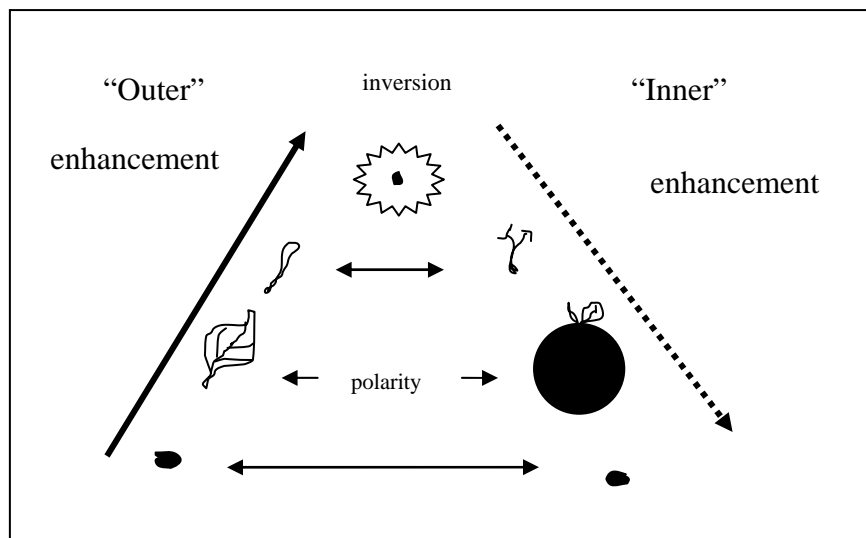


Two Attempts at Explaining How to Start Working with Organic Thinking

1st Attempt:

Organic thinking can be best understood by simply considering what an organic thought-form is. Goethe's archetypal plant reflects the basic inner-connections of organicism: rhythm, enhancement, polarity, and inversion:



By redrawing this diagram and studying the different stages of the plant, one can come to a notion of organic form. Study how the seed expands into the leaf; the leaf contracts into the bud; the bud expands into the flower and so on.

With this archetype in mind, try writing a little essay. Make sure paragraph 4 is a turning point. Check to see that paragraphs 3 and 5, 2 and 6, 1 and 7 correspond. Each paragraph generally answers the questions: what, how, why, who, why, how, and what? For a more exact account, read Florin Lowndes' The Enlivening of the Chakra of the Heart concerning the first exercise, which is an organic writing exercise.

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The other method is to start by working through a Steiner text. First, make synopses of each paragraph in a chapter. Figure out, then draw and color the organic form of the chapter. Finally, do the same for the sentences within each paragraph.

When studying the forms, take note of the difference in content, style and grammar. Steiner gave varied ways of communicating the qualities of organic thought-

forms. Sometimes the content dictates the form; sometimes the grammar or verb tenses. No one has systematized all of his organic-living structures and maybe it is not even possible to do so in any effective manner. Organic-thinking is as much dependent on the musical quality of what is written as well as any formal methods used to create the feeling of organicism.

Take a Steiner form from a chapter and use it for your own topic by slightly changing the words. Or take a sevenfold structure from a chapter or paragraph, study the polarities and try to create your own form. Or simply copy and read aloud various paragraphs. Charting, comparing, and rewriting are the best exercises for developing a feeling for organic form.

2nd Attempt:

Welcome to this website. You may like the sound of “organic thinking” or heart-thinking.” The question remains: how does one practice it?

Reading and Condensing: The process is simple. First look at some of the diagrams such as the archetypal plant or the seven fold human being as it appears in its different forms in Theosophy. Review these forms and the four levels of physical (what?), etheric (how?), astral (why?), and ego (who?). (You can also see the books dealing with heart-thinking on the website heading called “related books.”)

The second step to make synopses of the Philosophy of Freehood on our website, which is numbered and matched to the original German text. Look at your synopses and see if you can find a pattern in the chapter. Below is an example of synopses with the paragraph number, sentence count (1/14), level (what?), **catch-words**, and one-sentence synopsis. Look at George O’Neil’s work called the “Work book to the Philosophy of Spiritual Activity.” See how he broke down the chapter in different sections, heading, and summaries. His summaries are very short and possibly not a good model for a beginner.

Chapter I of the Philosophy of Freehood

Conscious Human Action

1/14 What? **Freedhood question?** Freedom question is posed and its supporters and detractors argue; modern day thinking (Strauss) rejects freedom as indifferent choice, however, Steiner makes clear there is a reason for choosing.

2/10 How? **Opponents answer** Present day opponents (Herbert Spencer) attack freedom of choice, liberty to desire or not the origin of which is found in Spinoza’s idea of a free necessity of nature (God) not free decision.

3/5 Why? **Spinoza’s stone analogy** Spinoza writes all created things are like a rolling stone are determined to exist and act in a fixed manner by an external cause and non inner necessity.

4/6 Who? **Spinoza's freedom** Spinoza continues that the stone, like man, believes it is free because it is conscious of its striving and desire, but does not know the causes just as the child freely desires milk, the angry boy, the coward, and the drunk.

5/16 Inner Why? **Spinoza's error** It is easy to detect Spinoza's error (man overlooks that a cause drives him) because we can be conscious of the causes, are all human actions of the same kind (drunk v. statesman) this has caused endless confusion because the point is to whether a known motive has the same compulsion as an organic process.

6/6 Inner How? **Outer and inner motives** Eduard Von Hartmann says human willing is determined from circumstances without and from within i.e. character determines a mental picture determines motive – Steiner says there is no differentiation between conscious and unconscious motive.

7/3 What? **Consider Freehood question alone?** We are at a standpoint and consider whether the question should be posed in a one sided way or should it be connected?

8/3 How? **Conscious motives then freehood?** The question of judging a conscious and unconscious motive of action will determine our position to the question of inner freedom.

9/3 Why? **Knowledge of reasons** The question of having knowledge of the reasons for action has been neglected because the knower and doer have not been synthesized i.e. the one who acts out of knowledge.

10/2 Who? **Freehood defined by Kant** Someone defined freedom as the control of reason, purpose, and deliberate decision-not animal passions.

11/3 Inner Why? **Compulsion of reason** The definition above does not differentiate between the compulsion of reason and the compulsion of passion for a rational decision has the same necessity as hunger and thereby my freedom is an illusion.

12/2 Inner How? **Motives determine will** Another expression runs to be free means to be able to do as you want not want as you want because Hamerling says your will is determined by motives.

13/6 What? **No freehood with such motives** Again (Hamerling) there is no difference between conscious and unconscious motives and freedom has no meaning if I must want something and the main question is whether a motive is forced on me with necessity (against my thinking reason).

14/1 How? **How of the decision** The question is how the decision comes about within me, not its execution.

15/13 Why? **Rational thinking, not analogies** The human beings rational thinking distinguishes him from other beings over against modern science which groups together the movement of a stone and the volition of a donkey and the human being (modern science, Paul Ree) who doesn't see the possibility of a conscious motive.

16/1 Who? **Steiner says stop** Enough examples of freedom opponents who don't know what freedom is.

17/6 Inner Why? **Knowing the reasons** Knowing a reason for an action poses question of the significance of thinking as Hegel says thinking gives human action its characteristic stamp.

18/20 Inner How? **Gemuet, thought, motives, love** highest human actions are always permeated by thought however love pity and patriotism are not from the cold intellect. The Gemuet does not create the motives but presupposes them. Love when it is beyond sexual instinct depends on mental pictures since thought is father of the feeling. Love blinds to failings, open the eyes to good qualities and mental pictures of good qualities allows love to awaken in the soul.

19/2 What? **Question of thinking** No matter the standpoint, the question of human action presupposes thinking origin, and to the next question.

Practicing the Organic Form: Learn the content, form, and color so well that you can recall without notes. Usually this takes several week preparation. Learn the form and waves so well that you can think it backward and forward side ways and polar-wise. Maybe review it 50 times!

Try to write a story, essay, or note in either a 7-form or a 19-form. Answer the questions: what? how? why? who? Pay attention to the inner and outer movement or polarity of each curve. Much of learning this organic thinking is distilling Steiner's literary style and devices for creating the levels.

Other exercises you can do: consider the organic levels of various activities, institutions, or objects. There is never one right way to look at something from organic-perspectivism. The concentration exercise in Florin Lowndes' Enlivening of the Chakra is a good place to start, in particular the seven-fold writing exercise. This exercise is truly mastered when you can make your own organic categories and polarities.

Some results: If the heart-thinking does not get you high, you are probably not giving it a chance. People go through a period of "addiction" to the work, and even emotional release which sometimes can be severe. When practiced in group work, the group should develop a nice bond. Just reading together in a rhythmical way can be helpful. Read the text aloud and breathe between each sentence. Take turns making synopses.