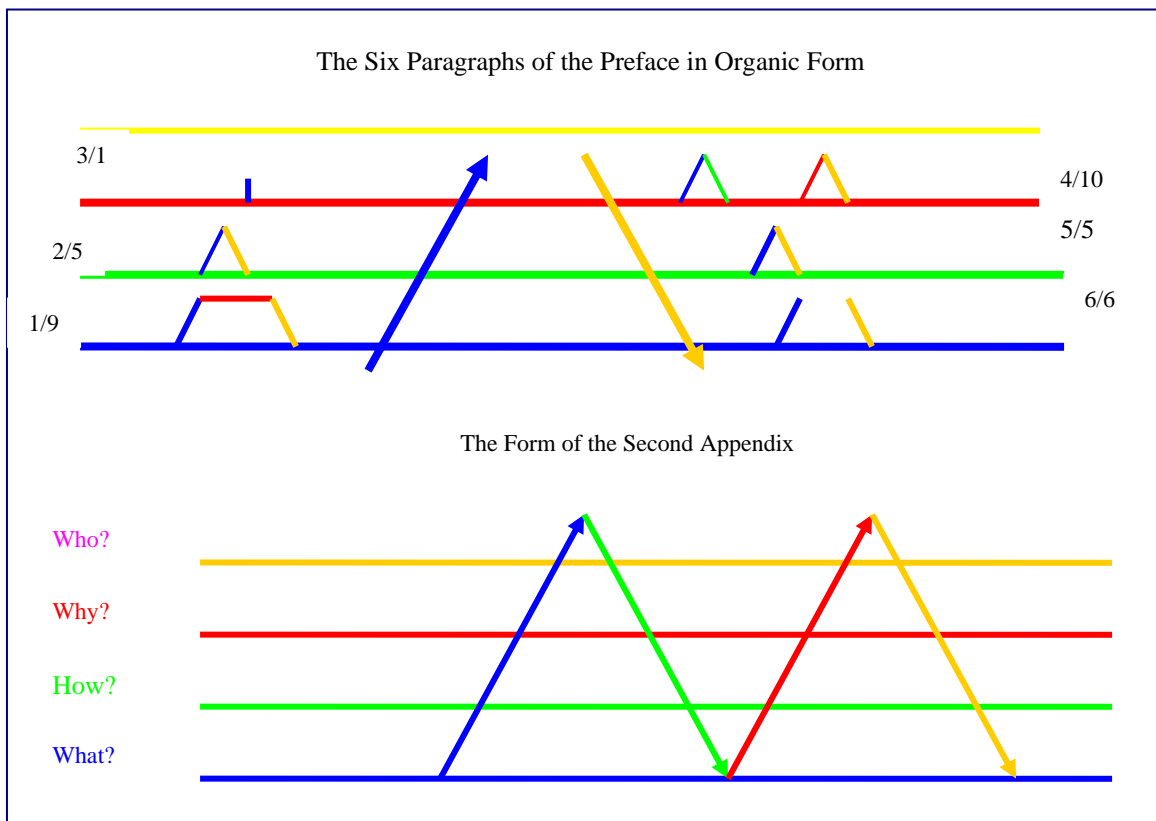


The Preface and The Appendix to the Philosophy of Freehood in their Color and Forms

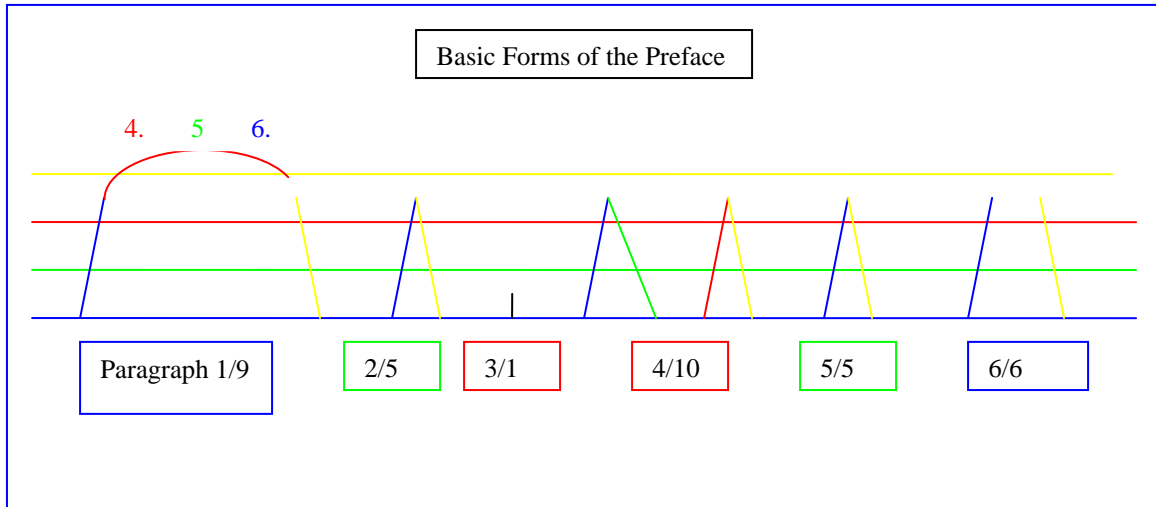
In the texts and diagrams below are various colors. I presented two ways of looking at the texts and their organic levels. I put each sentence of the Preface 1918 into its organic colors while I colored only the paragraphs of the Second Appendix. I made each one a little different in order to test which method felt better.

The colored sentences allow for a more effective reading. When you read a blue sentence it will most certainly have a different quality than a green sentence. One could conclude that a red sentence in a green paragraph could have a different quality than a red sentence in a red paragraph! Steiner wanted us to think in intervals.

Keep in mind that Steiner created a new writing system based on an archetypal thinking. These texts serves this purpose, and exploring them, even over a year's time, has value for those interested in training themselves to think and write organically. Experiment and test the texts to see if these colors ring true to you.



PREFACE TO THE REVISED 1918 EDITION



Paragraph 1/9

What? 1. There are two root-questions of the human soul-life toward which everything is directed that will be discussed in this book.

How? 2. The first question is whether there is a possibility to view the human being in such a way that this view proves itself to be the support for everything else which comes to meet the human being through experience or science and which gives him the feeling that it could not support itself.

Why? 3. Thereby one could easily be driven by doubt and critical judgment into the realm of uncertainty.

Why? 4. The other question is this: can the human being, as a creature of will, claim free will for himself, or is such freehood a mere illusion, which arises in him because he is not aware of the workings of necessity on which, as any other natural event, his will depends?

How? 5. No artificial spinning of thoughts calls this question forth.

What? 6. It comes to the soul quite naturally in a particular state of the soul.

Why? 7. And one can feel that something in the soul would decline, from what it should be, if it did not for once confront with the mightiest possible earnest questioning the two possibilities: freehood or necessity of will.

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

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

Paragraph 2/5

What? 1. The view, which is under discussion here in reference to these two questions, presents itself as one that, once attained, can be integrated as a member of the truly living soul life.

How? 2. There is no theoretical answer given that, once acquired, can be carried about as a conviction merely preserved in the memory.

Why? 3. This kind of answer would be only an illusory one for the type of thinking which is the foundation of this book.

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

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

Paragraph 3/1

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

Paragraph 4/10

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

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

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

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

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

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

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

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

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

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

Paragraph 5/5

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

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

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

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

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

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

Paragraph 6/6

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

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

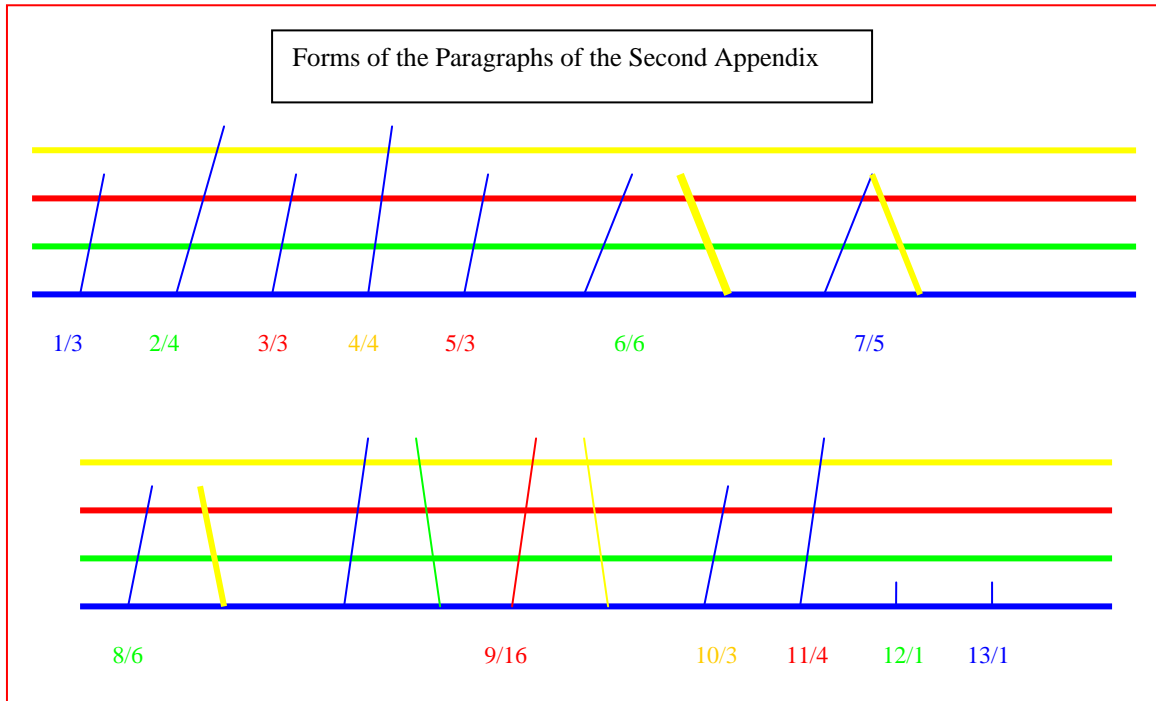
Why? 3. I have asked myself again and again whether I might not discuss several topics of the numerous contemporary philosophical views put forward since the publication of the first edition.

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

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

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

THE SECOND APPENDIX



Paragraph 1/3 WHAT?

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

Paragraph 2/4 HOW?

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

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

Paragraph 3/3 WHY?

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

Paragraph 4/4 WHO?

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

Paragraph 5/3 WHY?

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

Paragraph 6/6 HOW?

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

Paragraph 7/5 WHAT?

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

Paragraph 8/6 HOW?

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

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

Paragraph 9/16 WHY?

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

Paragraph 10/3 WHO?

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

Paragraph 11/4 WHY?

1. All scientific endeavors would be only a satisfying of idle curiosity, if they did not strive toward uplifting the *existential worth of the human personality*.

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

2. The sciences attain their true value only by demonstrating the human significance of their results.
3. Not the refinement of any single capacity of soul can be the final goal of individuality, but rather the development of all the faculties slumbering within us.
4. Knowledge only has value when it contributes to the all sided unfolding of the *whole* human nature.

Paragraph 12/1 HOW?

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

Paragraph 13/1 WHAT?

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