; in this book the goal is a philosophical one: science shall itself become organic-living.
6. The specialized sciences are preliminary stages of the science striven for here.
7. A similar relationship predominates in the arts.
8. The composer works on the basis of the theory of composition.
9. The latter is the sum of knowledge whose possession is a necessary precondition of composing.
10. In composing, the laws of the theory of composition serve life itself, serve actual reality.
11. In exactly the same sense, philosophy is a creative *art*.
12. All genuine philosophers are *concept-artists*.
13. Through them, human ideas became artistic materials and the scientific method became artistic technique.

- 14. Thereby, abstract thinking gains concrete, individual life.
- 15. Ideas become life-powers.
- 16. We have then not just a knowing about things but we have made knowing instead into an actual, self-governing organism; our authentic, active consciousness has placed itself above a mere passive receiving of truths.



Below are the first seven paragraphs of the *Second Appendix*. The content deals with the inner path to truth and what this truth is. The *Second Appendix* itself consists of two connected 7-forms. The first 7-form follows the organic schema clearly:

what? The preface;  
how? The heart-path;  
why? to gain our individual power;  
who? We want inner knowing.

Even the polarities are clear: what? 1/3 the preface and 7/5 the book; how? 2/4 Schiller's path and 6/6 Fichte's path; why? 3/3 Truth and 5/3 knowledge from experience; 4/4 is the turning point, the who? Inner knowing.

Steiner's use of the pronoun "we" in paragraphs 4/4 to 7/5 is also an indicator of the inversion process. There are many such devices Steiner uses throughout his work.

The Second Appendix [to the Philosophy of Freehood]

1/3

1. In what follows will be reproduced in all its essentials that which stood as a kind of "preface" in the first edition of this book. 2. I placed it here as an "appendix," since it reflects the type of thinking in which I wrote it twenty-five years ago, and not because it adds to the content of the book. 3. I did not want to leave it out completely for the simple reason, that time and again the opinion surfaces that I have something to suppress of my earlier writings because of my later spiritual writings.

2/4

1. Our age can only want to draw *truth* out of the depths of man's being. 2. Of Schiller's well-known two paths:

"Truth seek we both, you in outer life, I within  
In the heart, and each will find it for sure.  
Is the eye healthy so it meets the Creator outside;  
Is the heart healthy then it reflects inwardly the World"

the present age will benefit more from the second. 3. A truth that comes to us from the outside always carries the stamp of uncertainty. 4. Only what appears as truth to each and every one of us in his own inner being is what we want to believe.

3/3

1. Only truth can bring us certainty in the development of our individual powers. 2. Whoever is tormented by doubt his powers are lamed. 3. In a world that is puzzling to him he can find no goal for his creativity.

4/4

1. We no longer want merely to *believe*; we want to *know*. 2. Belief requires the accepting of truths, which we cannot fully grasp. 3. However, what we do not fully grasp undermines our individuality, which wants to experience everything with its deepest inner being. 4. Only that *knowing* satisfies us that subjects itself to no external norms, but springs instead out of the inner life of the personality.

5/3

1. We also do not want a form of knowing, which is fixed for all eternity in rigid academic rules and is kept in compendia valid for all time. 2. We hold that each of us is justified in starting from firsthand experiences, from immediate life conditions, and from there climbing

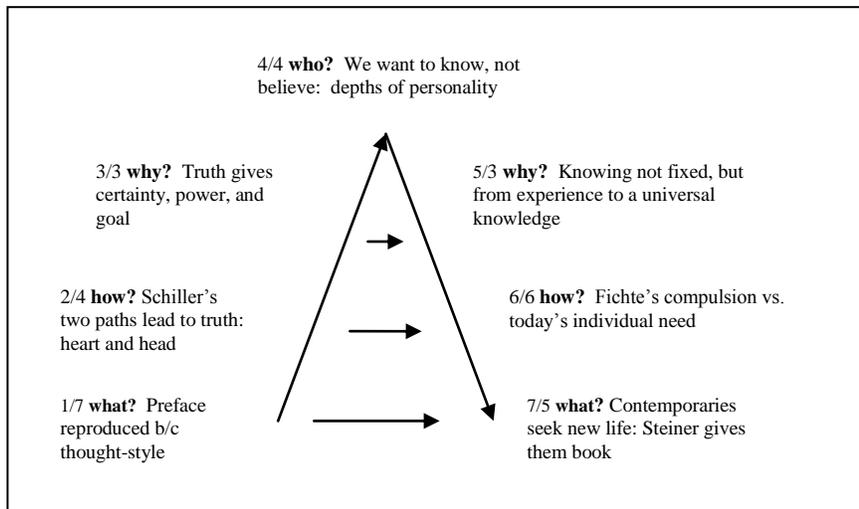
to a knowledge of the whole universe. 3. We strive for certainty in knowing, but each in his own unique way.

6/6

1. Our scientific theories should also no longer take the position that our acceptance of them was a matter of absolute coercion. 2. None of us would give a title to an academic work such as *Fichte* once did: "A Crystal Clear Report to the Public at Large on the Actual Nature of Modern Philosophy. 3. *An Attempt to Compel Readers to Understand.*" 4. Today nobody should be compelled to understand. 5. We are not asking for acceptance or agreement from anyone who is not driven by a specific need to form his own personal worldview. 6. Nowadays we also do not want to cram knowledge into the unripe human being, the child, instead we try to develop his faculties so that he will not have to be *compelled* to understand, but *will* want to understand.

7/5

1. I am under no illusion in regard to this characteristic of my time. 2. I know that generic mass-ified culture [individualitaetloses Schablonentum] lives and spreads itself throughout society. 3. But I know just as well that many of my contemporaries seek to set up their lives according to the direction indicated here. 4. To them I want to dedicate this work. 5. It should not lead down "the only possible" path to truth, but it should *tell* about the path one has taken, for whom truth is what it is all about.

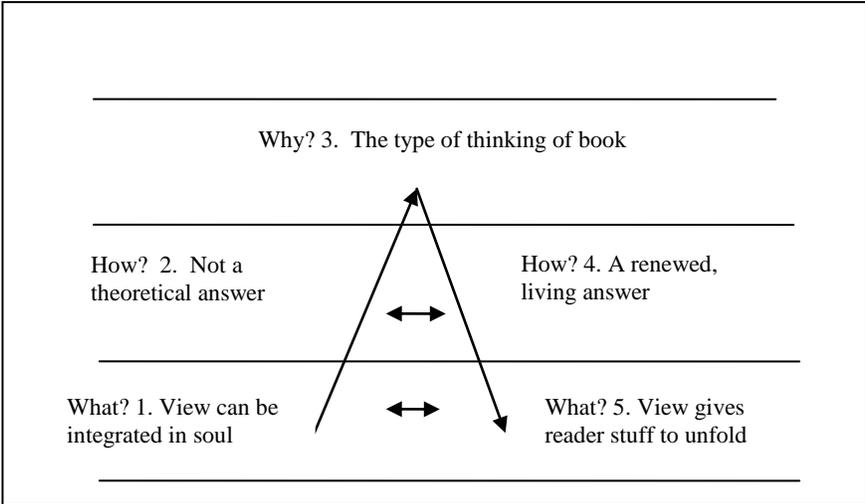


Paragraph 2/5 of the *Preface to the revised 1918 Edition* clarifies how the question concerning the view of the human being can be answered by its integration, not memorization. The first two sentences present the “view” in its un-integrated form. In contrast, the last two sentences present the “view” in its living, integrated form. Sentence 3 declares that the type of thinking, organic-living, is the foundation of the book.

Sentence 1 and 5 create a solid polarity: the not-yet-integrated view of sentence 1 is integrated into the soul in sentence 5. The theoretical memorized answer of sentence 2 becomes a living soul activity in sentence 4. This paragraph is an excellent model for writing exercises because of the clarity of the polarities.

2/5

1. The view, which is under discussion here in reference to these two questions, presents itself as one that, once attained, can be integrated as a member of the truly living soul life.
2. There is no theoretical answer given that, once acquired, can be carried about as a conviction merely preserved in the memory.
3. This kind of answer would be only an illusory one for the type of thinking which is the foundation of this book.
4. Not such a finished, fixed answer is given, rather a definite region of soul-experience is referred to, in which one may, through the inner activity of the soul itself, answer the question livingly anew at any moment he requires.
5. The true view of this region will give the one who eventually finds the soul-sphere where these questions unfold that which he needs for these two riddles of life, so that he may, so empowered, enter further into the widths and depths of this enigmatic human life, into which need and destiny impel him to wander.



*Some Additional Thoughts on Text Study:* There are several tempos and intensity of group work. When the group decides that it will *not do outside preparation* and in-group presentations, then it meets for the purpose of making synopses of the paragraphs, and discussing aspects of organic structure. Once a group commits to 8 meetings with preparation and presentations, then the 3-step model above is appropriate. The group needs to spread the work over eight meetings, and make a syllabus so that everyone is on the same page. I found that repeating assignments often held the group together because only work and experience can bring clarity to the meditation. Here is a typical study group syllabus<sup>10</sup> designed for one group leader and 5 participants:

8 meetings (1 hour 20 minutes for each meeting):

These meetings are best led by someone who has done the work already. Sometimes, group study can be messy and having someone responsible can bring the group forward, especially when members are prone to distraction or arguing. Thus a kind of group leader should help the others into the exercise. "Group leader" means in this sense a keeper of good manners, rather than a know-it-all.

1. The group reads aloud the Preface 1918. After reading a paragraph, the group members summarize it and offer synopses. The members agree on which synopses are best. The group leader writes these condensements on the board.

Homework: Each participant rewrites two paragraphs clause for clause. Try to include key words and keep the same number of clauses. The goal is to present the paragraphs in such a way that the other participants listen to content being repeated in slightly different wording, however, with the same clause-rhythm. In preparation for the second meeting, everyone should be ready to read aloud their rewriting/rephrasing of the paragraphs.

2. Start the second meeting by listening to the assigned presentations. The members give feedback on the completeness of the presentations or discuss difficult passages. Next the leader gives pointers on how to prepare the presentations on the enhancements and polarities.

Homework: Polarity and enhancement assignments are given to the five participants. Participants prepare, for example, the enhancement of paragraphs 1/9, 2/5, and 3/1 of the Preface 1918; or a polarity between 1/9 and 6/6.

3. The group may choose a blackboard for their presentations since the forms are easier to see. The leader discusses organic laws at the sentence level.

Homework: The group picks two paragraphs for the presentation of polarities at the sentence level.

4. The group presents polarities on the board. Now the group rereads the Preface 1918 but, this time, underlines the main clauses in each sentence. A grammar book might help.

Homework: finish underlining main clauses.

5. Discuss and finish the clause work. Start making catchwords for each sentence. The catchword can be a word from the sentence itself, but doesn't have to be.

Homework: Find a catch-phrase for every sentence in the *Preface*. Put them in organic diagram form.

6. Discuss and share the catchwords/phrases for each sentence. Agree on a group catchword for all of the sentences.

Homework: Participants should prepare two paragraphs and present the contents of each sentence from the catch-words only!

7. Listen to presentations. Discuss to what extent the form and color helps you to see the content.

Homework: Prepare to present the whole Preface 1918 from the catch-words with a 5 minute time limit.

8. Listen and enjoy presentations. Try presenting the Preface 1918 as if the last sentence were the first. Congratulate yourselves!

*Intensive Study:* After the group has mastered the form and content of the *Preface*... and repeated the thought-forms 50 times (preferably alone at home), it may opt for even more intensive work. This next process requires an in-depth analysis of the word choice in each individual sentence. One basically makes four columns and places each word of a sentence into one of the columns: nouns, verbs, adjectives, and adverbs. Thus one can survey all of the words and make note of certain patterns such as: the first sentences usually have a predominance of passive verbs; second sentences, active verbs; third sentences, conditional verbs and so on. Each text has its own unique word choice and grammar structure. This exercise is excellent for learning to write organically.

From this exercise, the group can start working on writing their synopses in organic style. For example, blue paragraphs might be written with more passive verbs, green paragraphs with more active verbs, red paragraphs with more feeling or intellect. These exercises bring the heart-thinking out of its meditative form and place it into the realm of an actual technique.

The style of writing is also a style of speaking. Speaking the text according to the colors can be quite an experience. At first, it seems a little

artificial but there is much room for artistic creativity. The speech should make the organic laws audible. (See the chapter on Further Exercises.)

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*Heart-thinking as it relates to Imagination, Inspiration, and Intuition*: F. Lowndes outlines four meditative aspects of the heart-thinking work in his Das Erwecken des Herz-Denkens. The first aspect he calls *precise perception of the text and its organization*. That is why the text must be an exact translation; and why the synopses and diagrams are so essential. The text becomes our own garden in which we can see all the rows, colors, and gestalt.

The second aspect is the walking through the garden. We walk and *view the fixed thought-forms that constitute the path of the text*. Some chapters have as many as 52 paragraphs and involve “something like a dream experience... the subjective experience can become lived as something stretched out over a longer time, while the clock time in reality shows that only seconds have passed.” Lowndes continues that meditating on the whole book, Philosophy of Spiritual Activity, backwards and forwards, we come to the point of experiencing our own role in shaping the thought forms by ourselves. We become, thereby, one with the text and speak with the author!

The third aspect of text work is to move yourself into the growing and unfolding thoughts while *listening to the unfolding melody and rhythm until one lives into the thought-breathing and -pulsing*. Lowndes says that we connect the living thought process with the heart and the rhythmic system of physical life and make conscious the thought activity of the etheric life. “Our way through the garden expresses itself and concentrates on the *going* itself, on the separate qualities of each curve...these qualities cannot be experienced at the same time....” The succession is experienced not in space, but in time. This experience of the organic form, Lowndes emphasizes, is a feeling experience, more imaginative than picture-like; and therefore, a more inspired level of meditation. It is at this point that one starts practical work such as composing one’s own organic-living speaking and writing forms.

The fourth aspect of text work is the individual level in which the meditator and the being of Intuition are mixed together. The fourth level *is a state of grace in which we meditate pure being*, that is, pure substance without form, pure thought-rhythm without thought, pure activity without thought form, or simply put, pure becoming. “In the imaginative level we see the thought form, the what, just as a finished picture; in the inspirational level we live in the living process, the how, just as we follow the origination of a picture from a living process; in the intuitive level we finally live in the will impulses, even before it has taken any form, and we know the “why” of

the thought organism just as it is lived, the “why” of the thought form just as it is taking form.”

*Healing, the skeleton, and the Philosophy of Freehood:*

A healed existence is one in which the chakras, aura, skin, muscles, organs, and bones are soft and light-filled. Bodywork, affirmations and prayer, exercise, changing our emotions, and meditations all contribute to this process of becoming healed. Body work and empathic healing are completely missing from Anthroposophical institutions and medicine. Because of the lack of intuitive capacities in the Anthroposophical healing arts, Anthroposophists have trouble doing the necessary clearing work to open up spiritual capacities. Those who continue to work with Steiner’s spiritual suggestions, without guidance or without an understanding of the corresponding responsibilities they entail, will damage themselves and others. This clearing work is particularly necessary, for Steiner’s legacy tends to keep his followers in their head and barely grounded.

Treading the path of spiritual development is fraught with dangers. As one enhances one’s development, the responsibilities become greater. Steiner warned against opening up higher capacities without being ready and having proper support. In his Knowledge of Higher Worlds, he gives no exercises for the lower chakras. Those who have opened their lower chakras know the difficulty one has in keeping balance in life. Moral development is essential and healing work should take precedence over spiritual development. Steiner recommended that the spiritually striving have an experienced teacher (an initiate) for their spiritual path and exercises. George O’Neil left questions about the role of the skeleton in the acquisition of this new thinking. To open up spiritually - without doing clearing, healing, and grounding work - could be very scary and very unhealthy. There are few healers and spiritual teachers who are capable of bringing the heart-thinking work to its highest level in a healthy way. Once the skeleton is clear and the students grounded, we may all look forward to a time where a healing culture can blossom by providing a center for unfolding heart-thinking.

A healed person may take on the gradual task that Steiner mentioned here: “You see as paradoxical as it may sound, I must nevertheless say, that such a book as my Philosophy of Spiritual Activity can not be comprehended by mere logic. It must be understood by the entire man. In fact, what is said about thinking in the Philosophy of Spiritual Activity, no one will understand who does not know that actually the human being experiences his thinking itself through inner cognition, through the inward feeling-experiences of his bony system. We think not with the brain, we think in reality with our skeleton, when it comes to thinking in sharp thought-outlines. When the thinking becomes concrete, as it does in the

Philosophy of Spiritual Activity, then it passes over into the entire human being.” With a cleared skeleton, human beings can become christenized all the way into the bony system. O’Neil put this quote in his manuscript to point to an esoteric truth of the new thinking: the complete transformation of the body. With time, a greater understanding of the significance of the relationship of the skeleton and healing to the Philosophy of Freehood will become clear so that those who do open themselves up through the heart-thinking, will not damage themselves.

### III. The Joy of Text

Précis: Group study of Rudolf Steiner's work has declined worldwide. This section presents this author's personal experience with study groups and methods of reading Steiner texts, in particular the *Preface to the 1918 Revised Edition of the Philosophy of Spiritual Activity*. By changing the focus from 'what' Steiner said to 'how' he said it, seems to intensify and enliven the participants and give hope to a renewal of study.

Is there only one way to read a Steiner text? No, of course not. But are some ways more productive, more enhancing, and more fun? I think so. I enjoyed nearly all of the Anthroposophical study groups I attended starting in 1991. Each one served its purpose in my search for the essential in Steiner's work.

The first group I attended was in Freiburg, Germany, with a Christian Community priest. It was uncomplicated: we chose a few bible chapters and discussed them in an open and friendly atmosphere.

My second group study experience was at the branch in New York City, and lasted for a whole year. We read the basic books (Knowledge of Higher Worlds, Theosophy, Building Stones etc.) in a circle of ten people and each week one of us retold the chapter, we had covered the week before. I enjoyed retelling the chapters and one time even prepared my own version of Trivial Pursuit cards for Theosophy, and had great fun quizzing the group on the contents. (Our group leader was even a little embarrassed that he enjoyed the challenge of answering the questions correctly.)

I attended a yearlong anthroposophical intensive seminar in Steiner Haus in Stuttgart, Germany. The instructor's method was to show how the arguments Steiner makes in the Philosophy of Spiritual Activity or Theosophy are applicable to situations or problems in the world today. His lectures reflected a superior knowledge of the text; and he shared with us the fruits of his labor. Our discussion sessions with him gave the group confidence in their anthroposophical studies.

There are many different categories of groups that fall in between the three mentioned above, not all of them productive or fun. So far we have three ways of approaching a text: reading a passage and discussing (relaxed atmosphere), reading and retelling (activist mode), lecture and discussion (scholarly approach). In the next section is a description of the fourth method: reading a text for the joy of learning organic thinking.

Reading Steiner Organically:

My first encounter with organic study came when Florin Lowndes presented (to our Anthroposophical student group in Germany) suggestions on how to read a Steiner text for the purpose of learning Steiner's organic

method of thinking. The simple steps outlined in these instructions on how to read the *Preface to the Revised 1918 Edition* to the Philosophy of Spiritual Activity gave our group an intensity and joy which I had never experienced in the other groups. The instructions were straightforward: first read for content, then for form.

This was the first method that required us to use colored pencils, to make diagrams, and to imitate *the way in which Steiner wrote*. Lowndes, being a professional painter, developed an artistic approach engaging the group on many different levels and points of view.

In comparison to other types of study groups, this approach has a clear agenda and the steps of the approach build upon one another. The activities in the study stimulate exploration, and a general mood of discovery pervaded the group. The organic laws of the text, when studied artistically and systematically, give the participants energy. Those already connected to Steiner will be amazed by some of thought-forms underlying his writings.

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This approach proceeds from the notion that everything in the text has its meaning by its position in the text. Thus we read from the whole to the parts. Here are the main steps:

1) In the first meeting, we read the text lightly and made synopses of each paragraph in order to get a feel for the whole text.

2) In the second meeting, we underlined the main clauses and clarified subordinate clauses of sentences that were difficult to penetrate.

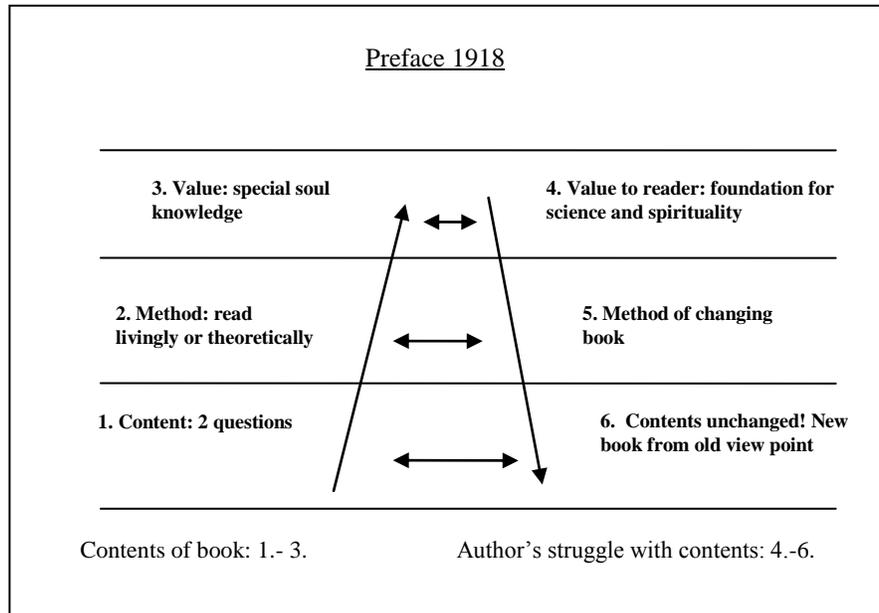
3) For homework for the next meeting, each participant prepared a rewrite of a paragraph in the *Preface*, and presented it to the group sentence for sentence within a designated amount of time. The goal of this exercise is not only to own the content, but also to clarify certain difficult sentences. Everyone, having done the same assignments, listened to the presenter and after each presentation offered feedback: did the presenter forget a sentence? Did they go over the time limit they allotted themselves? Did their rewrite make more sense than the way Steiner phrased it? We attempted to master the content by analyzing, rewriting, and presenting.

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Reading for form is a slightly different story. Steiner composed his books, chapters, and sentences in organic forms resembling musical notation. The four levels of the four-fold human being are the basis of Steiner's organic method of writing. There are the four organic laws of rhythm, enhancement, polarity, and inversion, or simply put, the four laws of metamorphosis. Thus, when speaking about a "metamorphosed thinking" Steiner means a thinking which includes four new laws or relations.

Steiner wrote the *Preface to the Revised 1918 Edition* on the basis of these lawfulnesses. The *Preface* serves as an introductory text into this type of work. The goal is to study and practice the laws of metamorphosis and to go beyond what was said and to see how it was expressed. The steps for reading for form went as follows:

1) The group made a one- or two-sentence synopsis of each paragraph and put it on the chalkboard. By comparing the paragraphs to each other, a pattern emerges. First, one noticed symmetry in the themes of each paragraph, that is, the first three paragraphs mirror the last three. Second, one saw how each paragraph corresponded to the levels of the human being: physical, etheric, astral, and ego levels.



2) For homework participants prepared an analysis of the enhancement e.g., the intensification from paragraph 1, 2, and 3 or the polarity between paragraphs 2 and 5. We each chose, for example, a time limit for our presentations, as we did with the content presentations mentioned above. The goal was to present what we prepared, and to do it with consciousness of time.

3) The process was repeated for the individual paragraphs at the sentence level. One begins to feel and understand the qualities of the levels even within the individual sentences. It is at this point one can start toying with the idea of writing one's own organic sentences.

4) The finale came when all participants could reproduce the entire thought-organism seeing it as a living whole. We were able to reproduce the whole text out of the colors and geometric forms, and to live freely in the content. This *Preface* became a thought-mantra, a dynamic meditational tool.

Value of Organic Practice:

One cannot do this method justice by simply writing about it. And this sort description cannot capture the intensity of this type of activity. The anthroposophical basis for this of work is that these laws of polarity and enhancement are worth practicing, and that repetitious practice brings changes in the soul life of the participants. This general organic approach to reading The Philosophy of Spiritual Activity leads to new faculties, even supersensible ones.

One democratic aspect of this type of work is that no matter how much one may know about Anthroposophy, everyone in the group starts off at the same level. The goal is to practice the laws as well as other analytic and social skills. Some will possess strong analytic skills; others will live easily into the process of organic thinking. These skills are: 1) learning clear thinking, 2) experiencing time as flexible, 3) exercising self-control, 4) listening skills, 5) inner transformation and joy, 6) seeing in pictures or whole- to-parts-thinking.

Clear thinking: Underlining main clauses, numbering sentences, clarifying subordinate clauses, and checking the translation against the original German text are activities which require participants to put aside (for the moment) what they feel or think, and live in the truth of the matter at hand. When participants agree on what was said, the way is clear for more creative and interpretative activities. A group cannot really function if the participants can't see the facts of the words of the page. Steiner used logic and grammar to express his thoughts in universal form. Their higher meaning, however, can only reveal itself to the individual when considered in the light of the organic laws and comparative thinking. When this exercise is done in depth, the grammatical structures in the German text reveal brilliant patterns in the form of main clause variations and emphasize with quasi-musical qualities.

Experiencing time as flexible: Presentations on content, polarity, and enhancement are opportunities for participants to practice their relationship with time. For example, if one has the assignment to present a 10-sentence paragraph sentence for sentence, how much time would one need? Would two minutes be enough time? Choosing a time - and sticking with it - is a real exercise. Some go over; some go under their allotted time. Eventually

one experiences time *during* the presentation, as a ‘flexible time,’ since in this moment the god of time, Chronos, no longer dominates one’s experience. Playing with time in a group study usually makes people giggle, as there is something strangely exciting when one is able to finish a presentation at the exact second, one chose for oneself. This exercise is fantastic for practicing the art of lecturing.

Self-control: Our logical nature associates and projects, ignoring reality. In organic study the opportunity is offered to think over-logically by learning about the inner nature of a text, as opposed to projecting meaning onto it. That’s why presentations should be limited to the content and the lawfulness of polarity and enhancement. After a presentation, the other participants may compliment or critique the presenter’s work. The presenters exercise self-control in that they listen to the other’s critique quietly without qualifying themselves unless asked. *The unprepared cannot give critique*, for it happens nine times out of ten that the unprepared folks criticize and talk the most. The ideal participant, captured by Schiller’s description of the “beautiful soul,” makes civility and self-control an art; and the beautiful should practices these qualities by being open to the text, giving and taking constructive criticism, and being prepared for group meetings.

Listening: A large part of organic study is listening to the presenters. When the group has worked sufficiently with the text, it may happen that some members are masters of rewriting the text in their own words. That is, they say the same thing Steiner did, but their choice of words is so different that the listeners loose, perhaps, their place during the presentation. Now, as the group progresses, something magical happens. Although the words are different than Steiner’s, the group is able through a “higher listening” to follow the presentation with full understanding and appreciation of the rewrite. This higher listening is a bringing forth, as well as a receiving, in that it allows for the overcoming personal attachment to words, and for the opening of the soul to new possible meanings. This capacity humanity needs dearly, as most arguments are misunderstandings, not disagreements.

Inner transformation and joy: It is my experience in leading about ten different study groups (covering the *Preface to the Revised 1918 Edition*) that after about five meetings, the group begins to develop a new dynamic. The participants, in becoming familiar with the text and the laws of enhancement and polarity, begin to develop a warm bond. For whatever reason, Steiner’s thought-forms, when shared organically in a group, seem to open the hearts of the participants. Also individuals who considered themselves incapable of reading Steiner, find confidence in their new ability; while the incredible depth of the *Preface* humbles those with years

of Steiner under their belt. In the Waldorf schools, the children are taught with healing organic pictures, and I believe this organic study to be an analogous healing activity for adults.

Whole-to-the-parts thinking: The parts have their meaning only in terms of the whole, a dogma of anthroposophy. But when does anyone practice it except maybe teaching the four mathematical signs in first grade Waldorf. (Musicians and artists are very close to this process as it is the basis of their work.) The diagrams of the organic approach give the reader the chance to see the whole text at once and to live in the spirit-laws of polarity. Of course one starts with diagrams and catchphrases of the paragraphs and sentences, but eventually one knows the content as color and form. The form now can bring forth the content, what Steiner had called “creating out of nothing.”

Organic study requires a transition from purely logical thinking into an organic form of thinking. The work enlivens the individual; the rules are there to keep astral tendencies in check. Once groups get a feel for the organic thinking, they can make their own particular style of study, one that serves their wants. One would not want to study the whole Philosophy of Freehood at a snail’s pace. The *Preface* and its sister text, the *Second Appendix*, contain all of the nine main thought-forms that Steiner used in his written works.

I can imagine many study groups would experience a completely different atmosphere if they would do this work. I know of no other approach that enters so deeply into Steiner’s work. It will be hard for many veteran Anthroposophists to imagine that the organic form of Steiner’s writing is essential to an understanding of the content. I do know that once one has read Steiner’s basic books, one would like to go deeper. This approach facilitate this intensification of the work, and one should keep in mind that reading a Steiner text is about changing our thinking and feeling, not about acquiring new facts. You may very well know that in Steiner’s first six books the same ideas are repeated over again, and even his spiritually oriented books contain much of the Philosophy of Freehood. The goal of studying Steiner is to learn his method, to individualize it, and to employ it, as situation and destiny require.

#### IV. Further Exercises:

*Writing Exercises:* The famous six subsidiary exercises provide an opportunity for organic writing. The first subsidiary exercise, the control of thinking, gives the form for an organic writing assignment.<sup>11</sup>

Essay structures have a natural organic order: Introduction, Body, and Conclusion. We can also add to the list the ever so common 5-paragraph essay. These forms are naturally organic in the Steinerian sense. The next step would be to craft the sentences.

When having taught college courses, I had the students complete organic essays. Students had no problems setting up organic headings, sometimes as complicated as eight-forms.

There are two main methods for writing an organic paper. The first method is: collect all your ideas on paper; see if a form comes eventually by recombining the elements; fill in the outline; and write the paper. The other method is to write your essay first, and then edit it into an organic form. George O'Neil's book, The Human Life, has many examples on how to structure an essay with headings, sub-headings, and other organic writing devices.

It is best to start with little 3- or 4-sentence notes which answer the questions:

	<i>Hi Dear,</i>
What? (Fact)	<i>The milk is finished.</i>
How? (Action)	<i>The kids drank it all yesterday.</i>
Why? (Request)	<i>Please buy some more before you come home.</i>
Who? (Personal)	<i>I would really appreciate it.</i>
	<i>Love,</i>
	<i>Steve</i>

Steiner said that one day a month one should try to plan carefully everything one will say on that day. Today is a good day to start.

*Poetic Speaking Exercises:* Steiner wrote many prayers and verses. He gave many lectures on the Lord's Prayer, an organic heart-thinking masterpiece. His Calendar of the Soul with its normally unintelligible writing style makes perfect sense when seen from the organic levels.<sup>12</sup> These are good places to start organic speech.

Each of the levels has its own tempo and quality. Organic speech ideally evolves as a combination of artistic technique and an understanding of the levels of organic thinking. The qualities of the levels depend on the content and context of what is being said. Here paradoxically, is a general outline of the speaking tones for these levels:

1. Physical level: slow, careful, objective-scientific voice, earthy
2. Life level: dynamic, living, moving, airy
3. Astral level: conscious, impassioned, awe, critical
4. Ego level: clear, insightful, proclaiming, subjective

The Lord's Prayer has many possible forms. One form has seven members and is a reverse form starting at the ego level and descending to the physical level and ascending back to the ego level. Feel the "language-ing" that Jesus himself used to compose this prayer:

Title: Our Father in Heaven

Ego Level: Hallowed be thy name  
 Astral Level: Thy kingdom come  
 Life Level: Thy will be done on earth as it is in the heavens  
 Phys. Level: Give us this day our daily bread  
 Life Level: Forgive us our trespasses as we forgive those who trespass against us  
 Astral Level: Lead us not into temptation  
 Ego Level: Deliver us from the Evil!

This is not the only way to breakdown the prayer. Sometimes I combine some of the other lines and make a different form. In any case the prayer's levels are easy to discern. Organic speaking is not stamped onto the prayer, but the intonation of the levels can be derived out of the content itself. A future task of organic scholarship is to search out those poems, mantras, essay, and novels which are written in organic form for the purpose of a new aesthetic. Steiner said himself that 1% of poetry is true poetry. It seems Steiner limited his perspective to encourage us to discover his method by begging us to ask him what he meant by "true poetry."

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The first verse of the Calendar of the Soul also has a clear organic form. The levels, at least of the first verse, seem to jump out with a strong enhancement of theme and grammar.

1. When from out World-expanses
2. The Sun speaks to human sense
3. And joy from out Soul-depths
4. Unites itself to the Light in seeing,
5. Then, go forth out of Selfhood's sheath
6. Thoughts, into farnesses of space
7. And dimly bind
8. Man's being to Spirit existence.

The first observation is the key words of the first four lines: "World" (physical), "Sun speaks" (etheric), "joy" (astral), and "Light"

(ego). The verbs appear only in the etheric and ego level sentences (rhythm). Some lines can be spoken with a slow tempo particularly those lines dominated by prepositions. Staccato is the approach for the etheric lines. This 8-form verse spoken in a Waldorf school could, in this form, fulfill Steiner's wish that what is essential for the pupils is not what is said, but "how one thought follows the next."

There are several ways of reading the verse. One can read it for inversion: the first four lines in one voice, and the last four lines in a different voice, thus highlighting the movement from outer to inner. One can read it for the enhancement and polarity as suggested above. What is striven for here, is a high level of harmony between form and content in thinking, speaking, and feeling. There is no one right way to do this!

*Organizing a Speech:* The art of lecturing was a passion of Steiner's. He gave a series of suggestions on the topic and a summary of which is below. What is missing in his lecture notes is, unfortunately, the organic thinking and forms.

George O'Neil worked out many Steiner lectures and put them into useful diagrams. He consistently distilled the essence of a lecture and structured the main points organically. Those lucky enough to find his old handouts have the treasures of the greatest anthroposophical researcher.<sup>13</sup> This particular handout was found in the heaps of papers of one of George's students.

"Notes on the art of lecturing: Points made by Rudolf Steiner in Lecture V of Speakers Course in Stuttgart 2.14.21"

1. *Inner Attitude* of Speaker: Every lecture a *new* experience: worst method is to memorize speech. Proper feeling: never to have enough of the subject. Always speak out of respect for theme. Actors get going after 50 repeats. Speak with same *enthusiasm* with which you eat, never bored, however often.
2. Practice *Rhythmic Repetition* of Subject Matter: intellect wants finished form, everything at once; the living and psychological require repetition. Religious practice takes note: same prayer every night and morning. Only *after countless repetitions of the themes* of your speech (if only in brief) are you ready.
3. *Feeling Of Responsibility* For What You Say: speak out of the realization of its importance in world history. You stand at a decisive moment: either future downfall or ascent.
4. Weight Achieved By *Interest In Events Of The Times*: use examples. The opposition within our ranks, the phlegmatic

members, too lazy to recognize this: tend to ignore connections with events.

5. *Characterize The Opposition, Don't Emphasize Defense*; describe their dishonesty in method and illogic in thinking. Go into detail about personalities involved; know your opponents, their biographies, and foibles. Characterize the human symptoms of the day humorously, especially the *Verlogenheit*, deceitfulness of the School-People. Find the right oratorical nuances for this story telling.
6. *Live In the Material Of The Speech*: no word perfect preparation. Struggle for the formulation of the wording while speaking. Preparation lies in the *thoughts*, the *intentions* of what is to be said. Prepare Lead-lines only (but not words or phrases or slogans). Make notes in complete sentences: each sentence a theme for a paragraph. Use as Themes, not staring points in talking. Speaker goes from theme to theme while speaking.
7. *Prepare The Beginning And End Carefully*: have the words in mind. First 5 or 6 lines and last 5 or 6 lines. Have the approximate words in mind, but not memorized. This counteracts stage-fright. Stage-fright is customary and also valuable for the speaker, gives the inner liveliness as long as we master it and fight through to the subject.
8. *Advice From The Experienced*: make your notes but burn them after every lecture. Make them 50 times but burn them 50 times. They are to contain: the beginning, the themes, the ending. Make them anew for each talk, never use cold-notes. This makes for life. Be through with this life of the lectures as you are through with what you at yesterday.
9. *Always Speak From The Entire Man*, never from the intellect: Cold notes are intellectual; hot-notes still have the qualities of the creative about them. Intellect only interests the speaker, listeners want the whole man. Let the audience hear the speaker's pleasure, pain, joy, conquest of subject; these must all be there, giving a living inner relation to subject matter and audience.
10. *Start The Talk With Reference To Symptomatic Events of The Day*: thereby establishing common atmosphere with audience. Or: use *paradox method*: start with symptoms further a field, then surprise listeners by showing connection with topic.

11. Return At *End* To Opening Theme (in certain cases); start with question-like opening, finish with answer. Listener will retain what is said. Exercises very good influence on listeners.
12. Use *Leitmotives* In Body Of Speech for Emphasis: Stresses central idea. Always vary formulation, repeat in different words, otherwise this technique won't work.
13. Characterize, Don't Define: use clauses, descriptions, not Nouns or substantives. Materialistic view wants nouns. The spirit of things works in verbs. Static vs. Dynamic. *Style* in treatment of subject matter is important; appropriate one for every field.
14. Always Give *Recognition To The Source*: denial of the source of your ideas is UNFUG: scandalous. Spiritual Science source can be made known without mentioning Anthroposophy, etc. Steiner says he has done it again and again.
15. Be *Objective*: Speak out of realities, not your *subjective opinion*. Vigorous interest in the subject; moral responsibility to speak from the historical-time process about us.

These suggestions should bring you as the speaker into proper relation to your audience and proper relation to your subject matter.

-George O'Neil 1955-

*Conclusion*: I wanted to give an introduction to the heart-thinking work, which was discovered by George O'Neil, and systematized by Florin Lowndes. Those willing to go Steiner's path will eventually have to read Lowndes' Das Erwecken des Herz-Denkens in order to have an in-depth knowledge of the heart-thinking. Much of the groundbreaking work has been done, so now it is a question of people practicing the heart-thinking, and developing ways of incorporating it into life.

The ultimate test of the heart-thinking must come from people's experience. As more people live with this thinking I imagine groups and even institutions will arise which feel its benefit and reality. I wish you much pleasure and feel free to contact me if you have any questions.

## Appendix

*Philosophy of Spiritual Activity, or Freehood*: For some, the challenge will be mastery of the whole book. This includes the two prefaces, fifteen chapters, the eleven additions, and the First Appendix. Steiner has other books too, but unfortunately the translations do not reflect his organic structures. A corrected Wilson translation is available at [www.organicthinking.org](http://www.organicthinking.org), which is numbered for easy reading.

*Possible Opportunities for Organic Work within Steinerian Initiatives*: Steiner had two levels to his work: those suggestions that can be put into practice immediately such as educational, farming, nutritional, artistic, meditative, and political suggestions; and the second level the using of the subtle organization of heart-thinking. This fine difference has confused Steiner's followers, and is the major reason why they can't understand the importance of studying his books organically. All of Steiner's initiatives can and must be enhanced by the type of thinking that created them in order for them to renew themselves.

If every Anthroposophist would study *just one corrected* book, such as the Philosophy of Freehood or Theosophy, cover to cover in this organic manner, the entire Anthroposophical Society would transform itself. Anthroposophists would have a new method to offer the world. They would be known as those who think in form and pictures.

*Opposition to Incorporating Heart-thinking into Anthroposophical Institutions*: What does the study of heart-thinking mean? It means at its most practical level: reading a Steiner book, practicing the thought-forms, and utilizing the forms in writing, lecturing, and teaching. Students need not work through a whole Steiner book, but need simply to cover two or three chapters in depth from the Philosophy of Freedom or Theosophy. This type of organic study could be done three hours a week at an existing Waldorf training or Anthroposophical institution.

There is the criticism some people make that heart-thinking is not recognized by the Anthroposophical establishment, Christian Community Priest Seminary, and Waldorf leaders. *This objection is completely untrue*. I know of plenty individuals within Dornach's leadership, the Waldorf movement and AWSNA, the Christian Community, and within Eurythmy who have a confirmed commitment to Steiner's organic method a la George O'Neil, as presented in Das Erwecken des Herzdenkens by Florin Lowndes, or in this booklet. In America and Germany, I can name several people who work at Waldorf teacher training institutions that know heart-thinking well, but choose to remain silent about it, possibly out of political reasons.

One might ask: Why is heart-thinking not taught in these institutions if it is recognized? The reason is simple: most people have only had access to the technique of heart-thinking after Lowndes' books were published at the turn of the century. *Everyone is still learning how to use this new technique.* When enough people recognize that heart-thinking means seeing the world through the levels of the seven-fold human being, they will know how useful such a perspectivism can be.

*Some Evidence that Heart-thinking is Spreading Slowly and Cryptically:* I have received nice letters from 'master' Waldorf teachers thanking me for writing An Outline for a Renewal of Waldorf Education, in spite of the fact that aspects of the book are very critical of Waldorf. A few teachers have even attempted to reform their schools along these heart-thinking lines. It is interesting to me that most of those teachers excited by heart-thinking, have a very strong inner commitment to Waldorf Education, while heart-thinking's detractors are generally those who one could term "Anthroposophical politicians." My experience has been that Waldorf "old-timers" naturally have a feeling for organic-thinking in Steiner's work, and once they see it articulated, they feel the need to incorporate it in their work.

Some Anthroposophists live on the heart-thinking radar; some remain under the radar. Christof Wiechert, the head of the Pedagogical Section, was very supportive of the heart-thinking work and complimented An Outline for a Renewal of Waldorf. More impressive however, was his inclusion of a heart-thinking type of diagram in a *Renewal* article he published several years ago in which he emphasized certain polarities. Just the other day, I read a members letter of the Christian Community, and the priestly author placed *dashes* to separate some of his paragraphs - Steiner's old heart-thinking trick. The author very subtly composed his article with a heart-thinking thought-form; most likely gleaned from Lowndes' book. A fellow heart-thinker can usually recognize another's heart-thinking style, even if one's grammar is antiquated.

One very amusing phenomenon is the 'I knew that' effect. We all say 'oh, I knew that' when we feel we should have known something. Very often people tell me after a heart-thinking workshop that they *already* feel and do heart-thinking in their lives. In a certain sense they are right, since learning is always a kind of "remembering." Unfortunately, 'I already knew that' translates into they aren't going to ever practice or fine-tune their heart-thinking skills. We all need to save face and this is part of the problem with the growth of heart-thinking.

The Enlivening of the Chakra of the Heart has given many people their first taste of heart-thinking. Lowndes' book has become a kind of Anthroposophical bestseller and has been translated into six languages. (There have been at least 5 copycat books published shortly after it

appeared.\*) Although the book does not articulate the heart-thinking forms in the Philosophy of Freedom, it does present the subsidiary exercises in a heart-thinking perspective. In spite of its clear heart-thinking bias, the book was well recommended by Dr. M. Gloeckler and other reviewers in Europe. Public support, by Anthroposophical luminaries in Dornach, of alternative visions to Steiner's work is unusual, particularly when The Enlivening... categorically goes against the Anthroposophical traditional method of doing these exercises.

*George O'Neil's Approach to Steiner's Work:* George O'Neil is completely unrecognized for what he achieved in Anthroposophy. In fact, in a recent book on the history of the Anthroposophy in America, the author barely gives George and his wife honorable mention. George's goal was to put into spiritual practice Steiner's indications. Everything he touched was blessed with a high level of art and wisdom: his *Calendar of the Soul* translation, his study guide to Knowledge of Higher Worlds, his Workbook to the Philosophy of Freedom, his study notes to Theosophy, his house he designed for Anthroposophical study, his inventions and tinkering, his playful synopses of Steiner's lectures, his ability to compose books/articles out of a tableau thinking like Steiner did, his ability to be silent and live in the spiritual world. After his death, Anthroposophy repaid him by squandering his fortune at the three-fold community in Spring Valley, and by nearly throwing away a life-time of his research, some of which was recovered.

George left us the Human Life, a hands-on approach to biography study. Many biography workshops aim to excite their audiences. George's book is written for those who make time to carefully consider the patterns of their life. The Human Life requires thoughtful study and note taking. The book has George's gentleness; every sentence was crafted with heart-thinking. The book is pivotal in that George brings Steiner's Germanic Heart-thinking into an American style. George died unrecognized because his true contribution is only visible to those who are patient enough to see it. (I remember, when I first read the book, I thought George's style was corny and Anthroposophical. It takes a while to appreciate.)

George saw that Anthroposophy was an initiation science, not an initiation art. On a different level, he was also a practical artist and stylist, and he expected that if people were not going to meditate, they could learn to speak and write in heart-thinking form. (Also see George's work on Steiner's letterheads.) On a human level, George felt that group study was essential to developing social skills because the proper study of a Steiner text would lead to a new form of communion between individuals. Anthroposophists often hold a lecture about some topic like "angels and man," and then conclude with a statement: now go read Steiner's

Knowledge of Higher Worlds and practice the suggestions. George however walked, his walk - he practiced *all of the suggestions/meditations in the book*. His study groups were opportunities to first read and practice what Steiner said, and then discuss one's experience of the meditations.

If we are to follow George's example and become an *Initiate* in the sense of Knowledge of Higher Worlds, then we must live as individuals committed to our own self-betterment. Following his example would also require a new type of group study. George was able to realize Steiner's indications for spiritual advancement, and out of his advancement give back to a Society that, except for a few individuals, was not very interested in fulfilling Steiner's indications. George always pointed to the *texts* as the way to spiritual enlightenment, and never to himself. In this sense he knew and promoted freedom.

*The Future Practice of Heart Thinking*: Steiner thought in heart-thinking forms, so it is natural to find them in his projects. In the Waldorf School, it is found in the structure of the curriculum and in the lesson plans. In the Act of Consecration of Man it is in the structure of the service. In his books, it is found in every chapter and paragraph.

The keepers of Steiner's books insist on publishing and translating them without any regard for his chapter-, paragraph-, and sentence-structure. When you tell various publishers, Branch leaders, and other prominent Anthroposophists this fact, they treat you as if you are trying to attack Anthroposophy. Anthroposophical Press has numbered the paragraphs in some of their new editions. They don't know why Steiner used dashes; and therefore, arbitrarily numbered the paragraphs. One would think they would at least *research* why Steiner had such an unorthodox use of the dash. The books should be published in harmony with their original pre-1926 German edition form.

There will most likely be no change in the way the books are published. Theosophy, for example, could be published with a study guide, study questions, and even practical suggestions and insights by someone who really loves the book. Instead of the dry Steiner books - which many students just gloss over, and which some of their *instructors don't know well, but teach nevertheless* - Waldorf teacher trainings could have really helpful and artistic study guides. But if the presses, including AWSNA Press, would just consider a change of thinking, there may be a rebirth of real Steiner study. (See a Primer for Spiritually Thinking Educators for a possible model for Steiner texts at [www.Waldorfbooks.com](http://www.Waldorfbooks.com).)

The Presses could lead the way. The teacher trainings would follow. Even the Branches of the Society could revive themselves. With the books in order and their purpose clear, then the various training centers would be on solid ground. At a typical teacher training, the students read at least ten

Steiner books, not including the Waldorf titles, within two years. This is not enough time to digest such material and Steiner himself said it could make the readers ill. Ideally the books or lectures should be read in a series and proper order, carefully and slowly. There is no reason to read Philosophy of Freedom in two months time or Occult Science in three months. Most of the material in Steiner's esoteric books could be presented to students in lecture form or slide shows if there are instructors who have done the preparation.

The heart-thinking approach always sees life in levels. What do Waldorf teachers need most for their work? They read material, make it their own, and then present it to the children. The heart-thinking study method teaches teachers how to do this process, but with organic forms. For example, if teacher trainees would read chapter one of Theosophy or the Philosophy of Freedom, present the paragraphs, draw them on the board in form, discuss polarities, reformulate the chapter in their own words, then the trainees would learn the content of the book while practicing how to make organic lesson plans for use in their future teaching. In this way, studying Steiner texts would have a practical value for the classroom and spiritual value by opening the heart-chakras of the teachers. This could be the future of heart-thinking.

*Rudolf Steiner's Own Words On His Method:*

Anyone who wishes further training for the intellect can study books such as Truth and Science or The Philosophy of Freedom. Both are written deliberately in such a way that a thinking trained by them can move with certainty on the highest plains. Even a person who studies these books and knows nothing of Theosophy might find his way about in the higher worlds.<sup>14</sup>

**THE FOUR LEVELS AND THE FOUR LAWS**

“Think of the many themes that were really fundamental themes, and how we had to build up our whole thought structure time and again out of the basic scheme: physical body, etheric body, astral body and ego...But this is and remains a reliable thread on which to string our thoughts: these four members of man's being and their interworking; and then on a higher level, the transformation of three lower members: the third into the fifth, the second into the sixth and the first into the seventh member of our being...You are laying down the plan or basis for your system of thought, as once the gods laid down the plan for the wisdom of the world.<sup>15</sup>

**RHYTHM**

If man will only give up looking for anything coarsely material as the basis of nature—and this he will do before the fourth millennium—he will come to something quite different; he will discover rhythms, rhythmical orderings, everywhere in nature. These rhythmical orderings are there but as a rule modern materialistic science makes fun of them. We have given artistic expression to them in our seven pillars and so on in, in the whole configuration of our Building. This rhythmical order is there in the whole of nature. In the plants of one leaf follows another in rhythmical growth; the petals of the blossoms are ordered rhythmically, everything is rhythmically ordered. Fever takes a rhythmical course in sickness; the whole of life is rhythmical. The discerning of nature's rhythms—that will be true natural science.<sup>16</sup>

With Imagination the soul lives in rhythm and Michael's world is the one that reveals itself in rhythm.<sup>17</sup>

**ENHANCEMENT**

A thinking of this nature is developed in my Philosophy of Spiritual Activity and Truth and Science. These books are not written in such a way that one can take a thought and put it in another place. They are written as an organism arises, one thought grows out of another.<sup>18</sup>

In the Philosophy of Spiritual Activity, this is not possible. Page 150 can as little be placed 50 pages earlier in the subject matter, as the hind legs of a dog can be exchanged for the forelegs, for this book is a logically arranged organism, and the working out of the thoughts in it has an effect similar to an inner schooling.<sup>19</sup>

**PRINCIPLE OF POLARITY**

In a speech lecture at Dornach in 1924, he declared: "Style, however, requires *continuity* of thought. Anyone setting out to write an essay and to write in style, ought already to have his last sentence within the first. He should in fact pay even more attention to the last than to the first. And while he is writing his second sentence, he should have in mind the last but one. Only when he comes to the middle of his essay can he allow himself to concentrate on one sentence alone. If an author has a true feeling for style in prose, he will have the whole essay before him as he writes."<sup>20</sup>

#### PRINCIPLE OF TURNING POINT

The whole pre-Grecian evolution led to man's taking from the universe all that he could discover of the living element of the human form in order to epitomize it...Now we have the task reversed—the human being, who has been immeasurably deepened through the Mystery of Golgotha, who has been inwardly seized in his cosmic significance, is now to be given back again to the universe.<sup>21</sup>

If one were to pay careful attention to such matters in teaching, the effect would be highly beneficial. For example, seven school classes could be so arranged as to comprise a middle class, the fourth. In the fifth would be repeated in modified form what was studied in the third, in the sixth the subjects of the second, in the seventh, of the first. That would be an excellent way of strengthening the memory, and if people would put such things into practice they would see that ideas of that sort derive from the laws governing life.<sup>22</sup>

#### THE NEW THINKING

##### THE THOUGHT MANTRA

Today feelings must first be awakened by thoughts. The seven petitions of the Lord's Prayer were also once given in the form of a scale of seven tones, together with seven specific colors and fragrances. In this way, disciples in Atlantis experience the 7-fold essence of the human being. Christ, the greatest of the religious teachers, poured this into the Lord's Prayer. Everyone who prays the Lord's Prayer is affected by it. It is not really a mantra, though it may have mantric powers. It is a 'thought mantra.' Of course, its greatest power was in the original human language, but because it is precisely a thought mantra, it will not lose its power even when translated into a thousand languages. We can digest food without knowing the laws of digestion; similarly, we have the fruit of the Lord's Prayer without knowledge. One who has the higher knowledge, however, will receive an entirely different fruit from it.<sup>23</sup>

##### GOETHE'S IMPORTANCE

Only when Goethe brought the ideas from the past into movement can it be said that a step forward was made. He saw in the concept as such the possibility of transformation, of metamorphosis and thus introduced something quite new, which, as yet is not properly appreciated. Concepts of blossom, of fruit and so on he saw as transformations of the basic concept "leaf". To recognize a living mobility in concepts and mental pictures is something new. It enables one to transform

concepts within oneself so that they follow the manifold metamorphoses taking place in the phenomena of nature. I have for many years pointed out that this is Goethe's most important discovery, a discovery whose further development is to be found only in spiritual science.<sup>24</sup>

#### ETHERIC NATURE OF THE PHILOSOPHY OF FREEDOM

...the most important thing about The Philosophy of Freedom is the fact that in its pages completely independent thinking appears for the first time. A person incapable of thinking freely cannot understand it. He must accustom himself, page-by-page and right from the outset, to call upon his etheric body if he is to entertain thought such as the book presents.<sup>25</sup>

When one grasps thinking in the sense of The Philosophy of Freedom...one comes to what we may call etheric experiences.<sup>26</sup>

#### FROM LOGICAL THOUGHT TO THINKING OF THE HEART

"In giving descriptions from the spiritual worlds, in translating our experiences into terms of logical thought, we feel as if we were approaching a hill on which there are wonderful rock-formations which must be hewn out in order to build houses for men. In the same way our experiences in the spiritual worlds have to be translated into logical thoughts. When anyone wants to communicate to other human beings what he has experienced through the thinking of the heart, he too must translate it into logical thoughts. But logical thoughts are merely the language in which, in Spiritual Science, the thinking of the heart is communicated. There may be someone who finds difficulty in the communications of a genuine spiritual investigator, and says: "I hear only words; they convey no thoughts to me." That may be the fault of the one who is speaking, but not necessarily so; it may be the fault of the listener who can hear only the sound of the words and is incapable of advancing from the words to the thoughts. It may be fault of a person who clothes allegedly spiritual truths in thoughts that fail to convey to others an evidence of the thinking of the heart. But it may equally be the fault of the listener who is incapable of detecting truths behind the thoughts, which are like words conveying the findings of the thinking of the heart."<sup>27</sup>

#### SOME SPIRITUAL AND PRACTICAL RESULTS

##### RESULTS OF READING SPIRITUAL SCIENTIFIC LITERATURE PROPERLY

If we read communications from the outer sense world, we are reading *about* them. But if we read communications about supersensible facts in the right way, we are living into the stream of spiritual existence. In absorbing the results, we, at the same time, enter upon our own inner path to them. It is true what is meant here is often not at all observed by the reader. Entrance into the spiritual world is imagined in a way too similar to an experience of the senses; therefore, what is experienced when reading about this world is considered to be much too much of the nature of thought. But if we have *truly* absorbed these thoughts we are already within this world and we have only to become quite clear about the fact that we

have already experienced, unnoticed, what we thought we had received merely as an intellectual communication. <sup>28</sup>

#### THE NATURE OF ANTHROPOSOPHICAL WRITING

From his Basle lecture in 1916, he writes: “The literature of natural science communicates certain results with which people acquaint themselves. The literature of spiritual science is not of this kind. It can become an instrument the soul of every individual. Anyone who permeates his being with the ideas that it propounds is not merely confronted with a dead result, which can be learnt, but has something which, though an inner life, unites him to the spiritual world he is seeking. Whoever reads a spiritual scientific book will—if he reads it properly—observe that what lives in the book can become in his life of soul the means of bringing this soul-life itself into harmony with spiritual existence.... As this proceeds it will become increasingly apparent that in a book that is truly written out of Anthroposophy we do not have what we find in other books, but something of the nature of an instrument which does not merely communicates facts of knowledge and through which we are able to arrive at such facts out of our own activity.”<sup>29</sup>

#### SCHOOLING OF THOUGHT

For those who seek a still stricter schooling, my books Truth and Knowledge and The Philosophy of Freedom are particularly suitable. Those two books are not written like other books; no sentence can be placed anywhere but where it stands. Each of the books represents, not a collection of thoughts, but a thought-organism. Thought is not added to thought, each grows organically from the preceding one, like growth occurs in an organism. The thoughts must necessarily develop in like manner in the reader. In this way a person makes his own thinking with the characteristic that is self-generating. Without this kind of thinking the higher stages of Rosicrucianism cannot be attained. However, a study of the basic spiritual scientific literature will also school thinking; the more thorough schooling is not absolutely necessary in order to absolve the first stage of Rosicrucian training. GA55. 3/14/07

#### THE UNIQUENESS OF STEINER'S STYLE

##### DIFFICULTY OF EXPRESSING SPIRITUAL TRUTH

The difficulty of writing down the highest truth is only this: that we must use the ordinary speech and words that are signs for sense experience-able objects, but then people move from one thought to the next and from them, we can say, they receive no real notion.

*Letter when Steiner was 20 years old*

##### STYLE REQUIRES EFFORT

Of the Preface 1918, Steiner would comment later in his youth lectures: “In what I have named Anthroposophy, in fact to the *Preface* to my Philosophy of Freedom,

you will meet with something that you will not be able to comprehend if you only give yourself up to that passive thinking so specially loved today...”

#### REQUIREMENTS OF LANGUAGE FOR SPIRITUAL SCIENCE.

If we understand one another at a level higher than speech by means of deeper elements in the soul—by means of thoughts carried by feeling, warmed by the heart—then we have an international medium of understanding, but we need a heart for this for it to come into being. We must find the path to the spirit of man at a level higher than that of speech. The search for a language of thought, as well as all other matters connected with philosophy, education, religion, and art—that is the signification of the Anthroposophical Movement in the historical present... The language striven for by Anthroposophy will move in the pure element of light that passes from soul to soul, from heart to heart—and this is more than a figure of speech...<sup>30</sup>

#### STEINER'S STYLE OF WRITING

Throughout the entire presentation in the printed books you will be able to see that it has none of the dismembering character that you find in modern science. This difference of the "how" (the mode of thinking) must be brought out just as emphatically as the difference of the "what" (the content of the subject matter). There exists a formative (gestaltende) way of thinking that has been developed with the special purpose of leading to the supersensible world. If you take the book, How to Know Higher Worlds, where such a path is marked out, you will find that every thought, every idea in it is based on this formative thinking.<sup>31</sup>

Books that are written in the domain of anthroposophy are usually not read with the necessary attention. They really are not, for if they were it would have been possible, after Theosophy and Knowledge of Higher Worlds were written, and perhaps Occult Science, for people other than myself to have written or given all the lecture cycles. Everything is contained in these books. Only this is generally not believed.<sup>32</sup>

The Philosophy of Spiritual Activity called forth many misunderstandings because people simply cannot penetrate into the way of thinking employed in this book. It already employs that form of thinking which must be gained by systematic practice in order to reach a knowledge of the higher worlds.<sup>33</sup>

That, however, is just where people have not gone along: they have not read The Philosophy of Spiritual Activity in another way than other books are read. And that is it whereon, with all possible sharpness, stress must be laid. Otherwise, it is simply the case: the development of the Anthroposophical Society will completely and totally fall behind the development of anthroposophy itself. Then through the channel of the society, anthroposophy must be completely misunderstood by the world. And then, out of it all can come, only conflict upon conflict.<sup>34</sup>

*The Two Texts:* These texts are here for the reader's use. The translation contains all of Steiner's unique grammatical and stylistic considerations. Feel free to photo copy them and use them for your study. I consulted many other translations (Lindeman, Wilson, Lowndes) and added my own changes in every sentence of the prefaces.

#### PREFACE TO THE REVISED 1918 EDITION

1/9

1. There are two root-questions of the human soul-life toward which everything is directed that will be discussed in this book.
2. The first question is whether there is a possibility to view the human being in such a way that this view proves itself to be the support for everything else which comes to meet the human being through experience or science and which gives him the feeling that it could not support itself.
3. Thereby one could easily be driven by doubt and critical judgment into the realm of uncertainty.
4. The other question is this: can the human being, as a creature of will, claim free will for himself, or is such freehood a mere illusion, which arises in him because he is not aware of the workings of necessity on which, as any other natural event, his will depends?
5. No artificial spinning of thoughts calls this question forth.
6. It comes to the soul quite naturally in a particular state of the soul.
7. And one can feel that something in the soul would decline, from what it should be, if it did not for once confront with the mightiest possible earnest questioning the two possibilities: freehood or necessity of will.
8. In this book it will be shown that the soul-experiences, which the human being must discover through the second question, depend upon which point of view he is able to take toward the first.
9. The attempt is made to prove that there is a certain view of the human being which can support his other knowledge; and furthermore, to point out that with this view a justification is won for the idea of freehood of will, if only that soul-region is first found in which free will can unfold itself.

2/5

1. The view, which is under discussion here in reference to these two questions, presents itself as one that, once attained, can be integrated as a member of the truly living soul life.
2. There is no theoretical answer given that, once acquired, can be carried about as a conviction merely preserved in the memory.
3. This kind of answer would be only an illusory one for the type of thinking which is the foundation of this book.

4. Not such a finished, fixed answer is given, rather a definite region of soul-experience is referred to, in which one may, through the inner activity of the soul itself, answer the question livingly anew at any moment he requires.

5. The true view of this region will give the one who eventually finds the soul-sphere where these questions unfold that which he needs for these two riddles of life, so that he may, so empowered, enter further into the widths and depths of this enigmatic human life, into which need and destiny impel him to wander.

3/1

1. - A kind of knowledge seems thereby to be pointed to which, through its own inner life and by the connectedness of this inner life to the whole life of the human soul, proves its correctness and usefulness.

4/10

1. This is what I thought about the content of the book when I wrote it down twenty-five years ago.

2. Today, too, I have to write down such sentences if I want to characterize the purpose of the thoughts of this book.

3. At the original writing I limited myself to say no *more* than that, which in the *utmost closest sense* is connected with the two basic questions, referred to here.

4. If someone should be amazed that he finds in the book no reference to that region of the world of spiritual experience which came to expression in my later writings, he should bear in mind that in those days I did not however want to give a description of results of spiritual research but I wanted to build first the foundation on which such results could rest.

5. This Philosophy of Freehood does not contain any such specific spiritual results any more than it contains specific results of other fields of knowledge; but he who strives to attain certainty for such cognition cannot, in my view, ignore that which it does indeed contain.

6. What is said in the book can be acceptable to anyone who, for whatever reasons of his own, does not want anything to do with the results of my spiritual scientific research.

7. To the one, however, who can regard these spiritual scientific results, as something toward which he is attracted, what has been attempted here will also be important.

8. It is this: to prove how an open-minded consideration of these two questions which are fundamental for *all* knowing, leads to the view that the human being *lives* in a true *spiritual world*.

9. In this book the attempt is made to justify cognition of the spiritual world *before* entering into actual spiritual experience.

10. And this justification is so undertaken that in these chapters one need not look at my later valid experiences in order to find acceptable what is said here, if one is able or wants to enter into the particular style of the writing itself.

5/5

1. Thus it seems to me that this book on the one hand assumes a position completely independent of my actual spiritual scientific writings; yet on the other hand it also stands in the closest possible connection to them.

2. These considerations brought me now, after twenty-five years, to republish the content of the text almost completely unchanged in all essentials.

3. I have only made somewhat longer additions to a number of sections.

4. The experiences I made with the incorrect interpretations of what I said caused me to publish comprehensive commentaries.

5. I changed only those places where what I said a quarter of a century ago seemed to me inappropriately formulated for the present time.

(Only a person wanting to discredit me could find occasion on the basis of the changes made *in this way*, to say that I have changed my fundamental conviction.)

6/6

1. The book has been sold out for many years.

2. I nevertheless hesitated for a long time with the completion of this new edition and it seems to me, in following the line of thought in the previous section, that today the same should be expressed which I asserted twenty-five years ago in reference to these questions.

3. I have asked myself again and again whether I might not discuss several topics of the numerous contemporary philosophical views put forward since the publication of the first edition.

4. To do this in a way acceptable to me was impossible in recent times because of the demands of my pure spiritual scientific research.

5. Yet I have convinced myself now after a most intense review of present day philosophical work, that as tempting as such a discussion in itself would be, it is for what should be said through my book, not to be included in the same.

6. What seemed to me necessary to say, from the point of view of the Philosophy of Freehood about the most recent philosophical directions can be found in the second volume of my Riddles of Philosophy.

## THE SECOND APPENDIX

1/3

1. In what follows will be reproduced in all its essentials that which stood as a kind of “preface” in the first edition of this book.
2. I placed it here as an “appendix,” since it reflects the type of thinking in which I wrote it twenty-five years ago, and not because it adds to the content of the book.
3. I did not want to leave it out completely for the simple reason, that time and again the opinion surfaces that I have something to suppress of my earlier writings because of my later spiritual writings.

2/4

1. Our age can only want to draw *truth* out of the depths of man’s being.\*\*
2. Of Schiller’s well-known two paths:  
“Truth seek we both, you in outer life, I within  
In the heart, and each will find it for sure.  
Is the eye healthy so it meets the Creator outside;  
Is the heart healthy then it reflects inwardly the World”  
the present age will benefit more from the second.
3. A truth that comes to us from the outside always carries the stamp of uncertainty.
4. Only what appears as truth to each and every one of us in his own inner being is what we want to believe.

3/3

1. Only truth can bring us certainty in the development of our individual powers.
2. Whoever is tormented by doubt his powers are lamed.
3. In a world that is puzzling to him he can find no goal for his creativity.

4/4

1. We no longer want merely to *believe*; we want to *know*.
2. Belief requires the accepting of truths, which we cannot fully grasp.
3. However, what we do not fully grasp undermines our individuality, which wants to experience everything with its deepest inner being.

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\*\* Only the first introductory paragraphs have been completely omitted from this work, which today appear to me totally unessential. What is said in the remaining paragraphs however, seems to me necessary to say in the present because of and in spite of the natural scientific manner of thinking of our contemporaries.

4. Only that *knowing* satisfies us that subjects itself to no external norms, but springs instead out of the inner life of the personality.

5/3

1. We also do not want a form of knowing, which is fixed for all eternity in rigid academic rules and is kept in compendia valid for all time.  
2. We hold that each of us is justified in starting from firsthand experiences, from immediate life conditions, and from there climbing to a knowledge of the whole universe. 3. We strive for certainty in knowing, but each in his own unique way.

6/6

1. Our scientific theories should also no longer take the position that our acceptance of them was a matter of absolute coercion.  
2. None of us would give a title to an academic work such as *Fichte* once did: "A Crystal Clear Report to the Public at Large on the Actual Nature of Modern Philosophy."  
3. *An Attempt to Compel Readers to Understand.*  
4. Today nobody should be compelled to understand.  
5. We are not asking for acceptance or agreement from anyone who is not driven by a specific need to form his own personal worldview.  
6. Nowadays we also do not want to cram knowledge into the unripe human being, the child, instead we try to develop his faculties so that he will not have to be *compelled* to understand, but *will* want to understand.

7/5

1. I am under no illusion in regard to this characteristic of my time.  
2. I know that generic mass-ified culture [individualitaetloses Schablonentum] lives and spreads itself throughout society.  
3. But I know just as well that many of my contemporaries seek to set up their lives according to the direction indicated here.  
4. To them I want to dedicate this work.  
5. It should not lead down "the only possible" path to truth, but it should *tell* about the path one has taken, for whom truth is what it is all about.

8/6

1. The book leads at first into more abstract spheres where thought must take on sharp contours in order to come to certain points.  
2. However, the reader will be led out of these dry concepts and into concrete life.  
3. I am certainly of the opinion that one must lift oneself into the ether world of concepts, if one wants to penetrate existence in all directions.

4. He who only knows how to have pleasure through his senses, doesn't know life's finest pleasures.
5. The eastern masters have their disciples spend years in a life of renunciation and asceticism before they disclose to them what they themselves know.
6. The West no longer requires pious practices and ascetic exercises for scientific knowledge, but what is needed instead is the good will that leads to withdrawing oneself for short periods of time from the firsthand impressions of life and entering into the spheres of the pure thought world.

9/16

1. There are many realms of life.
2. Every single one has developed a particular science for itself.
3. Life itself, however, is a unity and the more the sciences\* are striving to research in their own specialized areas the more they distance themselves from the view of the living unity of the world.
4. There must be a type of knowing that seeks in the specialized 'sciences' that which is necessary to lead us back once more to the wholeness of life.
5. The specialized researcher wants through his own knowledge to gain an understanding of the world and its workings; in this book the goal is a philosophical one: science shall itself become organic-living.
6. The specialized sciences are preliminary stages of the science striven for here.
7. A similar relationship predominates in the arts.
8. The composer works on the basis of the theory of composition.
9. The latter is the sum of knowledge whose possession is a necessary precondition of composing.
10. In composing, the laws of the theory of composition serve life itself, serve actual reality.
11. In exactly the same sense, philosophy is a creative *art*.
12. All genuine philosophers are *concept-artists*.
13. Through them, human ideas became artistic materials and the scientific method became artistic technique.
14. Thereby, abstract thinking gains concrete, individual life.
15. Ideas become life-powers.

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\* [Translator's note: The term "Wissenschaften" means in German the "sciences" and the term includes for example the science of biology, the science of chemistry as well as the science of history, the science of music, and the science psychology. Thus the English term needs to be more inclusive. Steiner used such words as "science", "knowledge", and "knowing" in very unique ways with varying meanings dependent of course on the context.]

16. We have then not just a knowing about things but we have made knowing instead into an actual, self-governing organism; our authentic, active consciousness has placed itself above a mere passive receiving of truths.

10/3

1. How philosophy as art relates to the *freedom* of the human being, what freedom is, and whether we are active in our freedom or able to become active: this is the main question of my book.
2. All other scientific explanations are included here only because they provide an explanation, in my opinion, about those things that are of importance to human beings.
3. A "*Philosophy of Freedom*" shall be given in these pages.

11/4

1. All scientific endeavors would be only a satisfying of idle curiosity, if they did not strive toward uplifting the *existential worth of the human personality*.
2. The sciences attain their true value only by demonstrating the human significance of their results.
3. Not the refinement of any single capacity of soul can be the final goal of individuality, but rather the development of all the faculties slumbering within us.
4. Knowledge only has value when it contributes to the all sided unfolding of the *whole* human nature.

12/1

1. This book, therefore, conceives the relationship between scientific knowledge and life not in such a way that man has to bow down before the idea and consecrate his forces to its service, but rather in the sense that man masters the world of ideas in order to make use of it for his *human* goals, which transcend the mere scientific.

13/1

1. One must experience and place oneself consciously above the idea; *otherwise* one falls into its servitude.

## Bibliography:

Florin Lowndes, Enlivening of the Chakra of the Heart (Rudolf Steiner Press) and Das Erwecken des Herz-Denkens (Freies Geistesleben).

George O'Neil, The Human Life (Mercury Press).

George O'Neil, "A Workbook to the Philosophy of Spiritual Activity" The workbook /manuscript is available at the Steiner Library. This is the first text on Steiner's method. Corrections were made on some of the chapter forms by Lowndes in his Das Erwecken.... It is quite clear that George expected his discoveries would be taken up by others and further details worked out. Thus he never published a final and fixed account of his work.

Mark Riccio, An Outline for a Renewal of Waldorf Education (self-published).

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<sup>1</sup> The Philosophy of Spiritual Activity, The Philosophy of Freedom, and Intuitive Thinking as a Spiritual Path, are all various translation of the Philosophie der Freiheit. The title varies, because of the difficulty translating the German word 'Freiheit,' which means literally "freedom." We have decided to use this new word especially since spiritual activity sounds religious. Our recent version available on our website ([www.organicthinking.org](http://www.organicthinking.org)) is a corrected and numbered Wilson translation, which matches Steiner original phrasing.

\* Dornach, the official representative body of Anthroposophy, has called this year, the "year of the heart-thinking." Their publications about heart-thinking misinform the public and require from me no in-depth discussion.

In America, the situation is similar. The various Steiner presses and the Steiner Society/Clubs avoid any concrete notions of heart-thinking. Even the Steiner translators group and the official Steiner Belle Letters Section in America and Dornach have no interest in his writing style except to say the most astral praises.

The form of heart-thinking discussed here is the pioneering research effort of George O'Neil. O'Neil wrote some articles for the Anthroposophical Newsletter and countless notes and study guides of which one is available at the Steiner Library.

<sup>2</sup> My first encounter with heart-thinking came with Florin Lowndes' work in Germany.

Lowndes was a student and friend of George O'Neil.

<sup>3</sup> This form of the Urpflanze can be found in F. Lowndes Das Erwecken des Herz-denken (Freies Geistesleben, 1999).

<sup>4</sup> See M. Adler's How to Read a Book, preferably the older edition. This book gives new understanding to the question of form and reading. It is a shame it is not required reading for Anthroposophists and Waldorf high school teachers.

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<sup>5</sup> But one can give further attention and even reverse the point of view: what? (expansion), how? (contraction) etc. These types of reversals are prevalent throughout this organic text. *There is often no one right point of view.*

<sup>6</sup> F. Lowndes, [The Enlivening of the Chakra of the Heart](#)

<sup>7</sup> M. Chekov, [To the Actor](#)

<sup>8</sup> Very few people have had the power to reach this level, and often their lack of faith prevents this experience. Students and friends of mine, without any prior contact to Steiner's works, seem to have the necessary vigor. I sometimes wonder if a person who has too much contact with Steiner's work, doesn't lose his vitality.

<sup>9</sup> In seminars, Florin Lowndes has done some exercises with the two Prefaces in which he superimposes one on top of the other.

<sup>10</sup> These instructions are loosely based on various exercises F. Lowndes gave to our study group years ago. I tweaked them over the years to fit the needs of individual groups.

<sup>11</sup> See [The Enlivening of the Chakra of the Heart](#) for suggestions on how to do the exercise using an object such as a pencil.

<sup>12</sup> The [Calendar of the Soul](#) has been researched for its organic form by Lowndes and O'Neil. They even have their own translation. More work has been done recently by Gerald Reilly.

<sup>13</sup> The majority of O'Neil's legacy is in Florin Lowndes' possession including his personal notes. These have not been made accessible to the public at this point.

\* The copycat literature on the six exercises is fascinating: K. Dietz, [Wenn Herzen beginnen, Gedanken zu haben](#), 2005; P. Archiati, [Die Sech Nebeneubungen](#), 2006; A. Baydur, [Die Nebeneubungen](#), 2007. According to Talmudic method, one can either go in depth for meaning, or one can synthesize with a greater whole. Lowndes' 1996 [The Enlivening](#) does both; these copycat books do neither, but pile on more Steiner quotes, which the reader has to digest.

After Lowndes' second book about Rudolf Steiner's style of writing and speaking, in-house Dornach scholars published their own counter-versions to [Das Erwecken](#) (1998): F. Teichmann, [Auferstehung im Denken](#), 2002; T. Kracht, [Erfahrung des Denkens](#), 2002; and M. Sam, [Im Ringen um eine neue Sprache](#), 2004. The list of copycat literature is not exhausted here. Dornach released a recommended list of literature for this year's theme heart-thinking/community in which Lowndes' [Enlivening](#) is not even mentioned! Maybe Dornach doesn't want their own in-house scholars to have competition? Or is heart-thinking still too dangerous for Dornach to recognize?

<sup>14</sup> GA 95. Lecture 9/2/06. Translated in [At the Gates of Spiritual Science](#)

<sup>15</sup> GA 107 [The Being of Man and his Future Evolution](#), p.77

<sup>16</sup> GA 184 [Three Streams in Human Evolution](#), p.100

<sup>17</sup> GA 26, [Anthroposophical Leading Thoughts](#) (Adams trans.), p.188

<sup>18</sup> [Theosophy of the Rosicrucians](#), translated by George O'Neil

<sup>19</sup> [Gospel of St John](#) Hamburg, translated by George O'Neil.

<sup>20</sup> GA 282. Lecture of 9/7/24. Translated by Mary Adams in [Speech and Drama](#).

<sup>21</sup> Lecture of 7/31/15 in Dornach. Translation transcript is from Steiner Library.

<sup>22</sup> GA 115. 10/27/09. translation by Samuel and Loni Lockwood.

<sup>23</sup> Christian Mysteries (trans. by Hindes). Lecture of 2/17/07.

<sup>24</sup> GA 176 [Aspects of Human Evolution](#), p. 14

<sup>25</sup> GA 350 Lectures to the Workmen

<sup>26</sup> [Mystery Knowledge and Mystery Centers](#)

<sup>27</sup> GA119. Lecture of 3/29/10. Translated in Macrocosm and Microcosm.

<sup>28</sup> An Outline of an Occult Science. Monges translation.

<sup>29</sup> GA35. Lecture of 10/16/16. Translated by Blaxland-de Lange in [Approaches to Anthroposophy](#).

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<sup>30</sup> GA 307, “Farewell Address”, 8/17/23. Translation by Jesse Darrell in A Modern Art of Education.

<sup>31</sup> How Can mankind Find the Christ Again, 1/1/19

<sup>32</sup> Occult Reading and Occult Hearing, 10/6/1914

<sup>33</sup> Paths to Higher Knowledge, November 26, 1921

<sup>34</sup> New Thinking and New Willing, 2/6/1923.