



A WORK - BOOK

ON

RUDOLF STEINER'S

DIE PHILOSOPHY DER FREIHEIT

THE PHILOSOPHY OF SPIRITUAL ACTIVITY

\*

WORKED OUT AND PUT TOGETHER

BY

GEORGE B O'NEIL AND  
GISELA THOMAS O'NEIL

\*

DEDICATED TO GEORGE STUART SIMONS  
WITHOUT WHOSE HELP AND FRIENDSHIP  
THIS FIRST EXPERIMENTAL ATTEMPT  
TO MAKE THESE STUDIES AVAILABLE  
WOULD NOT HAVE COME TO BE.

\*

DRAFT EDITION 1961

PRINTED FOR MEMBERS - STUDENT STUDIES GROUP  
LOS ANGELES BRANCH - ANTHROPOSOPHICAL SOCIETY

## INTRODUCTION

"The presentation in this book is built upon pure spiritual experientable intuitive thinking through which every percept is cognitively placed in reality.

"Nothing more was to be presented in this book than what could be surveyed from the living experience of intuitive thinking.

"However, the intention was also to emphasize what kind of thought-formation (Gedankengestaltung) this experienced thinking demands.

"And it demands that its presence in cognition, as a self-sustaining experience, shall not be denied.

"Also that it be not gainsaid the capacity of experiencing reality in conjunction with the percept, and instead, that reality be sought in an inferential world, external to this experience, in the face of which human thinking-activity would only be a subjective one." (Addition 11A p208, 1949 Ed.)

These five sentences written in 1918 by Rudolf Steiner have been the incentive to a large degree for the present work. Why has the 'Philosophy of Spiritual Activity' been so little read, and even less understood?

And what does its author mean by a certain kind of shaping of thoughts demanded by a thinking which has the nature of self-contained being (Wesenheit)?

If these and a number of related questions could be effectively answered, or had been so answered after the turn of the century, the destiny of Anthroposophy and of the Anthroposophical Society as its vehicle, might well have been other than it has been. At least, many of Rudolf Steiner's warnings in the last decade of his life would have been unnecessary.

As late as February 6, 1923 in Stuttgart he said in effect: With all possible sharpness, stress must be laid on the fact that people have not read the 'Philosophy of Spiritual Activity' in the right way. And until they do, Anthroposophy through

the channel of the Society will be completely misunderstood by the world. And then, out of this can come only conflict upon conflict. (Neues Denken & neues Wollen.)

\*

Two needs seem urgent at the present time: help for those students who work with others in the study of the books, and at the same time a presentation of what Rudolf Steiner has pointed out concerning the way in which his books were written.

The first calls for a more practical approach, the latter for a conscientious discussion and analysis of the Anthroposophical Style, the one 'appropriate for modern consciousness'.

A good deal has been lectured and written on the latter with none too noticeable effect. Perhaps in the future, a highly technical study of examples of the new aspects of style can be written. At present, it was thought best to approach the practical aspects of 'study' and touch lightly on deeper significance of why the books are written in this way. The difficulties in such a method are obvious, but one must count to some extent on the good will of the reader.

\*

For those who understand the problems we faced, the following may be unnecessary to say; but for those who will not find it easy to enter into the spirit of this quest, some word may be needed.

What we have worked out as the SHAPE of a given chapter or essay, is merely a projection from the reality. It is never to be taken as the thought-organism itself. This can be experienced solely in a spiritual way, through Ideal-intuition. The shadow which it casts, the outlines, the image in two dimensions is alone what is perceptible on paper. It has no reality, it merely points to one.

But just as the bones of a human skeleton in their harmonious totality represent the most spiritual mystery of man -

I believe this is not falsely quoted, - so too, an effort to picture the skeletal Idea-structure of the 'Philosophy', is to touch upon its deepest mystery. -- Students who meditate deeply on this book, we are told, can experience imaginatively the spiritual forces of their own bony nature.

\*

To the question of the correctness of a form, whether or no better ones are possible from the same text, more will be found in discussion of the Flow-Charts. After living with a set of thoughts artistically grouped by the author, after having drawn them on the wall, as it were, and contemplated them for weeks, after having tried this or that way of grouping and living them through, a certain pattern gradually emerges as the most living, the most enjoyable. This one then comes to be "My Way of Seeing this Thought-Organism". And such they are which have been sketched. Others and better ones may well be possible, but we have not found them.

\*

Something must be added on why the Anthroposophically familiar lemniscates, harmonic-eights, clover-forms, pentagrams etc, do not appear. We can assure the reader that they would, or lets say, could appear if the Work-book were larger. They would add greatly to the imaginative picture. Unfortunately, they don't lend themselves to the systematic presentation of textual material. They can, however, be evolved out of the pyramidal and Vee-forms quite easily. Also triangles and squares within circles can be constructed with a little ingenuity. - But the basic principles of the LIVING: of membering, polarity, enhancement and metamorphosis, with the rhythmic-breathing of the up & down, has best been found representable by these present conventions.

\*

Some debate is expected on the interpretation of the seven and nine-forms, even though the basic foursome of Form, Life, Consciousness and Entity are accepted as possible elements in 'style'.

The conception that style as form is related in any way concretely to human nature, of course is given lip-service in the 'poetically' accepted maxim of "style is the man".



But as we know, this is customarily taken to imply that every personality has his quirks which show in his own way of writing. But STYLE IS MAN has much deeper implications. The chapter in 'Study of Man' (Menschenkunde) on the seven manifestations of the will, reminds us of how the sevenfold man is the Idea-pattern for understanding the human will. Similarly, this same Idea-pattern allows us to throw light on sequences of paragraph-thoughts, written by one who takes his inspiration directly from spiritual experience, where the thoughts must "stand about him in his soul as self-sustaining Entities", before he writes them down.

And it is similar with the nine-form, the three groups of three. It takes a little spiritual effort to see: these three are "from the aspect of body, these from the soul, and these from the higher three principles. Here we have to have been sensitized to what formulations are an expression, say, of the sentient soul viewpoint, or the intellectual soul. Or what can be expected as an expression of the consciousness soul or spirit self. And before we are willing to make the effort of trying to look at a single thought from these various viewpoints, this entire approach will seem quite abstract.

For those who have taken seriously what Rudolf Steiner has so repeatedly said about the need for characterizing, of describing one thing from numerous orderly presented viewpoints, it will not come as a surprise, that in his writings, his mobility consisted of moving about spiritually and seeing things in sequence from the viewpoints of a particular set of possibilities, the set determined by his own being. The Anthroposophical Style in this sense, can be said to be a Characterizing Style.

\*

At another time we can go into the inner structure of the anthroposophically written paragraph. For the purpose of this work-book it seems sufficient to show the possible composition of the chapters and the book as a whole. But this form-principle or mantric-idea, if you will, extends not only down to and throughout the paragraph, but into the very manner in which the sentence itself is composed. Everything this master of the spirit touched showed the imprint of spiritual form. For the spirit itself is the Formende Geist.

## ON THE FLOW-CHART IDEA

Although at first sight rather strange, this type of format soon becomes easily interpreted. At top there is a chapter heading as final summation for the theme. Under this, the sub-headings of each part. The main body is made up of the gists of each paragraph. These are arranged in rising and falling groupings. Occasionally, there are introductions and closing paragraphs.

The chart can be read sequentially as the text is written. Or, comparisons can be made between corresponding paragraphs in adjacent groups. It is fruitful to compare units horizontally also, since each level has a common characteristic.

In organic development a certain sequence of conceptual aspects is to be expected. Abstractly stated, these are basically: Form, Life, Consciousness and Essence. Numerous variations are possible. Space, Time, Causality and Entity is another way of saying the same thing. Likewise: Thing, Process, Explanation and Concept. The student's problem is to find the appropriate set for the theme in question. Abstractly notated, they are: A, B, C, D.

Why there are four such categories in that order is a good question. Anthroposophy as a whole is the inclusive answer. But briefly put, they correspond to the present four-fold nature of man, of which organic style is a reflection. Also, we find that all manner of larger combinations can be reduced to variations of these basic elements.

Pictorially speaking, the flow-chart is a kind of musical score, the thoughts are tones and the levels are analogous to strings upon which the reader plays. Thinking in the future is to take on a musical character, we have been told.

The sequence of groupings (parts of the chapter) also follow in a similar order. Problem - Development - Conclusion would be a basic threesome. Doublets are simple polarities, such as: Outer vs Inner Aspects, or, Description vs Value. Science vs Ethics, for instance, is the polarity of the two parts of the 'Philosophy'. A foursome might have a sequence such as: Facts, Origin, Causal-factors, and Persons involved. -- Generally, if the questions: WHAT, HOW, WHY, and WHO? are answered in proper order, a form is organic. This means, viable, capable of coming to life in the soul of the reader.

Now, as to the Gist-like summations of each paragraph, every student should actually make his own. For these are at best merely symbols or signposts pointing to the experience arising out of the study of the paragraph. And they should represent to the student its essential Idea. The smaller the lay-out, the less explicit of course they can be. Occasionally, they approach mathematical brevity. -- In Group-study, summarizing a paragraph is always healthy before passing on to the next.

## ON NUMBERING THE PARAGRAPHS

Ordinarily, this would have value perhaps only to provide quick reference for a number of students working together; or, when continually referring back to the original German text.

In shaped-writings, of which Steiner's are the best examples we know of, however, position in a series is of the greatest significance. The first approach to this is the serial number of the paragraph in the chapter. (A day will come perhaps, when this will be indicated in the margin by the editor.)

Positional-notation was the basis for advance in mathematics in the last two hundred years. Even the thought of positional relationships in idea-sequences is so novel as seem ridiculous to some. This is understandable in mathematically-alien mentality who can make nothing of Steiner's phrase: 'My dry mathematical style'. But to those to whom clarity itself is the essence of the mathematical it should not seem strange.

\*

Paragraph numbers on the flow-charts refer to the German text only. No English translation is accurate. Translators generally consider paragraphing immaterial. English copies must be checked against the German, a marked English copy obtained, or the correction sheet used.

Numbering applies only to Steiner's written works, not to lectures. When lectures were converted into written style, there were extensive revisions. (See Preface to 'Spiritual Guidance of Mankind'.)

\*

Steiner's use of the DASH is highly significant. There was a change around 1904-07. Before that time a dash (Gedankenstrich) was used as a break to subdivide the paragraph, into a series which in themselves had an order. The 'Philosophy' was written in 1894. The dash was seldom used, and only as a partition of the paragraph. With the book 'Theosophy' the dash took on a new meaning. The Additions to the 'Philosophy' were written in 1918. The dashes here are used extensively. And always as an integral part of the total Form of each essay.

SOME NECESSARY SHORT-HAND CONVENTIONS


THE COLOR CODE:== Headings, levels, Underlinings etc.


Essence	purple
Consciousness	red
Life	green
Form	blue


ABBREVIATIONS:== Most are obvious from context.



Concept	C	Thing-in-itself	Th/I
Representation	R, Rep		
Percept, -tion, ving	P	Thinking Entity	Th/E
Thinking	TH	Motive	M
Feeling	F	Motive of Will	M/W
Will	W		
Observation, -ved	Obs	Ethical Individualism	E/I
Intuition, -ive	Int	Purpose	Purp
		Theory of Evolution	Th/Ev
Cognition, -zing	Cog		
Consciousness	Consc	Pleasure	pl
Monism	M	von Hartman	(vH)
Dualism	D	Hammerling	(H)
Idealism	I		
Critical Idealism	C/I	Subject	subj
Naive View	N	Object	obj
Naive Realism	NR		
Metaphysical Realism	MR	Characterological	C/D
Transcendental Realism	Tr.R	Disposition	
Limits of Knowledge	L/K	Spring of Action	S/A



THE SYMBOLS:== Aspects or Viewpoints of Paragraphs, Sections and Chapters



A'  . Form' (Goal, Conclusion etc)


B'  . Life' (Intention, Impulse)

C'  . Consc.' (Aim, Revelation)

D  . Essence (Ego)  Consc. Soul

C  . Consc. (Causality etc)  Rational/Feeling Soul

B  . Life (Time etc )  Sentient Soul

A  . Form (Space etc)

(SEE: ON THE FLOW-CHART IDEA)



To the discussion leader a chart offers help in a number of ways:

1. Clues are given to content of paragraph under discussion.
2. Places are suggested at which stops can be made for review.
3. Correspondences with preceding paragraphs which can clarify the immediate problem are easily seen.
4. As notes, aid is provided for surveys of what is to come.

As one gets more familiar with the LIFE-QUALITY of these organic thought shapes, certain real inner experiences become more conscious. What is represented by the up & down lines is experienced as a kind of breathing of the thought-organism. The various groupings take on color, from dark to light. Simple sequences are felt as cadences, tonal resolutions are experienced.

In this way, the thinking process itself becomes more and more an inner, living, conscious experience. Although at first it was straight forward mental effort to grasp the content. True, the experience can come only through repeated effort, only after the content has been mastered fully. After the third, fifth, tenth review is when the "pure, spiritual, experience-able, intuitive thinking" begins to dawn on one as something tangible!

As to arguments that these "Ideegestaltungen", as Rudolf Steiner calls them when speaking of his own writings, these Idea-shapes are arbitrary and invented, there really is not much to say. Read what the author has said in general about his and the Anthroposophical style, and try to make a better one.

These forms here submitted, are simply the ones from among several attempts in most cases, which proved artistically the most appealing. And artistry in thought-organism is an expression of its inter-related wholeness.

If they break well (Gliederung = Membering), if they show strong correspondences or symmetry (Polarity), if there is an experienceable build-up and resolution (Steigerung = Enhancement or emergence of the Idea), and one thought grows consistently out of the other (Metamorphosis), THEN the basic laws of the living are present. OTHERWISE, what may look like a form, but in fact is a non-form or abstract shell, is nothing but a personal concoction, an arbitrary combination, a Rube-Goldberg thinga-majig.

The most voluble critics of form studies are understandably those who have little feeling for, or ability, to translate experience of organic process in nature into the realm of thought. To be sure, a natural pride in one's block-like logic or in the associative-flow of free wheeling thought pictures, of necessity indisposes one to objectivity. Goethean-thinking, or Steinerian-thinking in this case, has many opponents, but the worst are within.

Page/line	Change	Key words
xiv 17	Insert dash	Thus it would
xv	No paragraph	The aim
11	No ph	Every phenomena
32	No ph	Were this answer
35 16	Insert dash	True, someone
36 22	Insert dash	No,
44 bot.	No ph	On this view
90 top	No ph	With such
100 23	Insert dash	Within its
101	No ph	It may seem
127	No ph	But the blind
134	No ph	He, on the other
145 8up	Insert dash	It is often said
148	No ph No ph	In order to have The naive consciousness
149 3up	Insert ph	Just as the structure
150 17	Insert ph	When the critics
192 10	Insert dash	The
199	No ph	All who
208 9	asterisks	
208 24	Dash after period	(Emphasized break)
213 19	Insert dash	The whole problem
217	No ph	A truth

( Corrections within paragraphs are too numerous to list.)

Study of the Thought-Organism

as

Meditative Work

Once asked, for which of his books he would be remembered as writer, Rudolf Steiner answered: for my Philosophy of Spiritual Activity.

It was with this book that he laid the foundations for his later works, and it was to this book he again and again referred, up to the very last in his Autobiography and the Letters to Members, as the one bearing the essence of the task to which he had devoted his life.

And this task, by and large as we see it now, was the formulation in terms appropriate for the consciousness of man today and for times to come, of the means by which men can once more place themselves in waking relationship to the creative world of the spirit. The world in which all things have their origin, from which human beings come and to which they return.

The foundations for such a path of knowledge had to be laid in the sphere of cognition. In the sphere where old forces of instinctive thinking were dying out, involving themselves in contradiction and despair, and in which new forces of life, new powers of living cognition had to be engendered for the future development of mankind. The language of this sphere is philosophy.

But let it not be thought that this book was to be a new philosophy. The age of intellectual world conceptions was over. Hegel had come and gone. The mystics of Idea-perception belonged to history and their greatness is not to be undervalued. But their appropriateness is no longer of these times. What this Philosophy of Freedom purported to be was the expression of the struggle of the individual modern soul in conquest of spiritual reality and the discovery of the reality of his own being.

Rudolf Steiner, while writing it, was not concerned with philosophy as such, nor with teaching in philosophic terms, but with working out for himself the means of expression which, in its very thought-formation could bring about the transformation of those forces which had been brought to highest possible peak in pure scientific thinking and now could become the spring board for a final leap into new realms. The pure thinking of science (rightly understood) is the sole avenue leading to the spirituality of the future.



Of recent time, thought has been given to the source of great creative impulses, to the appearance of decisive trends in history. Where do Ideas come from? What of the creative process whereby new insights are born? Intuition, Inspiration are acknowledged facts. Scientific Imagination is highly rewarded. But the burning question is never answered: how can it be taught? How can it be brought into the service of man? What in essence is this purely human way of thinking?

To the answer of these questions this book was dedicated, and as the only answer to them, has still, 70 years later, has yet to find recognition.

\*

This book is an instrument, written in such a way that the reader who devotes himself to it with the necessary intensity can, by means of the manner in which the thoughts have been composed, awaken in himself the capacity for intuition.

Knowledge is acquired when thoughts are introduced once into the soul with sufficient force and conviction. When these thoughts are repeatedly brought into consciousness in an organic way, so that one grows out of the other, building up in the process a totality, then forces of the soul-life which otherwise are scattered in daily life, are concentrated, united and focused. What had been an aptitude for unfolding thoughts in a coherent way, now gradually becomes a power of inner perceiving, an inner vision for broad trains of thought. There is born the intuitive power of grasping at one glance what logically can be worked out in time but with painstaking effort and continually fraught with possibility of error. Thinking becomes a seeing, a seeing that at the same time is thinking.

\*

The goal of our study of this book is acquisition of a thinking to which no man today is born, and no schooling so far prepares him. It is new to the degree that it is as yet unrecognized not alone outside, but also often within the very circles established for the cultivation of Anthroposophy. This cannot be stressed sufficiently.

Compared with the current abstract thinking, the new thinking is one that takes on the quality of picturing, where thoughts stand side by side rather than follow each other in logical sequence. ANSCHAUENDES DENKEN it is called, and this 'seeing power' once it reaches

maturity, is experienced as the living within the stream of flowing thought-life itself. It has freed itself from the mirroring physiological basis of the brain and has taken on life. The new thinking is living thinking.

To achieve this living in thought as distinct from building in logical thought units, and letting the personal feeling determine the pattern of words, we first must become master in highest degree of content, utterly eliminating the arbitrariness of personal preference and emphasis. Says Goethe: To have the whole thing in your heart, you must have conned its every part. To which R.St. has added: First read for substance, then read again for form.

In contemplating the totality of a living thought-organism, correspondences and symmetries, previously unseen, begin to emerge, each illuminating the other. Meanings come forth, never before expected, revealing interdependence and mutual support. The whole is experienced as a web of interrelationships. An Idea is experienced as weaving interplay of single thoughts, each reflecting the whole as experiencable from its single aspect.

\*

To aid in this practice of contemplative comparison, for thus is the instrument built which awakens intuitive perception, it calls for inner activity - the sub-themes of the chapters of both parts of the book have been assembled on the following pages. And the key to their relationships has been pictured in the simple emblem of the harmonic eight. To be sure, although touched up with color to guide the eye, these devices will remain dumb to the mere spectator. They will speak only for him who, "in his heart has conned its every part." And has become spiritually active.

When it first appeared, von Hartmann, Steiner's friend of lengthy correspondences, failed to see any connection what so ever, between the two parts of the book. Today, this living correspondence has been spelled out for us in the Preface and in Addition #10. The details of chapter correspondences in the two parts have been left for us to work out ourselves, as well as the interrelationships between the chapters in each part. -- In the pictograph the broader relations stand before us as shell to kernel, pointing out the coolness of cognition and the warmth of moral deed. Thinking-of-the-nature-of-being once achieved, provides us the Intuitions with which to permeate our deeds, that these may take their motives from nothing touched by natural process, but solely from out the spirit. And so bear the mark of freedom.

Thus it is that the capacity for Intuitive thinking stands to free moral deed as the Science of Freedom stands to its Reality. And out of this can germinate, to complete the image, the fourfold relation of man to the reality of world and being.

The "Philosophy of Spiritual Activity"  
an Organic Structure



A Pictorial Representation :

- The Outer Shell - Science (Part I)
- The Inner Kernel - Reality (Part II)
- The Sprouting Germ - Consequences (Part III)



# Part I: The Science of Spiritual Activity (Freedom)

## IV The World as Percept

- A Thinking transcends object & subject
- B Relation of percept to conscious subject
- C Derived viewpoints - resulting from correction - the "thought-edifice"
- D Collapse of modern thought-edifice

## III Thinking in Service of World

### Comprehension Δ

- A Nature of observed TH:
  - a Points of departure (TH & Obs)
  - b Obs. of TH - the exceptional st.
  - c Reasons why TH is not obs.
- B Value of observed TH:
  - a Firm point - importance of obs. TH.
  - b Creating the obj. of obs.
  - c TH = the 'fulcrum' for grasp of world

## II The Basic Striving for Knowledge ~

- A The Split
- B Unsuccessful Efforts
- C The Way out

## I Conscious Human Action □

- A No freedom - unconscious motivation
- B Freedom through reason - do motives compel?
- C Freedom not understood - the leading role of thinking

## V The Act of Knowing the World Δ

- A Representation World of Crit./Idealist
- B Neglect of thinking - no totality
- C Cognition & human organization
- D Percept + Concept a totality through TH
- A' Percept as separation, TH = the link

## VI The Human Individuality ~

### I Representation

- A External views P & R
- B Concept of R
- C Significance of R  
experience & reality  
(Life as universal being)

### II Feeling

- A' Role of feeling for practical life
- B' Concept of indiv. life
- C' Signif. of feeling  
Life as indiv. being

## VII Are There Limits to Knowledge? □

### A Our dualistic inheritance: Limits of Knowledge & metaphysics

- 1 The 'concept' game
- 2 Barriers overcome (M: no fixed limits)
- 3 D accounted for: a 'meta-real' assumed

### B Realism in three steps: Naive/NR/NR

- 4 Naive man's view
- 5 Assumption of naive realism
- 6 From NR to NR

### C Steiner's Monism & Hartman's Inductive Inference

- 7 Why NR can merge into Monism
- 8 Monism: a human way of cognition
- 9 Hartman's 'percept gone': ind./inference



## THE PREFACE 1918

Prefaces are usually skipped over quickly. Similarly with this one. But it is the rule with Steiner books, that Forewords and Prefaces are often the meatiest reading. So it will be found here, if not on the first study, then on the second or third time around.

Consider these two questions: CAN I BE CERTAIN OF ANYTHING or is all my knowledge subject to doubt? And the next: AM I A FREE AGENT or does some unknowable force pull my life strings?

Most of us have never even stopped and really faced these sphinx like riddles. They have a fearful quality, and if unprepared, they fix us sometimes. They can paralyse. This can happen, once an individual becomes inwardly productive. And the signs of such paralysis can be seen in some of these strange symptoms which take place in the souls of modern writers and artists.

The two modern forms of the Sphinx-riddle, WHAT IS MAN, occur in the very first paragraph of the Preface. And we discover that they are to become the themes of the two halves of the book itself.

When in ancient mystery tales, the crossing of the threshold was portrayed, there were always two such sphinxes to be placated. Or sometimes lions with or without wings, Architecturally: entrance lions are typical too, symbolically. Those guarding the New York Public Library, for instance, must seldom be fed by the learned entering there, judging by how little of living value emerges. So too, it is with the thought-edifice of this book - in itself a mystery structure in a way. Unless these two sphinx-like guardian questions are recognized and given their due, we can be sure the life of the book will escape us, and we will find nothing but difficult words and dry, abstract thoughts.

If the student wants to impress this Preface upon his memory, he may observe its polarity: three paragraphs on THEN - 1894 and three on NOW - 1918. In the first, the meaning of the two questions: a living knowledge of Man; in the second half, the value of the book as a foundation for the understanding of the later writings - Anthroposophy, the Spiritual Knowledge of Man. What could be more beautiful, and more memorable!

Many, of course, find the 'Philosophy' too difficult, or imagine they are philosophically inept, or find other reasons for avoiding it. They feel it unnecessary to come to grips with the nature of creative thinking or to know how the spirit permeates the human will today and yet leaves man free. Yet, these very people, though they may strive to become creatively productive within the movement, find their paths beset with obstacles. They lack the firm foundation on which to build and serve. Also, without this knowledge of Self as a thinking spiritual being, all perceptual forms of spiritual experience (clairvoyance) become of dubious value if not outright dangerous to health. **KNOWLEDGE BEFORE EXPERIENCE** is to be carved on every serious student's door. And that carving is done with the strength gained through this book. Or so these prefaced thoughts, it seems, can be interpreted.

# Part II: The Reality of Spiritual Activity (Freedom)

## XI World-Purpose and life-Purpose (Destination of Man) ○

- A Monism: Purpose only in human action. Nature: Nature, man's destiny, history, world-order
- B Dualism: Laws of nature are purpose of God. Hammerling: Instincts, form of organism, wonders of creation

## X Freedom-Philosophy and Monism △

- A Moral Norms of MR - The Unfree
- B The unfree & the free - determined by P or Int./I
- C Philosophy of freedom - The free spirit.

## XII The Moral Imagination △ (Darwinism & Morality)

- A Elements of free action
- B Results of free action become objects of knowledge. Evolution in Nat. & Ethic
- C Ethical Individualism as spiritualized evolution
- D Freedom as perfect form of human action.

## IX The Idea of Freedom ~

How will arises in man. (science of freedom)

- A Thinking & Human Organization
- Experienced Thinking - Ego & Will
- B The Springs of action (character) (Individual life)
- Conditionings - Thinking Aptitude
- C The Motives (Thoughts)
- The ladder - The Highest levels

## II Conditions for free moral action (reality of freedom)

- C True Individualism (prerequisites)
- Capacity for Intuition - Love of the deed.
- B Free Action (Presuppositions)
- Realizing the freedom Idea - finding one's own concept
- A The free spirit & society
- From man to free spirit - work ahead!

## III The Factors of Life (I)

Thinking, Feeling, Will - How they are related to man and world.

The two aberrations:

- A Mysticism B Voluntarism

## III The Value of Life (Optimism & Pessimism) ~

- A The Elements:
  - a Two views: Optimism
  - b Pessimism
  - c Experience: Pleasure/Pain

### B Striking the Balance:

- a Hartman's balance through reason
- b Life's balance: quantity counts
- c Experience: facts must be checked.

### C Evaluation: a. Pessimism as source of selfless conduct - not selfless

- b Values measured
- c Desire (not pain) as measure of joy

### D Mature Human Striving:

- a Balance - no influence on human will.
- b Spiritual desires & high ideals
- c The mature man - his own master - Freedom.

## XIII Individuality and years (I)

- A Genetic traits and the emancipating individual
- B The individual within the community.



# Preface 1918 - 6P

The Content, Method and Value of the Book;  
Its Relation to Later Writings.

Then!  
(1894)

Demonstrated: a living  
knowledge of man.

3 Value

2. Method of the Book

A living, not theoretical  
answer is given by this  
view of the human/soul area  
whence the two questions  
arise

1. Content of the Book

The Two Themes of the Book:

I View of man which supports all

Per C experience

II This view of man justifies the

Idea of free wit.

Now!  
(1918)

Relation

to  
Later  
Writings

4 Scope limited to two themes as  
basis for certainty in later <sup>search</sup> ~~search~~  
What was attempted: to prove that man  
already lives in a spirit world, and  
5 needs knowledge before  
experience

Elimination of

its content

via Additions

The book is both fully separate and  
intimately connected with later  
writings;  
hence: new edition - no changes.  
The Additions clarify misunder-  
standings.

No New Content Needed

The new philosophical trends  
are not relevant to the  
two basic questions.

(See: Riddles of Phil. II)

THE ELEVEN ADDITIONS OF 1918

PART I

4 E  
ff. III  
p34/p65

1

GENERAL INTRODUCTORY REMARKS: Clarifying false views of Thinking, Thinking as Ego Activity.

- 1) Only in TH is Ego united with own Activity, not in F. or W. Don't confuse 'having thought pictures' with TH!
- 2) Real TH is willed-TH! Ego wills own activity.
- 3) No deception: Ego observes own TH-activity from within, vH, Objection: 'unconscious-activity' answered.
- 4) TH produced & supervised by Ego: an observed fact. No hypothesis or metaphysics needed.

2

ff.V  
6E  
p74/p126

THE LOGICAL TRAP AND THE WAY OUT -- Everybody's confusion over his representations of the World.

- 1) For Naive View of Man/World a natural confusion arises. We must live through it. Must learn to refute oneself.
- 2) The snag: "All I know of world is My Representation - I am blind to Reality".
- 3) But the 'urge to know' overcomes this Naive View.
- 4) However, creating 2nd metaph. World is mere 'projection' & maintains same kind of TH. (Today: atoms/waves/particles)
- 5) The only escape: Observed-TH is real! No mere Rep.
- 6) Naive Realism valid for TH only! ('Perceived is Real')

3

ff.VII  
4E  
p99/p163

ON THE RANGE OF HUMAN PERCEPTION - ITS SHARE IN REALITY

- 1) Science objx: World-picture limited by senses available. Spectrum example.
- 2) Reality only when TH adds C to P. Without TH no Sense-W. real. All legit. Sci 'non-perceptible magnitudes' reached by TH = P+C (lines of E.M.F. example.)
- 3) 'Diving-of-Intuition' by which Reality achieved, not to be confused with expansion-of-percept-field. 'Percepts' outside sense-range to be 'inferred' in physics & human sphere.
- 4) Idea of Percept includes Sense & Soul-spirit Experience.

PART II

ff.VIII  
p109/p180  
1E = 4x4

4

THE EXPERIENCE OF 'WESENHAFT'-THINKING - 3 ASPECTS.

- a) Observation-of-TH difficult: Nothing but Corpse remains. Mystic-Feeling & Will-Metaphysics SEEM 'full of Life'.
- b) Life-in-TH far richer than in Feeling or Will!
- c) Warmth of Spiritual Love in TH.
- d) 'Wesenhaft'-TH contains both pure-Feeling & pure-Will. Mere-feeling & mere-willing lose touch with Reality.

5

ff.X  
p143/p229  
1E = 2x5

(1) THE LIVING -CONCEPT -- A 'PURE CONTRADICTION' (ie: Polarity)

- a) Universal Nature of TH vs Individual Form of Idea in Action must be grasped to understand Two Parts of the Book.
- b) Cognitive-Ideas vs. Moral-Ideas -- a contradiction to those who cannot understand INTUITIVE TH.



# Part II: The Reality of Spiritual Activity (Freedom)

## XI World-Purpose and life-Purpose (Destination of Man) ©

- A Monism: Purpose only in human action. Nature: Nature, man's destiny, history, world-order
- B Dualism: Laws of nature are purpose of God. Hammerling: Instincts, form of organism, wonders of creation.

## X Freedom-Philosophy and Monism Δ

- A Moral Norms of MR - The Unfree
- B The unfree & the free - determined by P or Int./I
- C Philosophy of freedom. The free spirit.

## B The Idea of Freedom ~

How will arises in man (science of freedom)

- A Thinking & Human Organization
- Experienced Thinking - Ego & Will
- B The Springs of action (character) (Individual life)
- Conditionings - Thinking Aptitude
- C The Motives (Thoughts)
- The Ladder - The Highest levels

## II Conditions for free moral action (reality of freedom)

- C True Individualism (prerequisites)
- Capacity for Intuition - Love of the deed.
- B Free Action (Presuppositions)
- Realizing the freedom Idea - finding one's own concept
- A The free spirit & society
- From man to free spirit - work ahead!

## III The Nature of Life (I)

Thinking, Feeling, Will - How they are related to man and world.

### The two aberrations:

- A Mysticism B Voluntarism

## XII The Moral Imagination Δ (Darwinism & Morality)

- A Elements of free action
- B Results of free action become objects of knowledge. Evolution in Nat. & Ethics
- C Ethical Individualism as spiritualized evolution
- D Freedom as perfect form of human action.

## III The Value of Life (Optimism & Pessimism)

- A The Elements:
  - a Two views: Optimism
  - b Pessimism
  - c Experience: Pleasure/Pain
- B Striking the Balance:
  - a Hartman's balance through reason
  - b Life's balance: quantity counts
  - c Experience: facts must be checked.
- C Evaluation: a Pessimism as source of selfless conduct - not selfless
  - b Values measured
  - c Desire (not pain) as measure of joy
- D Mature Human Striving:
  - a Balance - no influence on human will.
  - b Spiritual desires & high ideals
  - c The mature man - his own master. Freedom.

## XII Individuality and Generality (I)

- A Generic traits and the emancipating individual
- B The individual within the community.

## THE PREFACE 1918

Prefaces are usually skipped over quickly. Similarly with this one. But it is the rule with Steiner books, that Forewords and Prefaces are often the meatiest reading. So it will be found here, if not on the first study, then on the second or third time around.

Consider these two questions: CAN I BE CERTAIN OF ANYTHING or is all my knowledge subject to doubt? And the next: AM I A FREE AGENT or does some unknowable force pull my life strings?

Most of us have never even stopped and really faced these sphinx like riddles. They have a fearful quality, and if unprepared, they fix us sometimes. They can paralyse. This can happen, once an individual becomes inwardly productive. And the signs of such paralysis can be seen in some of these strange symptoms which take place in the souls of modern writers and artists.

The two modern forms of the Sphinx-riddle, WHAT IS MAN, occur in the very first paragraph of the Preface. And we discover that they are to become the themes of the two halves of the book itself.

When in ancient mystery tales, the crossing of the threshold was portrayed, there were always two such sphinxes to be placated. Or sometimes lions with or without wings, Architecturally: entrance lions are typical too, symbolically. Those guarding the New York Public Library, for instance, must seldom be fed by the learned entering there, judging by how little of living value emerges. So too, it is with the thought-edifice of this book - in itself a mystery structure in a way. Unless these two sphinx-like guardian questions are recognized and given their due, we can be sure the life of the book will escape us, and we will find nothing but difficult words and dry, abstract thoughts.

If the student wants to impress this Preface upon his memory, he may observe its polarity: three paragraphs on THEN - 1894 and three on NOW - 1918. In the first, the meaning of the two questions: a living knowledge of Man; in the second half, the value of the book as a foundation for the understanding of the later writings - Anthroposophy, the Spiritual Knowledge of Man. What could be more beautiful, and more memorable!

Many, of course, find the 'Philosophy' too difficult, or imagine they are philosophically inept, or find other reasons for avoiding it. They feel it unnecessary to come to grips with the nature of creative thinking or to know how the spirit permeates the human will today and yet leaves man free. Yet, these very people, though they may strive to become creatively productive within the movement, find their paths beset with obstacles. They lack the firm foundation on which to build and serve. Also, without this knowledge of Self as a thinking spiritual being, all perceptual forms of spiritual experience (clairvoyance) become of dubious value if not outright dangerous to health. KNOWLEDGE BEFORE EXPERIENCE is to be carved on every serious student's door. And that carving is done with the strength gained through this book. Or so these prefaced thoughts, it seems, can be interpreted.



ff.X  
p145/p231  
2 P

6. (2) THE CAMOUFLAGED MATERIALISM OF TODAY.

- 1) Materialists use concepts applicable to material-World only.  
Escape stigma by 'not thinking-through-to-the-end'.
- 2) 19th Century flagrant; Today: 'veiled materialism'.  
They produce no 'non-material-concepts'. Many deceived.

ff.XI  
p152/p240  
1 P

7. PURPOSIVENESS AND SOMETHING HIGHER.

Rejection here, not materialistic: TH purely spiritual.  
Sum-total of human purposes higher than its parts.

ff.XII  
p163/p258  
1 P

8. OBSERVATION OF FREE ACT OF WILL - INTUITIVE mood in action.

How Ideal-Intuition realizes itself in Act of Will: 2 Steps:  
Organic-activity withdraws...lamed, repressed;  
Spiritual-Activity replaces bodily activity. Unless both  
aspects are observed - we must conclude will is unfree.

ff.XIII  
p192/p300  
1 P

9. APPARENT OBJECTION BASED ON IRRATIONALITY OF WILL:

that goal of Morality is ultimate emancipation from Will.

Ignores that Will must be carried by INT/TH to be free.  
True Morality only so realized. The Unmoral: a crippling.

ff.Pt.III  
p207/p322  
1 P 3x5

10. (1) ON WHY THE BOOK IS DIVIDED IN TWO PARTS.

Actions to which Freedom can be attributed depicted in 2nd part.  
Those realizing ideal-intuitions, grounded-in-themselves.  
1st Part: demonstrates freedom of INTUITIVE-Thinking as:  
a. 'self-sustaining-Entity'. b. 'the experienced-inner-  
spiritual-activity of Man.  
Free-Will presumes Fre-Wesenhaft-Thinking!

ff. Pt.III  
p208/p324  
1 P

11. (2) CONCLUDING REMARKS: THIS BOOK AND LATER WRITINGS.

A. What This Book Is Built Upon & Its Demands:

"Pure Spiritual Experiencable Intuitive Thinking" necessitates:  
1) A specific kind of thought-formation: Gedankengestaltung.  
2) Recognition of its Self-sustaining Character.  
3) The acknowledgment of its capacity to Experience Reality  
in conjunction with the Percept.

1 P 3.7

B. THE INTUITIVELY EXPERIENCED THINKING: As preparation  
for the mastery of the later Writings.

- a) INT/TH reaches Reality - IS spirit perception possible?
- b) INT/EXP/TH is already Spirit-Perception!
- c) Hence: If INT/TH is rightly understood - This Book is  
the basis for the later writings. (ie: Anthroposophy).



## A SURVEY OF THE MISINTERPRETATIONS

These Additions of 1918 are seldom read or seen as a whole. They constitute a footnote-series to special points in the text, which have been subject to misunderstanding. In outlining them consecutively, certain order emerges, giving a clue to their meaning. In effect, they again touch on the main points of the book, and are together a picture of the real reasons why the book was not understood by leading figures in 1894, and perhaps why today Freedom as the creative activity of the human spirit is still such a mystery for many of those who otherwise are devoted students of Anthroposophy.

If we epitomize each of this series of eleven and place them in corresponding relation to one another, certain connections appear. The beginning and the end are experienced as Foreword and 'Afterword'. The first seems addressed to the reader who brings with him widely misconstrued notions of thinking. The last, to those concerned with the author's later writings on Anthroposophy. In this way, nine viewpoints remain. Such a form can be spoken of as a 'boxed-nine', one which is frequently found. -- Further, with a little care, the nine can be observed falling into three groups: a threesome of general obstacles met with on the way to Reality, then three on more personal or soul-like difficulties, and finally those on Morality and Will. With a little sound imagination and some knowledge of the nine-fold nature of man, the pattern for the archetypal misinterpretations emerges: a triple trio of body, soul and spirit.

The beginning reader faces a much more difficult style here, than in the text as a whole. And yet this is somewhat ironic. The Additions were made "because some readers have not read attentively enough" (see p.103) One might conclude that they must be studied with even greater intensity than before, or even, that the book was not difficult enough to rouse the needed effort of concentration in the first place!

Considering the compactness and the terse bead-like formulations, and also considering what we know of the mantric principle in the written word, it may well be, that meditation is the proper form of study here. (Meditation, incidently is "immersion in a thought-organism", which most certainly applies.)

For many, an obvious question is whether the Additions should be read first or last. The Preface of 1918 must be tackled thoroughly before the text. Perhaps there is equally valid reason for being forewarned on the pitfalls so many have encountered.



FRAMING THE MISINTERPRETATIONS  
IN A NON-PROFESSIONAL VEIN

LAYOUT AND FORM

6. No good intellectual today can admit his materialism. But without spirit-science concepts he must disguise his real nature.

5. A Sentient Soul problem:  
To confront the old Spirit of Contradiction. 'Der Doctor hat gesagt' one thing and now he says the very opposite!

7. A Soul conscious of Spirit may inquire about: Higher purposes such as Mission of Mankind, of World Evolution, or Task of the Zeitgeist.

EGO ORGANIZATION  
Thinking things through to the End.

4. No warm True-Love without Intuitive-Thinking! Arty-feelers & Good-deeders take heed.

8. The Moral Astringency of Spiritual-Activity! Astral bodies purified, Doublegangers subdued by the Intuitive Mood.

3. On the Way to Reality: Widen your Idea of Perception But don't be fooled. Deepen your Intuition as well.

9. For Modern Buddhists who would be free-from Nature-will rather than permeate it with Intuitive Ideas.

2. Habit-Thinking: The Representation Mouse-trap. Get yourself loose!

10. This Book is a living organism and must like Man have a double-nature: Head and Heart.

THREE BODILY-ASPECTS

Intuitive-Thinking can reach Reality if certain hindrances are overcome.

THREE SPIRIT-ASPECTS

A Moral & Free Will is demonstrated possible for those who grasp Wesenhaft-Thinking.

1. THE READER'S PREREQUISITE:

Before you begin, Brother,  
Get straight on Thinking!

(Foreword)

11. THE AUTHOR'S INTENTION:

To lay the Foundation for the  
Proper study of Anthroposophy.

(Afterword)



## I. CONSCIOUS HUMAN ACTION (DAS BEWUSSTE MENSCHLICHE HANDELN)

- A. No Freedom - Unconscious Motivation
- B. Freedom through Reason - Do Motives Compell?
- C. Freedom Not Understood - The Leading Role of Thinking,

GESTALT: 19 P. - 3 linked 7's - Rising Intensity.

QUALITY: A struggle with the hidden, or occult, by the unassing.

If one has kept up with recent literature, one knows how diversely the Freedom-Idea is interpreted today. Attention should be given to the chapter's threefold title itself, in order to limit the scope. Which aspects are stressed, which excluded?

As he proceeds, the reader will encounter famous names. These also represent viewpoints extant today. They should be listed and their viewpoints compared with one another. There is significance in the order in which they appear. Note that Hegel stands outside the other seven.

Pictorially expressed, this is the tale of the seven blind men who came to see the elephant. The elephant is no easy beast to interpret if you can't see. Neither is man's relation to his spirit being.

If the world's notable philosophic figures have misconstrued the inner creative process by which men can consciously give themselves their motives, - if something which seems obvious must suffer distortion for intellectual reasons, can we not expect that we too, as individuals, have hazy notions of this thing called FREEDOM?

The English language is in this case no help: liberty, independence, free-choice, free-speech, free-thought, and freedom of this or that; the word Free-dom itself, Free-domain, is an old landholders' term, and like all the above, a purely political notion, expressing human rights bestowed by law.

"FREIHEIT", (literally Free-hood) implies a state or spiritual condition of the individual. Its non-existence in English was the reason why Rudolf Steiner advised the translators that his book in English be entitled: THE PHILOSOPHY OF SPIRITUAL ACTIVITY. Someday, we may have the courage to coin the word 'Free-hood'. Until then, whenever we read or hear the word 'Freedom' in connection with this text, the echo from within must be SPIRITUAL ACTIVITY.

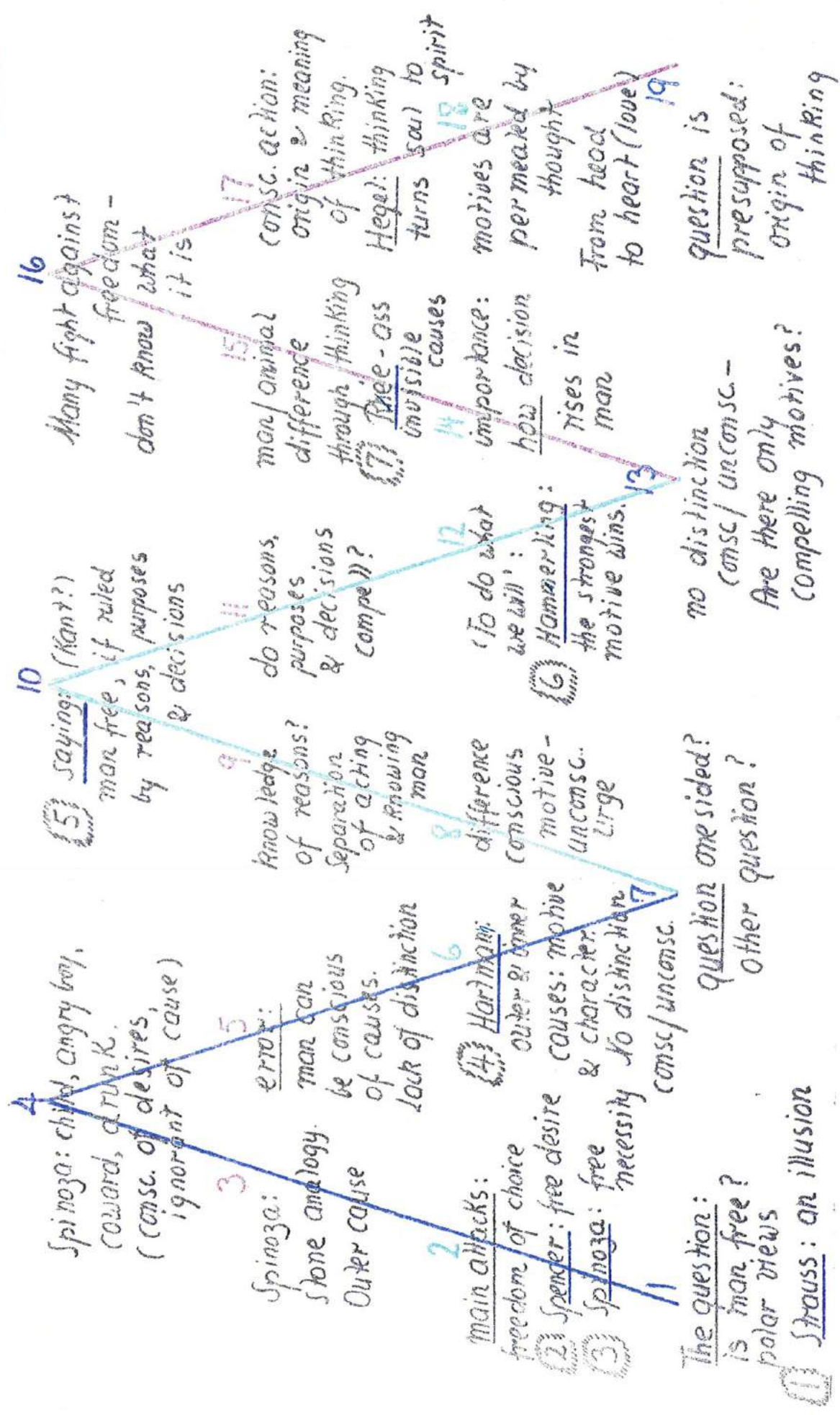
After the reader has carefully analysed these seven typical views of 'what freedom is not', and has fully grasped the irrelevance of any connection between 'freedom' and the unconscious or animal nature of man, and has seen that 'free-choice' is a verbal shell, he is faced with finding the real meaning of 'consciousness'. It may be of help here, to remind ourselves of its derivation: con-sci-ous = with-science, or knowing activity. We may imagine we know what it means to be conscious, but when pinned down, can I be humanly conscious without thinking? Aware, certainly, in an animal way, but not humanly conscious, until I think about what I perceive.

To round out a good discussion of the chapter, a students' group should go to town on P 18. Is love possible without thinking? - That should end the meeting on a warm note.



# Chapter I - 194 - Conscious Human Action □

(A) No Freedom - (B) Freedom through Reason - (C) Freedom Not Understood -  
Unconscious Motivation Do Motives Compell? The Leading Role of Thinking





## II. THE BASIC STRIVING FOR KNOWLEDGE (DER GRUNDTRIEB ZUR WISSENSCHAFT)

- A. The Split: The Soul Condition of Man Today.
- B. Unsuccessful Efforts: The Struggles of Philosophers to Bridge the Gap
- C. The Way Out: The Consciousness to be Achieved.

GESTALT: 15 ¶ (13 = 3 linked 5's) with Intro and Close. 3 parts rising in intensity, Each 3rd pyramidal. The opening verse an integral part of the text.

QUALITY: 2nd level: "Transcendental", the striving to resolve the double-nature of man's soul-life. Inherent in title: TRIEB - growth force of plant -- life urge.

Unless this psychological cleavage is intensely enough felt, and in discussions dwelt upon by the students, they will not take home with them the grave earnestness with which to fathom out the importance of this chapter. WE ARE ALL PATHETICALLY SPLIT HUMAN CREATURES! schizoid by birth, by destiny, by plan of the gods if you will. It is only under such conditions that it is possible for us to rouse our individual Ego-forces, the forces of longing to reunite with something higher, and heal ourselves of the split. This all must be experienced consciously in order to understand the background of the strivings of man toward freedom.

The story told here is that of the BRIDGEBUILDERS. Those who from one side of the river or the other, have set down their piers to throw their spans, or who by more eccentric means have attempted the crossing. Even of those who have played the game of pretense that the abyss between spirit and sense-world, however it is called, simply does not exist. -- A rereading of Goethe's tale of the Green Snake and the River is perhaps in order here for those who need to strengthen their river-consciousness, since it is his quote that sets the theme for the chapter, and his view of Nature that points to the WAY OUT.

Down through the ages there have always been Ways Out, answers to the riddle of Man's dual nature, Each according to the needs of the Age. And today there is one also. Different from any before. What is it? What do we carry with us in our flight from the reality of nature into the unreality of modern civilization-consciousness? If we can place our finger on the one bit of reality in our soul-life, we have the key, - and the doorway can then soon be found. -- Something of this historical soul drama should be experienced in discussion of this chapter.

The philosophic 'Isms' discussed in this chapter (and in later ones) are just the abstract names for everyday viewpoints and easily translated into pictures. They should in no way rouse a sense of incompetence in the novice. Remember, philosophers are just people too, and love to dress up and clothe themselves in long words. They are easily smoked out of their disguises. Also, we soon discover that we too, in one way or another are Idealists, Spiritualists, Materialists, or uncomfortable fence-straddlers.

If one likes, each of the historical viewpoints may be run down in the encyclopedia. But please, do not worry too much about the historical personages referred to in the text (this applies also to other chapters). We still have them all in the flesh today, writing fat tomes on their onesided outlooks, It is a challenge to identify our present day real and pseudo chasm-jumpers in church, technology, psychology and literary circles. Pure philosophers oddly, have ceased to exist.



# Chapter II - 15 P - Basic Striving for Knowledge ~

**A**

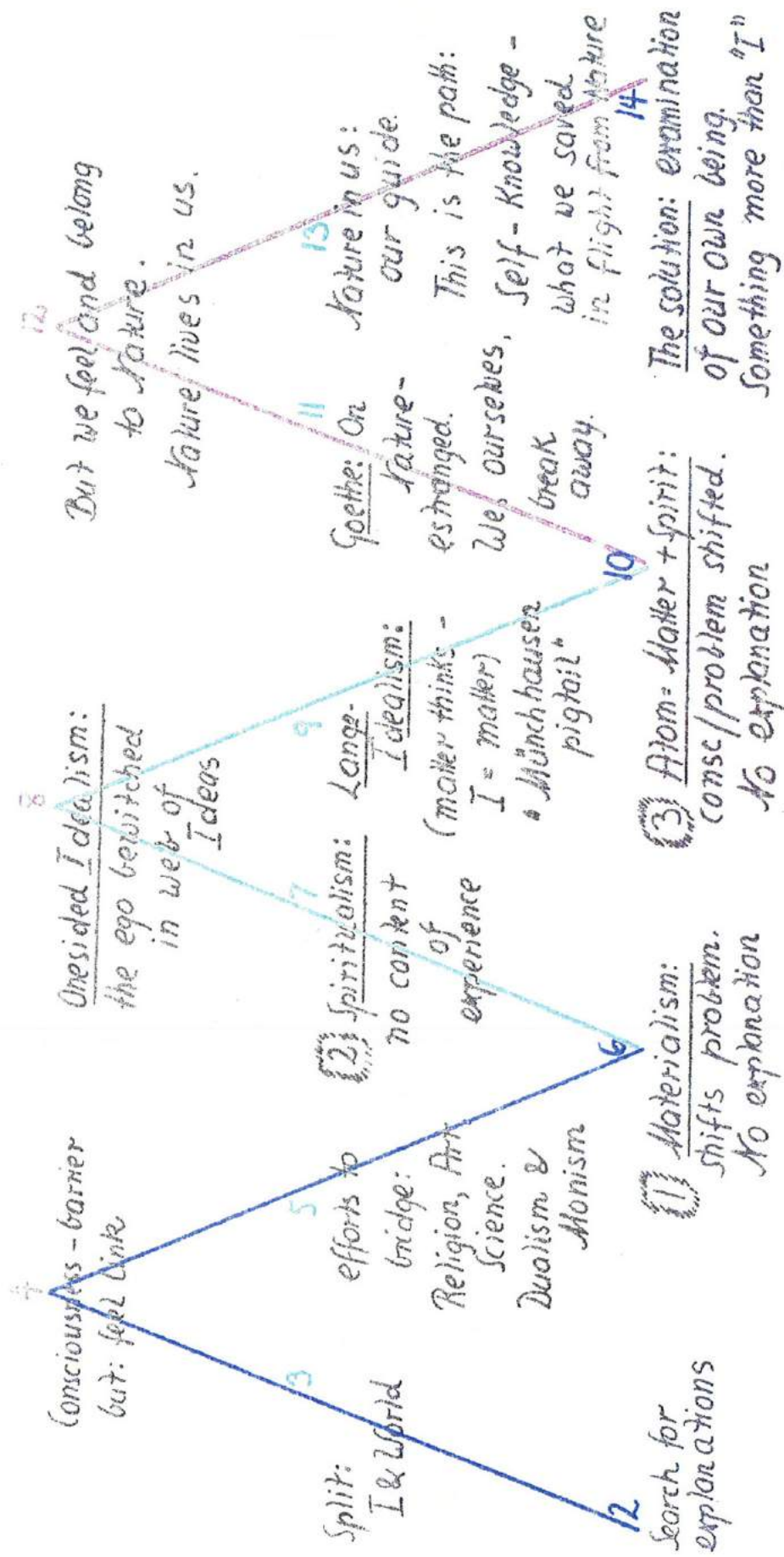
## The Split

**B**

## Unsuccessful Efforts

**C**

## The Way Out



## II Introduction: Goethe Verse:

Double nature of man

Author's Comments: Close **15**

Ordinary man - philosophic views



### III. THINKING IN SERVICE OF WORLD COMPREHENSION \*

- A. NATURE OF OBSERVED THINKING: Its Elusiveness.  
Points of Departure: Thinking and Observation.  
Observation of Thinking, the Exceptional State.  
Reasons Why Thinking is Not Observed.
- B. VALUE OF OBSERVED THINKING: World Comprehension.  
The Firm Point: Importance of Observed Thinking.  
Creating the Object of Observation.  
Thinking: the 'Fulcrum' for Prizing the World.

GESTALT: 32 P = (30) = (6x5). Two Parts; six themes with Intro & Close.

QUALITY: 'Mystic' = experience of an inner reality.

Polarity of 2 parts: The Fact vs Its Meaning. Each half is developed in 3 steps, high at center of chapter. The same is true of the fiveness of each theme. -- First paragraph (Intro) illustrates act of perceiving & conceiving, where thinking can be observed. -- Final P (Close) stands also outside form, as the author's comment on the task of the book.

To have grasped and honestly experienced the Idea in this chapter, is one of the basic steps toward understanding the unique element in Anthroposophy. Thinking can be an experienced reality! It need not be a shadowy, personal thing. Everyman can, with effort, make this discovery for himself, - the most important discovery a student can make who wants to find 'the way out'.

The beginner is going to have to wrestle with the billiard ball analogy repeatedly (P 1). What are the percepts? Which the concepts? Can the arising of the concepts be observed? What brings them forth? This exercise is worth weeks of strenuous reflection.

Also P 14 should be mastered: 'We can never observe our present thinking'. Get those three possibilities straight. Practice them. An excellent theme for discussions. Analyse Steiner's paragraphs for object lessons in observing thinking. What does he do? Think it! Remember, you can't observe anything until it is there. -- Once this has been fully realized, compare remarks in Addition 11B (the last) and consider the question whether in Intuitive Thinking perception is possible while it takes place. Distinguish between ordinary and intuitive thinking.

In Part B we come to Archimedes' Fulcrum, the solid foundation needed for building a philosophic world structure. Most people, in the beginning are not much worried about such niceties. But just wait until some sharp operator undermines your confidence in your capacity to think objectively. Pulls out the rug from under you, leaves you hanging in a world of maya. A good instructor should be able to perform this little surgical operation for his students. We must have experienced this feeling of no solid ground under our cognitive feet, to really appreciate how much of our world is mere illusion, and how indispensable an unshakable foundation can be for a real comprehension of the world and man.

And the very fact that real thinking can be simultaneous-ly both Percept and Conceptual activity, means that it is the first and one 'pure spiritual' reality, accessible to present day modern consciousness. But it must be worked for.

As a final help to some, observe the Seal on the Fourth Mystery Drama: the snake seizing hold of its tail. An ancient symbol and experience of an active agent encountering itself. Think about Thinking, and make yourself a picture.

\* Das Denken im Dienste der Weltauffassung.



# Chapter III - 32 P - Thinking in Service of World Comprehension $\Delta$

## A Nature of Observed Thinking

(a) Points of  $\text{TH}$  Observed:  $\text{TH}$  is Not Observed

- 4  $\text{TH}$  & Obs starting points
- 5 2 pillars (8 philosophies)
- 6 TH & Obs separate (Obj & C)
- 7 TH leading role of  $\text{TH}$
- 8 TH as obj of obs. exceptional state
- 9 TH = impersonal F = personal
- 10 Objection -  $\text{TH}$  = impersonal F = personal
- 11 TH as obj of obs. exceptional state
- 12 TH = peculiar nature of  $\text{TH}$ : thinker unobs. forgets element in soul-life
- 13 TH = own activity. Object has attention (god)
- 14 Can never obs. present TH: possibilities
- 15 TH must be there to be observed.
- 16 most direct & un-timely knowing

## B Value of Observed Thinking

(b) Firm Point: Importance of Observed  $\text{TH}$

- 17 materialists can't obs.  $\text{TH}$  can't achieve exceptional state
- 18 the most important as obj of obs. finds firm point
- 19 Descartes grasps self in  $\text{TH}$
- 20  $\text{TH}$  as obj of obs. qualitative. the same
- 21 question of relation obj/ $\text{TH}$  ceases knowing
- 22 SHelling: impossible to create failure before knowing
- 23  $\text{TH}$  is created by us before we know it
- 24  $\text{TH}$  can be obj of  $\text{TH}$  wrong analogy: digestion
- 25  $\text{TH}$  the most basic starting point
- 26 Error:  $\text{TH}$  is never the same as  $\text{TH}$  as assumption
- 27 answer: false meta-physico solution in evolution the ab-late
- 28 I obs. Consc. by  $\text{TH}$  - creation vs. grasping
- 29  $\text{TH}$  = the fulcrum of Archimedes
- 30 "Fulcrum" for Grasp of World

(c) Creating the Object of Obs.

- 31  $\text{TH}$  = the fulcrum of Archimedes
- 32  $\text{TH}$  = the fulcrum of Archimedes

Intro duction: an obs. of  $\text{TH}$  & C

Author's comments: right & wrong of  $\text{TH}$  - task of the book. Close: 32



#### IV. THE WORLD AS PERCEPT ( DIE WELT ALS WAHRNEHMUNG )

- A. Thinking Transcends Object and Subject
- B. Relation of Percept to Conscious Subject
- C. Derived Viewpoints, Resulting from Correction -  
the Thought-Edifice
- D. Collapse of Modern Thought-Edifice

GESTALT: 32 P. - 4x8. Themes break sharply in pairs of 4s. Content-wise they show descending order of intensity. The manner of handling however, enhances. Mathematical precision is visible in the sharp thematic shifts, with every ascent and descent.

Empirical QUALITY of the 4th level: the reader is lead through the maze, experiences the situation first hand, with no debate.

The title: THE WORLD AS PERCEPT carries a very special connotation not to be missed. The learned world since Kant (American revolution times) has ingrained itself with the phrase: THE WORLD IS MY IDEA (representation) and human percepts have been filched of their objectivity. They stand now merely as modifications of 'my subjective organization'. The dramatic juxtaposition of these two, gives the key to the chapter. Redemption of the percept could be called the task here.

As an opener, we again start with thinking. Treating it now as something beyond subject and object, Universal in character. Difficult as it is at first to grasp, thinking belongs neither to me nor to the thing. Through it, I am one with the world-process. Through it I designate myself a subject and the thing an object. Real thinking is not my thinking, is not subjective, nor must we speak of it as 'objective'. It is something over and above and beyond. My Self lives by the grace of thinking!

And next we must become clear on 'pure perception'. The kind the artist experiences as raw material, devoid of thought and connectedness. The color-lectures deal extensively with exercises in pure-perception. How these are related to me as conscious subject is this 2nd theme. But the Naive Man's view "my percepts are real", proves highly unreliable. Always suffering change and correction, since thinking is mistrusted and neglected, a problem treated in Chapter V. -- This 'correction game' seems the very axis of this spinning naive culture of ours today. Popular truths based on 'facts' are modified with such dizzy speed in face of ever new data. To the sophisticated the reasons are obvious.

And now, the role of the Percept in modern thought and science: its dependence on the human sense organs. How utterly convincing the exposition, how seemingly inescapable the conclusions: no color without the color sensing eye; no sound without hearing ear. As we all learned at school, the world is dark, soundless, tasteless - a dull boring whirr of waves, particles and energies, totally inhuman! And school children are expected not to go beatnik or philistine on such a world-conception diet!

And finally, the dramatic denouement! The reader is totally unprepared for the ease with which the modern philosophic-scientific house of cards falls apart. The mastery of this portrayal has yet to be appreciated widely, a real assignment. The exposition must be practiced to be enjoyed. And practiced it must be if it is to become part of us. And what a magnificent weapon it proves to be in defense against the technological mania engulfing us.

Sometimes we can wonder, what fools we mortals be. This is a good place to do it.



# Chapter IV - 32 P - The World as Percept

## A Thinking Transcends Obj. & Subj.

### Thinking Obs. TH. Being

4 "Objective" Science dispenses with TH which goes beyond Obj.  
 5 Consc. Self-consc.  
 Example: TH is not Subjective. Beyond Subj. & Obj.  
 C is added to P (Cause & effect)  
 C is added to experience  
 Through TH Concepts & Ideas P into Consc.? question

## B Relation of P to Consc. Subject

12 Separation of P from TH characterized  
 13 Sense objects called P  
 14 F & TH are P (not sensations) exist only through me.  
 For naive view: P are corrected  
 Why continual correction? question  
 TH is not Subjective  
 Neither are Connections  
 Unconnected aggregate TH connects  
 eliminate all TH elements

## C Derived Universals

20 Investigate function of P  
 21 Subject of P - ego P - representation  
 22 Object: outer world  
 23 Self: inner world  
 24 misunderstand. R.S. / Berkeley / Kant / Hartman / Physics  
 Sense energy theory  
 Physiology describes Senses & P. Hartman no color in organism needed.  
 P dependent on place & organism math. & quality.

## D Collapse of Thought

27 breaths in obs. brain to sensation  
 28 C/I confuses 2 fields  
 29 Cannot contradict MR. borrows from it  
 P does not lose objective character  
 Sense of P or P  
 The absurd train of thought  
 Thought - edifice collapses "circle"  
 C/I (P=R) unable. Another way

## E The Process

30  
 31  
 32



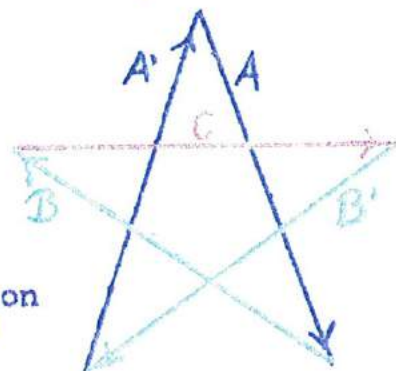
V THE ACT OF KNOWING (COGNIZING) THE WORLD (DAS ERKENNEN DER WELT)

- A. Representation - the World of Critical Idealism
- B. Neglect of Thinking: - No Totality
- C. Cognition and the Human Organization
- B' Percept and Concept a Totality
- A' Perception as Separation - Thinking as the Linking Element.

GESTALT: 31 P. - 5 linked 7's - a continuous development, one set of seven growing out of the preceding. Strong polarity: 1/5; 2/4; centrality in the 3rd. Beautiful example of 5-form, 7 units each. The five themes can also be expressed through a pentagram, showing parallelism more pictorially.

QUALITY: Voluntaristic in very theme: the act of cognition, an expression of deliberate union of thought and experience. Spirit-Self level: Man participates in the Universal, unites himself through thinking with the Cosmos; an absolute, universal force rises within us.

CORRESPONDENCE WITH III: the EXPERIENCE of 'self-sustaining thinking' now in V becomes the DEED. Man reaches reality by rejoining Concept and Percept, separated by his organism.



The deed of cognition, the uniquely human power! And today, so little understood. We are absorbed either in the multitudinous array of sensuous data, or else in the complex products of thinking itself, but neglect and ignore the very thing that brings forth the thoughts and makes intelligible the chaos of perceptions.

The almost inescapable temptation to look upon the outer world as 'real' and the inner world as 'mere thought' is the very opposite of the temptation of not many centuries ago. So fast has man's consciousness shifted under the influence of certain forces. And why has the swing not been recognized for what it is? Why has the doubleness in man's nature not been seen and reckoned with?

To appreciate Rudolf Steiner's contribution to the mystery of cognition, we must pay special heed to the central portion of this chapter. The BREACH in man's soul, the CUT, DER SCHNITT, as it rings forth here, originating in the human organization, must be experienced, if we are to find a balance, and cease swinging from one extreme to the other. -- And when this dividing of reality of things-as-they-are into percept and concept is recognized, then the powers of spiritual activity itself, of the spiritual thinking force can no longer be neglected. For it is this Ego-force which in man again reunites within, what our natures have laid asunder. And we achieve once more the totality we seek: the full reality which gives us courage to ever strive for deeper aspects of truth by heightening our powers of cognition.

For interesting home-work the student can wrestle with P 14 on the parabola which illustrates 'concept as form'. Also the ubiquitous prejudice (E. 19) deserves some attention. -- People who say 'they put their heads together' don't know how true they speak. "Idea is one", says Goethe, and the meeting of minds is the real foundation for community.



# Chapter V - 31 P - The Act of Knowing (Cognizing) the World $\Delta$

(A) Representation - (D) Neglect of TH: (C) Cognition & (B) P + C (A) P as Separation

## World of C/I Based on P

## No Totality

## Human Organism - cognition

## a Totality through TH

## TH - The Link

4 C/I is enclosed in his R

10 Why TH is overlooked. World not complete without it. C is part of object (plant)

16 Cut between P & C nothing to do with nature of things - but with my organisation

22 P = one side of totality Act of cog = Synthesis

28 Meaning of P - taking TH as absurd?

5. Utopian Fichte: egoless cog. questions dream. World beyond. World as dream.

9 NR first step: relation of TH to P

17 Two Sides (our organi- sation) P + TH man's limits give sections of whole Isolation

21 Urge for Knowledge: Outer thing & Concept is TH Schopenhauer byus eliminated.

27 Riddle of Object = Separate existence. Called forth TH

2. C/I proof = nihil illusionism

8 TR. R. how does ego produce R? Awakening via TH

14 Parabola example: form as C belongs to whole appearance limited (spirit could see)

20 Reason for double nature: peripheral view. TH = universal gives nerus

26 to explain = P & R. TH is abstract to place in Connection P = separates of TH = unites

7. Previous chapters proved: P is not R. Common with NR = footing in P. No firm point

13 Sum of P = not whole thing. C belongs to P a spirit sees that

19 Prejudice: many heads - many C Only one  $\Delta$  C

25 Intuition & Obs. the two sources of cognition (full reality)

30. Just: C of R leads to practical into



## VI THE HUMAN INDIVIDUALITY (DIE MENSCHLICHE INDIVIDUALITÄT)

- |    |   |                            |
|----|---|----------------------------|
|    | I REPRESENTATION                                      | II FEELING                 |
| A  | External Views - Representation and Percept           |                            |
| B  | Concept of Representation built up                    |                            |
| C  | Significance: Representation - Experience and Reality |                            |
| C' | Feeling   | - Life as Individual Being |
| B' | Concept of Individual Life Built up                   |                            |
| A' | Role of Feeling for Practical Life.                   |                            |

GESTALT: 18 P. - 6x3 - A double-nine form. Enhancement to center. Full polarity. Three body, soul, spirit aspects each.

QUALITY: The careful weaving of logical relationships. We are working with the life element of the Individual, his thoughts and feelings. As in Chapter II the double nature of man is the theme, only now from within, as it were. The sharpness of structure here would seem typical of 'logism', the sixth philosophic attitude.

What do we mean by 'the worth and dignity of man'? Do we really know whereof we speak when we call upon the human individuality? Here, our thought-life is placed in juxtaposition to our feeling-life, and through the interplay of these two aspects of the soul-experience, the meaning of 'True Individuality' takes shape.

What, however, is false or pseudo-individuality? This should make a good topic for discussion. There must be two varieties. The over-emphasis on one or the other scales of thought and feeling makes a fine theme for self-knowledge, and too, knowledge of our fellow-man. Achieving the human state in the true sense, implies: relating ourselves to an increasing degree with the reality of the world. And feelings must be carried on the wings of thought into the realm of the Ideal. One-sidedness is always a form of emptiness.

The meaning of reality here in this chapter takes on new dimensions. P 8 has a pithy formulation, paraphrased it says: your representation (idea) is the subjective representative of objective reality 'out there' - presented to you as percept and concept by your organism. (in German: 'subjektive Repräsentation' is used). Once, this is well in hand, you are a good step ahead.

The WILL is omitted in this discussion of the human individuality, Why? It seems so characteristic a trait! The answer will be found in Ch. IX (the content of this VIth chapter is summarized in P 8a of IX). Will goes beyond the individual make-up; it requires a 'motive', a thought to operate it. Mysterious process the Will!

To carry-on, wide awake, through the 2nd half of the book, the concept of 'representation' must be well set. When we learn that a Rep. is a Concept with reference to a Percept, the little German word 'Bezug' can act as a mordant. (It means reference). You may have a thought-concept: four legged beast with horns, but this is abstract until a bull chases you over a fence. Then your concept has a 'Bezug' to a percept! And you won't forget it. Re-presentation is always a re-membered experience plus a thought, hence: re-presented to the mind.

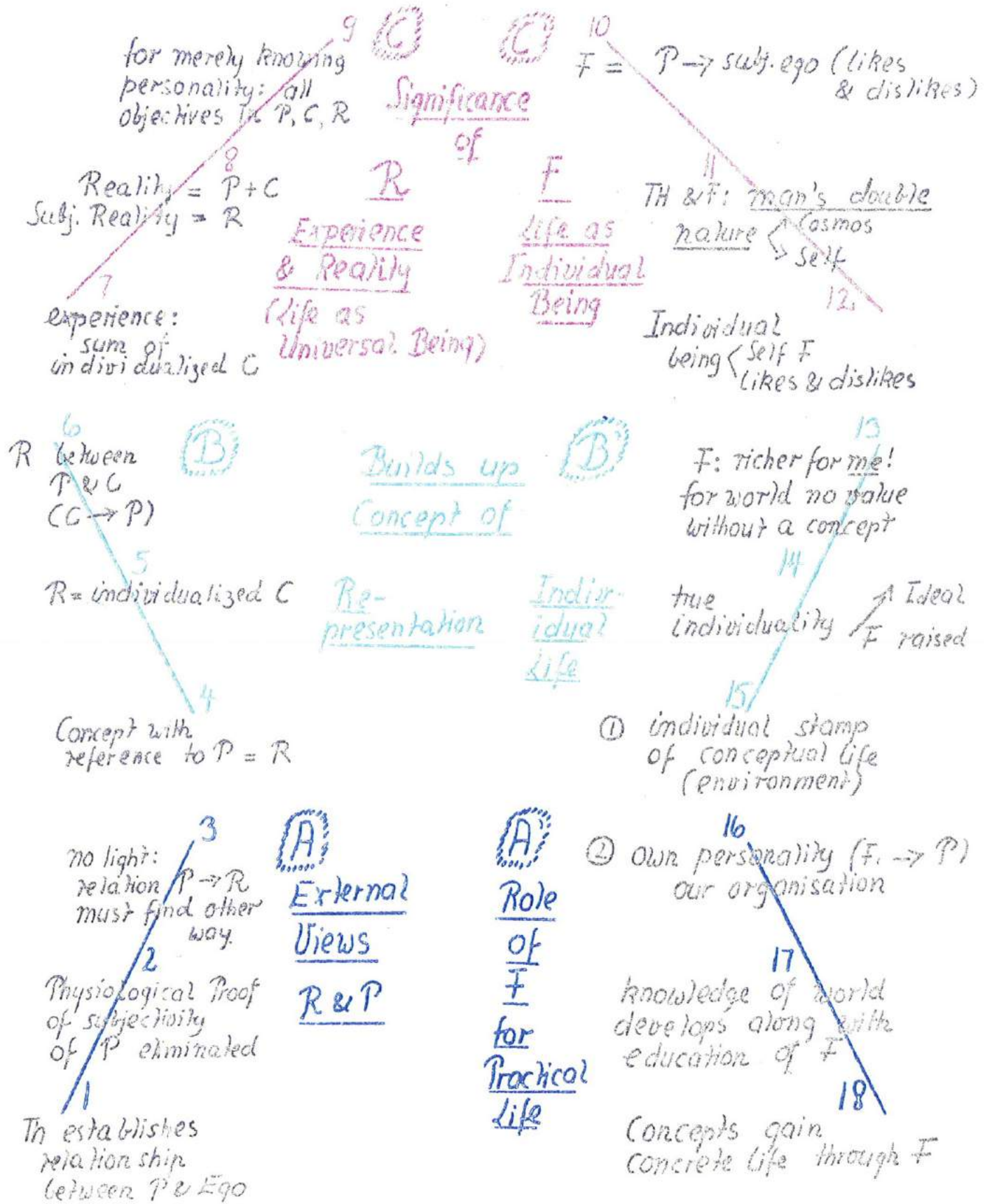
P 13 is for meditating, by those who feel their thinking a bit on the anaemic side. (Rationalized) feelings have no value for the world, unless weighted down by a concept. (Great poets do this, we certainly can try). - How to give concepts a concrete-life is a topic for the nimble-minded genius to report on. How brilliantly we sometimes let our thoughts outdistance our feelings!



# Chapter VI - 1911 - The Human Individuality

## I Representation

## II Feeling





## VII ARE THERE LIMITS TO KNOWLEDGE? (GIBT ES GRENZEN DES ERKENNENS?)

- A OUR DUALISTIC INHERITANCE: Limits of Knowledge & Metaphysics
  - B REALISM IN THREE STEPS: Naive Man/Naive Realism/Metaphysical Realism
  - C STEINER'S MONISM AND HARTMAN'S PERCEPT GAME
- (see chart for subtitles)

GESTALT: 37 P. - 9 linked 5's - sub-themes break in fives and form three main sets each, developing as Form, Life, Consciousness.  
QUALITY: A broad survey of the frustrated dualistic viewpoints, perhaps the same as depicted in Ch. I, showing their limitation and why they cannot understand freedom. Steiner's Monism introduced: its barriers accidental and surmountable. A summation and drawing together, characteristically 'Gnostic': the ultimate formulation of the problem.

Limits to Knowledge? Who but a historian even frames such a question nowadays, seekers of the spirit excluded! Centers of learning grind out graduates well emasculated of such nonsense. And yet, when a man awakes, there is a gnawing of doubt. And many are the forms such a gnawing takes: parapsychologies for one. And without a firm grounding in problems of barriers, many good people, once faced with super-normal experiences, can go far astray in their quest for realities.

But aside from strange phenomena, metaphysics is still with us. Perhaps never in history has metaphysics become so much a part of every day life as in this space age. Only, old methods of "deductive-inference" from assumed metaphysical beings to earthly phenomena, have about-faced, and we live with "inductive-inferences" of peopled-planets and listen for intelligences imbedded in cosmic radio-static! This is the grand shift of which we must be aware. (P 36)

The title of this chapter is a question. A question presumes alternate possibilities. So it is here. Iron-bound limits are a fact for people in certain mental predicaments. Fenced-in, hopelessly enclosed in their own boxes. 'Don't fence me in', was a cowboy refrain a time back and touched the free-spirit chord of the masses. There must be ways to break through barriers, especially those which lead to the inner emancipation of man: to the creativity of the free spirit.

The steps to this freedom are here spelled out in the mid-section of the chapter. And the spokesman for these steps described, has his colleague in every man's soul. What in us is purely 'naive'? or first begins to rationalize such a view? Is not the sentient-soul such a naive realist, were it possible to shell him out as such? And one wonders if the non-creative intellectual-soul, cut off as it were from direct experience of the spirit, is not of necessity a meta-physicist? Certainly, it's many a good Anthroposophist who takes his knowledge of the supersensible and its beings in an old-fashioned metaphysical way! Reflections of this sort deserve some attention. And who in us finds deep accord with Steiner's Monism? What soul attitude recognizes the language of the spirit today? These steps to freedom are very actual. This is not just philosophy. -- And Monism (Anthroposophy to us) has its barriers too. (in contrast to limits). But these are accidental! through the limitations of our senses and thinking capacities. They are truly surmountable. And the task of Spiritual Science is, to show how knowledge of things spiritual is attainable. Study of this book is best and safest first step.

Some jolly talk should arise over a discussion of the old 'concept-game' of the dualists, and the present day 'percept-game' of the successors of v. Hartmann. You might almost call it Bingo. The bell certainly rings when an inductive-inference hits a jack-pot in present scientific endeavors. Whose pot it is, however, is a very good question.

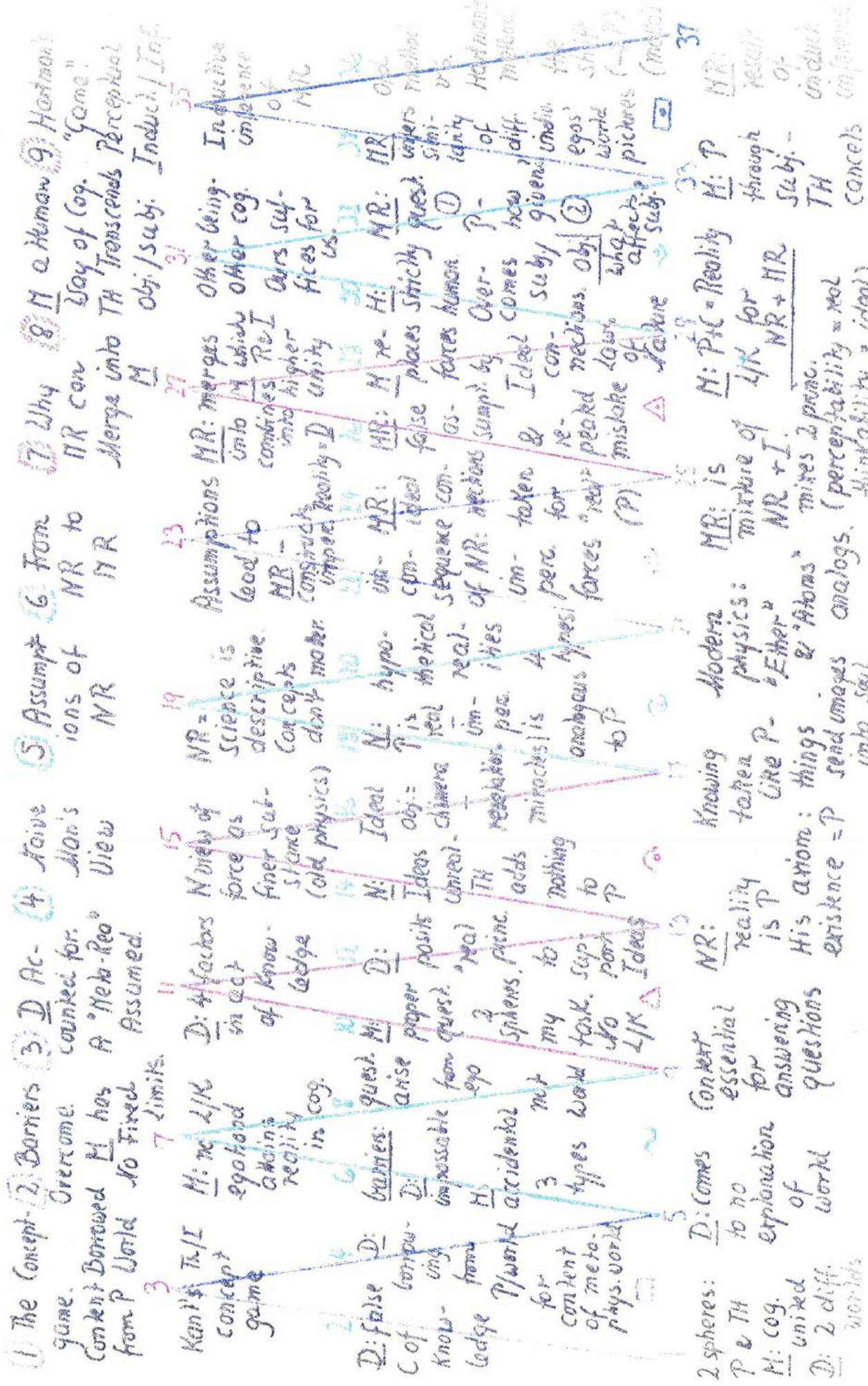


Chapter 27

Steiner's Monism and Hartman's 'Percept Game'

Reason in Three Spheres

From Don't Know Reality / In Cog





THINKING, FEELING & WILL - How they are Related to Man & World.

THE TWO ABERRATIONS: Both Forms of a Naive View of Reality.

A. MYSTICISM: Conduct of Life Based on Personal Feeling.

B. VOLUNTARISM: The Activist's Metaphysical Approach.

GESTALT: 8 P. Breaks simply in 2x4. Four levels.

QUALITY: The cognitive errors of viewpoints in Chapter I, here become the errors in the sphere of action. Neglect of thinking becomes here over-evaluation of the other soul-forces. The blind thinkers become blind doers, tapping about in the dark. Again - the mood of 'Occultism'.

The spiritual activity of the Ego stands over and above 'the objective world and subjective Self' and relates the two with one another. Thinking is the factor of life which achieves the balance. Feeling, to be of significance, must be raised to the Idea-sphere. Will must be permeated with Idea. Only thus do either take on value for the world. (See P 1,5 & 8 - also P 14 Chapter VI). With this as our premise, let us consider the other two viewpoints.

Mysticism! What a glorious attractive world of personal experience for some. - Action! Works! Good Deeds! How much more congenial these sound to others. If the very young in spirit are drawn mostly to the adventure of deeds, so then it is that the less vigorous are taken by the lure of their feeling life.

Mysticism and Voluntarism today assume manifold and curious forms. Wherever we look, there are symptoms: in the polar extremes within Existentialism, or in opposing fads of modern painting and architecture. Motivation research and its source: the Freudian Psychologies, make a good pair. As are mass revivalism and the technological-hardware-cult. -- Mystics and activists, naive and sophisticated, are still with us. They have but shifted their guises and shed their religious frocks. One and all abnegate the spiritual powers of thinking or relegate it to mere utility. Both live in a world of the perceptible. -- Two odd examples may illustrate. The conscientious objector can say: "Here I stand, I can naught else, a higher Will works in mine", so speaks the practical metaphysician. A modern Zen-buddhist will tell you he 'meditates' hours each day on pure-experience to reach the essence of things. Thus speaks the mystic. -- In Rudolf Steiner's later writings, circa 1909-10, much has been given on these two themes. (Paths of Experience and Metamorphosis of the Soul).

But how far do we, as students of these writings, make such distinctions clear to ourselves? Are not the mystic and the activist also among us? Often, Youth is Will, and Age is Feeling. 'Der-Doktor-hat-gesagt' school stands opposed to the 'Das-nicht-Verstandene-sofort-durchföhren' impulse of those who cry: to horse, let's take Anthroposophy to the public! - One prefers to work inwardly, the other outwardly, and neither give its due to the hard work of thinking, which is neither outer nor inner. Those who have understood this chapter will appreciate the difficulties of one-sidedness.



Chapter VIII - 8P - The Factors of Life □

TH, F, W - How They are Related

to Man & World.

The Two Aberrations:

A

Mysticism

Feeling: an individual, subjective act.



Philosophy of Feeling is Mysticism

The error: wants to experience what should be known.

Feeling: incomplete without concepts.

NR believes: feelings, not concepts the means of cognition.

Recapitulation:

- The given Percept world.
- Self-perception & TH.
- TH as factor of life.
- The purely cognizing Self.

4



Epitome:

Thinking, Feeling, Will



Name & Error of Feeling- & Will-philosophies

Limitations of

Feeling- & Will-philosophies

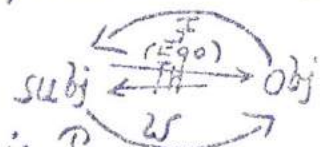


The Contribution of Thinking

B

Voluntarism

The 3 factors summarized



Will is P. ("indir. reference of Self to Object.")

NR: 'immediate experience'

the error: subj. will experience made into World-Principle Voluntarism

Neither are Science; both are forms of NR - Make one aspect of P (F or W) the sole means of cognition.

8

Will projected = NR  
Hypothetical Principle assumed = Metaphysics  
The contradiction to recognize:  
Will must be related to Ideas to be universal



IX THE IDEA OF FREEDOM (DIE IDEE DER FREIHEIT)

I. HOW THE WILL ARISES IN MAN (Science of Freedom)

- A. Thinking and the Human Organization: Experienced Thinking - Ego & Will.
- B. Springs of Action (Character - Indiv. Life) Conditionings - TH Aptitude
- C. The Motives (Thought): The Ladder - The highest Levels

II. CONDITIONS FOR FREE MORAL ACTION (Practice of Freedom)

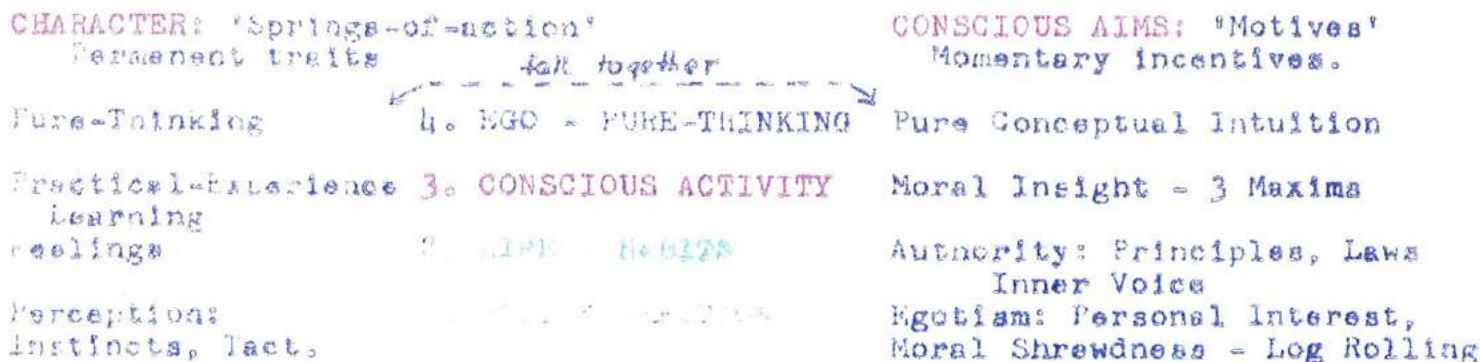
- C' True Individualism: Capacity for Intuition - Love of the Deed
- B' Free Action: Realizing the Freedom-Idea - Finding One's Own Concept
- A' The Free Spirit & Society: From Man to Free Spirit - Work Ahead!

GESTALT: 42 P - 6x8 - each 8 an organism of 2x4. Rising intensity in 3 steps to center and descent. First part conceptual, 2nd moral practice. QUALITY: IX & XIII longest and most complex chapters. (2nd level: life-process). Here, the title to be read: 'the living Idea-organism' of Spiritual Activity, something to be experienced in its unfolding. The basic structural concept of 'the living' being polarity, inherent contradiction, we find this vividly marked by psychological discussion of Will in man (I) polar to Ethical Individualism, the Will in Action (II). -- Relation to Ch. II & VI - Theme of individualism: outer and inner cognitive aspects, which here in IX become concretely moral.

The form of this chapter is puzzling. Revised down to P 7 in 1918, evident in vigor of style. Earlier editions have as yet not been checked. Internal evidence indicates strong break at P 25, and three themes in each half very cogent. Layout was boxed, since correspondences are subtle. More research may prove fruitful, and other arrangements may be possible.

Where in translation we read 'essence' of thinking (P 3,4,5) the concept 'entity' or 'being' (WESENHEIT) must be recognized. The reality of thinking is of the nature of a being (self-sustaining and ego-like). Its twofold function must be grasped and also meditated: organic bodily activity must be suppressed and replaced by spiritual activity! This feeling of moral-astringency & creative-force must be experienced, if Freedom is to be understood.

The ELEMENTS of an act of will are not easily recognized in practice, nor easily remembered. I do something! Which 'SPRING' and which 'MOTIVE' worked? This can be practiced for weeks and months. To keep a simple checklist in mind, the following 'step-ladder' may help:



Remember, the theme is how the will manifests, yet the discussion opens on MORAL INTUITION and this dominates the 2nd half. Intuition is PURE-WILL! And an intuition-permeated-deed is LOVE, without which no act can be called FREE. Once the interplay of Character and Ideation can be observed in ourselves, we can then struggle to distinguish our own free and unfree behaviors, guided by examples here in the 2nd half, until we reach the point of 'finding our own concept'! This takes time.



# Chapter IX - 42B - The Idea of Freedom

## I How Will Arises in Man (Science of Freedom)

### (A) Thinking & Human Organisation

#### (B) The Springs of Action (Character)

#### (C) The Motives (Thought)

### Experienced TH

### The Ladder

<p>4 2-fold function of TH/E</p> <ul style="list-style-type: none"> <li>• restricts organism</li> <li>• steps in place of Soul + body no effect on TH/E.</li> </ul>	<p>5 function of organism</p> <p>THE contains Real I</p> <p>I-Consciousness arises from soul-body org.</p>	<p>12 Level I</p> <p>Feelings</p> <p>alist "catalogue of Moral Principles" (Percepts)</p>	<p>13 Level III</p> <p>Representation</p> <p>"Practical Experience" (learning)</p>	<p>20 Level III</p> <p>Moral Insight</p> <p>Understand any Moral effective</p> <p>a) Happiness for all</p> <p>b) Progress</p> <p>c) Act of Intuition</p>	<p>21 a) Maximum Happiness for Humanity</p> <p>Public Good</p> <p>Measure for all (Concepts based on R + P)</p>
<p>3 Observed TH</p> <p>C + P coincide.</p> <p>If not: abstract metaphys. projection of P</p> <p>Entity of TH Intuition</p>	<p>6 Relations:</p> <p>TH, (masc.)</p> <p>↓</p> <p>Organism</p> <p>↓</p> <p>Will act</p> <p>To grasp, find how Will arises</p> <p>Revised to here 1918</p>	<p>11 Level I Ind/L</p> <p>Percept</p> <p>Immediate Reaction.</p> <p>Social Instinct</p> <p>Tact (see &amp; do!)</p>	<p>14 Level IV</p> <p>Pure Thinking</p> <p>"Practical Reason" (Concepts)</p>	<p>19 Level II</p> <p>Authority - law Code</p> <p>Principles &amp; Maxims (5 types listed)</p> <p>"Inner Voice" Morality</p> <p>So-called conscience</p> <p>(all abstract concepts)</p>	<p>22 b) Progress of Civilization</p> <p>Irrespective of pleasure</p> <p>(Some loss of pleasure)</p> <p>(Concepts based on R)</p>
<p>2 (inner view)</p> <p>TH seen directly as Entity</p> <p>During observed TH we live in "Spirit - Weaving"</p>	<p>7 The Will Act</p> <p>Spring of Action</p> <p>permanent (character)</p> <p>Motive</p> <p>momentary (C &amp; R)</p>	<p>15 4th level</p> <p>No longer "Individual" Its content Intuition (universal)</p>	<p>18 Level I</p> <p>Will - Motives</p> <p>Egoism</p> <p>own pleasure</p> <p>personal interest</p> <p>Prudence Morality</p> <p>(All Representations)</p>	<p>23 Level IV</p> <p>Highest Moral Principle</p> <p>(no ref. to experience)</p> <p>Pure Concept. Intuition</p> <p>Sees value in all moral Principles. Idea alone M.R.</p>	<p>24 on 4th levels</p> <p>S/A &amp; Motive coincide</p> <p>Pure TH</p> <p>Conceptual Intuition</p> <p>No stereotype, automatic actions. "Original"</p>
<p>1 (outer view)</p> <p>C linked to P indirectly</p> <p>Link seen after act of P</p>	<p>8 Characterological CPD</p> <p>Disposition</p> <p>Individual life (education)</p> <p>(-) Elements of Will Act</p> <p>example: a walk</p>	<p>16 A real Will-act only when: C or R as Motive works on CPD</p>	<p>17 Ethical Motives are C or R only (feelings not motives)</p> <p>Rep. of future pleasure works on CPD</p>	<p>18</p>	<p>19</p>

Conditionings (Individual life) Thinking Intuition

The Highest levels



- A. Moral Norms of Metaphysical Realism - The Unfree.
- B. The Unfree and the Free - Determined by Percept or Intuitive Idea.
- C. Philosophy of Freedom - Monism (No Metaphysics) and the Free Spirit.

GESTALT: 11 P - (3x3) - typical boxed 9-form with Intro and Close.  
QUALITY: 3rd level, viewpoints clarified. Pictorial approach: entire gamut of stages laid out to see, from the Naive through 3 phases of metaphysics to the free man's philosophy based on moral intuition.

We again encounter our four main actors in the play: N - NR - MR & M!  
These we met in V, VII, & VIII: the natural man, the sophisticated but uncritical man, the very clever scientific MR' man or theological MR" man; and the man of the future - the free spirit. How they each relate themselves to the freedom-idea & how they might develop, this is the play this time.

Prologue: the natural man in us craves external sanctions, wants tangible 3-dimensional authorities. Only the perceptible is real!

Epilogue: our free spirit concludes.. conventional or obedient behavior is not humanly moral! It's merely preparatory. What most people call ethical is slightly sub-human. (Mass-morality). Spiritual activity alone is the human form of being moral. (Somewhat radical. A good reason for the book being rejected in orthodox quarters.)

Next: Three scenes on puppets, robots and slaves: the sophisticated but naive realist insists on moral autonomy. "I follow myself, my conscience". Little does he know from whence these inner voices and dream motivations come. Men are made into Puppets of their own sub-conscience. -- The sophisticated man of science MR', a materialistic dualist, when he concerns himself with ethics, refers us to laws of nature, to mechanical necessities. Thoughts themselves are the products of environmental influence. We become moral Robots in a state and World Mechanism. -- And those MR" who dream of a super-natural world-order as issuing moral laws from on high, what do these good people make of themselves? A very good thing: moral Slaves of a hierarchy.

So three of our characters all rely on projected percepts and see no possibility in Intuitive spiritual activity. And we can expect no intelligent response from them in regard to Freedom. But since they constitute the vast majority, it behoves us to tread gently, when discussing these things at all. -- However, for all there is a possibility of growth. Being automaton or slave has no appeal. Moral responsibility is a respectable concept if empty. But growth toward freedom demands recognition of the spiritual (Wesenhaft) reality of thinking! (The reader should have achieved this by now. If not, consider yourself derailed and return to Chapter V.)

When each of us can give up the last trace of those projected notions, or feelings of hovering invisible moral authorities watching like the big-brother eye (atavistic old Jehovistic nonsense today), and stop once and for all this semi-conscious metaphysics in attitude, language and thought, - then and then only have we a chance to understand this philosophy of the free spirit. But this is a long trail and it winds between states of being free and unfree, and the goal is the final discovery of Self as a real, concrete experience, and nothing metaphysical about it. But without the capability of producing Intuitive Ideas ourselves, we are not even on that trail.



# II Conditions for Free Moral Action: (The Practice of Freedom)

## True Individualism

(Pre-requisites)  
Capacity for Intuition  
Love of the Deed

28 Standpoint:  
Ethical Individualism  
Capacity for Ind. varies  
our Ideas: our Individ.  
and Moral Content  
Highest FA & Motive

29 Inhibitive Action  
Discover pure  
indiv. Intuition  
Human Act  
Creates social fact  
facts set laws

30 Science of Ethics  
gives Relation of Will  
to action = Love of  
Objective of Act  
Love alone makes it  
My own Action.  
The Good Deed. **★**  
Love of the Deed  
(7 things I don't do)

31 Opposing View of Moralists:  
No distinction good/evil  
when Idea motivates  
Must examine & reason  
each case

32 A Confusion of  
paths (laws) and  
goal (aims or indiv.)  
crime + evil passion  
= generic (species)  
Idea (Th) makes  
me individual

## From Man to Free Spirit

Work Ahead!

44 Duty vs. Freedom  
Kant vs Steiner

43 The Last Stage  
Norms needed  
as stages.  
Not the end.  
Free Spirit's motives  
his intentions

42 Growth  
man imperfect, unless  
he changes himself.  
Nature = creature  
Society = law (origin)  
Himself = free spirit  
Man finished the job

41 Concept "Man"?  
"Percept man" changes  
- always the same  
Average-man -  
Unless free spirit  
Shows.

45 The Contrast:  
Low Ethics  
vs  
Free Morality

The Moralists'  
fixed order?  
No group of Idea-unity  
Unity = experience!  
Intuitions differ but  
aims of free men one  
No clash possible  
(Free Man's Motive)

free action  
includes + rises  
above Moral law.  
Duty concept  
excludes freedom  
(Individual ignored)  
freedom possible only  
under Eth/Ind

Free Man obeys  
himself - self act  
alone is 'mine'.  
Sofar: "Free-feeling"  
felt: How ethical  
freedom. Idea is  
realized in Man

Act felt free:  
when reason arises  
from Ideal - indiv.  
part of Man.  
Under Nature - or  
Law Compulsion:  
Act felt un-free.

Harmony expected.  
Men essentially  
compatible.  
one in spirit  
This confidence:  
basis of  
Human Dignity

Realist's View  
Actual people must  
obey moral law  
Moral hypocrisy!  
un-free must be compelled  
Free spirits exist  
they themselves  
All part un-free, but  
higher going in. all.

46 The Thilistine View  
"Free spirit dangerous"  
forgets origins of law  
in intuitions of men  
Attributes them to God,  
duty, conscience.  
Free man knows origin,  
respects laws.

47 Emancipation of Ethics  
Science ahead of Ethics  
Buds but because of buds  
Morality exists because  
men have moral Ideas.  
Free men the foundation  
of moral world - order.

48 Man Centered life  
Men created society  
and state.  
These are to work  
favorably on man.

49 Concept "Man"?  
"Percept man" changes  
- always the same  
Average-man -  
Unless free spirit  
Shows.

49 Concept "Man"?  
"Percept man" changes  
- always the same  
Average-man -  
Unless free spirit  
Shows.

49 Concept "Man"?  
"Percept man" changes  
- always the same  
Average-man -  
Unless free spirit  
Shows.

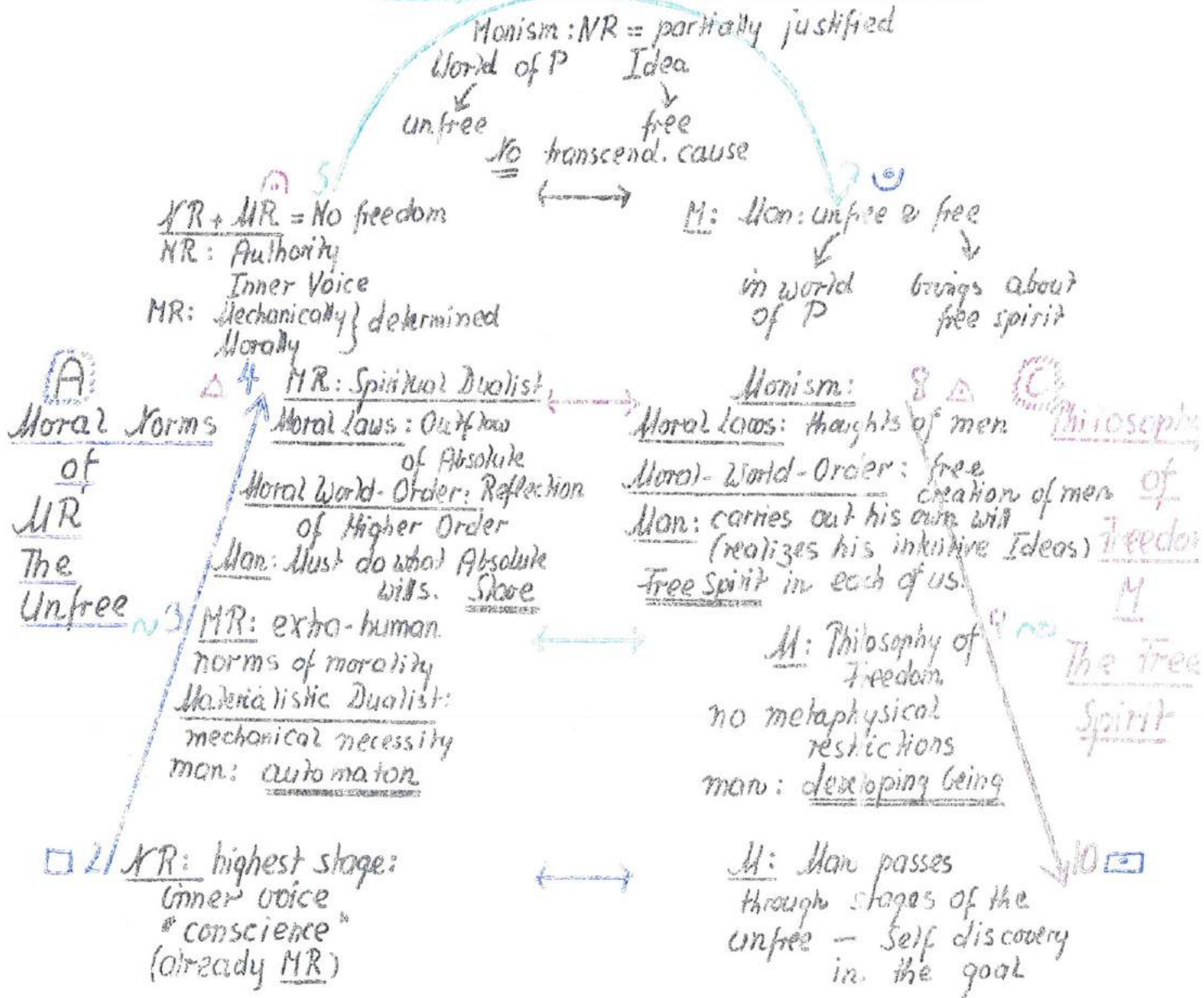
49 Concept "Man"?  
"Percept man" changes  
- always the same  
Average-man -  
Unless free spirit  
Shows.

49 Concept "Man"?  
"Percept man" changes  
- always the same  
Average-man -  
Unless free spirit  
Shows.



# Chapter 2 - II P - Freedom, Philosophy & Monism

## (B) The Unfree & the Free determined by Percept vs. or Intuitive Idea



Naive Man: needs tangible basis for moral life  
 Authority: one man, majority, higher power (sense percept.)

Summary: On Morality  
 Physical or Moral compulsion: not truly moral  
 automatic & obedient } actions = preparatory stages  
 no metaphysics!  
 Freedom = human form



- A. MONISM: Purpose only in Human Action  
Not in Nature, Man's Destiny, History or World-Order.  
B. DUALISM: Laws of Nature Seen as Purposes of God.  
H. Instincts, Forms of Organisms, Wonders of Creation

GESTALT: 9 P. -2 linked 5's. Polarity: Man - Nature.

QUALITY: 4th level centrality (Part II). - Light on the concept of Purpose. Applicability to Man alone. Direct empirical presentation opens with Steiner's view, opposing views follow. Similar in Ch. IV.

Trans. Note: PURPOSIVENESS, adaptation to purpose. (Zweckmässigkeit) connotes utility, usefulness when applied to inanimate objects, and aim or goal when applied to human actions. DESTINATION (Bestimmung) implies self-determination, but also final goal envisaged. Here in the sense of self-made destiny.

The domination of the 2nd half by quote from Hammerling seems questionable. A more effective exposition of the naive view of Purpose probably does not exist. For which we can thank Mr. H. His successors are all too plentiful among school-people and clergy, but often less frank.

In discussion, a razor sharp distinction must be worked out between 'cause and effect' and what can legitimately be called 'purpose', where 'the-thought-of-the-effect' becomes the cause which produces the effect in fact. (P 1,2,8). Unless this is well established, group-study of this chapter may run into difficulties.

When the Addition #7 at the end of this chapter is considered, some good questions can arise. How about human destiny (karma), or the mission of Folk-souls, or the various ages, are these not forms of purpose? Also, was there no change in history, was spiritual guidance in the past as now? This Idea of 'something higher than purpose' needs clarification. - Perhaps in this regard the following may help: Three spheres where PURPOSE is often used but which should actually each have their own term:

<u>NATURE</u>	<u>MAN</u>	<u>HUMANITY</u>
'Less than purpose' Nature-law operative from within things.	Self-given-purposes; Foreseen effects work as causes from outside.	'Higher than purpose' Greater than sum-total of individual human purposes.

"Only the realization of an Idea originates anything purposive... hence human life has no other purpose and destination than the one which man himself gives it." With these words Rudolf Steiner characterizes the concept of purpose. False notions of purpose are so ingrained in the very habits of language, that we can never be too certain when they have been expunged. Certainly not on first reading of this chapter. Not before all the subtle metaphysical implications in conventional thought patterns have well been vacuumed. -- A bridge is purposefully built, but not a crystal. Plants aren't engineered according to purpose, neither <sup>are</sup> do birds migrate so. Pred-destination is theology, and purposes <sup>are</sup> pure fiction in history, although very Marxian. Attributing purpose to God calls for a long white beard as well. We never know how anthropomorphic we are, says Goethe. Dualism sits deep.

Redemption of Man from <sup>instinctive</sup> Metaphysics is a big step toward freedom.



# Chapter XI - 9P - World-Purpose and Life-Purpose

## (The Destination of Man)

A Monism: Purpose only in Human Action.

Not in: Nature, Man's Destiny, History, World-Order

M: Purp. only in Human action

Nature: Laws, not Purp.

Man: no predestined mission, makes his own destiny.

C links concepts of cause + effect. M:

C as percept. influence: only in man.

NR: projects Purp. into Nature

False questions concerning Purp. of World & Man

Overcoming false concept of Purpose



effect (via R) determines cause (only in human action)

B Dualism: laws of Nature are Purpose of God.

Hammering: Instincts, Form of Organism, Wonders of Creation

H Contrasts Accidents vs Wonders of Purp.

H His argument: What is here Purp.?

Form of organism shows purp.

Plan is evident in Nature (Plan & Purp. in Nature laws)

To distinguish:

- 1 (Nature) from within built according to law
- 2 (Human Action) from without the active cause is C of effect

Supporters of Concept of Purp.

Fear: loss of order & unity in world

H instincts guarantee Purp.

Dualism: sees Purp. of God where ever laws work in Nature

Monism: accepts no meta-physical deity, hence: no grounds for Purp. except in man.



- A. The Elements of Free Action
- B. Results of Free Action become Objects of Science. -  
Evolution in Nature and in Ethics.
- C. Ethical Individualism as Spiritualized Evolution.
- D. Freedom as the Perfect Form of Human Action.

**GESTALT:** 20 E. - 4x5. Simple progression through: Elements, Development, Significance, and Final Goal. Each a five-form with mirroring.

**QUALITY:** The appeal here to Individual responsibility for translating his intuitions into action seems the voluntaristic note of the fifth level. Definitely a metamorphosis of theme in X on the free spirit vs Automaton of Nature-law and Slave of Moral Order.

Trans.Note: MORALISCHE TECHNIK means practical knowledge of how Ideas can effectively be put into action. Usual rendering: technique.  
Webster: technic - chiefly pl. a) technique b) technology. So, no good reason for not using it as is. Colloquially it means 'know-how'. --  
PHANTASIE - what man produces from within. (R.St. see Quote 6). In English: Imagination - a creation of the mind. ...phantasy derogatory (Webster). Imagination, no doubt, is best, but should not be confused with first stage of higher knowledge by that name.

Moral Imagination distinctly means inner work. The easy associative, native artistic phantasy is the tag-end of ancient gifts. Poetic imagination, just because it comes of itself, like the free-flow of words, is not what is meant here. This is something new and must be labored-for and achieved. Man must turn away from mere poetry, mere art to genuine imaginative production.

In grasping the elements of Free Action, the three steps in the descent from Intuition to Act can be visualized in sequence:

- 1) MORAL INTUITION as Concept! → 2) MORAL IMAGINATION as Representation! → 3) MORAL TECHNICS as Percept!

Evolution in 1894 was revolutionary, and evolution of Ethical Forms a natural question. Important now to show that Rudolf Steiner's Ethical Individualism comes at the end of a series of Ethics. Evolution of man must now be spiritualized. His geneological development has come to an end. Darwin arrived on the scene when Darwinism was dead!

A question is perhaps timely here: Why does Rudolf Steiner so emphasize the adjective MORAL? Does it not presuppose the contrary? Immoral intuition may be a possibility. Or a designation for something that enters man through channels other than Ideas. There is still much confusion on the nature of Intuition, and Atavistic forms still manifest. The seance of two or more, clairvoyant and high-priest, is actually now a degenerate group manifestation which was once the sole means of mankind establishing relationship with the spiritual (quote 6). For us, Moral Intuition is inseparable from Ethical Individualism. -- Immoral Imagination nowadays reaches epidemic proportion, especially in the Arts. Modern theater and novel, Picassoism are examples; and in social thinking as well, wherever the picture of man is distorted. -- As for Immoral Technics, what better illustrations would one want than Motivation Research and promotion of Commercial Drugs. Publicity - Advertizing is itself a technic, and its morality dubious.

The import of E 20 seems particularly timely in this age of scientific thought control. How can we protect ourselves? The practical answer is here - if we read it aright.



# Chapter XII - 20 P - The Moral Imagination ( Darwinism & Morality )

**A**

Elements of Free Action

3 Concrete R produced by moral imagination as source of free spirit's action

2 For positive concept form: concrete R must be found. Free spirit transition is always necessary.

4 must enter P world transform P moral technique

5 Necessary knowledge of objects: nature laws science, not ethics

**B** Results of Free Action become Objects of Knowledge

Evolution in Nature & in

8 Ethics

mistaken comparison: as dialectic of organisms. error: moral laws are man made - first created by us. (ind. - not generic nat. law)

7 no ethics as norm science alongside

9 Th.lev. sees nexus: concepts of incomplete & complete. Ethics: evolution; object of cognition after it has been produced

6 Moral imag. & " ideation = efficient causes. Obj. of science of moral R. after they have been produced

**C** Ethical Individualism

Spiritualized Evolution

13 Few moral Ideas follow same principle as in nat. science. no metaphysics!

12 Ideas through Ego

14 Eth/Ind. is crown of nat/lev. a way different - spiritualized science

15 Eth/Ind. could be derived from Th.lev. a way different - spiritualized science

16 Eth/Ind. is consequence of Th.lev. Haeckel's genealogical tree can go up to indiv. as moral being

17 'natural' 'nature' must include spirit. No super-nat. origin. Moral life is spirit. continuation of organic

18 Present human action: evolved out of other forms. Free act: immediate observ

19 Free Being: can do what he considers right.

20 Sign of free act: realizes intuition unfree

**D** Freedom as Perfect Form of Human Action

Freedom as Perfect Form of Human Action

18 (H): on doing what you will - or free-choice (absurdity)

19 I am free: when I produce Rep. through Moral imag. Free Being: can do what he considers right.

20 Submitting to other's will: Only when man feels unfree

21 On church: control of thoughts. Motives provided.



XIII THE VALUE OF LIFE (DER WERT DES LEBENS)

Optimism & Pessimism (Pessimismus & Optimismus)

- A. THE ELEMENTS: a) Two Views: Optimism  
b) Pessimism  
c) Experience: Pleasure and Pain
- B. STRIKING THE BALANCE: a) Hartmann's Balance via Reason  
b) Life's Balance: Quantity Counts  
c) Experience: Facts must be checked
- C. EVALUATION: a) Pessimism as Source of Selfless Conduct is  
b) Values Measured / not Selfless  
c) Desire (not Pain) as Measure of Joy
- D. MATURE HUMAN STRIVING: a) Balance Has No Influence on Human Will  
b) Spiritual Desires and High Ideals  
c) The Mature Man - His Own Master - Freedom

GESTALT: 52 P. 4x13. Each 13 = 3 linked 5's. Enhancement of four parts, also within each group of 3 fives.

QUALITY: Perhaps one of the best examples of a reasoned style one will ever encounter. Every step spelled out with deliberation. The web of concepts is spun with luminous clarity. Logism in pure form. -- Compare II, VI, & IX. Here the 'life-motif' culminates. The mature man gives his own life its meaning. Maturity is a process.

As the longest chapter, it is customary that students here get confounded and well lost. It seems to go on and on! Actually, nowhere is there greater mathematical precision to be found. And once the breaks are observed and the sub-themes noted, the Idea-development is seen to be quite simple. And easily remembered, as well!

After having thoroughly exercised one's reasoning powers on three quarters of the chapter and learned considerably about how other people have decided whether their lives were worth living, the reader is rewarded by genuine substance in the last quarter.

Von Hartmann, without question, was the last great representative of philosophic Pessimism. And no better target than he is to be found. However, Pessimism is by no means dead. It may have taken on new disguises. The worst form is perhaps the sardonic acceptance of the fate, advocated by von Hartmann, of man destroying his own planet.



# Chapter XIII - 52P - The Value of Life (Optimism & Pessimism)

## A The Elements

Two Views: Optimism

Exponents:  
1. Shaftesbury.  
2. Schopenhauer,  
Hartman

Leibniz:  
best of all possible worlds.

Other view:  
Pessimism.  
Life is filled with misery.

Hartman: tries to base his pessimism on experience - reason weighs - all satisfaction = illusion. Wisdom & Will in world.

Schopenhauer:  
haver: blind with unsatisfied craving; inactivity; the goal.

Goal: moral activity Schopenhauer's contrast is wrong.

But: is it based on experience? pressure: pain:

1. striving  
2. fulfillment  
3. unexpected (forced work)

Stirring brings pleasure, independent of aim reached.

Striving for satisfaction not cause of pain. Schopenhauer's contrast is wrong.

Factors as basis for calculation: 1. boredom 2. unfulfilling 3. undesired

1. striving  
2. fulfillment  
3. unexpected (forced work)

## B Striking the Balance

Hartman's Balance: through Reason

2 sources of error: Ambition - Subj. factors loyals & larger

Illusions removed: like game left.

question: what is right method? Subj. feeling (V.H.): reason.

But: feelings are real, elimination of illusions would falsify balance.

How calculate? Is reason able? Or: Life is not dependent

Life's Balance: Experience: quantity counts Facts must be checked.

Example: merchant discounts toys.

mere quantity counts - irrespective of quality

But: feelings are real, elimination of illusions would falsify balance.

How calculate? Is reason able? Or: Life is not dependent

Where is the alleged surplus in pain?

error: reason inadequate must depend on perception merchant: fact: philosophy - error: bankrupt 2b

Calculated gain - not in reality in calculator

Surplus - not in reality

V.H.'s method has given data for balance.

## C Striking the Balance

Hartman's Balance: through Reason

2 sources of error: Ambition - Subj. factors loyals & larger

Illusions removed: like game left.

question: what is right method? Subj. feeling (V.H.): reason.

But: feelings are real, elimination of illusions would falsify balance.

How calculate? Is reason able? Or: Life is not dependent

Where is the alleged surplus in pain?

error: reason inadequate must depend on perception merchant: fact: philosophy - error: bankrupt 2b

Calculated gain - not in reality in calculator

Surplus - not in reality

## D Striking the Balance

Hartman's Balance: through Reason

2 sources of error: Ambition - Subj. factors loyals & larger

Illusions removed: like game left.

question: what is right method? Subj. feeling (V.H.): reason.

But: feelings are real, elimination of illusions would falsify balance.

How calculate? Is reason able? Or: Life is not dependent

Where is the alleged surplus in pain?

error: reason inadequate must depend on perception merchant: fact: philosophy - error: bankrupt 2b

Calculated gain - not in reality in calculator

Surplus - not in reality



#### XIV INDIVIDUALITY AND GENUS (INDIVIDUALITÄT UND GATTUNG)

A. Generic Traits and the Emancipating Individual

B. The Individual within the Community

GESTALT: 8 P. 2x4. Strong polarity and correspondence.

QUALITY: General resolution of problems. Man's relation to his species and society. The outer framework from which the free spirit emerges by degrees. This directness and simplicity of formulation is only possible at the seed-time of a cycle. The seventh mood: Gnosticism.

We often are unaware of the subtle ramifications of 'Generic Thinking'. Crude classifications of humans by race, creed, color or sex is obvious. But we can frequently catch ourselves failing to see the 'core' of an individual in question while blinded by the typical. Even the concepts mother and father are generic; and children suffer greatly by being just kids, which they are, to be sure, much of the time. It takes some active imagination to shell out what is unique in the people we meet. And to see this uniqueness in pure form without distorting is by our preconceptions. "What is his concept of himself?" is the decisive question. (P 6)

There is great opposition today to this sort of moral perception. Techniques for dealing with humans statistically, en masse, are everywhere on the increase. And the free spirit's responsibility grows proportionately for creating out of moral intuitions, the new life of society.



# Evolution

# Nature Human Striving

