

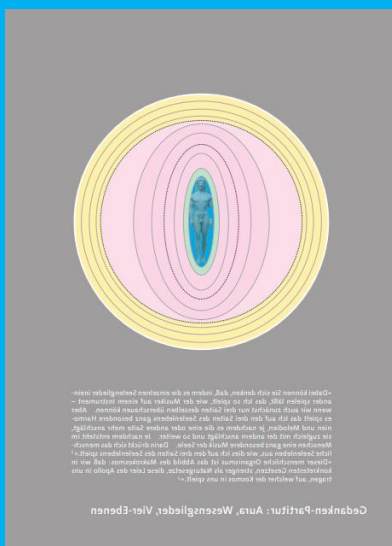
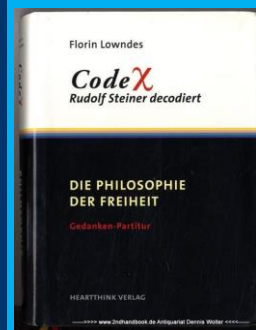
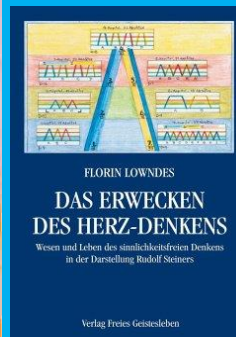
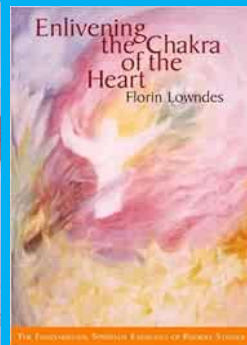
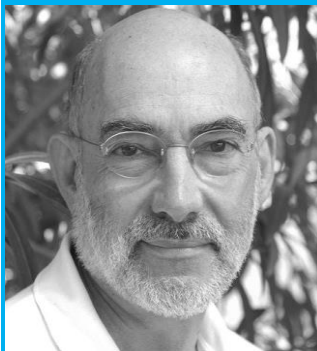
Spring 2024, Newsletter #4

The O'Neil Group Newsletter

Special Edition

What Philosophy of Freedom fans have been waiting for!

Here is the Translation of Florin Lowndes' Introduction To
Code - χ #3 Die Philosophie der Freiheit



Florin Lowndes

Code-X
Rudolf Steiner decodiert

DIE PHILOSOPHIE DER FREIHEIT

Gedanken-Partituren
Band 3

HEARTHINK

Diagram illustrating the structure of a page in the philosophy of freedom, showing the relationship between the text and the underlying chakra system.

Labels on the left:

- Kolumnentitel (Kapitelübersicht)
- Absatznummer (Satzzeichen)
- Gedankenform
- Satzmarkierung
- Wesensglieder (Gliederungszeichen)
- Farb-Ebene des Absatzes
- Breite Seitenränder (für eigene Notizen)
- Abschnitt (Unterabschnitt)
- Fußzeile

Labels on the right:

- Buchtitel
- Farb-Ebene des Kapitels
- Buch-Form
- Die +Vier E benennen als Gedankenlinien
- Bandtitel
- Steiner-Buchtitel

Text on the right:

Das Buch ist in der Seite. Wenn auch die höchste Bedeutung des Buches, der Neuerscheinung angeht, so muß man doch zu...

Seitengestaltung in

The George O'Neil Group Newsletter Editor: Mark Riccio
Please resubscribe to our newsletter as we have moved to a new
platform.

You may use the [link here](#).

For submissions: mark@organicthinking.org

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News and Notes:

Special Thanks to Jan-Willem: J.W. has given his valuable time and effort to making Lowndes' introduction to his Philosophy of Freehood Code-X Edition available in English. Although J.W. is a Dutchman, he worked hard on turning the German text into a fluent and reasonable American English. More recently, he donated a fancy scanner to the O'Neil Group headquarters so we can make various obscure texts available. J.W. has been a consistent friend always ready to serve others.

The Twelve Christmas Nights: The O'Neil Group led a group study on ZOOM of Rudolf Steiner Education of the Child. The essay has 65 paragraphs and consists of 13 five-forms. Each group of five paragraphs has a central theme. The work drew our largest group so far. In attendance, was a new Slavic contingent dedicated to the new thinking.

Summer Retreat 2023: The George O'Neil Group met for a ten-day retreat in Meredith, New Hampshire. We worked on mastering the 15 chapters of the Philosophy of Freehood. While in the process we discovered that we love each other a lot and that doing text work, memorizing thought-forms, preparing meals, and going for walks are what life is all about. We shall see about a future retreat!

Go to www.organicthinking.org not to Oneilgroup.org: One of our group's disgruntled members had ownership of the oneilgroup.org. When he departed, he took our membership list with him and continued to draw new subscribers out of revenge. Finally, he shut down his website. So please re-subscribe to our newsletter at www.organicthinking.org.

New Study Guide and Philosophy of Freehood Translation: The O'Neil Group is working on a three-volume translation and study guide of the Philosophy of Freehood. The Preface and Second Appendix (Volume One) should be available shortly.

Translation of Florin Lowndes Code-X Edition of the Philosophy of Freehood: Contributors to the production of the George O'Neil Group's 4th Newsletter are excited to translate Florin Lowndes' Code-X edition of the Die Philosophie der Freiheit. Finally, American English speakers have access to his fantastic and detailed introduction to the Philosophy of Freehood. Although Florin's Code-X edition has been available in German for a little over a decade, there is no evidence that German Anthroposophists demonstrate any interest in mastering Steiner's new thinking. Now American speakers can take the reins of Steiner's new thinking as is their destiny.

Florin has left his home in Germany to spend his final days in Paraguay, thereby moving the center of new thinking out of the old world and into the new. Because of the work of Margarethe Larsen, Pilar and Charo Pacheco, and Marcel Bold, much information about the new thinking is available not only in Spain, but in all of South America including Brazil.

The O'Neil Group has grown. Volunteers like Jan-Willem and Bobin have dedicated their free time to making organic translations of Lowndes' work available to all. Others are making new translations in French, Hebrew, and so on. We even have folks wrestling with Eurythmy to make it anew and in harmony with Steiner's new thinking.

This translation of Lowndes' Introduction to the Philosophy of Freehood will provide foundational literature for the new thinking practitioner. Lowndes' work is so far beyond the type of babble one sees in many mainstream anthroposophical publications and conferences. Rudolf Steiner once said that the Anthroposophical Society would be behind anthroposophy itself and therefore cause anthroposophy to be misunderstood by the world if the new thinking were not grasped and practiced. The anthroposophical society and Waldorf organizations are the strongest opponents of Steiner's new thinking to date. It is our hope that these publications create a critical mass of literature that opens up the hearts and minds of Steinerians. New Thinking will eventually be every man's possession and a kind of group ritual practice of freehood will be the norm.

Lowndes declares each preface, chapter, and addition of the book a meditation, or better said *a ritual celebration!* Thus, there are 15 main rituals reflective of the fifteen chapters that one may meditate on affecting the soul's powers and growth.

In this introduction, Lowndes gives a solid overview of the two prefaces and their deeper meaning. For those who have discovered and enjoyed their new thinking practice, Lowndes' introduction to Code-X #3 will be a great support since it is filled with interesting explanations, diagrams of thought forms, and generates a greater appreciation for the ways in which Steiner brought this new thinking to life.

Although the main ideas and diagrams are understandable to anyone who is interested in Steiner's new thinking, aspects of what Lowndes attempted to accomplish require a peek at his original German edition. For example, Lowndes has developed unique notations in his German edition to help readers orient themselves to various structures in the Philosophy of Freehood while they are reading a particular chapter or paragraph or sentence. This O'Neil Group Newsletter, instead of using Lowndes' marginal notation, has simply numbered and colored the sentences. Lowndes himself has highlighted his own new thinking levels in his writings as a way to encourage new thinking consciousness and not because he makes any claims that his organic writing is equal in quality to Dr. Steiner's.

I. Introduction to this Edition of “Philosophy of Freedom”

1. The Beginning of Spiritual Science

1/5

1. With the appointment to the publication of Goethe’s Natural Scientific Writings in Kürschner’s Deutsche National-Literature in 1882 - the 21-year-old is still a student at the Vienna University of Technology - begins Rudolf Steiner’s literary career activity involving many writings, but only 21 books conceived and published by himself.

(The collections of articles published in book form in the complete edition and lectures may not be counted among his books in the future.)

2. Almost two years earlier, at the age of 19, he experiences the supreme initiation by the Master¹; prepared with this he takes up a unique historical task for mankind’s evolution.
3. This paramount task consisted of the actual prime time of the consciousness soul/spirit-self epoch (1893 to 2853) – the cultural epoch of the free individuality – to give the decisive impetus through the foundation of *spiritual science*, this is the exact science of the supersensible side of the world, the higher organs of perception or clairvoyance.
4. Herewith starts the fundamental paradigm shift from natural science to spiritual science.
5. With the publication of the 1st volume of the Natural Scientific Writings in 1883 the foundation stone was laid, and with the publication of his magnum opus The Philosophy of Freedom in 1893 a mature spiritual science enters the world.

2/1

1. As can be seen from some letters from the year 1881, Rudolf Steiner reached the highest stage of self-development at the age of 20, based on which he was able to found and develop spiritual science:

“These are not metaphors, but the highest seriousness. The fatal thing in writing down the highest truths is only that one must make use of ordinary language, in which the words are mostly signs for sensible objects, but then people always think of the next thing, and have no idea of what one wants to say. Some even come up with the trivialities of logic, without knowing that with this absurd and insipid formalism one can prove *everything possible*. And now, if we call this cognition of the highest truths the merging of man with the absolute, we find that in this union his highest freedom blossoms. He finds himself in one point of the universe, and now he has his point of view – now comes what we discussed earlier in the winter – from there he surveys the world. He judges them, judges *himself*, and is satisfied with himself, the world, and everything. In the highest freedom, the highest happiness manifests itself, the fullest satisfaction. Man has recognized his destiny; he is reconciled to everything.”²

3/1

1. From these very highest spiritual heights he recognizes and determines the direction and form of expression that his Philosophy of Freedom must take, as well as his life’s work:

“For me, philosophy is an inner need, without which life is an empty nothingness to me.... The month of August will hopefully give me the necessary rest to put a large part of my dear freedom philosophy on paper.... I am no longer in the slightest doubt about the form; it becomes a simple prose style; not in the

¹ Rudolf Steiner: *Selbstzeugnisse - Autobiographische Dokumente*. Hrsg. Walter Kugler. Dornach 2007. S. 43.

² »Brief an Rudolf Ronsperger vom 16. August 1881«. In: Rudolf Steiner: *Briefe I 1881–1890*. Dornach 1985. GA 38, S. 18 f. die philosophie der freiheit.

form of letters and not in the form of dialogue; without much division of paragraphs, without the usual scholarly quotations and scholastic flourishes.... Of course, the system should not be missing; but it does not have to constantly bother the reader in the sense of 'formal aesthetics'. I would be glad if it were possible to bring the content so close through the form that philosophical thoughts can be read like an entertaining and instructive novel."³ [...] "Philosophy is comprehensible to every man if he has zeal and good will; but it is precisely the latter virtues that are lacking in all materialists. Awake and true scientists are never materialists."⁴

4/1

1. That he remains faithful to this point of view, namely, that his book is meant for every human being, is shown by the following words at the end of the second chapter of the Philosophy of Freedom:

"I am prepared for the fact that many who have read this far will not find my remarks 'in keeping with the present state of science.' To this I can only reply that so far, I have not wanted to deal with any scientific results, but with the simple description of what everyone experiences in his own consciousness. The fact that individual sentences about attempts at reconciliation of consciousness with the world have also been included has only the purpose of clarifying the actual facts. For this reason, I have not attached any importance to using the individual expressions, such as "I," "spirit," "world," "nature," etc., in the precise manner that is customary in psychology and philosophy. Everyday consciousness does not know the sharp differences of science, and it has hitherto been merely a question of recording the everyday facts. It is not how science has hitherto interpreted consciousness that concerns me, but how it manifests itself hourly."

2. Connection to the Spiritual Heights of his Time

1/2

1. First, Rudolf Steiner had to connect his philosophy of freedom historically and in terms of content to the intellectual heritage of his immediate predecessors in freedom – whom he recognizes above all in Goethe and Fichte – in order to organically integrate his spiritual scientific work into the development of the world.
2. To this end, he prepared the way to his Philosophy of Freedom by means of two books, namely The Science of Knowing (GA #2, 1888) and Truth and Science (GA #3, 1892).

2/4

1. In the first book, he develops the theory of knowledge that is at the foundation of Goethe's worldview, but which Goethe himself had not developed epistemologically.
2. This worldview starts from sensory perception and ascends into the supersensible.
3. Through his epoch-making discovery of the archetype of the plant world, namely the archetypal plant (Die Urpflanze), Goethe frees thought from the chains of sensual logic and clears the way to a *multifold, human thinking*.
4. Rudolf Steiner builds on Goethe's great achievement.

3/3

1. In his second book, Truth and Science, he connects spiritual science with Fichte's philosophical theory in a second line: "This theory presupposes an entirely new inner instrument of the senses, through which a new world is given which does not exist for the ordinary man."⁵

³ "Letter to Rudolf Ronsperger, July 27, 1881." In: Rudolf Steiner: *Briefe I 1881–1890*. Dornach 1985. GA 38, p. 18 f.

⁴ "Letter to Rudolf Ronsperger, August 26, 1881." In: Rudolf Steiner: *Briefe I 1881–1890*. Dornach 1985. GA 38, p. 45 f.

⁵ This Fichte quotation is at the beginning of the "Introduction" to Rudolf Steiner's *Theosophy*. The source for this is "Johann Gottlieb Fichte's Introductory Lectures on the Theory of Science, Transcendental Logic, and the Facts of Consciousness; presented at the University of Berlin in the years 1812 and 1813«, ed. I. H. Fichte, Bonn 1834, p. 4.

2. To understand supersensible perception, *clairvoyance*, as a prerequisite for the new philosophical thinking is Fichte's great achievement.
3. Steiner's spiritual-scientific thinking, *the heart-thinking*, presupposes this perception.

4/4

1. Goethe came to the clairvoyant view of ideas without developing the theory of knowledge for it; Fichte recognized the necessity of supersensible organs of perception for philosophical thought, but in doing so lost the concrete content of earthly experience.
2. With his two books, Steiner continues what Goethe and Fichte have gained and thus creates the historically necessary connection to his most important book.
3. In 1893 he published The Philosophy of Freedom, in which he combined a "clairvoyant science" with a "thinking clairvoyance" to form a spiritual science.
4. And in his next book, Friedrich Nietzsche: A Fighter Against His Time (CW #5, 1895), he interprets Nietzsche's mythical superman as the bearer of the thinking and consciousness in the above sense.

3. Spiritual-Science and Anthropolosophy

1/3

1. Today, Rudolf Steiner is mostly known to the public as the founder of "anthroposophy" as it manifests itself in Waldorf schools, biodynamic agriculture, anthroposophic medicine, etc.
2. All these are based on "spiritual science" as a source of knowledge, which, however, is not known or in the consciousness of most people.
3. Long before the formal founding of the Anthroposophical Society in 1913, Steiner explained the essential difference between anthroposophy and spiritual science in the last paragraph of his The Science of Knowing:

"Overcoming sensuality through the spirit is the goal of art and science. It transcends ethics by dissolving it completely into spirit; by implanting the spirit in it. Science looks *through* ethics; art sees the idea *in* ethical form. A sentence of Goethe's expressing these truths in a comprehensive way may conclude our reflections: 'I think science could be called the knowledge of the universal, the derived knowledge; Art, on the other hand, would be science used for action; Science would be reason, and art its mechanism, which is why it could also be called practical science. And so, at last, science would be the theorem, art the problem.'"⁶

2/2

1. Thus, *Anthroposophy is the art of spiritual science*, and *spiritual science is the science of Anthroposophy* - two inseparable sides of one being.
2. In reality, man is a knowing-acting being: Spiritual Science serves him as a knower, Anthroposophy serves him as a doer.

3/2

1. The common division of Rudolf Steiner's activities and works into two periods or two groups, a so-called "philosophical" and a so-called "anthroposophical," overlooks the inseparability of his work, and thus the essence of the matter.
2. In the above sense, these three books are also his very first anthroposophical works.

⁶ Rudolf Steiner: *Grundlinien einer Erkenntnistheorie der Goetheschen Weltanschauung*. Dornach 2003. GA 2, p. 133.

4. The Language of the Philosophy of Freedom

1/2

1. Rudolf Steiner's first book publications - from 1883 to 1902 - were still written in the language of German (philosophical) idealism, in which he did not yet use any specifically spiritual scientific terminology.
2. After the founding of the German Theosophical Society in 1902, he continued to use the old Indian theosophical terms for a while, but very soon created a specifically spiritual scientific terminology with his own German neologisms, which he had been using since the publication of Theosophy in 1904. (From 1893 to 1902, 7 books were published, from 1904 to 1925 14 books were published.)

2/4

1. In his language of German idealism, all the concepts of spiritual science were already contained, only expressed in different words.
2. It is very important to understand this in order not to regard the Philosophy of Freedom as a youthful work or as separate from his later work, and which did not reach the same height as the later so-called "anthroposophical" books.
3. Only when one measures this in all depth, does one realize that his work is a complete work from the beginning and can only be properly understood as such.
4. The following passage from a public lecture illustrates this:

"Now I have tried to describe the gradual upward education of man, the purification of man from the soul into the spiritual, in a book which I wrote a few years ago as my Philosophy of Freedom. What I have now described, you will find there expressed in the terms of Occidental philosophy. There you will find the development of the soul from the Kama life to the Mana life. There I called Ahamkara the "I," Manas the "higher thought," the "pure thought," and the Buddhi, not to mention the origin, the "moral imagination." These are just different expressions for one and the same thing. Thus, we have come to know what man's soul and spiritual being is. This spiritual psychic being is embodied in that which external natural science describes to us. This spiritual soul being is actually the human being. It has something like a shell around it: the external physical corporeality."⁷

3/3

1. This is the only statement I know of by Rudolf Steiner in which he so unequivocally reveals the encoding of his language in the Philosophy of Freedom.
2. He uses three modes of expression for one and the same thing: one philosophical, one Indian theosophical, and one spiritual scientific.
3. For a correct and complete understanding of his life's work, this continuity cannot be emphasized enough.

5. The Philosophy of Freedom For Our Time

1/5

1. Appearing in the Philosophy of Freedom as an inseparable whole are, Spiritual Science (Part 1), Anthroposophy (Part 2), and the Nature of Freedom (Part 3).

⁷ Lecture in Berlin on February 9, 1905. In: Rudolf Steiner: *Origin and Goal of Man - Basic Concepts of Spiritual Science*. GA 53.

2. All of Steiner's later work is based on The Philosophy of Freedom - his books, his lectures, his social and artistic work; in the Philosophy of Freedom *everything* is contained in germinal form and the totality of his work was developed out of it.
3. As early as 1893, the central ideas of the global consciousness-soul/spirit-self epoch in which we live today - and which will extend into the 4th millennium - were presented to the world in a rounded form.
4. The beginning of this global epoch coincides with the rapid progress of the materialist worldview.
5. And it was precisely for *this* materialistic age that Rudolf Steiner wrote his magnum opus prophetically as early as 1893:

"A science will have to come over them [the people] which does not excite any [spiritual] impulses in them, but which provides them with ideas of what is outside them, so that in their cognition they always stick only to the external, thus in relation to their inner impulses educate themselves to freedom. ... The fundamental question for the writing of this Philosophy of Freedom was the following: it was a matter of saying to oneself with all clarity: We are simply standing in the technological age. If we do not babble amateurishly what is still preserved in the confessions and so forth from the old instinctive worldviews, we have no other option than to stick to what can be technically thought of the world, that is, what is exhausted in mechanisms, and so on. We stand in the world by surveying it like a great machine and like a great chemistry. If we want to return to the spiritual, we must simply break radically with all that has come down to us as mysticism from ancient times, and we must find the spirit in the, I might say, mindless, mechanical world that modern science has given us."⁸

2/4

1. The victory of the materialistic worldview and science, which has become a reality today, has had catastrophic and unmistakable consequences for humanity and the environment, and ultimately threatens to throw the healthy development of this cultural epoch off course.
2. The ever-increasing spread of *materialistic* spirituality also leads away from the true spirit rather than towards it.
3. That is why those people who feel the impulses of this cultural epoch deeply within themselves must connect the Philosophy of Freedom more and more strongly with themselves.
4. The Code-x edition of the Philosophy of Freedom as well as the entire Code-x series is dedicated to these people, to serve them as a tool for their spiritual growth.

6. The Central Position of the "Philosophy of Freedom" in Rudolf Steiner's Oeuvre

1/4

1. As is clear from what has been said so far, The Philosophy of Freedom plays a central role in Steiner's oeuvre.
2. On the one hand, it forms the basis on which the results of his spiritual scientific research rest, which find their creative expression in his life's work.
3. On the other hand, the complete work is already contained in seed form in The Philosophy of Freedom.
4. From this center, his other books unfold in a *first* circle, each of which can be traced back to a theme or concept from the Philosophy of Freedom, then, in a *second* circle, his lectures, each of which can be traced back to a theme from his books, and in a *third* circle, his artistic and social works, each of which can be traced back to individual lectures or lecture cycles.

2/2

⁸ Lecture in Dornach on May 7, 1922. In: Rudolf Steiner: *Human Soul Life and Spiritual Striving*. GA 212.

1. The Philosophy of Freedom can justifiably be compared to the nut in the fairy tale, which contains a whole kingdom and is brought into being by the magic wand of the princess.
2. In this way, every human being can create the kingdom of freedom in his own life from the Philosophy of Freedom through the magic wand of heart-thinking.

3/3

1. In 1993 I wrote an essay on the centenary of the Philosophy of Freedom.
2. What is said in it sheds light on the far-reaching historical significance of this book for the whole Consciousness-Soul/Spirit-Self epoch (1413 to 3573).
3. I, therefore, add this essay to my introductions as a 4th chapter.

II. About This Edition of the "Philosophy of Freedom"

1. To the Text

1/3

1. The present text of the Philosophy of Freedom is a careful reproducing - but not a reproduction - of the last edition of 1918 edited by Rudolf Steiner himself, the so-called "last hand edition" meaning it was overseen by Steiner himself i.e., the final touches.
2. During Rudolf Steiner's lifetime, a total of three editions were published - all in Berlin:
 - The 1st edition was published on 15 November, 1893,⁹ although the title page states 1894 as the year of publication.
 - The 2nd edition, revised by Rudolf Steiner and "substantially supplemented and expanded" by a preface, several additions to the text and two appendices, was probably published in the summer of 1918. It is the finished edition, the so-called "last edition".
 - The 3rd edition was published in 1921 as a reprint of the 2nd edition, but retyped, correcting printing errors, but also creating new ones.
3. For this edition, the text of the Philosophy of Freedom has been carefully compared with the latest edition, which was overseen by Steiner, and with the 1st and 3rd editions, and has been edited and published according to the following guidelines:
 - The spelling of the time was generally retained.
 - Obvious printing errors in the last edition have been corrected without pointing them out.
 - Corrections of those typographical errors that leave an interpretation open were pointed out in marginalia (marginal notes).
 - Orthographic differences caused by different typesetters have been corrected.
 - Notes on our part have been placed as marginalia and set in a different font.
 - In all the editions published by Steiner himself, Steiner spaced words for emphasis. That is similar to italics. Because such spacing is difficult to recognize, especially with short words, all spaced words from now on will now be spaced and cursive. At that time, the cited authors'

⁹ For the history and documentation of the editions of the *Philosophy of Freedom*, see Rudolf Steiner: Documents on the "Philosophy of Freedom". GA 4 a. Dornach 1994 and Christoph Lindenberg: *Rudolf Steiner – Eine Chronik*. Stuttgart 1988.

names were arbitrarily “spaced” by various typesetters; however, in this edition they were uniformly placed in small caps.

2/6

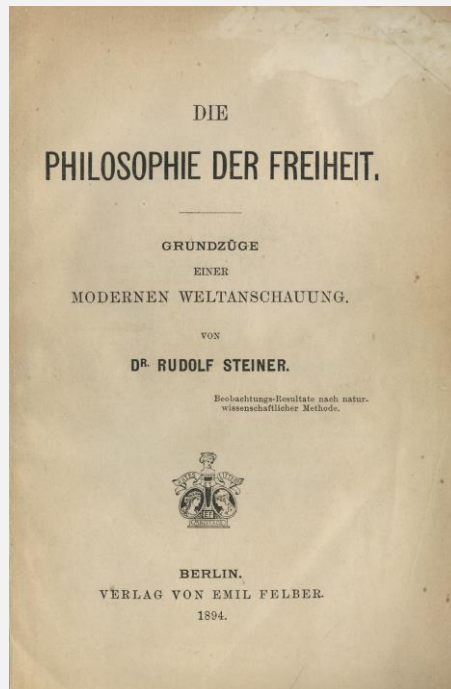
1. For this edition, I have considered the lack of standardized typographical norms at the time.
2. At that time there was - as there is now - no truly standardized grammar for the German-speaking world.
3. Therefore, even dialectal forms and, from today's perspective, grammatical blunders were much more likely to be incorporated into writing.
4. A standard work on typography for book designers and typesetters explains the reason for this: "For centuries, everyone wrote, within certain limits that were not fixed exactly, as they wanted. Writing deviations, even within a work, were carelessly accepted. In the 19th century, industrialization brought norms into all kinds of areas of life and work, and so a system of rules and the standard use of a dictionary was finally established for "spelling". ... For centuries, only trained typesetters typeset, and the rules of correct typesetting were inculcated in apprentices during their long period of training. With the end of lead typesetting around 1970 to 1980, and not only with the end of phototypesetting around 1995, this tradition came to an end."¹⁰
5. In Steiner's manuscripts, for example, I found the spellings "that" ('dass' und 'daß') as well as "other" and "others" ('andere' und 'andre', sometimes even on the same page) or "development" ('Entwicklung' and 'Entwickelung'), although it seems that he often used the spelling Entwicklung.
6. In the design of the separating asterisks, the order * * * is found in his manuscripts and not the inverted * * * - as it is printed then and now.

3/3

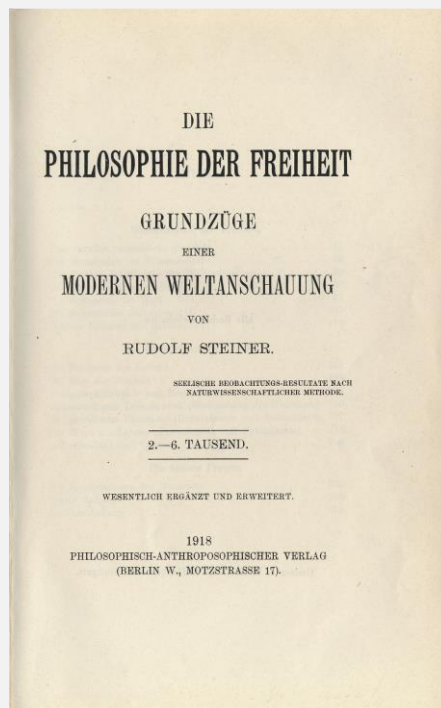
1. It is also necessary to mention here the particular way in which the dash has been used in the Philosophy of Freedom.¹¹
2. In 1893 and 1918, it was used by Rudolf Steiner in different ways: in the parts of the text written in 1893, the dash has only the usual function of a parenthesis; in the parts of the text written in 1918, however, the dash takes on an extended function: when it is *placed between sentences*, it marks the beginning of a new paragraph, at the end of the paragraph *the beginning of a new paragraph*.
3. This means that in 1893 the dash had only one grammatical function in the thought-organism of the Philosophy of Freedom, but in 1918 it had two: both a grammatical and a structuring function.

¹⁰ Forssman / de Jong: *Typography detail*. Mainz 2002, Seite 171.

¹¹ See the chapter "The Dash – A Special Characteristic" in my book *The Awakening of Heart Thinking*.



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Titelseite der 2. Auflage (1918)

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Inhaltseite der 2. Auflage (1918)

2. Concerning the Structure of the Text

1/1

1. The book, The Philosophy of Freedom, consists of a front section, a main section, and a back section.

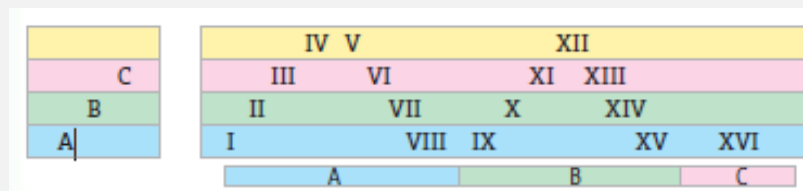
- The *front section* contains the preface, namely the "Preface to the New Edition (1918)" - and in this edition also, for reasons that will be explained in the next chapter, the first chapter of the first edition, "The Goals of All Knowledge," which was there "as a kind of 'preface,'" "as a preface and introduction." ¹²

- The *main section* of the book was composed in three parts: the 1st and 2nd parts of the book both have seven chapters, each with headings (Roman numeral and text) and the 3rd part of the book has only one chapter, with a heading but no number. At the end of several chapters there are additions: those at the end of chapters 3, 5, 7, 8 and 10 are marked as "Additions to the Reprint (1918)", those at the end of chapters 11, 12, 13 and 15 as "Additions to the New Edition (1918)".

- The *back section* consists of two appendices, of which the "First Appendix" is designated as the "Addition to the New Edition (1918)" The inconsistent titling of the additions is not a misprint, but goes back to Rudolf Steiner himself, which is evident from his manuscript.

2/4

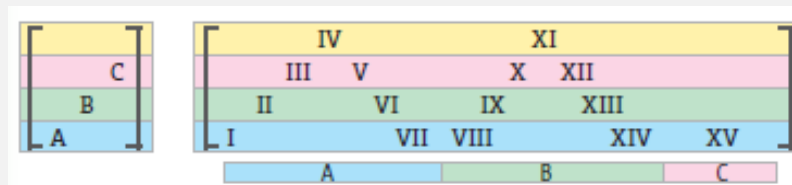
1. The first edition consisted of only one main section with three parts: a 1st part of the book with 8 chapters, a 2nd part of the book with 7 chapters and a 3rd part of the book with only one chapter, which gives the book composition 8 – 7 – 1.



Thought-form of the first Edition (1893)

2. For the 2nd edition, Rudolf Steiner took the 1st chapter "The Goals of All Knowledge" out of the 1st part of the book and placed it in a substantially modified version at the end of the book with the heading "Second Appendix".

3. As a result of this reorganization, the thought form of the main field changed from 8 - 7 - 1 to 7 - 7 - 1, creating symmetry in the first two parts of the book.



Thought Form of the 2nd Edition (1918)

¹² The term "as a kind of preface" is found in the "Second Appendix;" the designation "As a preface and introduction" in the manuscript of a draft for the "Second Appendix" – see Rudolf Steiner: *Documents on the "Philosophy of Freedom"*. Dornach 1994. GA 4 a, page 227.

4. Thus the "Preface and Introduction" [Trans. Note: "Preface and Introduction" points to the fact that first chapter, called here the introduction became the second appendix.] which presents the point of view from which the Philosophy of Freedom was originally to be understood in 1893, which was placed toward the end of the book in order for the reader to take notice of its importance.

3/2

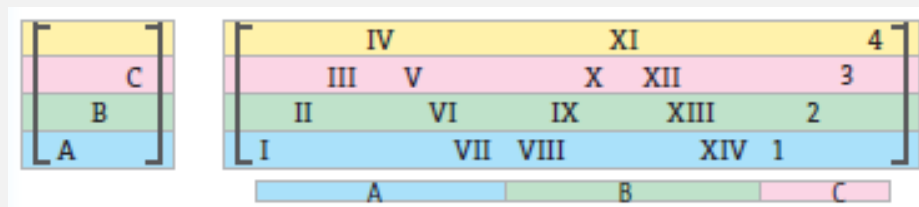
1. Through the extension of a front section and a back section, Rudolf Steiner gave the Philosophy of Freedom a kind of frame with the main section bracketed by the two prefaces, through which the reader is meant to understand the book from *two separate* points of view.
2. I shall say more about these and other unusual aspects of the completed version of the Philosophy of Freedom in Chapter 3.

4/1

1. The thought-form of the Philosophy of Freedom appears in this volume in the three-fold way:
 1. in the title of the column - in this last one, the preface and appendix are marked by brackets [],
 2. as the table of contents of the book, and
 3. as a table with the thought-forms of the chapters.

5/3

1. In order to make the structure of the main field in the column title clearly comprehensible, I have added the capital letters A, B and C to the headings of the three parts of the book and the Roman numeral XV to the 15th chapter.
2. For example, the name of the chapters always appears with that of the part of the book, e.g. A/VII means: 1st part of the book, 7th chapter.
3. Also, the structure of part C appears to be different from that of parts A and B, namely with Arabic numerals, for the following reason: Part C consists of only a single chapter with four longer paragraphs (1 2 3 4), which, however, viewed from the point of view of heart-thinking, each have the value of an independent chapter in the thought-form of the part of the book



Chapters – assigned to the parts of the book.

Table of Contents [in code c χ output]

The Goals of All Knowledge [1893] ¹³

Preface to the new edition [1918]

A. Science of Freedom

I. Conscious Human Action

II. The Fundamental Drive for Knowledge

III. Thinking in the Service of the Knowing the World

IV. The World as Percept

V. The Act of Knowing the World

VI. Human Individuality

VII. Are There Limits to Knowledge?

B. The Reality of Freehood

VIII. The Factors of Life

IX. The Idea of Freehood

X. Freehood-Philosophy and Monism

XI. World Purpose and Life Purpose (Destiny of Man)

XII. The Moral Imagination (Darwinism and Morality)

XIII. The Value of Life (pessimism and optimism)

XIV. Individuality and Genus

C. The Final Questions

XV. The Consequences of Monism

First Appendix

Second Appendix

¹³ Chapter 1 of the first edition, which Steiner described as a kind of "preface," is here, even if it does not appear in the final edition, for reasons explained in Chapter 3.

	Buchteil	Kapitel	Anzahl der Absätze	Gedankenform der Kapitel
Vorfeld		Vorrede [1893]	14	$14=2 \cdot 7$
		Vorrede [1918]	6	$6=6$
Hauptfeld	A	I	19	$19=3 \cdot 7$
		II	15	$15=[3 \cdot 5]$
		III	32	$32=2 \cdot 16$
		IV	32	$32=4 \cdot 8$
		V	31	$31=5 \cdot 7$
		VI	18	$18=2 \cdot 9$
		VII	37	$37=9 \cdot 5$
	B	VIII	8	$8=8$
		IX	48	$48=2 \cdot 24$
		X	11	$11=[9]$
		XI	9	$9=2 \cdot 5$
		XII	20	$20=4 \cdot 5$
		XIII	52	$52=4 \cdot 13$
		XIV	8	$8=8$
	C	XV	4	$4=4$
Nachfeld		Erster Anhang	9	$9=9$
		Zweiter Anhang	13	$13=2 \cdot 7$

The Thought Forms of the Philosophy of Freedom

3. To the Thought-Forms

1/3

1. For this publication I have undertaken an extremely careful examination of all thought-forms.
2. Nevertheless, I do not want to present these results to the reader in an authoritarian or dogmatic way because that would contradict the principle of heart-thinking.
3. In the end, each one must think through and examine these thought-forms for himself - even if they have been pointed out by me - because only in this way can one experience their reality and make it one's own.

2/4

1. In the codex editions, the thought-forms appear on the individual pages of the book in such a way that one can always orient oneself within the hierarchical thought organism of the book and get an overview:
 - in the title of the column on the left, on the position of the chapters
 - in the title of the column on the right, about the position of the paragraphs
 - in the columns about the position of the sentences.
2. By means of such an overview, one can consciously *think along with* the thought-being of the book at every moment while reading.

3. And it is precisely this kind of thinking along that brings the reader's aura into harmony with the *being of the book*.
4. Reading thus becomes a thinking-experience!

- 3/1
1. In the following illustrations, I have compiled an overview of all thought forms in the thought score, once in four-level notation (Fig. 5) and once in column notation (Fig. 6).

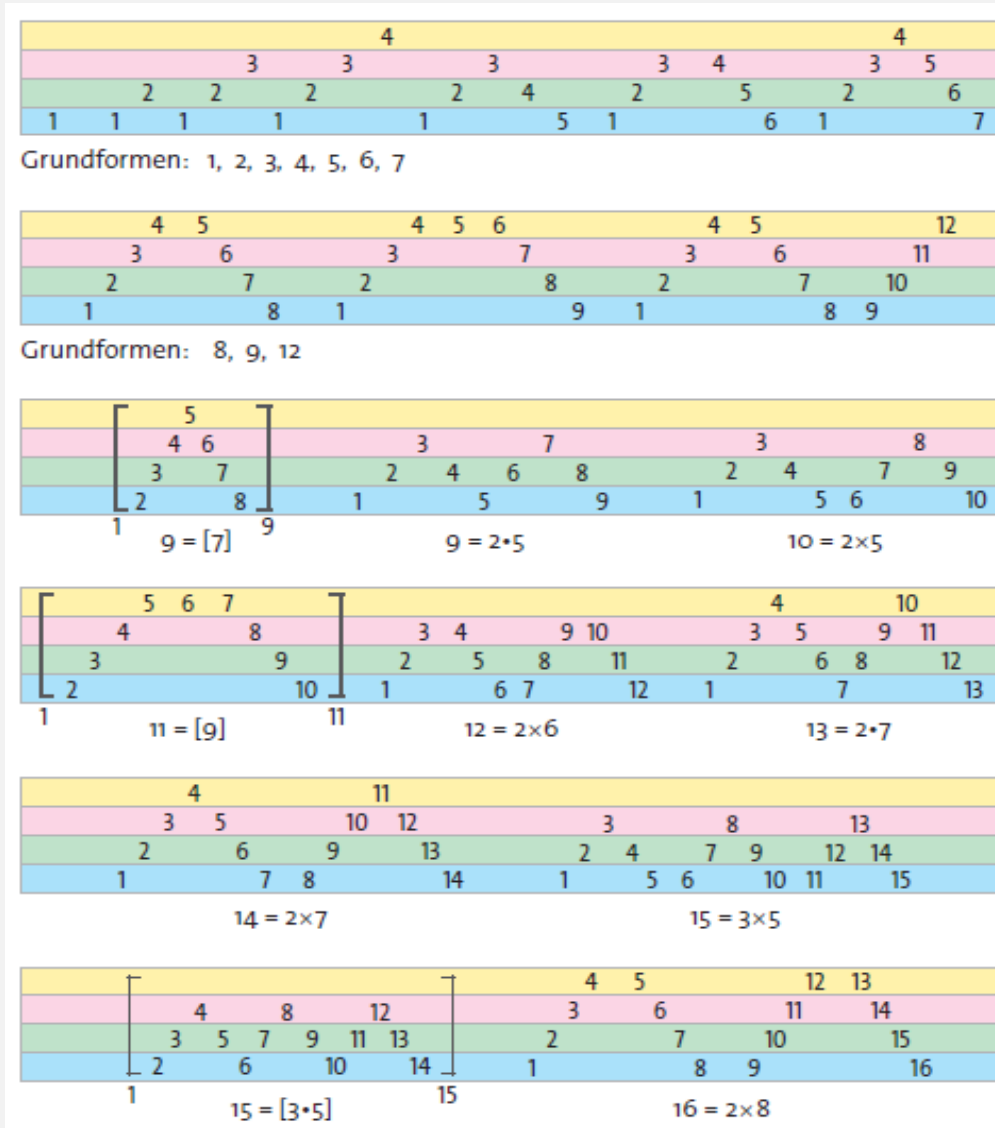


Fig. 5a All thought-forms of *the Philosophy...* in four-level notation.

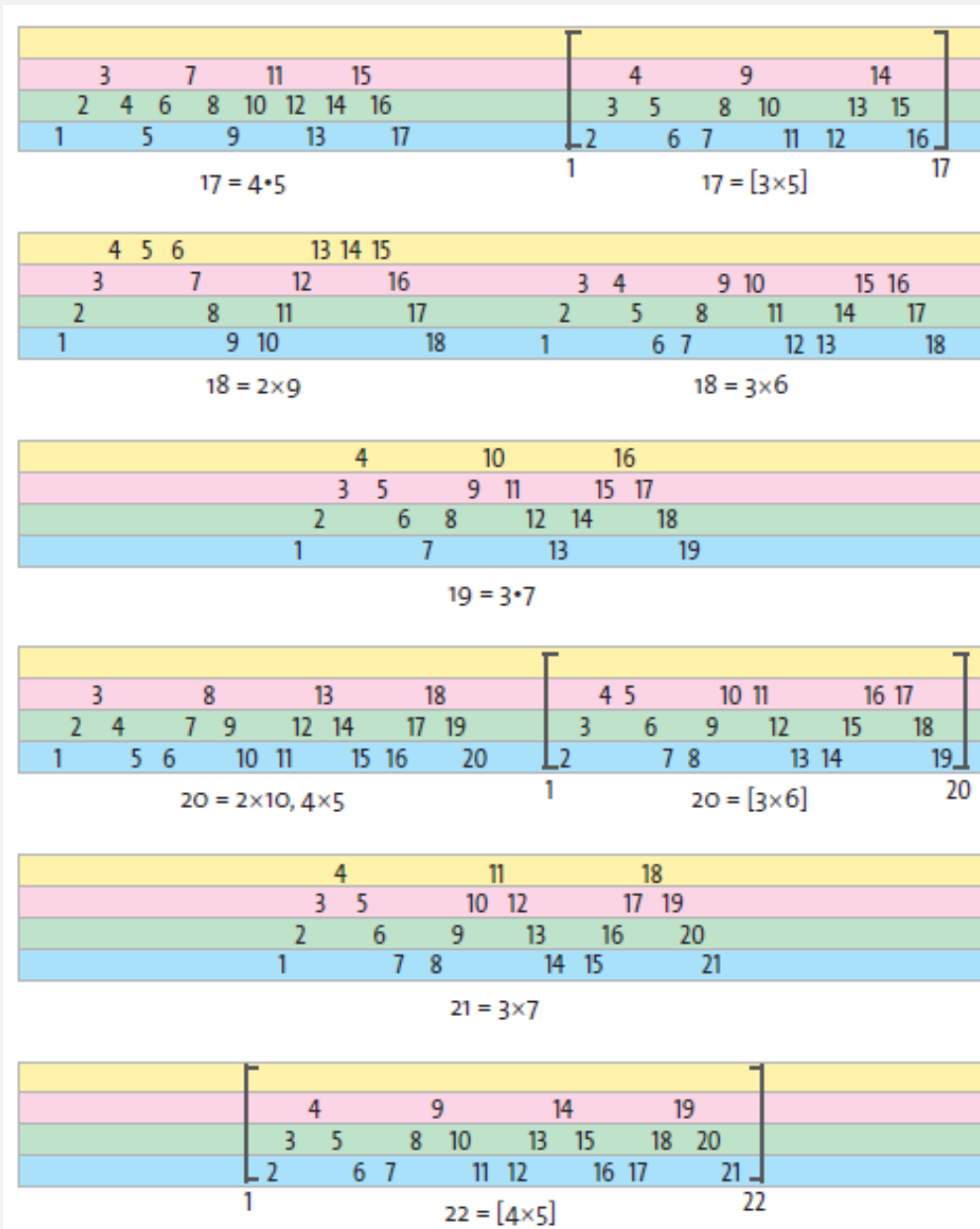


Fig. 5b All thought-forms of the Philosophy ... in four-level notation.

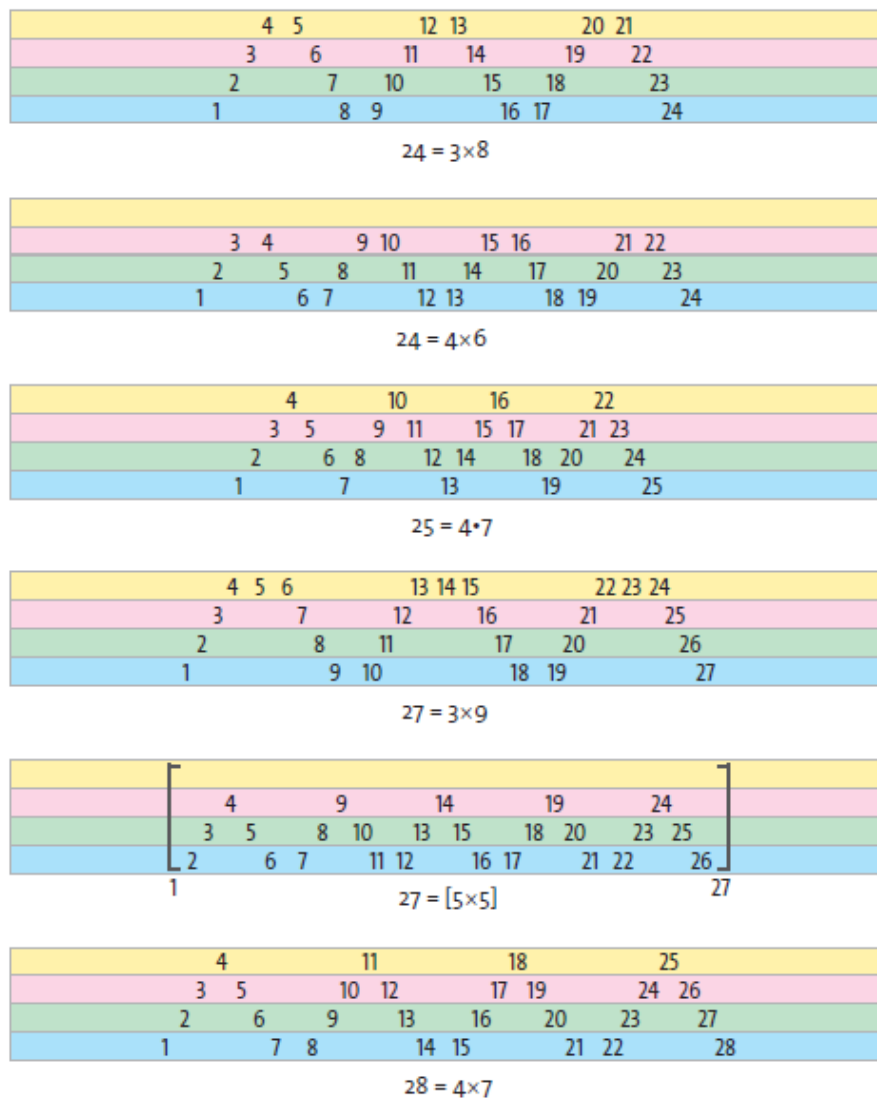


Fig. 5 c All thought-forms of the Philosophy ... in four-level notation.

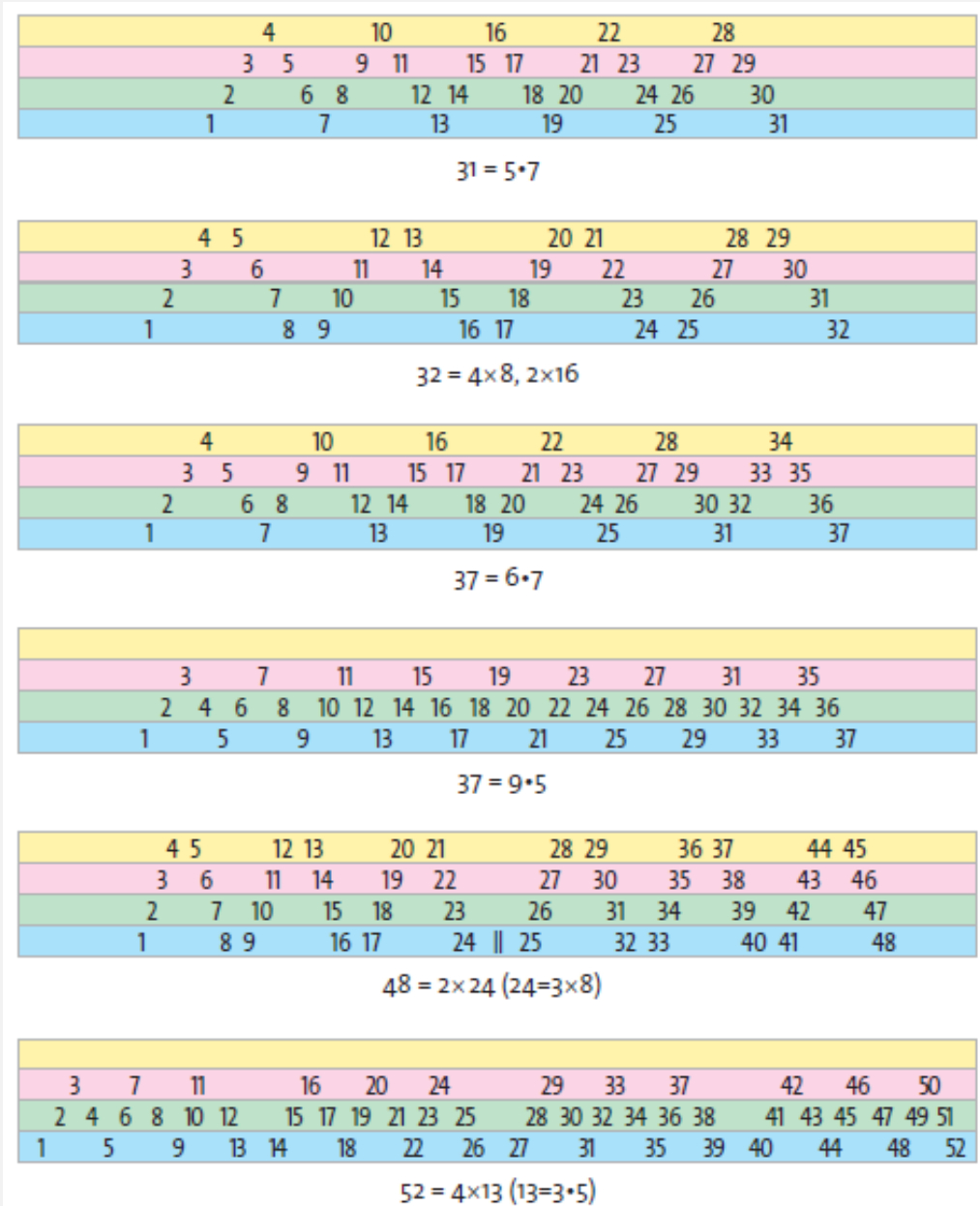
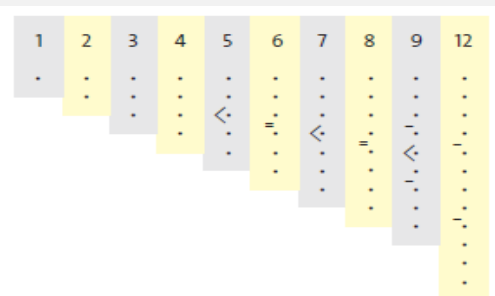
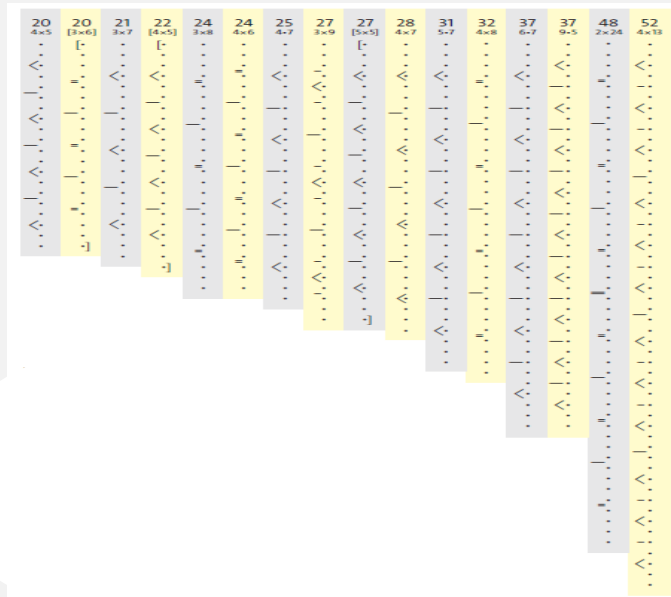
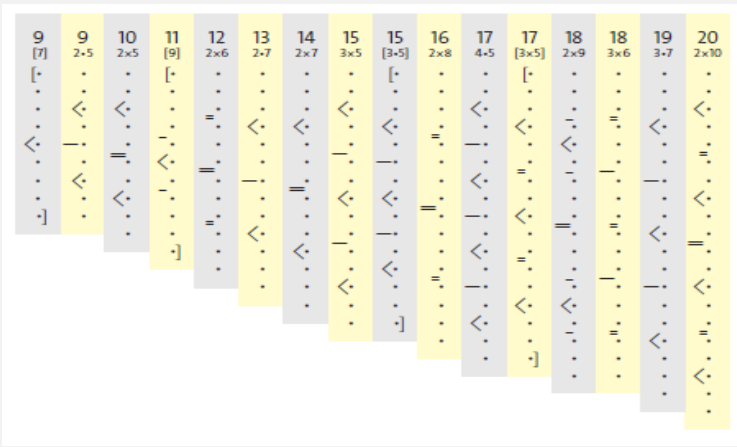


Fig. 5 d All thought-forms of the Philosophy ... in four-level notation.



The 10 Basic Thought Forms



- . Marks the beginning of the sentence.
- [. Marks the frame set at the beginning of a shape.
- .] Marks the set of frames at the end of a shape.
- (.) Marks a staple set (not a member of a shape).
- <. Marks the central set in basic shapes of 5, 7 and 9.
- Marks the increase in 9 and 12 basic shapes.
- Marks the increase in developed forms.
- = Marks polarity in 6 and 8 shapes.
- == Marks polarity in evolved forms.

III. Hermeneutic Reflection on the Theme of the "Philosophy of Freedom"

1. Preliminary Remarks

1/7

1. Rudolf Steiner was aware that his Philosophy of Freedom would initially be understood and taken up by only a few people because of the enormous new impulses it contained for the development of mankind.
2. On the one hand, there must always be a certain intellectual, political, and economic environment in at least one part of the world for new impulses, and on the other hand, there must be people who are up to such a challenge and who are willing to face it.
3. Such a hopeful atmosphere existed in Europe at the end of the 19th century, at the beginning of the Michaelic -age.
4. The first edition of the Philosophy of Freedom was published in 1893.
5. However, this extremely auspicious period of time was profoundly destroyed after only a few years by the First World War; many people of the younger generation who carried these impulses within themselves died.
6. After this truly all-shattering war, for a limited time an atmosphere of hope arose again for these impulses, which were still new and still unrealized in the world.
7. Trusting in this, Rudolf Steiner republished his seminal book in the last months of the war (in the summer of 1918).

"I could safely leave this Philosophy of Freedom for the time being. Now, however, it seems to me that the time has come when this Philosophy of Freedom must at least be there again, when perhaps souls will come from the most diverse quarters to ask questions in the direction of this Philosophy of Freedom. Of course, you can say that it would have been possible all these years ago to reissue the Philosophy of Freedom. I have no doubt that many editions could have been published over the years and that these copies would have been sold. And that is what is crucial to me with my most important books, that they wander through the world in so many copies, but that it is important to me that they are understood and received in their actual inner impulse. [...] So now that this Philosophy of Freedom is reappearing after a quarter of a century, I would like to emphasize that it has only emerged from an intensive experience with the time, really from a look into the era, from the attempt to listen to what impulses the time needs. And now, after this catastrophe [World War I] has come upon humanity, after twenty-five years, I notice that this book is, in the truest sense of the word, contemporary, and is in any sense of the word for that matter appropriate for our age, contemporaries often do not want to know anything about what is written in this book."¹⁴

¹⁴ Lecture in Dornach on October 27, 1918. In: Rudolf Steiner: *Historical Symptomatology*. GA 185 .

2. Changed – Unchanged

1/2

1. On the title page of the second edition of the Philosophy of Freedom there is the note "substantially supplemented and expanded", and in the accompanying preface Rudolf Steiner writes: "almost completely unchanged in all essentials."
2. I refer to these two seemingly contradictory statements in order to highlight some particular aspects of the most important book of spiritual science.

2/1

1. During the revision of the first edition, it became clear to Rudolf Steiner that what was said in it did not need to be changed at all for the 2nd edition, which is unmistakably clear from the following sentences in the Preface to the new edition:

"That is how I thought about the contents of this book when I wrote it twenty-five years ago. Today, too, I have to write down such sentences if I want to characterize the purpose of the thoughts of this book... These considerations brought me now, after twenty-five years, to republish the content of the text almost completely unchanged in all essentials."

3/1

1. On closer inspection, the changes in the text refer to a change in the language rather than the content:
 - "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.)

4/4

1. These two statements are so unambiguous that one must come to the conclusion that Rudolf Steiner did not change the content of his book at all.
2. What did he change then?
3. In fact, by the "additions" he has changed the thought-form of the book and added a new preface with a new point of view.
4. And by "expanding" it with additions, he has given instructions on how the reader should read the book in his own way.

3. Supplements

1/3

1. The first edition of The Philosophy of Freedom is divided into only three parts of the book (with a total of 16 chapters) due to the thought-form (as shown in the 2nd section).
2. The point of view for understanding the book is mentioned in the first sentence of Chapter 1, The Goals of All Knowledge: "I believe that I am correctly expressing a fundamental feature of our age when I say that the cult of the human individual is at present striving to become the center of all vital interests."

3. And Steiner ends the book with the words: "He is *free*."¹⁵

2/4

1. With regard to the new edition, he writes in its Preface to the New Edition (1918), "I hesitated for a long time with the completion of this new edition."
2. He expands the book with a *front section and end section*, thus providing a framework for the book's thought-form, which consists of the Preface to the New Edition (1918) and the appendices.
3. Steiner leaves the content of the book unchanged but shortens the main field by taking the first chapter out of the main field, revising it and placing it at the very end of the book with the heading, *Second Appendix*.
4. In this altered structure, with a total of only 15 chapters, but framed by a preface and appendix, the book now begins with quite different words: "There are two root-questions of the human soul-life toward which everything is directed that shall be discussed in this book," *and it ends with the words*: "One must be able to experience and place oneself above and in front of the idea in a living way; *otherwise* one falls into its servitude."

3/3

1. These changes create something unique - which usually goes unnoticed - namely that the book has both a *preface at the beginning* and a *preface at the end* (see section 2).
2. This latter *is the* original chapter "The Goals of All Knowledge," which has been altered and which is deprived of an important and very clearly presented point of view by the change (see the next section).
3. Steiner also disguises this preface by placing it at the end of the book, where most readers will not read it anyway, since it appears "only" as a second appendix.

4/3

1. In order to grasp The Philosophy of Freedom completely, we must approach this chapter archeologically as a way to decode it, we have to take into account three prefaces - as I will expand upon in the next paragraph.
2. For the new preface (to the second edition) contains another point of view which, standing by itself, is not sufficient for a complete decoding.
3. For this reason, the original version of "The Goals of All Knowledge" - although it was not to be included according to Steiner's original manuscript - had to be included in this edition in the front section, because it provides the gateway for the decipherment, and therefore cannot appear afterwards.

5/4

1. What lies behind this subtle revision will be revealed below.
2. On the one hand, Rudolf Steiner left the content and the text "almost completely unchanged in all essentials," but on the other hand, he had to consider the fundamental changes in consciousness caused by the First World War.
3. The book had not been understood or received by his contemporaries when he first gave it to the world.

¹⁵ Chapter 1, "The Goals of All Knowledge," and Chapter 16, "The Consequences of Monism."

4. For the second edition, therefore, he was bound by a spiritual law according to which the degree of difficulty of a task must increase many times over the longer one fails to take it up - this is probably why in 1918 the clarity of "The Goals of All Knowledge" and its enthusiasm is missing.

4. The Points of View

Section a

1/5

1. It is a special feature of Rudolf Steiner's books that the front and back sections are decisive for the correct comprehension of the respective book.
2. They determine the point of view from which the book is to be read and, in addition, give important indications which are indispensable for this understanding.
3. I emphasize this fact here because, as a result of my many years of seminars on this subject, I have had the experience that - more often than one thinks - the prefaces as well as the afterwords are not considered to belong to the content (main section) and are therefore not read at all.
4. That is why in this section I will draw attention to some of the points of view from the prefaces to the Philosophy of Freedom and to the insights resulting from them, as they have opened up to me over decades.
5. May my remarks open a new perspective for readers who have so far read The Philosophy of Freedom in the proper way, rather than as a merely philosophical book.

Section b

1/8

1. In The Preface to the 2nd Edition (1918), the following words confront the reader at the end of the 1st paragraph with the question of what is actually meant here:
“The attempt is made to prove that there is a certain view of the human being which can support his other knowledge; and furthermore, to point out that with this view a justification is won for the idea of freehood of will, **if** only that soul-region is first found in which free will can unfold itself.”
2. What, then, is meant by "view" [trans. "Anschauung" is used for "view"] here?
3. This view is nothing other than Steiner's image of man, as he depicts it in Theosophy: the human being seen in his totality, perceived clairvoyantly, as an aura-formation.
4. At this point, the term "view" is usually understood only in a philosophical sense, because in such a conceptual system the idea of a concrete clairvoyant view does not exist or is not conceivable.
5. In the conceptual system of spiritual science, on the other hand, concrete clairvoyant perception is also fundamental for the true knowledge of the world and of the human entity, and self-knowledge is also based on it.
6. One must refer to Steiner's view of the aura, if one reads in the book the following words in paragraph four: “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.”
7. If man lives in a spiritual world, then he is logically a spirit-being, a supersensible being embodied in a sensual body.
8. For self-knowledge, this means that man lives at the same time in both the supersensible and the sensible worlds.

2/4

1. Another important key to understanding can be found if one understands the following words (in the 2nd and 4th paragraphs) in their context:
"The multifold type of thinking, which is under discussion here in reference to these two questions, [...] if one is able or wants to enter into the particular style of the writing itself."
2. What is to be understood by the terms "type of thinking" and "style of writing" in order to understand the book in the right sense?
3. One can understand Rudolf Steiner's *style* as: the method and process he used in his writings to express the sequence of his ideas; the method and process in which he presents the sequence to the reader; the method and process of his thinking i.e., his manner of thinking, which comes to expression in his style of writing.
4. It is spiritual-scientific thinking, heart-thinking, which is meant here as a style of thinking.

3/1

1. Behind the following words in the 4th paragraph there is also an indispensable indication for the correct and complete comprehension of the true contents of the book:
"If someone should wonder why he finds in the book no reference to that region of the world of spiritual experience which came to expression in my later writings, he should bear in mind that in those days I did not however want to give a description of results of spiritual research, but I wanted to build first the foundation on which such results could rest. This Philosophy of Freedom does not contain any specific spiritual results any more than it contains specific natural scientific results; but he who strives to attain certainty for natural scientific knowledge cannot, in my view, ignore that which it does indeed contain."

4/7

1. The Parsifal question here is: If his book contains neither the results of his spiritual scientific research nor the results of the natural scientific research of others, then what is the content of his book?
2. In his remarks he has excluded all objective results of the sensual or supersensible side of the world, which is normally regarded as content.
3. What is left when you disregard all the content?
4. All that remains is the style, the way of thinking, the heart-thinking that underlies the book and through which the contents were created.
5. The true content of the book, then, is the Heart-Thinking, which alone can and does give security for "all knowledge" of the world.
6. The book guides the reader on how to make this modern tool of knowledge his own in that Steiner demonstrates this thinking to the reader who can think in thought-forms along with author.
7. Rudolf Steiner's Philosophy of Freedom is not a "what" book, but a "how" book – it is, so to speak, Steiner's manual book for spiritual scientific thinking – for the development of Heart Thinking and the new clairvoyance.

Section c The Preface to the 1st Edition (1893) Preface

Subsection c 1

1/4

1. The first edition of the Philosophy of Freedom begins with powerful words:
 "I believe to have characterized correctly one of the fundamental characteristics of our age when I declare that: at the present day, all human interests tend to center in the cult of human individuality. With energy the overcoming of every sort of authority is striven for. That which is valid must have its origin in the roots of individuality. Everything is rejected that hinders the full unfoldment of forces of the individual."
2. In order to gauge the far-reaching perspective that Steiner opens up with these words, the term "cultus" or "cult" must first be explained.
3. The word has two meanings: care and veneration (Latin: *cultus*, worship of God, from Latin: *colere*, to cultivate, to grow - from this latter meaning also come culture, agriculture, etc.).
4. Rudolf Steiner uses the term cult here both in the sense of care and veneration: firstly, cult as the care or education of the individual, whereby it becomes possible for the individual to develop spiritually, which enables him to "find and achieve the goal of his creativity," and secondly, cult as the worship of the individual, expressed in Goethe's beautiful and true words, as a "virtually godly essence, as it were," better said as a godly being.

Subsection c2 Cultus as Education and Care of the Individual

1/1

1. This education should serve the individual to recognize the truth about the two sides of the world in order to be able to follow his individual path with inner security and strength:
 "Only truth can bring us certainty in the development of our individual powers. Whoever is tormented by doubt, his powers are lamed. In a world that is puzzling to him he can find no goal for his creativity." (4th paragraph)

2/2

1. The necessary further development of the human power of thought is achieved by man through "organically living science" (10th paragraph), where the "scientific method becomes an artistic technique," whereby "abstract thought acquires concrete, individual life," which leads to "philosophy as art" (12th paragraph).¹⁶
2. This philosophy leads him to the goal.

3/1

1. Through them he fosters his spiritual growth into the higher planes of being, where he recognizes himself as a divine being among divine beings:
 "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*." (12th paragraph)

4/1

1. Steiner's Philosophy of Freedom helps man to become spiritually free, so that he does not submit to ideas, but can face them and act as a free being:
 "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 the human being masters the world of ideas in order to make use of it for his *human* goals, which transcend the mere scientific." (13th paragraph)

¹⁶ See Chapter 1, Section 3 "Spiritual Science and Anthroposophy".

5/1

1. The goal is reached when the human being fulfills what the last words of the preface indicate: "One must confront the idea as master, so *one does not* fall under its bondage."

Subsection c 3: Cultus as Worship of the Individual

1/3

1. In order to exploit the full depth of these thoughts, it is necessary to make clear the sense in which Steiner uses the term "idea" in spiritual science.
2. The ordinary meaning is thought, idea, inkling, imagination, while the spiritual scientific meaning goes beyond the origin of the word, which is rooted in Plato's teaching: Ideas are real, essential forms or forms of the spiritual world (Idea – gr. *eidos* [eidos]).
3. They appear to the spiritual-scientific-clairvoyant view as spirit-beings or spiritual beings.

2/3

1. "To bow down before the idea," seen in this light, means to be able to have merely abstract thoughts or representations which originate from a spiritual world, superior to man, invisible to him, and dominating him, because he does not perceive them as thought-beings.
2. On the other hand, "empowering oneself with the world of ideas" means meeting the beings of ideas on an equal footing as a kind of divine being.
3. In this way, man has reached the highest level of being human, he has become the true creator - he himself creates thought-beings.

3/3

1. First, the individual must realize deeply that he is of the same kind as God, though not yet of the same maturity.
2. The individual must honor the God-seed within itself and bring it ever further to maturity.
3. We must shift the cultus of the individual to the center of life's activities.

4/3

1. With this realization, it becomes clear what Steiner meant by the words "as Lord" in spiritual science, namely that at the end of his journey man will "confront the idea as master," that is, he will stand in front of God as a god.
2. Now the spiritual scientific depth of the "cultus" is also revealed as veneration.
3. The individual must place this act of spiritual science and worship at the center of all his life interests, namely, the self-knowledge that he is God and that as such he wants to lead his life.

5/2

1. In the chapter "Conscious Human Action" Steiner quotes Spinoza: "Thus, for example, God, through necessity, is free, because he consists only of the necessity of his nature." With the last words of his book, Steiner shows that *the human being through* the "cult of the individual", achieves the "goal of his work:" "He is *free*."

6/2

1. The Philosophy of Freedom reveals itself to the reader as a spiritual-scientific, cognitive-cultic act which, like every cultus, must follow fixed forms of thought.
2. Thus, the reading of the Philosophy of Freedom, as well as all of Rudolf Steiner's other books as a conductor's score [Gedanken Partitur], is a ritual celebration [kultische Handlung] that the individual performs.

Subsection c 4 Summary

1/2

1. On the basis of what has been said above, one can come to the conclusion by comparing the two prefaces that each preface represents a different aspect of one and the same point of view, namely, to take the book as a guide to the attainment of the "new clairvoyance" with which the reader can consciously enter the spiritual side of the world as a person who acts out of knowledge.
2. The last chapter of the Philosophy of Freedom ended in the first edition with the words "He is free" and in the second edition:
"From the living cognizing of the intuitive thinking intended in this book, the eventual living entrance into the spiritual world of perception will reveal accordingly."

5. Additions

1/5

1. The additions to the 2nd edition consist of the 12 longer addenda to the "New Edition (1918)."¹⁷
2. Rudolf Steiner writes about these additions in the preface: "I have only made longer additions to a number of sections."
3. The experience I have had of incorrect interpretations of what I have said has made it seem necessary to make such more complete additions."
4. He distributes the first eleven additions, which shed light on the misunderstood views, and places them at the end of each of the corresponding chapters.
5. In this way, Steiner gives the reader instructions on how to read his book correctly and, above all, how to follow his way of thinking correctly in order to enter the spiritual side of the world.

2/2

1. In relation to these eleven addenda, the last addition itself behaves like an appendix, which Steiner accordingly places as the First Appendix.
2. In this appendix, Steiner explains "a problem which certain philosophers demand to be dealt with when the things presented in this book are discussed, because, by their very mode of thinking, these philosophers have created for themselves certain difficulties that do not generally exist."

3/3

1. With these additions, Steiner has expanded the book.

¹⁷. Lowndes notes in this footnote how Steiner freely use three different spellings for word "new edition". [Lowndes original sentence in German: Schreibweise »Neuaufgabe«, »Neuausgabe« und »Neu-Ausgabe« in dieser Herausgabe entspricht der Ausgabe letzter Hand. Sie ist so in Rudolf Steiners Manuskript zu finden. Es handelt sich also nicht um Druckfehler.

2. If you read them carefully and with a sense for their composition, you can notice that they have a close inner connection with each other.
3. Together they form a thought-organism, which means that they were conceived as a whole by Steiner, that he composed them in a comprehensive thought-form as a unified thought-organism.

4/3

1. The 12 additions, taken together, would fill 60 pages in this volume, i.e., reach the size of a small book.
2. One could say that Rudolf Steiner has in fact written a kind of handbook with 11 mini-chapters and an appendix that could be called: *How to read the 'Philosophy of Freedom' correctly and completely*.
3. He himself spread these 11 mini-chapters in the book over 9 chapters and placed them at the end of each chapter.

5/2

1. The 11-fold thought in this "little book" appears below.
2. On the next page, I have summarized the topics of the individual "chapters" in keyword-like formulations - which, of course, is not to be understood as carved in stone.

The Additions (addenda) to the "Philosophy of Freedom"

A / (Physical the What?) Thinking

- | | |
|--------------|---|
| Bracket | 1. Reader's precondition: clear thinking about thinking. (Chap. (III)) |
| Physical | 2. Habitual thinking (thinking not conscious to me). (Chap. (V)) |
| Etheric | 3. Concepts of perception and reality . (Chap. (VII)) |
| Soul body | 4. In essential thinking there is already feeling and will . (Chap. VIII) |
| Sentient | 5. Intuitively experienced thinking: an apparent contradiction . (Chap. X) |
| Intellectual | 6. Unconscious, veiled materialism . (Chap. X) |

B / (Etheric the How?) Freedom

- | | |
|---------------|---|
| Consciousness | 7. Concept of purpose corresponding to intuitive thinking . (Chap. XI) |
| Spirit-Self | 8. Legitimacy and duality of volition . (Chap. XII) |
| Life Spirit | 9. Ethical Individualism and Freedom of Will . (Chap. XIII) |

* * *

C / (Astral the why?) Fulfilment of Freedom

- | | |
|----------------|---|
| Spirit-Man | 10. The Thought Organism of the Book . (Chap. XV) |
| Bracket | 11. [Author's intention: to achieve real clairvoyance through intuitive thinking. (Chap. XV)] |
| First Appendix | Possible Accusation of Dilettantism. |

6/5

1. This 11-form of additions is based on a second one, which Rudolf Steiner secreted into it with the help of punctuation marks.
2. It can be found by drawing one's attention to the dash at the end of the 6th Addendum and to the asterisks after the 10th Addendum.
3. If the question of their function is asked, another level of additional content opens up.
4. In this way, Steiner divided the entire text of the additions into a form of 3 (A B C), which combines in terms of content "organically living" with the form of the three parts of the book (A B C) of the Philosophy of Freedom, i.e., the three groups of the 11 additions correspond to the three parts of the book.
5. In the three-fold structure of these additions, Rudolf Steiner clarifies the misunderstandings relating to each of the three parts of the book.

7/1

1. In the following keyword-like formulations of the basic themes of this 3-form, the term heart-thinking stands as a synonym for *all* kinds of expressions of this thinking - both in the Philosophy of Freedom (pure, intuitive, substantial, etc.) and in Rudolf Steiner's complete work.

A / □ 1. – 6. Addenda or 1st part of the book "Philosophy ..."
The Essence of Heart Thinking. It overcomes the logical thinking that is limited only to the sensual.

B / ~ 7th – 10th Addenda or 2nd part of the book "Philosophy ..."
Free Will Originates in Heart-Thinking; Ethical Individualism

C / △ 11th Addendum or 3rd part of the book of the "Philosophy ..."
A complete knowledge of the sensual-supersensible world is only possible through heart-thinking. In this way, man "sees" the world of ideas and confronts it as master: "He is free."

6. The Theme of the Philosophy of Freedom

1/2

1. Based on what has been said so far, it follows that the point of view as well as the actual theme of the Philosophy of Freedom are already presented in the prefaces.
2. In conclusion, I would like to outline the quintessence of the book as follows: *Through the cult of the individual to the free, to the quasi-divine man, to the "adult" god-man.*

2/2

1. This was basically Rudolf Steiner's motto in life.
2. In February 1892 he summed it up in the following words on a questionnaire:

In the place of God, the free man !!¹⁸

and in the same year he made a note in a notebook:

***In the place of faith in God
I believe in the free human
being¹⁹***

¹⁸ Rudolf Steiner: Self-Testimonies - Autobiographical Documents. Ed. Walter Kugler. Dornach 2007

¹⁹ Notebook 459 from 1892 in the Rudolf Steiner Archive.

IV. The Historical Position of the “Philosophy of the Freedom” in the Evolution of Humanity*

*Section IV. appeared as an essay in the newspaper, Das Goetheanum, possible English title: “In Honor of the Jubilee of the Philosophy of Freehood” by Florin Lowndes. (“Zum Jubiläumsjahr der Philosophie der Freiheit” in Das Goetheanum, Nr. 47, 21st November, 1993.)

1/2

1. Next year marks the centenary of the Philosophy of Freedom, as the first edition lists "1894" as the year of publication. In fact, however, the book was already published a year earlier.
2. On 15 November 1893, Rudolf Steiner sent the first copies hot off the press to Vincenz Knauer and Eduard von Hartmann.

2/3

1. Originally, the book was supposed to be ready by Easter 1892 (according to the letter to Pauline Specht of December 14th, 1891), but it was not until October 13th, 1893 that the printing house received the final manuscript and planned publication date: 1894.
2. Since the book was printed a month after it was received, it was delivered on November 15th.
3. The actual date of publication - and thus the day on which Rudolf Steiner's important work was published - is November 15th, 1893.

3/2

1. In an attempt to make this extremely striking but at first glance seemingly random date speak, it is important to note some fascinating time cycles.
2. The very date of publication shows a spiritual law at work and will be explained.

4/3

1. The 5th post-Atlantean epoch of culture, the epoch of the consciousness soul, comprises 2160 years (1413 to 3573).
2. While the first third (1413 to 2133) of this epoch is still strongly permeated by the intellectual forces of the fourth cultural epoch, which are active in the intellectualism of our time, the last third will already be tinged by the life-spirit forces of the following sixth epoch, but the middle third (2133 to 2853) is devoted purely to the consciousness soul.
3. The real task of the entire fifth cultural epoch is to develop the human spiritual life to such an extent that the faculty of pictorial thinking and the state of imagination can become generally accessible.



5/4

1. Just as the last third of the fifth cultural epoch is subject to the influence of the forces of the following period, the period from 1893 to 2133 (the last third of the first part of this epoch) is also subject to

the influence of the impulses of the following period, i.e. the impulses of the middle third of the epoch (figure).

2. In this way, impulses (the actual culmination of which takes place only in the middle third of the 5th cultural epoch), already play into the period from 1893 to 2133 in order to intervene in the strong intellectualism and materialism of natural science in such a way that a basis for the "actual" consciousness-soul time (i.e., the middle third of the epoch) can be formed.
3. The beginning of this intervention, the tremendous first impact of this activity, took place in the year 1893, that is, at the very beginning of the period in which it is to become effective at all.
4. It is a question of the development of formative thinking, from which imagination - the fruit of the development of the consciousness-soul - can emerge as the first stage of higher knowledge.

6/2

1. In the year 1879, in November, according to Rudolf Steiner,* the Archangel Micah-El was elevated to the rank of Archai and thus became the leading spirit of a time in which the revelation of Christ in the etheric world began.
2. The same year brought the incision of the first lunar node in Rudolf Steiner's life (through which, from an action of the Holy Spirit, the actual karmic task emerges) and the beginning of his studies at the university.

7/3

1. Rudolf Steiner's academic education lasted four years.
2. Even before its end, in 1882, he took on the task of publishing Goethe's scientific writings under the contract of Kürschner's German National Literature.
3. By taking on this task, the 21-year-old Rudolf Steiner entered public scientific life without having officially completed his studies.

8/2

1. Sometime during this period (1879 to 1883) - the exact date is not known, but it may be assumed that it is the time of the first lunar node, which is naturally a time of awakening strong impulses - Rudolf Steiner first met the messenger of that prominent personality whom he refers to in his notes only as "M,"** and then also that personality himself.
2. This stimulated a development in Rudolf Steiner from which he emerged as the highest initiate of our time.

9/2

1. During these four years, Rudolf Steiner completed both his exoteric-academic and esoteric training.
2. Twice seven years after the beginning of this training, and at the same time exactly seven years after the beginning of the Micha-El Age (November 1879), the Philosophy of Freedom entered the spiritual life of the present day: on November 15, 1893.

* »Beiträge zur Rudolf Steiner Gesamtausgabe« Nr. 67/68. Dornach 1979., S. 5 ff.

** Rudolf Steiner: Selbstzeugnisse - Autobiographische Dokumente. Walter Kugler Hrsg. Dornach 2007 S. 46f und 87 ff.

