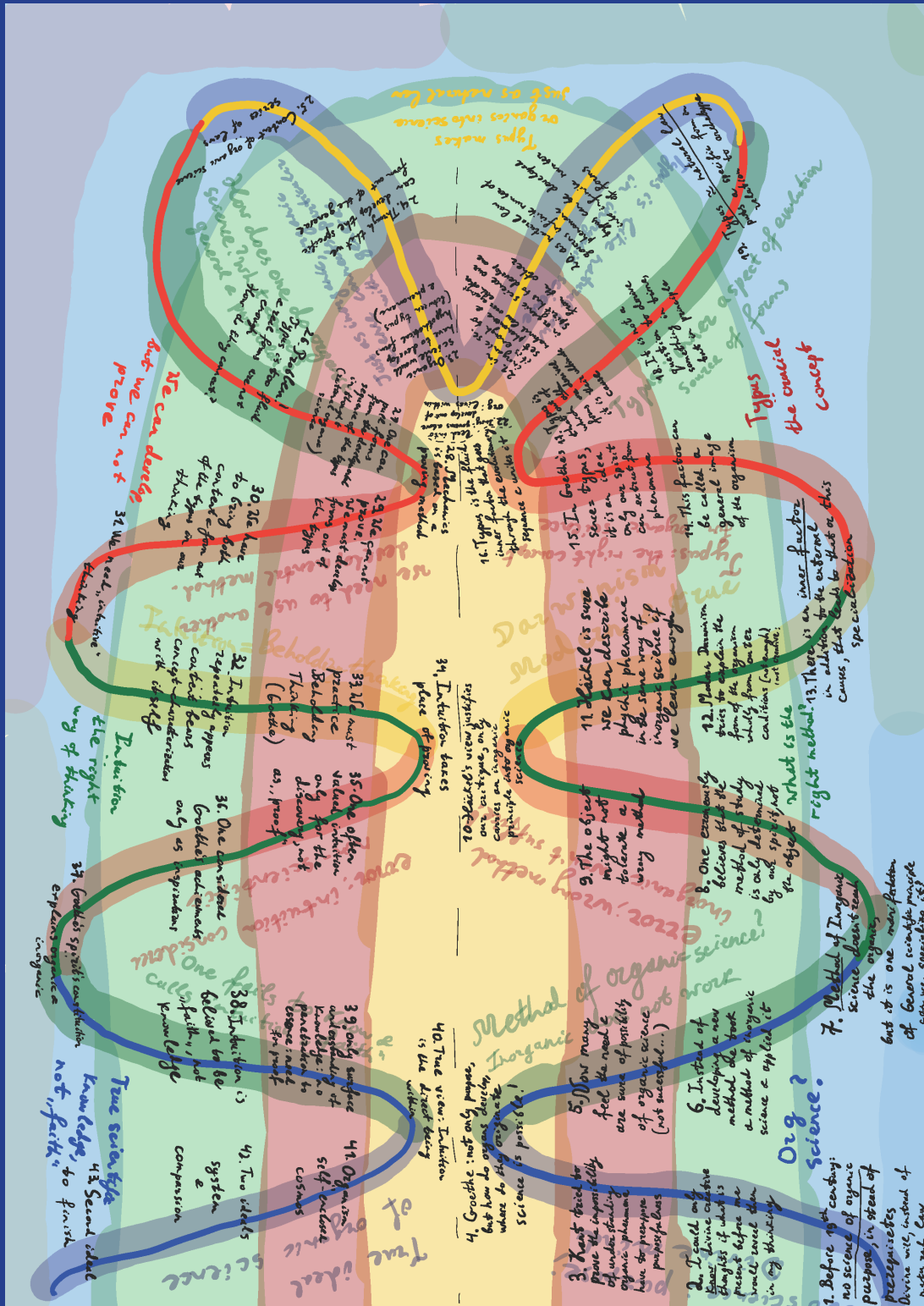


THE O'NEIL GROUP NEWSLETTER



The O'Neil Group Newsletter and Foundation
Editors: Angela Beltrani and Mark Riccio

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For submissions: markdriccio@gmail.com

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NEWS & NOTES

Newsletter theme: Our third Newsletter is dedicated to looking at Biblical and Christian themes from the point of view of the new thinking as a universal principle. The fact that a Christian Community priest has lectured publicly about the new thinking may be fortunate for the timing of our newsletter. New Thinking is spreading!

*

Christmas Nights 2021-22: The O'Neil Group had a wonderful experience during The Twelvetide. Over the Christmas Nights, we participated in a meditative study of the Second Appendix. Twenty-three participants gave presentations on different aspects of the new thinking. One could say there was a surprisingly strong bonding between individuals some of whom were completely new to the heart thinking work.

*

George O'Neil's The Human Life Michaelmas Intensive: We are currently preparing chapters for the Human Life intensive. Participants will summarize chapters and give overviews of the human life and anthroposophical cosmology. After Michaelmas we will share our life charts.

*

Getting ready for the New Thinkers' Summer Immersion 2023: Open invitation to join the O'Neil Group! Can we immerse ourselves in New Thinking practice for several weeks to bond and incarnate the new thinking? It is common practice for a new spiritual group to spend prolonged amounts of time working on texts, speaking organically, meditating, praying, cooking, conversing, walking, and

preparing for the future of the new thinking.

We are looking for a place where we can stay, cook, study, go for walks, and meditate and plan the future of the new thinking college. Suggestions welcome.

*

O'Neilite Study Groups: In the past year or so we have had study groups in Panama, Brazil, Spain, Eastern Europe, Malaysia, and larger ones consisting mostly of Americans and Canadians. Robyn and Sally have managed to bring together isolated individuals without a local branch and found a formidable study group. Other members have done introductory workshops in New Zealand. A new study group has begun in Brisbane, Australia.

*

The Philosophy of Freehood Group: The main group is currently on the fifth chapter of *The Philosophy of Freedom*. Thanks to Front Range Café and The O'Neil Newsletter, some of the hardest working Steinerites have joined our ranks. This is a great blessing to meet these fellow travelers.

*

Organic Writers' Group: Our writer's group was restarted, and a bunch of new faces has dared to contribute their essays written in new thinking to our merry little band. Again, I love the fact that the newbies are not shy. Pure will in thinking.

*

Goethe's Theory of Knowledge Study Group: There has been an ongoing Boston study group.

They finished the *Philosophy of Freedom*, they have been working on CW 2 (Grundlinien) the *Science of Knowing*, and are currently up to chapter seventeen. I keep hearing the highest praises of Steiner's careful thought-work from the members. Follow Austin's latest chapter sketches in the newsletter.

*

Dutch Speaking New Thinkers: We have four and a half Dutch speakers in our new thinking study. They do consistently excellent work. They keep a balance between solid mindful study as well as a strong feeling connection to the text work. We need to send them back to Belgium and Holland on a new thinking mission. In their honor, we will rename New York back to New Amsterdam.

*

Introduction to the New Thinking Group: There is a regular introductory study group every other Saturday that covers the Preface or Second Appendix to the *Philosophy of Freedom* alternately. Scotty and I firmly believe everyone needs about six months with both texts to feel comfortable in the levels and new thinking meditation. Keep in mind these texts contain all nine of the main forms Steiner uses in all of his work! Steiner cleverly included these forms in the double prefaces.

*

Did a Christian Community Monsignor profess the new thinking in a public lecture?: Yes, he did: a new thinking priest and a former student of Florin Lowndes gave a presentation on YouTube on "How Steiner Wrote."

It is great to see that someone is bringing the beginnings of dynamic consciousness to the Movement for Religious Renewal. Imagine if the Christian Community adopted the new thinking in its seminary and made it an integral part of their thinking!

Roger Lundberg crossed over: Blessings to Roger on his way to heaven that he brings with him the fruits of a new thinking life. Roger spent time with George in Spring Valley and later with Lowndes in Germany. He loved the new thinking and even sketched out many of Steiner's basic books! Roger told me last year that Freies Geistesleben Press threw several hundred copies of *Das Erwecken...* into the trash since they could not sell them a decade after their limited run printing. Maybe this precious gem of a book will find a home in the United States and the English-speaking planet. We will send Roger our best new thinking thoughts and ask him to support the new thinking from above! Love you, Roger!

*

Anthroposophical Press: On a sad note, the two Steiner Press editors have passed away, Gene and Chris. Those who knew them found them charming and enthusiastic personalities. They worked hard on publishing new translations of Steiner's basic books.

Unfortunately, their translations are unusable for the O'Neilites. Translated with the hope that dumbing down the texts would make them more popular for a less literate age. Thus, *Intuitive Thinking*, *Theosophy*, *Occult Science*, and *Education of the Child* were edited without any coherent approach: *randomly* numbering paragraphs, leaving out whole sentences, no feel for the organic structure that Steiner slaved after. Thus, the content and structure of Steiner's basic books in translation have been altered.

Asuras can creep into all of our work when we let ourselves go. Florin Lowndes Code-X editions still stand as a foundation for future translations.

Will the new leadership at the Press embrace the new thinking structure of Rudolf Steiner's work? It would be awesome if the Press had a "heart-thinking" label for new translations modeled after Code-X. Someone check with the new editor in chief.

Good English Translations of Steiner: For a new thinking study group, one needs to check a pre-1925 German edition such as Steiner's *Goethean Theory of Knowledge* CW 2. Sometimes numbering the paragraphs and sentences can be tricky. Sometimes Steiner breaks up a quotation into two separate paragraphs or he has colon followed by a longer quotation. How do we calculate the number of paragraphs or sentences? It is these very questions that Lowndes' Code-X answers.

We need more people who can approach some of the books from a more experimental point of view. For example, is Steiner's use of the dash indicating a new paragraph every time, like in his *Theosophy*, or does he sometimes use the dash as a parenthetical remark as is the case in *Education of the Child*? For Anthroposophical Press these are not even matters of concern.

*

Mere intellect says: "You O'Neilites only care about the form." I answer:

No my dear, we care about everything. You see, we learn the content in our heart, the form guides the living inter-relationships, and we meditate on both the form and content until the form disappears. You see my dear, all art has form and when you practice the higher levels of new thinking, you too create content and build your own forms. This is the touching of freehood.

*

Philosophy of Freedom Edition for New Thinkers: Our team is working on a group project of cleaning up the *Philosophy of Freedom* for publication. This will be followed by *Theosophy*. There is of course our current edition of *Education of the Child*.

*

New Thinking College: The O'Neil Group is gathering for planning sessions on the New Thinking College. The world needs

an anthroposophical foundation year that includes the new thinking, healthy spiritual practices, scholarly skills, community life, and the question as to what it means to be truly modern. Those interested in helping found the New Thinking College should contact us. Part of the plan is to have a café center and the beginnings of a community revolving around new ways of living.

*

Forgiveness Group: We will start a Forgiveness group. Text-work alone is never enough. Grounding, aura expansion (EMF Spiral Sweep), forgiveness, and the liver cleanse (Moritz' book on the gallbladder liver cleanse) are necessary hygiene for your new thinking practice. Being ungrounded or living without a regular forgiveness practice will get YOU into trouble. New thinking is a cathartic practice not merely an intellectual exercise. You are opening up your heart chakra and need a healthy foundation to function in a new way.

CAN THE GOSPEL OF JOHN BE STUDIED ORGANICALLY?

BY ALI PARSI

The Gospel of John is considered by Rudolf Steiner as *the* Gospel of our time, the consciousness soul epoch. Steiner notes: "But only one who knows *how* to read it and who understands the point can be sensible of the great and mighty meaning conveyed in this Gospel." He emphasizes that "the Gospel of John will reveal itself to us, *when studied in the light of spiritual science*, as one of the most marvelous documents in possession of the human race, ..., it is not only one of the greatest religious documents but that of all literary productions....". Only one other book, *Philosophy of Freehood*, has been lauded by Doctor Steiner in such a memorable manner.

Thus, to obtain truth in the Gospel one needs to know how to read it based on the science of spirit. One such a way is indicated by Rudolf Steiner in the preface to the second edition of his book, *Philosophy of Freehood*, where he poses two questions: the view of man and the freehood of will. He posits that the latter depends on the former and that a living answer to the view of man can only be found if sought in a certain region of soul, our consciousness soul. The view of the human being that Steiner refers to is mainly the seven-form archetypal human being, or some variations of it.

Steiner in his lecture, "The Artistic Composition on the Gospel of John," gave a related example concerning the seven signs (miracles) of the Christ, i.e., the ripening of His power over time, from where the Christ needs the forces of His Mother in turning water to wine, to the climax of His power where He infuses a

human being, Lazarus, with his full power, and a new man is born.¹ I also came across the book *The Notes on The Gospel of John* (Steiner Books, 2013) by Paul Marshall Allen. His insightful words about the structure of this Gospel have given me solace and encouragement in my further studies. Allen's detailed analyses provide explanation of certain Anthroposophical archetypal forms in the Gospel of John. Remarkably, Allen not only considers the spiritual contents but also refers to the stylistic patterns throughout this Gospel. On the rhythmic style of the Gospel, he writes: "there are certain rhythms, which weave backward and forward, *moving like waves through the chapters*. These are forms of certain special themes which weave and move as in the Buddhistic texts. It would be good to take a *coloured pencil and underline these*, giving each its own colour, thus identifying the wave-movement through the chapter." Both views of Allen and Steiner speak to certain patterns that occur parallel to each other in the Gospel: one pattern flows throughout the entire Gospel, while the other pattern lives on the sentences level; it is these patterns that create living thinking.

Some years ago, I came into contact with the George O'Neil Group (conducted by Mark Riccio) and learned about the Heart-Thinking approach to reading and meditating on Steiner's writings.² Initially, I studied the *Philosophy of Freedom* and *Knowledge of Higher Worlds* for their organic form. More recently, I have been rather curious about the applicability of this approach to study the Gospel of John. Both Steiner and Allen generally cover with broad strokes the

¹ It has to be noted that Rudolf Steiner provides other indications to guide those who seek spiritual wisdom through the biblical texts. Examples include the nine beatitudes in the Gospel of St. Matthew that correspond to the nine-fold human being, and the seven-fold interpretation of the Lord's Prayer. It is however not only the many-fold human being sheath that are meant to be deciphered and contemplated on. Steiner provides further insight to some of the fundamental Anthroposophical concepts that could be drawn from the Gospels, like the evolution of earth through various epochs or the seven initiatory processes in the Gospel of John.

² For more information on the Heart-Thinking approach, please refer to the book "The Logik of the Heart" by Mark Riccio and his website: www.organicthinking.org.

living organic forms in the Gospel, but the Heart-Thinking approach goes much further and deeper by investigating condensements, enhancement, polarity, and inversion in a text.

Below, I would like to show the application of the Heart-Thinking style at the sentence level to the parable of "The Adulteress" in the Gospel of John.

**The parable of "The Adulteress":
condensements, enhancement, polarity, and
inversion**

John 8:1-11

The scribes and the Pharisees brought a woman who had been caught in adultery; and making her stand before all of them, they said to him, 'Teacher, this woman was caught in the very act of committing adultery. Now in the law Moses commanded us to stone such women. Now what do you say?' They said this to test him, so that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground. When they kept on questioning him, he straightened up and said to them, 'Let anyone among you who is without sin be the first to throw a stone against her.' And once again he bent down and wrote on the ground. When they heard it, they went away, one by one, beginning with the elders; and Jesus was left alone with the woman standing before him. Jesus straightened up and said to her, 'Woman, where are they? Has no one condemned you?' She said, 'No one, sir.' And Jesus said, 'Neither do I condemn you. Go your way, and from now on do not sin again.'

Condensements:

Adulterous woman caught
People question Jesus
They test Jesus
Jesus's answer
Jesus tests them
Jesus questions adulterous woman
Adulterous woman released

Sevenfold form:

What? Physical (Adulteress caught)

The scribes and the Pharisees brought a woman who had been caught in adultery; and making her stand before all of them, they said to him, 'Teacher, this woman was caught in the very act of committing adultery.'

How? Etheric (Punishment suggested)

'Now in the law Moses commanded us to stone such women. Now what do you say?'

Why? Astral (Confronting the Christ)

They said this to test him, so that they might have some charge to bring against him.

Who? Ego Level (Christ's reflection/wisdom)

Jesus bent down and wrote with his finger on the ground. When they kept on questioning him, he straightened up and said to them, 'Let anyone among you who is without sin be the first to throw a stone against her.' And once again he bent down and wrote on the ground.

Why? Spirit-Self (Leaving the Christ)

When they heard it, they went away, one by one, beginning with the elders;

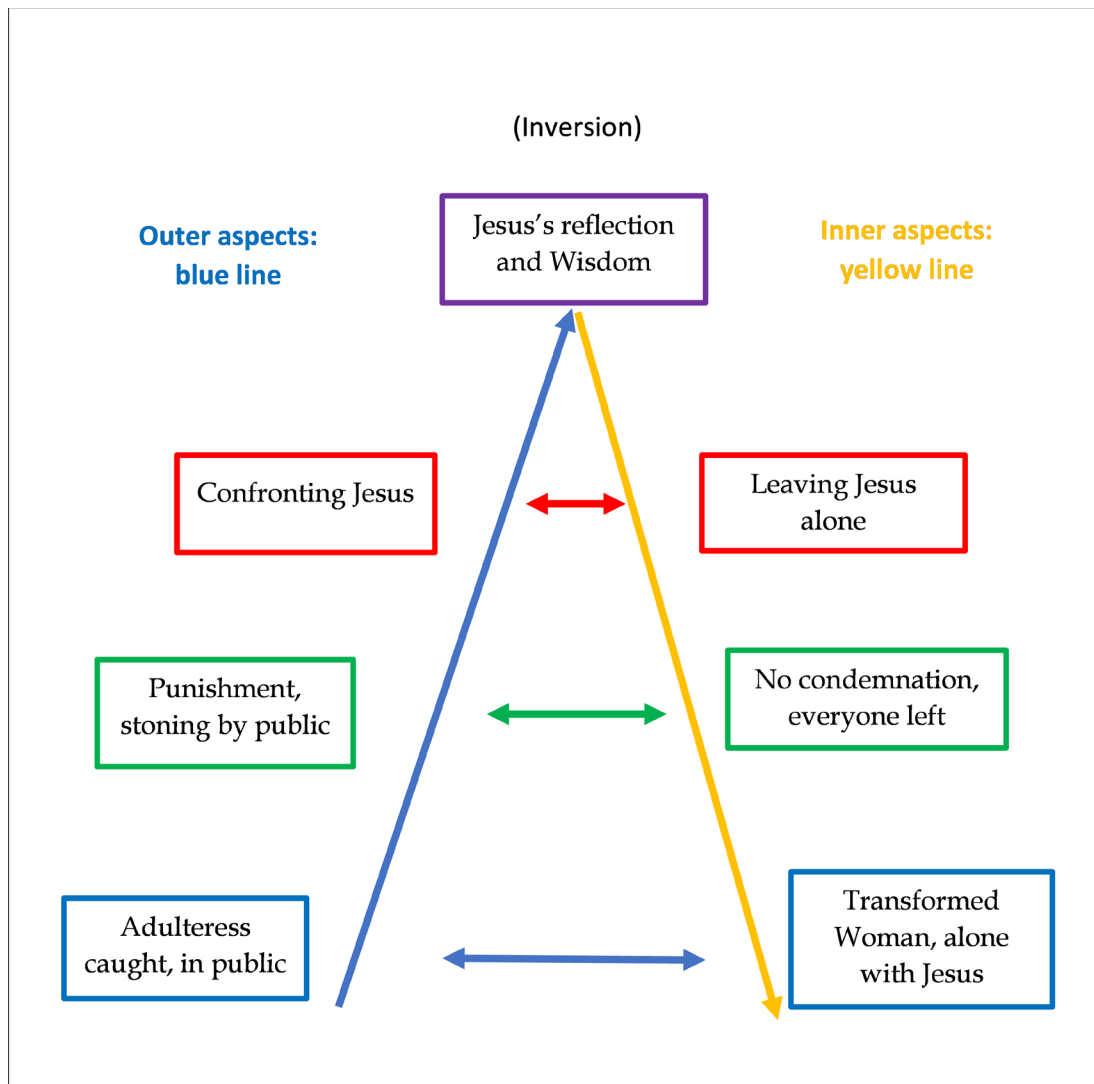
How? Life-Spirit (No Condemnation)

and Jesus was left alone with the woman standing before him. Jesus straightened up and said to her, 'Woman, where are they? Has no one condemned you?' She said, 'No one, sir.'

What? Spirit-Man (Adulteress Free)

And Jesus said, 'Neither do I condemn you. Go your way, and from now on do not sin again.'

Polarity and Inversion:



To conclude, I would like to point out that it is in our time that our consciousness has begun to reach a certain level allowing us to study and understand the Gospel in a new way by using the science of spirit. There are many intricate linkages among various sentences, verses, and chapters throughout the Gospel of John. To decipher the relevant Anthroposophical concepts could prove challenging and time intensive. But the Gospel of John reveals itself to those who read it correctly and unwearingly. Reading the Gospel in an organic manner will shed new light to the same texts and parables. This requires applying our individual freedom and grasping spiritual concepts through our pure thinking.

References:

Paul Marshall Allen, "Notes on the Gospel of John," 2013, Steiner Books.

Mark Riccio, "The Logik of the Heart," 2016

Rudolf Steiner, "The Gospel of John in relation to other Gospels especially that of St. Luke," 1944, The Rudolf Steiner Publishing Co.

Rudolf Steiner, "The Gospel of St. John," 1973, The Anthroposophic Press, Inc.

MEDITATING THE PROLOGUE TO THE JOHN GOSPEL

By SALLY GREENBERG

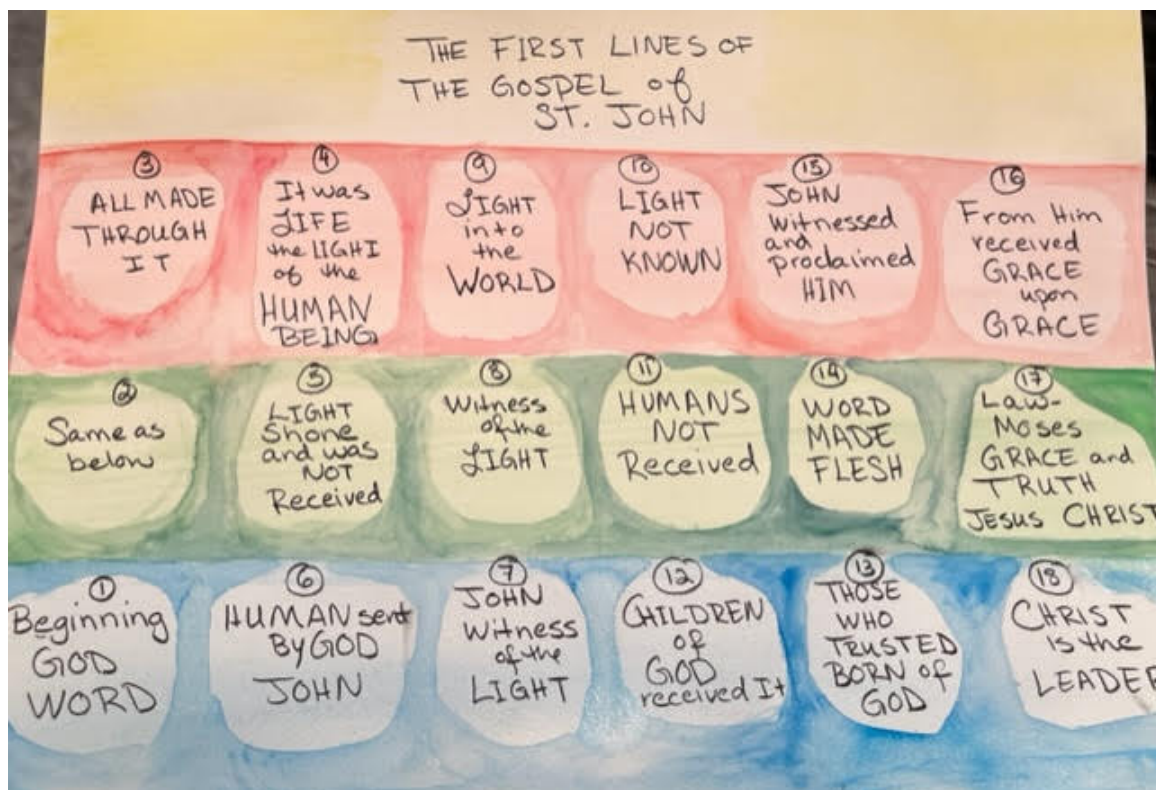
"By continually meditating upon passages of the *Gospel of St John*, the Christian pupil is actually in a condition to reach initiation without the three and a half-day continued lethargic sleep."

The Gospel of St John, Lecture IV The Raising of Lazarus - by Rudolf Steiner

After reading the above quote, I wondered how could I meditate on the passages of the prologue to the John Gospel to further my soul development? Being a student of Anthroposophical speech, I sought guidance from my speech teacher, Kim Snyder-Vine. She guided me on how to speak the lines of the prologue and I practiced daily. In this practice I found Steiner's line, "those who learn to live in the sound receive cosmic revelations"¹ to be accessible.

Seeking a second point of view led me to the

new thinking technique practiced in the George O'Neil Group. This "new" organic thinking is the type of thinking encoded in the writing of *The Philosophy of Freedom*. The technique consists of condensing the paragraphs into short sentences, or catch words, observing the underlying laws of the text, testing the possible organic forms, and ultimately meditating on them. The form that satisfied me the most for the 18 lines of the John Gospel prologue was three six-form.



¹ Rudolf Steiner: Creative Speech: The Formative Process of the Spoken Word (Rudolf Steiner Press, 2013) p.75

Applying the principles of the new thinking, I found dominant themes for each wave of the form:

1. The Word that created: life/light of men (Lines 1 thru 6)
2. John's mission: witness (Lines 7 thru 12)
3. Mission accomplished - children of God (Lines 13 thru 18)

Understanding this progression gave my speech practice a firmer ground. For example, I was able to more consciously release the sounds from the "tongue placement for the will" (as it is called in anthroposophical speech). The combination of both practices revealed a rhythmic nature in the structure of the prologue that helped me remember all eighteen lines with ease. As I meditated the eighteen lines, I noticed that the activity generated a lot of energy.

Most of the time, I found myself uplifted and energized after 5-minute meditation! I became conscious of how line 13, the physical level, transitioned into line 14, the etheric level, with "The Word became Flesh and dwelt among us." This felt like a notable and transformative lift from the physical into the etheric world where something was possible in the spirit of the etheric that was formally not present on the purely physical level. I experienced how on the astral level, in line 16, "Out of His fullness have we all received Grace upon Grace" felt like a loving meteor shower of Grace from the heavens. The tableau nature of the form helps me to be like a dragonfly moving my attention fluidly through the garden of my consciousness.

My experience with Steiner's organic thinking and the prologue may not ring true for others and therefore it is essential to follow Steiner's dictum: don't believe me, test it for yourself! Anthroposophical speech and new thinking can be potent tools for meditating the Gospel of St. John, which according to Rudolf Steiner contains powerful evolutionary forces. The new thinking approach certainly aided me in speaking the verses into the world with a better-tuned instrument. This way of living into a text, for me, has been the antithesis of a lethargic sleep. Rather it has been a rigorous and active

participation in thought with the symbols in the first lines of the Gospel of St. John.

Below is Steiner's translation of the prologue I have colored the text in order to highlight the organic flow:

The Word that created: life/light of men

1. In the beginning, was the Word, and the Word was with God and the Word was a God.
2. The same was in the beginning with God.
3. All things came into being through It and save through It was not anything made that was made.
4. In It was a Life and a Life was the Light of men.
5. And the Light shone into the darkness, but the darkness comprehended it not.
6. There was a man; he was sent from God, bearing the name John.

John's Mission

7. The same came as a witness in order to bear witness of the Light that through him all might believe.
8. He was not the Light but was a witness of the Light.
9. For the true Light which lighteth every man should come into the world.
10. It was in the world and the world came into being through It, but the world knew It not.
11. It entered into individual men (that is the ego-men) but individual men (the ego-men) received It not.
12. But they who received it could reveal themselves as Children of God.

Mission Accomplished

13. They who trusted in His name were not born of the blood, nor of the will of the flesh, nor of the will of man - but of God.
14. And the Word was made flesh and dwelt among us, and we have heard His teaching, the teaching of the once born son of the father filled with Devotion and Truth.
15. John bear witness of Him and proclaimed

clearly: He it was of whom I said: He will
come after me, who was before me. For He
is my forerunner.

16. For out of His fullness have we all
received Grace upon Grace.

17. For the law was given through Moses, but
Grace and Truth came through Jesus –
Christ.

18. Hitherto has no one beheld God with
his eyes. The once-born Son, who was
in the bosom of the Universal – Father, has
become the leader in this beholding.

This essay is in four colors. It was submitted by Ari, who is a beginner at writing organically. We all struggle between form and content. Ari submitted his essay completely aware that he's not a native English speaker but, nevertheless, wants to share and encourage others to practice organic writing without being embarrassed that one cannot compose as well as Steiner. Thus, he highlighted each sentence in the corresponding level.

LOOKING INTO THE ORGANIC HEART OF GENESIS

BY ARI BEN TZUR

Background:

Born in Israel in the mid-1970s my search for the spiritual meaning of life began in my early years. I joined an esoteric group around the age of 18. After investigating Waldorf education and anthroposophical medicine for my children, I ran into the work of Rudolf Steiner.

I immersed myself in many of Steiner's basic books, lecture cycles, and his first-class course. I started noticing Steiner puts great emphasis on the connections between paragraphs; for example, he repeats certain key ideas, but expresses them differently across the span of one lecture. The feeling grew stronger that Steiner structured his writing intentionally. In addition, I could sense there was a larger compositional principle behind each lecture.

By chance, *The Enlivening the Chakra of the Heart* by Florin Lowndes fell into my hands, a very form-based approach to Steiner's six subsidiary exercises. I followed the links in the book that listed Lowndes' seminars. It was then when I came across the "organic thinking" by Mark Riccio where I saw for the first time the grandeur of what I had only suspected. I was amazed when my suspicion was proven to be correct: I saw that Steiner, in fact, gave organic forms to all his written works, forms that were much more developed than I had previously imagined.

As a result, I joined the organic thinking group. After working with the Second Appendix and the Preface from the *Philosophy of Freedom* and other Steiner texts, I thought I would apply my skills by writing about organic thinking

while attempting to use my own organic thought forms. Below is the result of my first attempt at writing and discovering organic form in the Hebrew Bible. I would like to demonstrate that organic thinking is universal among all initiates and inspired writers.

Experiencing and understanding the Bible:

One usually learns in school how to read the Old Testament: a path which follows the steps of the new thinking. Thus, the student starts with the Hebrew consonants (which is on the physical level of the text), and then continues with the vowels (which engages the etheric power of the word). When the astral body is born at the age of thirteen, the reader is allowed for the first time to read the text with its melody, rising up to the soul level of the script. The reader and the listeners are engaged with their whole constitution. A second way involves our thinking and a direct connection with our soul. In this way, one can climb up from the literal meaning of the words to the level of the hidden meaning where the words and stories stand as symbols for a spiritual path and training. The third level can be seen in certain kabalistic texts and in Anthroposophical teachings. It uses again the simple physical meaning of the words like modern prose. However, this time the interpretation of the script comes from the spiritual world. This stage can be done only by a seer, as the Bible was written from a divine knowledge, which brings us, so to say, to a fourth level. This time it is not about understanding the text and its different meanings, but about absorbing its

structure. The work of the initiate who wrote the Bible was intended not only to teach to our intellect, but also aimed at developing our higher bodies by transforming our physical and etheric bodies. The spiritual teacher created a fourth level, a text that is structured in a certain organic form, built on the archetypal human being with rhythm and breathing - a text of perfect poetry, imparting a higher teaching.

- 1st level: just meaning of the words
- 2nd level: hidden meaning
- 3rd level: interpretation by spiritual science
- 4th level: organic form structured by an initiate

Our aim is to bring these levels into our soul. If we do not achieve that, then they slowly disappear as mere passing thoughts, beautiful as they may be, and with time, all is lost. As we cannot learn to sing over this essay, we will use the second way.

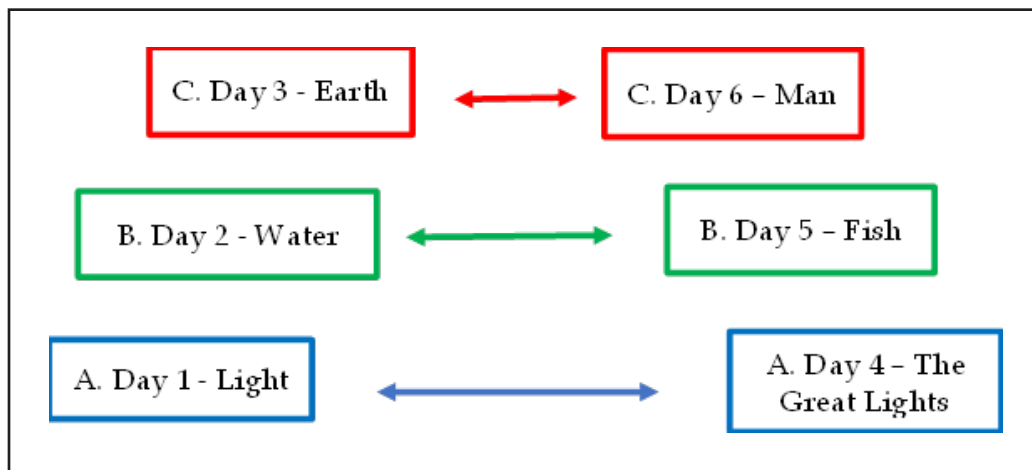
I use Steiner's four levels to analyze this text: physical, etheric, astral and ego levels. The

next step is to find its different qualities and the actual living form at the foundation of the text.¹ Once we find a fitting form and work with it, our ego can work with the Bible passages using them to transform our lower bodies. So, in the following is my humble attempt to do so.

Attuning to the organic form:

The Bible has been thoroughly studied among religious people and different researchers. The Bible was divided into sentences and chapters by various religious scholars. The reason behind the chapter and verse numbering was mainly to allow different scholars to communicate. I wish to ignore their system and to work with the story of creation, looking for its organic form without chapter and verse distractions.

Sources offer up various forms for Genesis. The most known form in Genesis looks only at the first six creation days comparing the first 3 days to the second 3 days in organic form:



¹ Mark Riccio's Logik of the Heart has the main thought-forms Steiner used in his works.

This form addresses the six days of creation only by their physical meaning. It does not take into account the seventh day since it appears in Chapter 2. A form with seven days could bring a whole other perspective as it is a number correlated to divine work. I decided to look at the entire story of creation including the Sabbath, the seventh day. In addition, I have also included the beginning of the Genesis story, occurring *before the first day*, and thus allowing now an 8-form to emerge.

It was necessary to leave the familiar formations behind for a new form to be born. One must not only free the Bible from its form, but also free oneself from the common way of looking at it. This step showed me how hard it is to forget what we know and to look with new eyes on something that is so familiar. I experienced a freeing up of my soul-powers when I was able to release my preconceived ideas.

Below (see colored picture as well) I present the new possible form where I include the beginning and the end of the creation — from the state of chaos and void to the “grand finale” of the seventh day.

1. (Genesis 1:1-3) Genesis — God creation of Heaven and earth. Chaos and Void, darkness on the face of the deep, God's spirit hovers above the water “Separation” between God's spirit over water and darkness over the abyss.
2. (Genesis 1:4-5) Bringing Light; separating light from darkness, Light=Day, Darkness=Night
3. (Genesis 1:6-8) Firmament in the water = skies separating water above and below.
4. (Genesis 1:8-13) The water gathers, land is seen called earth and the waters = sea Grass, seeds for fruit trees - species of trees with seeds. Separation between land and sea.
5. (Genesis 1:13-19) Great lights in the heavens to light the earth. Create time.

One large light to rule the day one smaller light to rule the night and stars. (sun the day, moon the night). Creating time and lighting the earth. distinguish between day and night. Connecting heaven and earth through light.

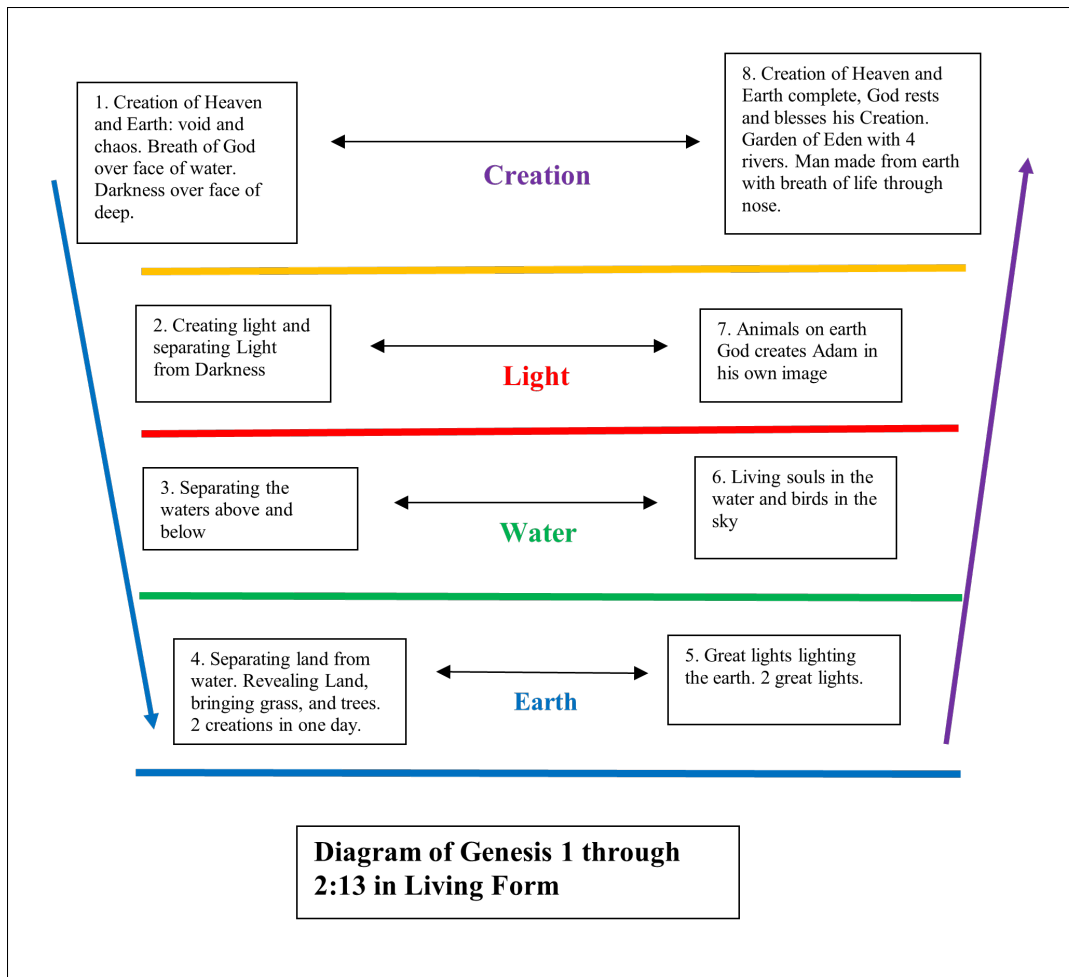
6. (Genesis 1:20-23) Living soul in the water and birds in the sky - multiple and fill the earth and water
7. (Genesis 1:24-31) Living soul/animal species on the earth. Man in the image of God male and female to rule the creation and multiply on the earth
8. (Genesis 2:1-3) The entire earth and heaven are complete. God stops his creation work on the seventh day and blesses it. God blesses the seventh day and declared it holy - God is united with the creation of heaven and earth.

This creates an 8 form with all four levels. It is an upside-down form starting on the purple ego level.

The new understanding and results:

Do the polarities and enhancements communicate the story through different levels of meaning? The short answer is: Yes! We move from a mere intellectual grasp of Genesis into a soul exercise: this is the active experiencing of the content, form, and living form.

Examining the left descending side of the form, we see the first 4 parts revolving around polarities, starting with the first level where we see Heaven and Earth and God's spirit above the water with Darkness upon the face of the deep. On the second level we have light and darkness. On the third level, we have the separation of water and land. The 4th and 5th parts bring an inversion of the idea when the first connection is being made through the great lights (5) which are giving light to the recently revealed earth (4). This creates a great change in the plot as from now on the creation will be filled with life. We can see how from 5 through 8 this story speaks about



filling the creation with life thereby presenting a unifying element in contrast to the separating gesture of the first 4 sections. This creates a polarity on each level between separation on the descending side to unification with life on the ascending right side. The form then ends again when Heaven and Earth are now complete, and the Garden of Eden is created as a higher level of earth.

This form is called an upside-form that fits well with a creation theme as it starts and finishes with the creator. *The story contracts from the creation level through to light and then over into water and lastly to earth to be enhanced back up on the form's right side.* This upside-down form can also bring a new understanding. A specific form can also bring new understanding. For example, on the purple Ego level we can see how the chaos and void turn into the Garden of Eden with its four rivers. Now let's see what we can say about

the creation and formation of Man on (7) and (8). On the red, soul, level Man is created in the image of God and image requires light to create a kind of a reflection bringing an image to life — Man is then a creation of light separated from Darkness. On the Ego level, Man formed out of the earth is now infused with the spirit (breath) of God which before (1) was hovering above the waters. We have then at the end Man composed out of earth, water, light, and God — the completion of the entire creation.

Conclusion:

Learning this story using organic thinking methods frees the text from our conditioned mind allowing us to “flow” with the message between the different levels. We think in dynamic ways thereby opening new perspectives. When a living form is discovered, there is a feeling of connecting with the author in a new realm.

WHERE IS THE "NEW" IN RENEWAL?

THE MOVEMENT OF RELIGIOUS RENEWAL

AS AN EXPRESSION OF RUDOLF STEINER'S HEART THINKING

BY MARK RICCIO

Precis: This article has two parts. The preamble gives a quick glimpse into a well-known passage from the *Act of Consecration of Man* and the organic form of its composition. The essay itself begins with two Steiner quotes that emphasize how anthroposophy can renew religious life by applying the multifold human being as a model for organizing our ideas and creations.

PART I - Preamble:

An unprejudiced observation of the Act of Consecration of Man shows that the service was written with the organic laws of *enhancement* and *polarity*. George O'Neil's research and approach to Rudolf Steiner's living thinking serves to highlight these relationships artistically so they can be understood in imaginative consciousness. The question arises as to why Steiner wrote the ACM in this way. Did Steiner want the new thinking to work on the parishioners in an unconscious group-soul way, or did he expect *us* and the *priest* to live into this new thinking in a mutual sharing of the thought-waves of the ACM?

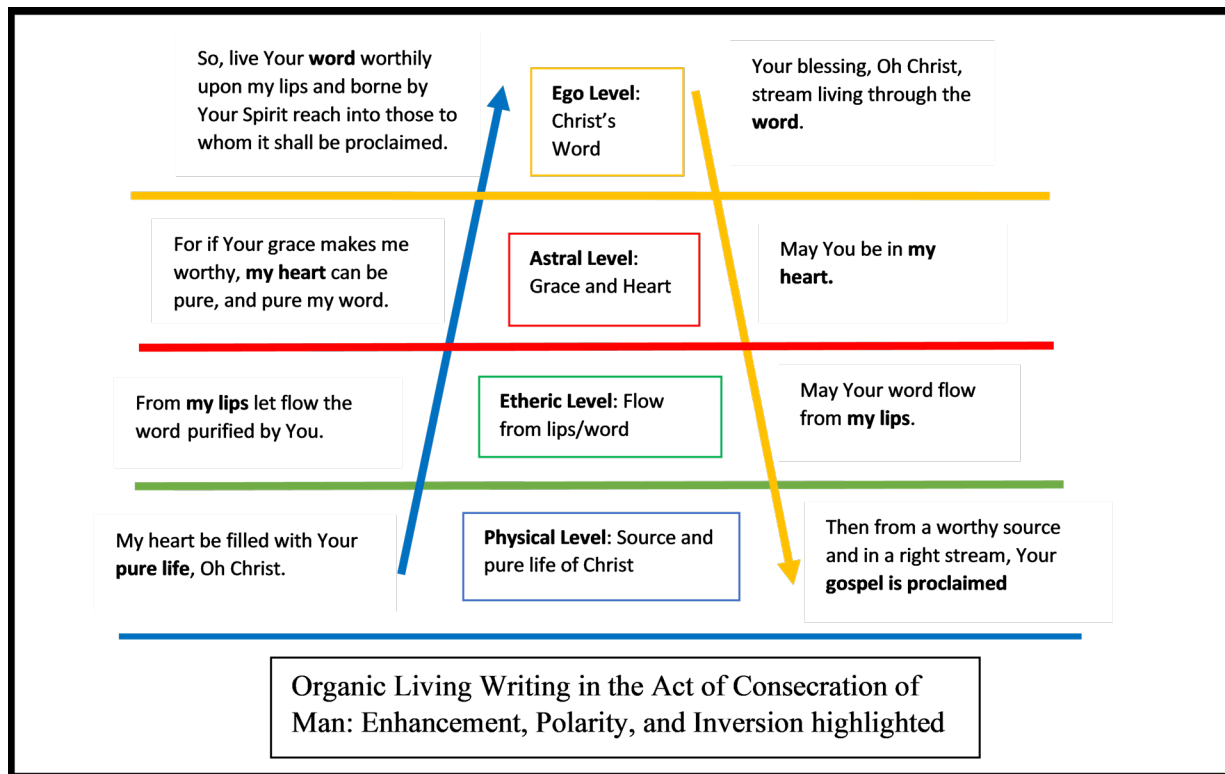
O'Neil's approach opens up questions on how the ACM could be spoken out of an organic consciousness, and whether this new way of speaking may bring the ACM closer to the Christ thinking. Following the diagram below, one sees that the priest might want to speak the lines of the service in an organic way (according to levels of the multifold human being): the blue lines with a grounding voice, the green lines with a little lightness, the red with pathos, the yellow emphatically. This diagram of course will most likely make sense to those already immersed in George's approach as it shows the interrelationships of polarity and enhancement.

In the waveform above, the inner coherence of the thought-form is seen in the enhancement

from physical to ego levels. The polarities on the ego level deal with the "word," the astral with the "heart," and etheric levels with the 'flow from the lips.' Just an amazing coincidence or is it the artwork of the highly skilled new-thinking master himself, Dr. Steiner, in that Steiner turned the old Latin Mass into a New Faith that is to be taken into our thinking! This essay on the "new" in the Movement for Religious Renewal will cover the evidence that the *truly new* is the new thinking and this new thinking needs to be included in the seminary training.

Here is a linear look at the passage above for the reader's own confirmation, before entering into this essay.

1. What? *My heart be filled with Your pure life, Oh Christ.*
2. How? *From my lips let flow the word purified by You.*
3. Why? *For if Your grace makes me worthy, my heart can be pure, and pure my word.*
4. Who? *So live Your word worthily upon my lips and borne by Your Spirit reach into those to whom it shall be proclaimed.*
5. Who? *Your blessing, Oh Christ, stream living through the word.*
6. Why? *May You be in my heart.*
7. How? *May Your word flow from my lips.*
8. What? *Then from a worthy source and in a right stream, Your gospel is proclaimed.*



PART II

In fact, anthroposophy and religion are necessary in the future and that we have *anthroposophy alone to serve as a required foundation for all work that you deem necessary such as: the renewing of religious life. Anthroposophy does not want to be known as something that creates new religions, but anthroposophy wants to provide all sorts of support when it is a question of renewing our religious life.*¹

Rudolf Steiner to his seminarians

“Anthroposophy is itself a human being. If anthroposophy were not a human being, anthroposophy could not transform us. Anthroposophy makes us into another human being. Anthroposophy is itself a human being, I say this in a very serious manner. Anthroposophy is not a doctrine, Anthroposophy is something like a being (Wesenhaft), she is a human being.

And only when the personality is completely penetrated by it, and the personality has it in this way like a human being, then one thinks and also feels, senses and has emotions of will, then one has anthroposophy. Anthroposophy functions like a Being, and Anthroposophy enters into the present culture and civilization like a type of Being. One experiences anthroposophy as a kind of being that enters in. With this, it is given at the same time, that one can say: religion when spoken about from the anthroposophical view, religion is a relationship of human beings to God. However, Anthroposophy is a human being and since she is a human being, therefore she has a relationship to God. She also has the attribute of the religious in her. I summarize in a few abstract sentences here at the end, what in fact is true life. “

Rudolf Steiner to his seminarians

¹ Copyright Rudolf Steiner Nachlass-Verwaltung Buch: 343 Seite: 106

1. Introduction:

After studying Steiner's organic living thinking in the *Philosophy of Freedom*, many students wonder whether such living forms are also hidden in Steiner's other works. Since the purpose of the *Philosophy of Freedom* changes from a mere philosophical text into a new thinking practice guide, could it be also the case that the Christian Community morphs into a new thinking church? This article will address the question: what is the *new* in the movement for religious renewal?

Before I address this question, I would like to give a little background. My relationship with the Christian Community started with my tutor Rev. James Hindes. When I was 17, I started attending the Act of Consecration of Man in Marburg, Germany, and later in Freiburg, Germany. Hindes said I should allow the service to work on me, which I thought was a good idea as I was seeking a healing path at the time. Committed to this new healing path, I regularly attended Christian Community services while I was living in Stuttgart and intensified this practice in Tuebingen by going to service four times a week.

As a young person, the aesthetic and mood of the Christian Community was challenging for me, and I was often embarrassed by the atmosphere and avoided inviting my non-anthroposophical friends to go with me. I quickly got used to the "kooky," however reverent, way the priests spoke the service - possibly due to my previous exposure to anthroposophical speech at the Steiner School.² The CC service was livelier compared to the manner with which the Catholic priests typically mumbled their way through the mass. I have always had questions about how the Act of Consecration of Man *should be spoken* and whether some priests had put Steiner's ideal into

practice.

My question was first answered when I met George's work through Florin Lowndes. Florin Lowndes was teaching the new thinking in Stuttgart and Dornach in the 1990s. His work touched the heart of anthroposophists from all walks of life and his seminars were well attended. Christian Community priests seemed to be moved by George's discovery. When the O'Neilites gathered for their first official meeting and planned a retreat of the Society of Organic Living Thinking (Gesellschaft Organisch-Lebendiges Denkens), five Christian Community priests attended as well as anthroposophical doctors, Waldorf leaders, and students. There was great hope that these priests, Waldorf leaders, and doctors would internalize the new thinking work and eventually inaugurate a more living form of anthroposophy within their respective disciplines. Sadly, and nearly thirty years later, there has not been one article published on the importance of the new thinking for the Christian Community.

These priests were hesitant in applying the new thinking to their church. In my conversations with them, they expressed being uneasy about enhancing the Christian Community with their new thinking skills. Others were afraid they would be labeled as quasi heretics. This generation has basically passed, so possibly there will be a new generation who can carry Steiner's new thinking into this arena. I have taken it upon myself to address this problem for those who love the new thinking and the Christian Community.

The quotes above are from CC seminarian course (GA 343). Steiner makes clear that religious renewal requires anthroposophy as a foundation and that anthroposophy is a human being form. In fact, Steiner (Lord's Prayer), Hans Werner Schroeder (Pericopes), and Bastian Baan (the

² Concerning the aesthetic of the Christian Community, one may find it refreshing after being in a "plastic" modern protestant church or listening to the mechanical tone taken by catholic clergy. On the other hand, the Christian Community has what in Germany is called a "grufti" or "glazer" quality. These are insults given by the children of Anthroposophists to that ever so holy Steinerized voice/tone their parents use at the Branch, Waldorf School, or Christian Community service. To those new to Anthroposophy, it takes a bit getting used to. Grufti means Goth or 'old foggy' implying an Adam's family Lurch the Butler voice. Glazer was used at Sunbridge to describe overly anthroposophical converts whose eyes appear glazed over with spirit or they stare into the space above your head while talking to you. In Germany, the décor, music, and architecture of the CC have become pretty much standardized and easily identifiable putting into question as to whether Steiner's movement has a rigidity of artistic expression on all levels.

structure of the Act of Consecration of Man) all use the multifold human being as *the* organizing principle of the Christian Community. Terms used by Steiner in his lecture to the seminarians such as “formative speech power,” “composition,” “inward living pictures” refer to organic living relationships. These relationships are otherwise known as enhancement and polarity and include the ‘picture consciousness’ that develops with diligent study of the anthroposophical books and the Gospels.

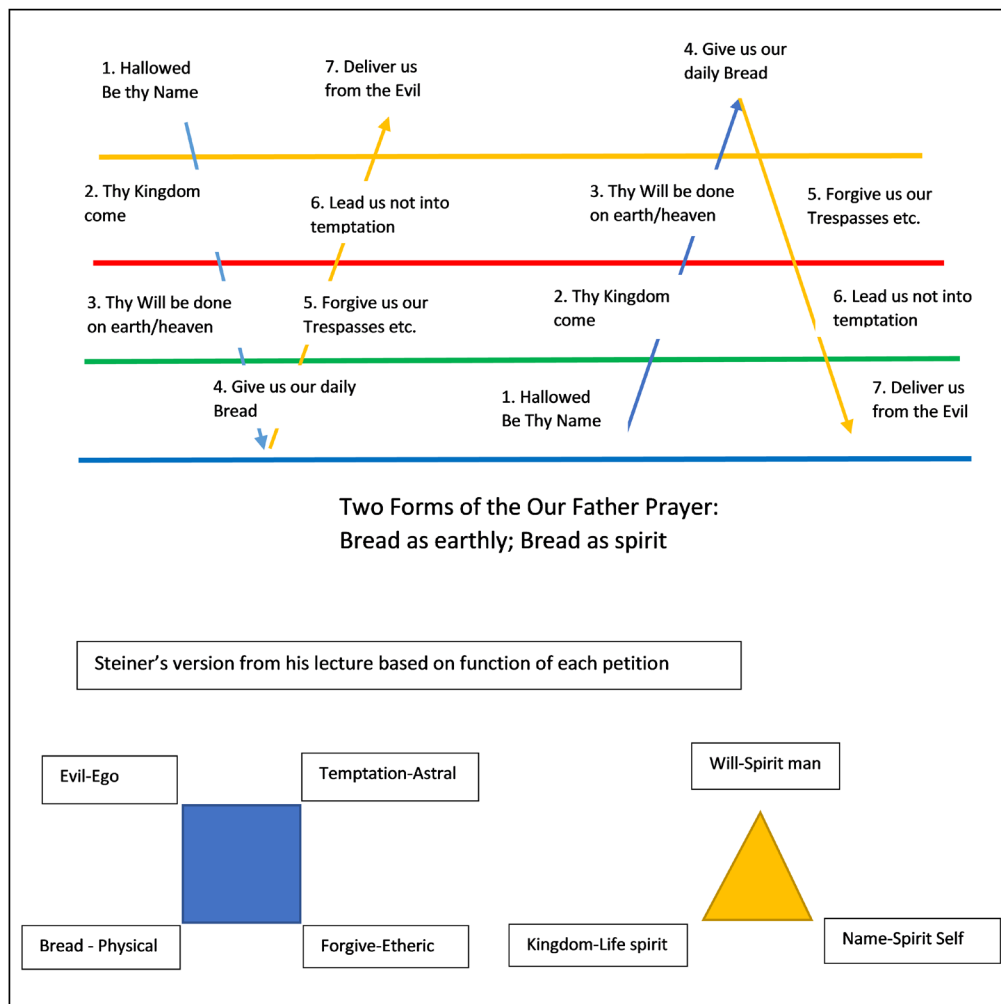
In the following sections, I will present examples well-known to Steiner readers where the multifold human being is the compositional principle. This includes Steiner’s lecture on the sevenfold structure of the Lord’s Prayer and the ‘ninefold’ Beatitudes; Schroeder’s organic living pericopes; Bastian Baan’s membering of the Act of Consecration of Man; Steiner’s view of the Gospels; formative speech in the CC’s Sunday

sermon; and suggestions for enlivening the seminary.

2. The Lord’s Prayer and the Beatitudes:

The Lord’s Prayer and the Beatitudes both have clear organic forms. Steiner relates both scriptures to his human being model: the sevenfold human being for the Lord’s Prayer; and the ninefold human being for the Beatitudes.

In the diagram below, we have three ways of viewing the Lord’s Prayer. Steiner’s lecture presents the sevenfold human being in terms of what aspect is being worked on in each petition i.e., “bread” is on the physical level, “forgiveness” is the etheric level and so on. The other two models (the V-shaped graphs) highlight the new thinking perspective thereby yielding two different compositions depending on how one emphasizes the central petition concerning the “bread.”



The challenge of working with the Lord's Prayer is based on the many possibilities that can arise. The three versions above highlight different approaches. The V-versions are more compositional perspectives compared to Steiner's version. In these versions, the view of enhancement and polarity is emphasized. Steiner's version is less about the stylistic composition and focuses more on the functions of each of the seven bodies. These three perspectives require much familiarity to make them work. Particularly challenging is for one line to be on a completely opposite level for example with the switching of the bread from the physical level to the ego level.

Another example is the Beatitudes in the hands of Rudolf Steiner. In his lecture on the *Sermon on the Mount*, Steiner gives each line a connection to the ninefold human being as if he is squeezing an additional Beatitude out of the eighth by further dividing it.³ This is an important example of how both spiritual scientific insight and the multifold human being come together giving knowledge a new organic form. Here are the quotes from the lecture where Steiner relates each Beatitude to a member of the ninefold human being:

1. Christ Jesus therefore said in regard to the **physical body**, "Blessed are the beggars, the poor in spirit, for if they develop their ego-ruled bodies in the right way, they will find the Kingdom of Heaven."
2. Of the **etheric body** He said, "Formerly, men could be healed of illnesses of the body and soul by ascending into the spiritual world in a state of ecstasy. Now ... within themselves."
3. Of the **astral body** He said, "In former times those whose astral bodies were beset by wild and tempestuous passions could only be subdued when equanimity, peace and purification streamed to them from divine spiritual beings." Now men should find the strength within their own egos, through the in-dwelling Christ, to purify the astral body on earth....

4. The fourth beatitude refers to the **sentient soul**. The ego of him who purifies himself in his sentient soul and seeks a higher development, will become permeated with the Christ. In his heart he will thirst for righteousness.

5. The next member is the **rational soul**.... In the fifth beatitude the sentence structure will have to take on a special form. The subject and the predicate must be alike, since it concerns what the ego develops within itself. The fifth beatitude says, "He who develops compassion and mercy shall find compassion in others."

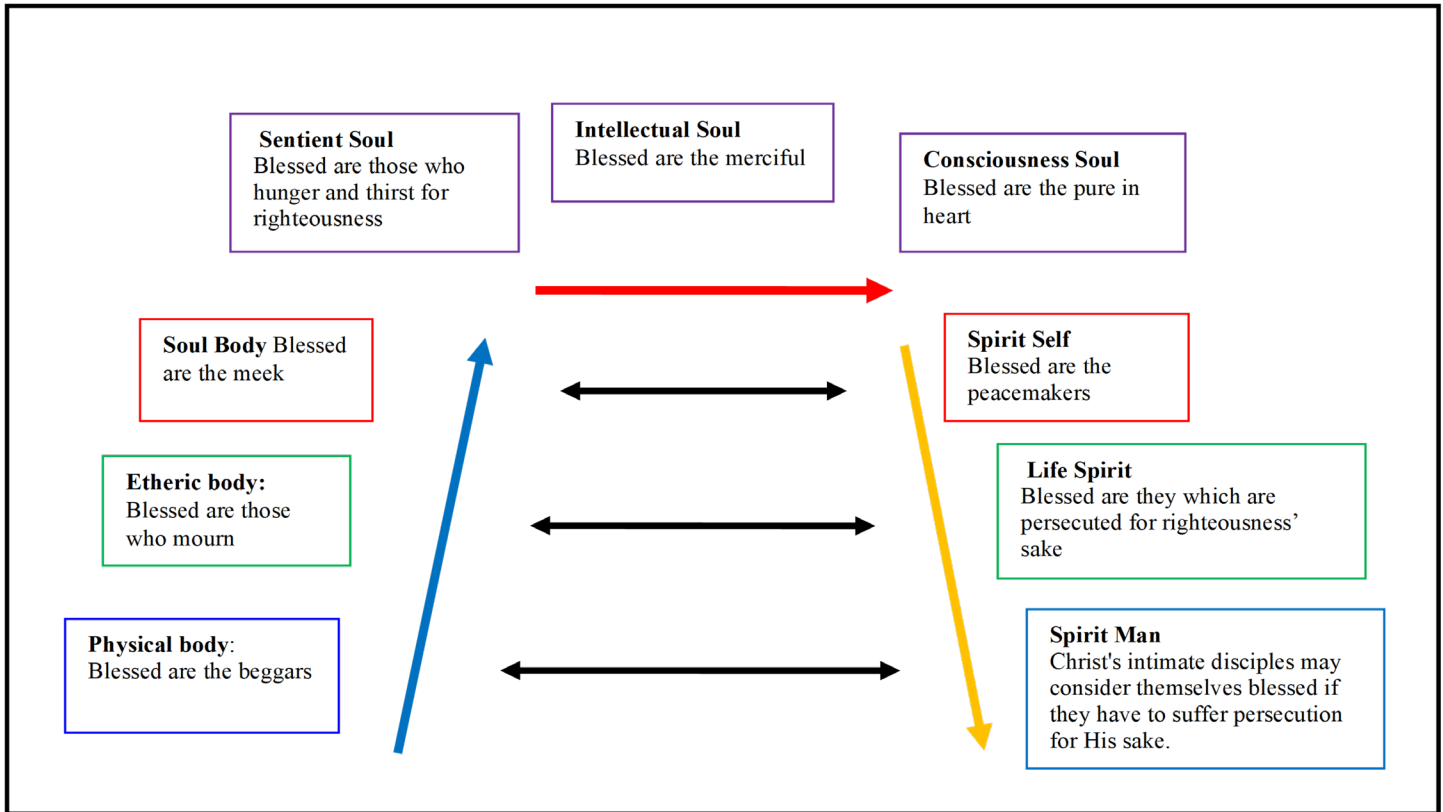
6. The next [sixth] sentence of the Beatitudes refers to the **consciousness soul**. Through it the ego comes into being as pure ego and becomes capable of receiving God into itself. If man can elevate himself to such a degree, he can perceive within himself that drop of the divine, his ego; through his purified consciousness soul he can see God."

7. This is indicated in the seventh sentence of the Beatitudes. At first, the **spirit self** can only weave into man and fill him with its warmth. Only through the deed of Christ is it brought down to earth as the power of love and harmony. Therefore, Christ says, "Blessed are those who draw the spirit-self down into themselves, for they shall become the children of God."

8. It is said in the eighth sentence of the Beatitudes, "God-imbued or blessed are they who are persecuted for righteousness's sake, for they will be fulfilled in themselves with the Kingdom of Heaven, with **life spirit** or buddhi."

9. Connected with this we find references also to the special mission of Christ Himself, in the sentence that reads, "Christ's intimate disciples may consider themselves blessed if they have to suffer persecution for His sake." "This is a faint allusion to **spirit man** or atman, which will be imparted to us in the distant future."

³ *Sermon on the Mount*, lecture by Rudolf Steiner, Munich March 15th, 1910 (GA #118). Some Orthodox theologians claim nine beatitudes while Protestants claim eight.



What does this all mean?: Here we have Steiner teaching how spiritual texts have several levels of meaning. First comes the plain level or the literal meaning of the words. Then there is the more anthroposophical or spiritual meaning of the phrases that is not readily accessible to the average person. Finally, there is the multifold human form in which every line has a relationship to the whole.

The final level requires a meditating in enhancement through the levels, and a comparative activity in cognizing the polarities between each petition. It is through the organic living meditation that new personal meanings and messages can arise from these holy texts.

3. Hans-Werner Schroeder:

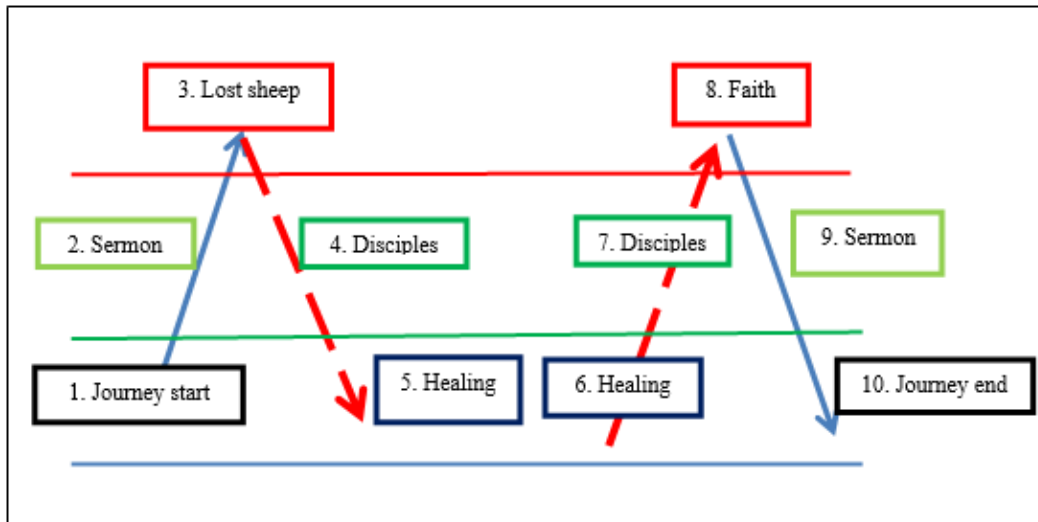
There is a list of literature that confirms this multifold human being principle starting with the late Christian Community leader, Hans-Werner Schroeder, who wrote The Gospel Readings in

the Cycle of the Year. The document spells out what George and Florin have written about for decades. Schroeder discovered that the readings for the Sunday service follow the *multifold human being principle* of enhancement (physical, etheric, astral, ego) and polarity.

Schroeder writes: "Each passage of gospel has its proper place, functioning there in such a way that it could not be exchanged with another. The order in which the sections appear is not determined by chance, nor is it merely chronological. An *inner formative principle* is at work, which may be compared with the principle giving rise to an organic form – for example, *the human body* – or to artistic designs and compositions."⁴ Schroeder notices the *mirroring* of line 2 and 9, 4 and 7, and even 1 and 10 therefore confirming that the human being is somehow essential to understanding the workings of the church. Observe how the pericopes reflect each other in perfect polarity:

⁴ Gospel Readings in the Cycle of the Year, (Florin Books: 1991) p.7

1. Peter's confession
(Mark: 8: 27-38)
2. From the **Sermon on the Mount**
(Matt. 7:1-14)
3. The **lost sheep**, the coin, the lost son
(Luke 15:3-32)
4. The twelve **disciples** are sent out
(Luke 9:1-17)
5. The **healing** of the blind man
(Luke 18: 35-43)
6. The **healing** of the deaf mute
(Mark 7:31-37)
7. The seventy **disciples** sent out
(Luke 10:1-20)
8. **Faith, gratitude, certainty**
(Luke 17:5-37)
9. From the **Sermon on the Mount**
(Matt. 6:19-34)
10. The raising of the young man of Nain
(Luke 7:11-17)



Here is an excellent example of how the O'Neilian diagram can highlight the compositional aspects of a given topic. As Hegel said: *he who looks for organic form, finds it*. I am sure Schroeder could have written much more about the human being as a method of organizing the structures in the Act of Consecration of Man, a work that still needs to be done.

4. Bastian Baan's Membering of the Act of Consecration of Man:

"The sacrament of bread and wine is celebrated in a new form."⁵ - B. Baan

One does not need to read a history of Christian liturgy to figure out that the differences between churches are minimal. In fact, Steiner rewrote the Latin Catholic mass and gave us the Act of Consecration of Man. The overall "form"

changed little, and it would be difficult to conclude that there is a stark "renewal" of Christianity based on the few changes Steiner made. Worth noting for O'Neilites is Baan's penchant for finding forms and counting parts. Baan in his Sources of Religious Worship compares the two masses and mentions that of the 41 parts of the Latin mass, the Christian Community service consists of parts 10-11, 13-15, 19-30 and 34-38. He tallies those main parts of the Act of Consecration of Man as *seven*, thereby suggesting its form is a thoughtful evolvement from the Latin mass:

1. Pre-mass
2. Epistle
3. Gospel
4. Offertory
5. Transubstantiation
6. Communion
7. Epistle

⁵ Baan, Bastian: Sources of Religious Worship p.116

Baan points out that each of these parts is preceded by the sign of the cross. Both in the Latin mass and The Act of Consecration of Man, the priest turns to the congregation eight times and says: "Christ in you." But here, there seems to be no reason given why there are eight. Do they divide the service into a nine form? (The reader should take note that there are many ways to look at and break down the form of the ACM: the use of the hat, the way the servers and priests move, and so on. Best to keep an open mind when tackling Steiner's' new thinking projects like the CC and the Waldorf school.)

The "completely new" in the Movement for Religious Renewal is to be found in the new seasonal prayer according to Baan: "The Act of Consecration of Man has at its beginning and end a seasonal prayer (seasonal prayer), a text in which the character of the festival season is expressed in a completely new manner." As a result, Baan sees this *renewed* structure arising:

1. Epistle
2. Gospel
3. Offertory
4. Transubstantiation
5. Communion
6. Epistle

Is this a four-fold structure with wings? Is it a true six-fold structure with a Goethean 'inversion' in the middle? Baan does not say. (The question here for non-O'Neilites is about whether there is a midpoint that turns the mood of the service from an outward to an inward gesture. In this case, it would be the fourth part of the ACM, transubstantiation, and the swoop back down to the Epistle.)

Baan's flexibility is admirable in the sense that he bravely gives competing forms and interpretations on the parts of the service. In his final analysis, Baan writes that the process of the mass moves from the spiritual to the material in the descending four parts of the Act of Consecration, from the ego level to the physical level. Commonsensically, one would imagine

⁶ See Bullinger's *How to Enjoy the Bible* or Lund's *Chiasmus in the New Testament: A Study in the Form and Function of Chiastic Structures*. These books are both great at widening everyone's perspective on the form Biblical authors used, forms which are living and full of interconnections.

that the opposite movement would be the 'correct form' i.e., communion is the spirit height, while the gospel reading is the foundation. The readers can decide for themselves and Baan's reasonings about each aspect are given below.

1. Ego Level: **Gospel Reading:**
the human spirit is addressed
2. Astral Level: **Offertory:**
Powers of the soul are addressed
3. Etheric Level: **Transubstantiation:**
Appeals to the etheric forces
4. Physical Level: **Communion:**
Communion becomes physical reality

Sources of Religious Worship is refreshing in the realm of Christian Community literature. Although he addresses aspects of Steiner's 'human being method' to explain organic structure of the service, Baan's analysis seems to lack the depth that comes with a committed study of the thought-forms in the Philosophy of Freedom and Das Erwecken des Herzens. Why does Baan not enter into the parts of the service where the organic structures of certain passages boldly jump out at the careful reader? Baan's work is nevertheless in the spirit of the new thinking.

5. Rudolf Steiner and the Organic Forms in the Bible:

"For the Christ Impulse stands in the direct line of formative thinking. Even the Gospels cannot be understood if they are simply dismembered." - R. Steiner

Mortimer Adler once stated that the Bible is one of the few books that has been read completely and carefully for its content and form. One researcher of the literary forms in the Bible is E. W. Bullinger who dedicated a lifetime of study to organic structure in the New and Old Testaments.⁶ Scholars since medieval times have pointed to certain rhythmical and symmetrical

structures (called "chiasmus in the academy) in the scriptures. These structures are in harmony with Goethe's archetypal plant and Steiner's sevenfold human being. (This includes Steiner's 50 or so variations of thought-structures outlined in Lowndes' Das Erwecken des Herzens.) The quote confirms why Steiner was able to bring his form-thinking of the Philosophy of Freedom in connection with the Gospels. Where Steiner has "enhancement," (what? how? why? who?) Bullinger calls such structures "constructive," signifying that the lines in a bible passage are organized by "building up truth by layers as it were placing one on the other." Where Steiner talks about polarity in composition, Bullinger calls it "introverted" and defines it as:

"INTROVERTED, where, whatever be the number of lines, the first line is parallel with the last; the second with the penultimate (or next to last); the third with the antepenultimate (or next but one to the last); and so throughout, until we come to the two corresponding lines in the middle."⁷

Make the *heart* of this people fat,
And make their *ears* heavy,
And shut their *eyes*:
Lest they see with their *eyes*,
And hear with their *ears*
And understand with their *heart*. - Isaiah 6:10

We see similar formative principles mentioned when Steiner gave his course to the seminarians. This quote from his seminarian's course is lengthy, but it contains all the elements of the new thinking studium: mastery of the details of a text in their proper sequence; the engagement of your feeling life; the ability to view the living composition of the 13th chapter as a whole; and a model for one's own speaking. Steiner lectured the following to the seminarians:

"One enters into a higher awe when one stands over against the *whole composition*

of the 13th chapter of the Matthew Gospel. The entire *composition* is something that invites awe.

We have at the beginning the parable of the sower. After this parable of the sower, we have three other parables, the parable of the tares that should grow to the harvest, we have the mustard seed parable, the parable of the leaven. Between these parables we have certain instructions for the apostles who ought to listen differently than the common people.

Then we have the dismissal of the people and the other parables which are only told to the apostles. We are led in the course of the chapter to the parables told to the people, and to instructions given to the disciples about the parables told to the people. We then have the taking of the disciples, I would like to say, into secrecy, parables that were said to the disciples, and then the question: Did you understand these parables? - and the answer: yes, sir.

This is a *wonderful composition*, and it becomes all the more wonderful if you jump into the details...,

Within this lies a *wonderful composition* which is not sought, since it reveals itself in a completely natural way.

However, my dear friends, if one lives into the Gospels, and in this sense, one can't do otherwise than to experience these things; and it will have its reasons and one must experience them in such a way that *one must live into these wonderful compositions* that one has it as a necessity *to behold all details of the Gospels*. They are a wonderful composition....

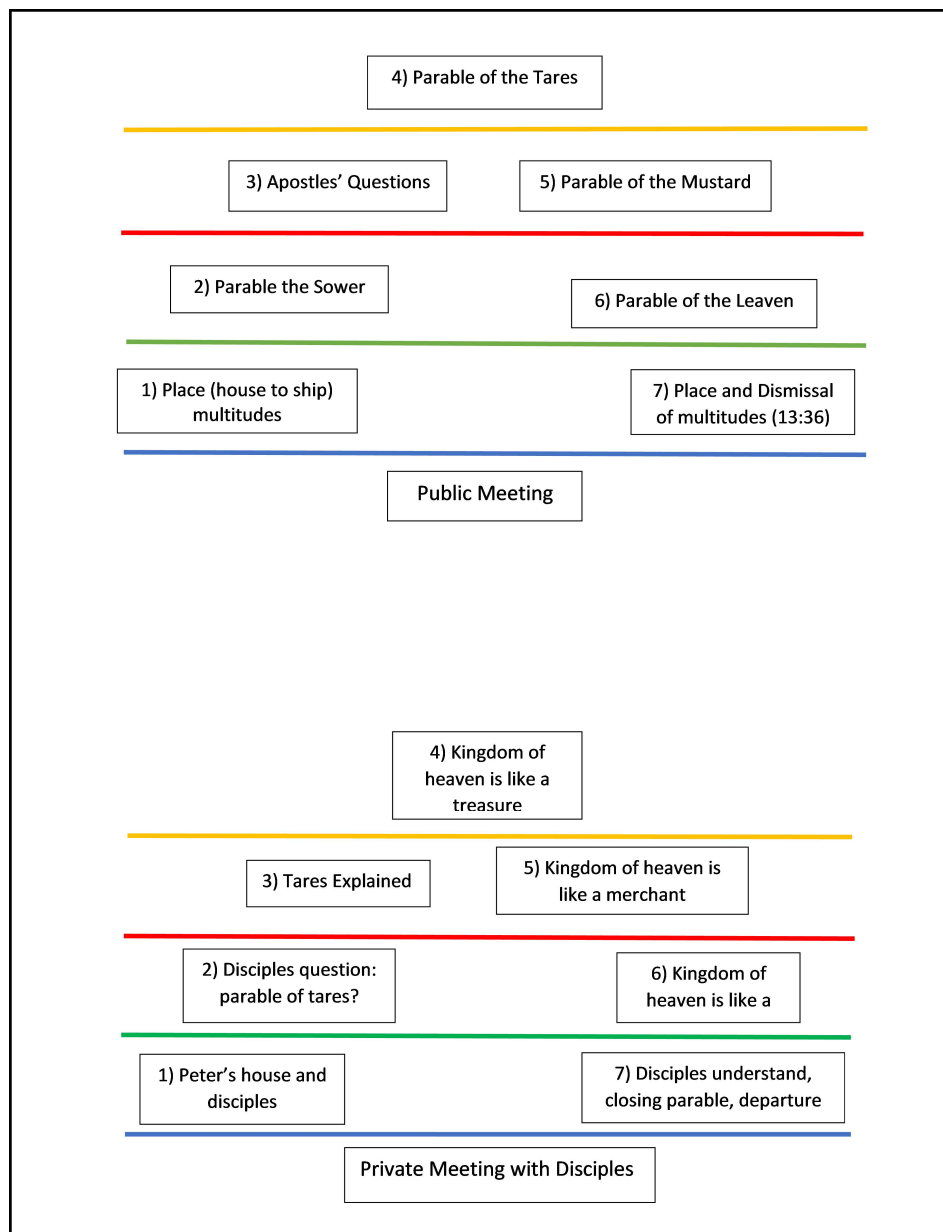
Also, we see in the 13th chapter of the Matthew Gospel the construction and composition of the truth, in that there, not

⁷ Bullinger, How to Enjoy the Bible (Kregel Publications) p. 204.

the simple truth is presented as abstract, but in such a way that one affects in the workings of truth consciously as a human being amongst human beings *that one must experience everywhere how one has to speak.*

In the manner in which the truth-content comes to meet us in the 13th chapter, creates in *us immediate life*; that is what can penetrate into our times and that what in our times calls up a strong feeling of something which contains a religious character.”⁸

This quote is the clearest celebration of the Gospel’s compositional aspects! By lining up the parallel parables, one can see Steiner’s joy at the corresponding form of chapter 13 of the Matthew Gospel. Have you ever seen Steiner repeat the word “composition” so many times? In the diagrams below, we see the organic sequence of this Matthew 13 whose form “reveals itself in a completely natural way.”

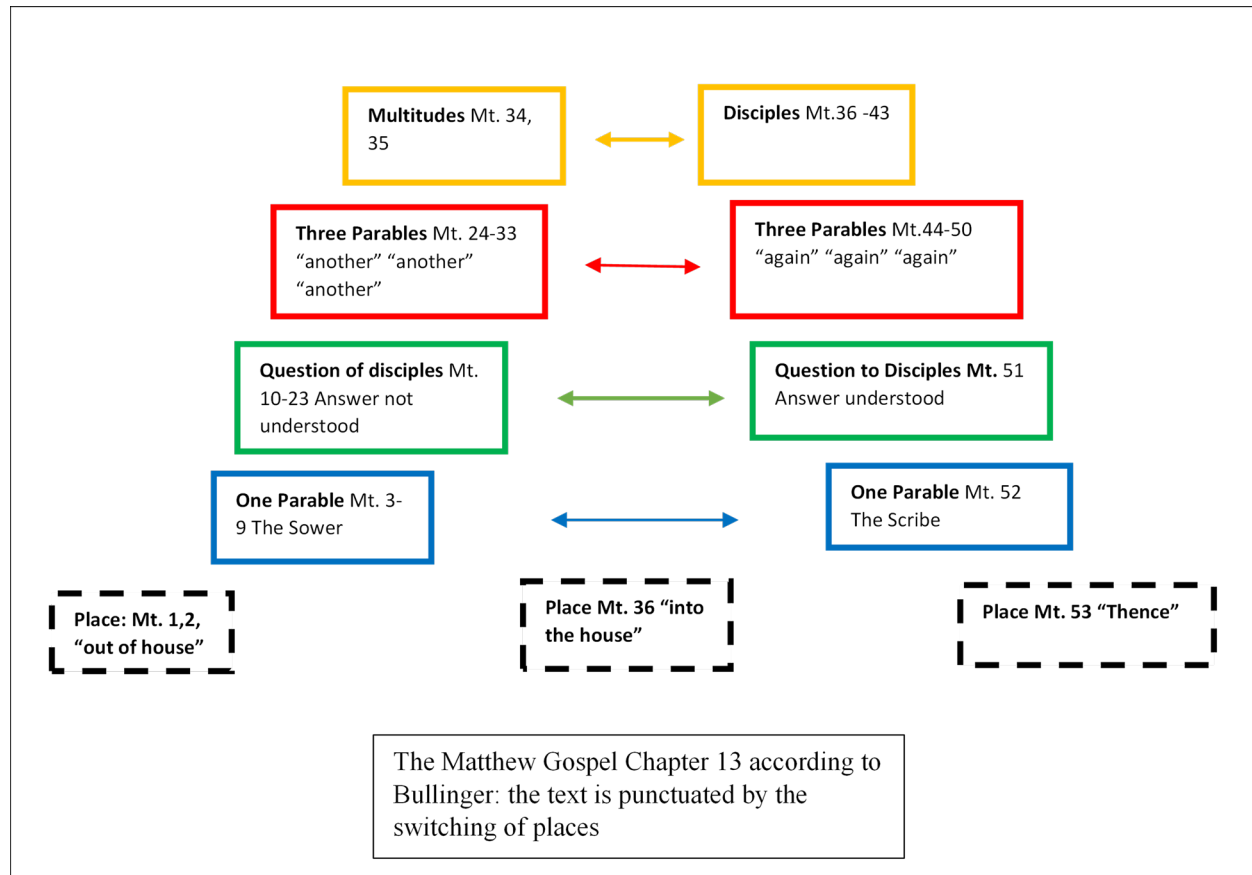


⁸Steiner Dornach, October 1st, 1921 GA 343

Another way to look at Matthew 13 is Bullinger's model. Here the emphasis is placed on the symmetry of themes: Multitudes vs. Disciples; Three Parables vs Three Parables and so on. In

Bullinger's bible, Jesus' switching of "place" in the passage punctuates the main storyline into two sections.

Matthew 13 in Form from Bullinger:



Was Steiner trying to tell his seminarians about a more living way to approach the bible, the Lord's Prayer, and the Act of Consecration of Man? Probably. There are three stages to this process: the first stage consists of mastering the details of the gospels; the second stage requires the content to be translated into a sequence of images; the third stage is to allow these images to affect us inwardly thereby opening up the possibility of accessing the "wordless" archetypal "Ur-gospel."

Rudolf Steiner spoke the following to his students:

"I emphasize this fact that something always new meets you - depending on how often

you enter into the Gospels. Concerning the Gospels, one never stops learning from them. However, this learning with the Gospels is connected to something else: it is connected with the idea that the further one concerns oneself with the gospels, the deeper the awe one experiences within the depth of the content, in particular, I may say, for the vastness in that one dives in and that calls forth the sensation that there is no end in the possibilities of this diving, that this awe becomes all the larger every time one goes into the depths of the Gospels.

On the path one has indeed certain difficulties, - which exist, - that one bumps into the scripture when one has made some

progress into the Gospels, - and I say here "into" with intention. For the true spiritual scientist this creates a lesser obstacle, since something before his eyes presents itself such as an Ur-Gospel - I must say - with its wordless text, and this increases the not-bumping into the scripture. This awe, which seems to me to be a necessary element, if the Gospel reading will provide the foundation for the individual people for a religious activity [Wirken].

I speak from my personal perspective: one concludes concerning this awe and wonder, that one is never satisfied with only one Gospel, but that one is only satisfied with the harmony of the Gospels which reveal themselves as living.... [Compare parallels to Luke and Matthew] The impression is a completely different one, however, when one takes a different synopsis than the usual, that is, one takes an inwardly living synopsis.

Here the different contents of the Gospels member themselves not in parts and therefore mutually contradictory, but they form together, in fact, into wholeness; and the experience of awe that one must have, is striven against by today's zeitgeist in the most eminent manner."

How does Steiner state that we should overcome a mere "intellectual"⁹ reading of the Gospel? Look carefully at the sequence of thoughts and their form. Second, compare passages and even whole Gospels *not* in order to find their contradictions, but instead to build an organic whole that inspires wonder.

The question arises as how to develop this picture consciousness, this comparative awe-inspiring activity by living into the Gospels. The answer is, of course, the study of spiritual scientific literature with the goal of developing

picture/imaginative thinking. By pursuing the very same principles that George O'Neil applied to the study of the Philosophy of Freedom: master the content, master the organic form!

The crazy thing is that Steiner has nearly the same approach for his Philosophy of Freedom meditation as he does for the Gospels: 1) read carefully for details; 2) read for organic form; 3) compare Gospels organically; and 4) wait for the *grace* of seeing the Archetypal Gospel. Is that not beautiful? Yet I have never heard of this method spoken about or elaborated on in any Christian Community church.

Steiner says that the Gospels can be a source for how to speak in a non-intellectualistic manner. Steiner claims that the composition of the Gospel "affects" human beings among human beings and becomes a model and inspiration on how to communicate to others:

"Also, we see in the 13th chapter of the Matthew Gospel the construction and composition of the truth, in that there, not the simple truth is presented as abstract, but in such a way that one affects in the workings of truth consciously as a human being amongst human beings *that one must experience everywhere how one has to speak.*"

One could say there are many ways to approach the Gospels that Steiner recommends. For example, Emil Bock and Edward Reaugh Smith both wrote about archetypal structures in the Bible. But what is missing from these approaches is the systematic compositional meditation that Steiner recommended for the Philosophy of Freedom and the Gospels themselves.

⁹Here it is important to point out that Steiner said the new thinking is based in "thought-organism" in which no idea (paragraph) can be switched with another because the thoughts are formed organically (enhancement and polarity), not arbitrarily and intellectually. When Steiner criticizes something as "intellectual" it usually implies it is without an organic form, or it is alien to real life, reality itself. This two-fold definition of the term "intellectual" has caused many misunderstandings amongst Steiner readers and is one of the leading reasons people reject a systematic approach to studying Steiner's work for its form.

6. The Sermon of the Christian Community:

"A sermon is a real sermon when the formative-speech power ensouls the pastor in a certain manner, if he not only speaks out of his own substance, but out of the substance of the Genius of the Language. This is an attribute that one must acquire. ... One needs this Genius of language for religious workings in human community."

R. Steiner, 6th Lecture to Seminararians

"Now something lies in germinal form in Anthroposophy what is little heeded today. That is the formative-speech element."

R. Steiner

In the quote above, Steiner is drilling home that the priest must acquire the formative power of speech. Formative speech is an organic way of speaking that follows the compositional laws of enhancement and polarity. "Formative speech" does not mean the *conscious forming* of your lips while you are talking, or that extreme over-announced "formative" speaking style dragged to America from Dornach.

To speak out of the Genius of Language ("Genius" implies that higher part of us that is between a god and human) as mentioned in the quote above, may be pointing to the intuitive aspect of this formative thinking and speaking. The question is whether immersion in organic thinking leads one into formative-intuitive speech, a type of communications that flows directly out of this "Genius." Steiner points to his books as the best way to practice this imaginative thinking whereas the Gospels would take second place since their language and form are somewhat antiquated. Or as Steiner said it in his 6th lecture about seminarian training: "*The formative ability to make pictures, for their beholding, should be trained using anthroposophical books.*"

So here we have O'Neil's approach to help. The Philosophy of Freedom has no pictures in it per se, but through the path of organic-

living thinking it becomes a completely different book. Its profound thought-forms bring us closer not only to Rudolf Steiner's work, but also to the Gospels themselves by giving the reader an experience of the manifold compositional possibilities of the new thinking. In the 6th lecture to the Seminararians, Steiner strongly recommends his Riddles of Philosophy to his budding priests as a way to practice the thinking patterns of others while not taking on their actual world view. There is the bridge: read the Philosophy of Freedom not as a conviction, but for the type of thinking that lies at its foundation, an idea familiar to those who have read the preface to the Philosophy of Freedom.

There are, of course, Christian Community priests who have immersed themselves in this organic thinking and kept a low profile. I know that my local priest at one time had read Lowndes' Das Erwecken des Herzens and applied the organic compositional patterns in their newsletter articles. I asked several priests who had worked with Lowndes about their new thinking practices, but none were able to incorporate it in any profoundly transformative sense, i.e., there was no resultant change in the organization of the church, the way of speaking the service, the sermon, and the approach to the bible. Unfortunately, no treatise has been written on how to organize a sermon in the organic thinking fashion.

*

The best sermons I heard in the Christian Community Church were in Freiburg, Germany where I was a member for over a year. One Sunday, the priest held the pulpit with two hands and brilliantly "sermoned" on some virtue of Islam, a religion whose book and hadiths are not well-known for their kindness to slaves, women, and Christians. What gifts this priest gave the parishioners every Sunday as he refreshed our souls with his wisdom! This innovative priest set the precedent: no need for generic CC sermons on the seasons and soul analogies with the ubiquitous refrain of "Winter's slumbering forces."

It was his presence and natural way of speaking that touched the parishioners. Would the organic structure of the sermon have made a difference if the sermon had been created in the steps of What How Why Who of the new thinking? Maybe his sermon was in fact "organic," as well as inspiring and passionate since this priest spoke wisdom out of his heart (heart-thinking is by its very nature uttered in organic form). One can train a person in new thinking, but can you train a person to be passionate about wisdom?

There are other questions I and others have had about the Christian Community including their choice of the atonal music, the décor à la Gerard Wagner, the manner in which the ACM is spoken by some priests (in a "Lurch from Adam's family tone"), and how the governance works. The key to these issues is, of course, freedom and the ability to renew our thinking. Anthroposophy, or better said, the new thinking in the Philosophy of Freedom, gives the means for renewing religion and religious ritual. Those who are already practicing George's suggestions may find the following Steiner quote on how to make a new ritual by using the *seven-fold human being model* very satisfying:

"When one wants to bring a ritual to the community today, one must construct it in an extremely simple manner. Today, a complicated ritual would not satisfy human beings, hence one must construct it in an extremely simple manner. In ritual, above all, we need an expression for the inner transformation of the human being. This inner transformation of the human being, which one could call the christianization of the human being - because the human being is not born in such a way, that he is christianized beforehand through heredity - it could be expressed symbolically in the manifold way through simple, but effective ritual actions.

I will give you an example. If someone would construct a verse, he would let this verse consist of **seven lines**. In the first three lines, one would essentially convey

the human being, as he yet exists under the influence of hereditary relationships, as he is born in the world out of the Father-principle. The *fourth line*, the middle one, would then depict, how these hereditary relationships are overcome through the soul-principles. And the last three would depict how the human being through this becomes a grasper of the spiritual. *Now one could read such seven lines before the community in such a way, that one brings forth the first three lines with a somewhat abstract and **harsher voice**; in the case of the middle one, the fourth one, transitions to a warmer voice; and recites the last three lines with **an elevated voice** with a raised tone.* And one would have in this, in a simple way, a ritual action that depicts the christianization and spiritualization of the human being."

7. The Future: Will the Christian Community Acknowledge the New Thinking?

Recently, Reverend Daniel Hafner of the Nuremberg Christian Community Church held a Zoom presentation to a sizeable audience on how Rudolf Steiner composed his writings. Pastor Hafner shared examples from several Steiner texts including a paragraph from the Second Appendix of the Philosophy of Freedom (1918). He correctly and persuasively identified their forms according to the organic laws of enhancement, polarity and so on. Proving that it is possible to be both an "O'Neilite" and a Christian Community priest.

But is it possible to recognize O'Neil's work and, at the same time, not apply our knowledge, let's say, to the Waldorf school, the Six Subsidiary Exercises, or the Christian Community? It appears the good Pastor has opened a can of worms for his community, doesn't it? In other words, can a priest know that the Christian Community service is written in organic form, but yet - so as not to appear as an outsider to his ecclesiastical colleagues - suppress their knowing of such forms and the meaningful repercussions for church praxis and goals? (This seems to have been the case with the original group of priests

who worked with Florin Lowndes, in that none followed through and shared their discoveries of the new thinking in the CC's broader community.)

Some of my readers may well beseech me: "Mark, do tell us what the consequences are for the CC if they recognize the new thinking." "Well dear friends, it means that budding priests will learn and practice the new thinking, and subsequently after their ordination each church will blossom differently, because it is in the nature of new thinking to be flexible and joyous. Some pastors will emphasize the four-fold form of the mass, others a six-form, and even others will find completely new ways of seeing and speaking and singing the service, maybe living into each sentence and gesture like a conductor of an orchestra! Let a thousand flowers bloom, sayeth the Chairman." -- "Thank you, Mark, and how inspiring it is to hear such optimistic words directed to our fellow human beings whom we should trust to use the new thinking to open the hearts of their parishioners. We believe that Steiner's new thinking will be an excellent guiding light."

*

During his presentation, Pastor Daniel did not mention his former new thinking teacher, Florin Lowndes, and his book Das Erwecken des Herzens. In order for the Christian Community to share the new thinking in its fullness, they would need Lowndes' books until enough CC Seminary instructors became adept at new thinking practice and thus evolved beyond George and Florin's work. What is clear as of 2022 is: it is nearly impossible to maintain study groups, Waldorf Education, and the Christian Community without Steiner's four-leveled new thinking found in his written works and numerous projects. Without reconnecting to the new thinking source of the Philosophy of Freedom, all of these institutions will entropy into insignificance, - with Waldorf education currently leading the headless charge to oblivion. The spiritual world only has so much patience with us.

Waldorf education's only goal is a new

thinking school; the Christian Community's ultimate goal is to become a new thinking church; and the goal of the anthroposophical branch should be the dissemination of *the* new thinking. Graduates of these institutions would go into the world with a very necessary capacity of living thinking. Organic-thinking, -meditating, -speaking, -organizing, and spiritual capacities are the foundation of George's approach to the Philosophy of Freedom. When the new thinking is not cherished as the highest goal for *every* individual, then these institutions become personality cults at best, at worst places that can no longer keep up with or articulate their highest purpose.

The numerous examples in this essay from Steiner, the Bible, famous Christian Community priests all illustrate that there is already a *multifold human being* as a lingua franca of Anthroposophy. Baan says the ACM's four parts speak of the four levels of man, Steiner categorizes major prayers as living in the laws of the multifold human being, Schroeder sees the same multifold human principle in the pericopes, Steiner's seminary lectures reek of organic compositional form. Why do people keep presenting limited aspects of Steiner's work concerning the multifold human being principle?

It is time George's work is recognized in its fullness. The new thinking is so much more than "finding forms" in Steiner's written work and the Bible. It is a way of entering into meditative thought streams, not simply figuring out some intellectualized 'pattern recognition.' There are four types of activities of this new thinking, and the *most basic level* is working with the organic forms in the text as was shown in Rev. Daniel's presentation. There are more dynamic levels which Steiner himself suggested: one must reproduce the thoughts in the Philosophy of Freedom exactly as they are given. An even higher stage of this process is entering into an intuitive stage of grace, not to forget the third stage of composing one's own organic thoughts and essays. This approach is alive, and Steiner gave a similar approach with the Bible:

"If humanity will progress so far, then one

will sense the truth that lives in the Gospel, the Good News, and the Evangelium. If one has not experienced the formative power of speech, then one cannot sense the Gospel in its truth. To experience the Gospels correctly, my dear friends, means *to be able to truly generate inside of oneself the details of the Gospels in every moment in that one lives*. Today, one can for all intents and purposes only criticize the Gospels one cannot generate them; however, *one must work on this possibility of inwardly generating them.*"

Here Steiner clearly tells the priests to approach the living truth of the gospels through a *formative* understanding (Goethean preferably) and to be able to reproduce, or generate, the Gospels *internally*. The task remains the same: read for content, read for form, transcend the form by inward generation, and wait for the GRACE. Nevertheless, opponents of George continue to project their own rigidity onto the living thinking approach, claiming his work is only about the form. This is sheer nonsense and has been a prejudice repeated to me by Steinerites and CC members countless times since 1994. If there is to be progress in the field of new thinking, Lowndes' **Das Erwecken des Herdenkens: Wesen und Leben sinnlichkeitsfreien Denkens in der Darstellungen Rudolf Steiners** (Possible English title: **The Awakening of the Heart thinking: Being and Life of sense-free thinking in the Work of Rudolf Steiner**) must become a foundational text in the Christianity Community, Waldorf teacher training, and branch life so that a *complete knowledge* of the new thinking can be shared, and everyone has an equal chance of advancing in the new thinking as their destiny requires. To keep pretending that there is no such thing as *the* new thinking is tantamount to saying that there is no such thing as Anthroposophy.

PREFACE TO THE FORTHCOMING SERIES FROM FLORIN LOWNDES'
THE AWAKENING OF THE HEART-THINKING
ESSENCE AND LIFE OF SENSE-FREE THINKING IN THE PRESENTATION OF
RUDOLF STEINER'S OUTLINE OF A METHODOLOGY

By SCOTT FIELDING

The reading at the conclusion of this brief introduction is a working-translation of Florin Lowndes', *The Awakening of the Heart-Thinking*. A monumental work of some 300+ pages with extensive charts, graphics and eye-popping colored diagrams, *Das Erwecken des Herz-Denkens* is, in the view of one notable reviewer, "The most comprehensive study of Steiner's writing style." However, adds said critic, "The lukewarm reception of its findings in Germany... reflects the fact that Steiner's method is for a future humanity."¹

While the future of the technique of anthroposophy remains unclear, past efforts to shine light on the question are not.² A meaningful threshold was crossed when *The Awakening of the Heart-Thinking* appeared nearly twenty-five years ago. *Das Erwecken des Herz-Denkens* represents the third of its author's three early books, after, that is, his *Enlivening the Chakra of the Heart* and *The Human Life*, which Lowndes signs as co-author beside his teacher of many years, George O'Neil, and George's wife, Gisela O'Neil.

Notwithstanding the awesome achievement of those other works, *The Awakening*

of the Heart-Thinking is of singular importance because the author puts forth in this book "the first systematic account of heart-thinking," according indeed to none other than Lowndes himself in his 2012 preface to *The Human Life*. Given the paramount significance of the volume, and despite that it is essentially unknown beyond the German-speaking Anthroposophical world, I can't but remark how all the more astonishing then the failure of our would-be servants – the established US and UK presses – to produce, in all these many years, an English edition.³ (Here I mean, of course, the failure of *Anthro* publishers; the idea of a powerhouse general or academic concern – a Penguin Random House, HarperCollins, Macmillan, Houghton Mifflin Harcourt or Simon Schuster, for example – publishing the results of true spiritual-scientific works is, frankly, all but unthinkable, isn't it?)

And yet, good news: with this third issue of the George O'Neil Group newsletter, I'm delighted to share with the reader the roughly translated opening pages of the book in question. In the following, the translated Table of Contents and Foreword preview and set the stage for forthcoming installments. In future issues, we

¹ Mark Riccio, O'Neil Group Newsletter, Volume 1, Number 1.

² See for instance, George and Gisela O'Neil, *A Workbook on Rudolf Steiner's, The Philosophy of Spiritual Activity*; George and Gisela O'Neil, *How to Read a Book: A Study of Rudolf Steiner's, Knowledge of Higher Worlds*; George O'Neil, *Forward to How Can Mankind Find the Christ Again?*; George O'Neil, *Rudolf Steiner's Calendar of Soul, Translation and Commentary*; et al.

³ English readers can, however, thank Rudolf Steiner Press for making the aforementioned, *Enlivening the Chakra of the Heart*, available in English translation; *The Human Life*, originally written in English, remains available too in its second printing thanks to Steinerbooks/Mercury Press.

intend to advance a series of newly- (though, again, I need emphasize, only *roughly*-) translated additional chapters. I trust readers will forgive my sometimes awkward or worse efforts out of their enthusiasm or love for the opportunity to access at last Lowndes' spiritual scientific thinking and research-results based on the pioneering foundation first established by George O'Neil.

I know I speak for the leading members of the O'Neil Group in concluding with this thought. Would that this modest offering inspire efforts and the *necessary capital* to realize the proper publication in English of not only *The Awakening of the Heart-Thinking* but, too, of Lowndes' phenomenal *Code-X* series that promises to include all the major written works of Rudolf Steiner in *corrected form* and with invaluable notation and commentary. Our heartfelt aspiration abounds for the realization of any number of idealistic Heart-Thinking projects – to be sure –, but I'm unable to imagine a more *readily conceivable aim*! I wish you hearty reading, and may you find yourself inspired, dear reader, to mount our common cause.

Mid-Summer, 2022

Scott Fielding

Blessed is the man whom truth itself instructs, not by transitory images and words, but directly by itself.

Thomas d Kempis

The logic of thought is compatible with the strongest egoism. The logic of the heart is capable of gradually overcoming all egoism and making all people participants in a human community.

Rudolf Steiner

*The release of nuclear power has changed everything except our way of thinking, and therefore we are drifting towards catastrophes that have no equal.
- Purely logical thinking does not give us knowledge about the real world.*

Albert Einstein

FLORIN LOWNDES

The Awakening of the Heart-Thinking

Essence and Life of
Sense-free Thinking
In the Presentation of Rudolf Steiner

Outline of a Methodology

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Errata

Auf Seite 309 bricht aufgrund eines technischen Defekts der Text im letzten Drittel der Seite ab. Der Text ist wie folgt zu ergänzen:

schäft» gewonnen werden (zum Beispiel *Wie erlangt man Erkenntnisse der höheren Welten?*, *Die Geheimwissenschaft im Umriss* und so weiter) und mit dem Kopf-Denken verständlich sind, sondern in den Gedankenformen der geisteswissenschaftlichen Methode, die man mit dem Herz-Denken erlebt.

Rudolf Steiner hat das Esoterische in seinem Werk nie exakt definiert, noch hat er unverhüllt ausgesprochen, wie er selber es entstehen ließ; er hat aber deutlich gesagt, daß es das gibt. Er hat zahlreiche Hinweise darauf gegeben, daß man es durch das Herzensverständnis, das Herz-

(Publishing) Errors

On page 309, due to a technical defect, the text breaks off in the last third of the page. The text is to be supplemented as follows:

... can be gained (for example, How to Attain Knowledge of Higher Worlds?, Occult Science in Outline and so on) and are understandable with the head-thinking, but in the thought-forms of the spiritual-scientific method, which one experiences with the heart-thinking.

Rudolf Steiner never defined the esoteric in his work exactly, nor did he express undisguisedly how he himself gave rise to it; but he clearly said that it exists. He has given numerous indications that it can be experienced through the understanding of the heart, the heart-

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**Translator's note: The cited page numbers indicate the German edition.*

FOREWORD

I met George O'Neil, the head of the New York branch of the Anthroposophic Society, in 1974. I had approached him and asked him to join his study group; with the heartfelt words "Come, brother!" he had welcomed me. Thus began for me the friendship with my 32 years older "brother", which lasted until his death fourteen years later. With him I finally found what I had been seeking for so long: living thinking, "heart-thinking", the essence of which I had experienced artistically, but could not yet express thoughtfully.

George O'Neil himself had been searching for this thinking since his teenage years; he found it in the writings of Rudolf Steiner. Even before the war, he began to study these in solitary effort – it was a time of devoted work on his life's mission. By the end of the fifties, Rudolf Steiner's method of thinking, hidden in these writings, was largely uncovered. The fruits of his labor form the heart of this treatise. Regrettably, George O'Neil never wrote down the results of his work coherently and in a way that could also be used by others – his temperament resisted a written presentation, but also the lack of interest within anthroposophical circles contributed to the fact that a publication of the fruits of this work did not come about. Prepared by my own life destiny, I quickly realized his achievement from the depths of my heart, and so I was able to base my own work on it and – like the dwarf on the shoulders of the giant – discover some not yet visible areas. Actually, George O'Neil should have written this book – he was also a fine stylist and could use his "Irish imagination" in a masterful way – , but destiny directed things differently.

The task of writing was then entrusted to me after his death; my artistic training as a painter was a good basis for the conceptual part, but my writing skills were in no way sufficient; nevertheless, I took on the task, which has become my destiny. This happened under strange circumstances: just three weeks after George O'Neil's death, Gisela, his wife and co-worker, surprised me with the remark that she would not outlive her husband long enough to continue his work (which I had taken for granted); this should now become my task. It was our last conversation; she died the following day of a stroke.

This book is the first attempt to describe the methodology of heart-thinking systematically and coherently. I am aware of how imperfect it is, but I trust that it can nevertheless open access to this thinking-being. And I hope that it will inspire one or the other reader to continue what has been achieved.

In order to be able to complete the task I had taken on, I had to wrestle with great difficulties: unusual trains-of-thought, which normal thinking all too readily resists, had to be brought all the way into the textual organization of this writing; there was a lack of vocabulary to describe the complicated movements-of-form, so that new terms had to be found again and again; I also had to constantly deal with the danger that the organization of the trains-of-thought and their linguistic expression might give rise to misunderstandings; in order not to allow the scope of the book to swell too much, it proved necessary to refer only to elementary knowledge of Rudolf Steiner's anthroposophy, although the

subject fundamentally reaches up to far higher levels.

I have made an effort to arrange the presentation of this book in such a way that the form corresponds to the theme. For the whole Man, not just the head and mind, should be addressed. It will therefore be good not to want to understand all details immediately, but also to settle into the form and the interconnections, which themselves form a part of the "content". Two supplementary volumes* as well as my book *Enlivening of the Heart Chakra*, which presents another path to awaken the heart-thinking, can facilitate a further deepening in the way of heart-thinking.

Stuttgart, Michaeli 1998

Florin Lowndes

*The present treatise is intended to be in three volumes. In this volume, an attempt is made to describe the *methodology* of heart-thinking, in the supplementary volume *Praxis* the method of Rudolf Steiner's *Philosophy of Freedom* is to be illustrated by means of numerous color plates, and in the supplementary volume *Didactics* a wealth of hints and instructions from experience is to be communicated. – This volume is accompanied by a brochure with an order card. Because of the high production costs, the supplementary volumes will be made available for subscription, the success of which will determine whether they can be printed or not.

THE ORGANIC FORM OF CHAPTERS 2 AND 3

THE SCIENCE OF GOETHE

ACCORDING TO THE METHOD OF SCHILLER

BY AUSTIN WRIGHT

Preface

In my last article, I covered the content and organic forms found in Chapter 1 *The Point of Departure*. This first chapter addresses how the world of academic philosophy lacks usefulness and relevance. The solution, Steiner says, can only be found in Goethe. The following two chapters advance Goethe as a solution, specify the method for studying Goethe's "scientific sense," and lay out the thesis for the book. Because chapters 2 and 3 are short, I will cover both of them in this article.

These three chapters comprise the first section of *The Theory of Knowledge* titled Preliminary Questions. The chapters present preliminary questions that function as a compass. In his typical manner, Steiner forces each chapter to be progressively more difficult and abstract. Being clear on these preliminary questions provides a way of orienting oneself through the rest of the book.

It is an amazing experience to read and study Steiner's work with a sense of the whole and the composition's living form. In the past, I often found myself struggling to comprehend later chapters in his books. Because earlier chapters are more simplistic, it gives the illusion of not being important, or easy to understand. This is where the new thinking work really shines. When I started to master the forms in the beginning of the book, I began to see the recurrence of ideas and themes. What used to be vague to me gradually became clear because I learned to see interrelationships between previous and subsequent chapters. I strongly encourage all students of the new thinking to

master and continually meditate earlier chapters as they progress through their respective texts.

Section 1. Content

Chapter 2, "The Science of Goethe According to the Method of Schiller," a repeat to the title of the book, may very well be the most misnomered chapter in the entire book. Almost no one who has read it could tell you what Schiller's method is, because Steiner writes it so obtusely. Granted this is no doubt intentional, and one of the great mysteries of this book.

The first paragraph summarizes Chapter 1 and focuses on founding a new science out of Goethe's scientific sense. Steiner then leads into paragraph 2 by addressing an objection. He states people may have an issue with founding a science based on a moral authority. This objection need not stand because his arguments do not promote adherence to Goethe but seek to test Goethe's principles. While many other sciences claim to be free of moral authority, the science given in this book follows a path free of this potential contradiction.

To Steiner, Schiller understood Goethe the best. In paragraph 3, he explains how Schiller came to his understanding of Goethe's principles. While Goethe's attention was fixed on nature and life, Schiller's attention was fixed on Goethe's spirit. This gave Schiller insight into Goethe's inner workings. The point is not what Goethe found to be true, the point is what method Goethe used to come to his conclusions. In the author's words, "*Goethe's way of looking at things will be the object of our discussion; Schiller's gaze is directed upon Goethe's mind, and his way of looking*

at things in doing so will be the ideal for our method." Thus, Schiller's method is suggested as "gazing" at Goethe's way of seeing the world.

Paragraph 4 is a single sentence that says: Goethe and Schiller's scientific strivings are fruitful for the present day.

Paragraph 5 presents the current state of epistemology. The Kantian view has become the most relevant. As Goethe was championed by Schiller, Kant was championed by Liebmann.¹ For this reason, Kant's epistemology has become revered on the basis of moral authoritarianism; the same objection others would cast on the idea of studying Goethe's science.

Paragraph 6 recapitulates the first chapter. It states that Kantian epistemology has already failed in making philosophy relevant to cultural life. It begs the question of why we should settle for a philosophy that has already proven itself subpar.

The final paragraph, paragraph 7, alludes to the following chapter's content: questions concerning the task of science.

Section 2. Form and Enhancement

Chapter 2, "The Science of Goethe According to the Method of Schiller," has seven paragraphs. Two themes are juxtaposed in a 7-form.

The first leg is about Schiller and Goethe. The focus is on developing a science out of their views. The way Goethe views the world is for the reader the object of investigation, and Schiller's view is given as the method with which the reader is to view Goethe. The chapter finds a new focus after paragraph 4 as the form swoops into the second leg. This second leg addresses epistemology in its present-day condition as it has developed out of Kant and Liebmann. The 7-form contrasts the opposing views of a Goethean philosophy (paragraphs 1, 2, 3, and 4) and the state of current day philosophy (paragraphs 4, 5, 6, and 7).

1. The law of enhancement can be observed here clearly:

Paragraph 1 (the physical level) What is the object of our investigation?

Paragraph 2 (the etheric level) How should we establish a view of Goethe's science?

Paragraph 3 (the astral level) Why is Schiller's method ideal?

Paragraph 4 (the ego level) Whose science is fruitful for the present day?

2. Descending from the ego level:

Paragraph 5 (astral level) Why is Kantianism the prevailing epistemology?

Paragraph 6 (etheric level) How philosophy can play a part in cultural life again?

Paragraph 7 (physical level) What are the themes in the following chapter?

When I first read this chapter, I saw two possibilities for the form. These were either a standard 7-form, or an inverted 7-form. It was not clear if the paragraph order was blue-green-red-yellow, or yellow-red-green-blue. For example, paragraphs 1, 4, and 7 did not seem definitively blue or yellow with respect to the

other paragraphs. They all make reference to individuals and science, typical focal points of yellow paragraphs. Additionally, all sentences in paragraph 2 are conditional and imperative statements. The same is true for its polarity in paragraph 6. With its relation to adjacent paragraphs 3 and 5, the climb or swoop was not

¹Liebmann Biographical note: A forerunner of neo-Kantianism, in his best-known book, *Kant und die Epigonen*, he deals with the philosophy after Kant, discussing Fichte, Schelling, Hegel, Fries, Herbart and Schopenhauer. Having credited Kant's philosophy (though criticizing it on the vital point of accepting a thing-in-itself), he focuses on what he sees as the shortcomings in the approaches of Kant's successors. He frequently ends a section with the statement that one should return to Kant. Liebmann's work also influenced his Jena colleague Gottlob Frege.

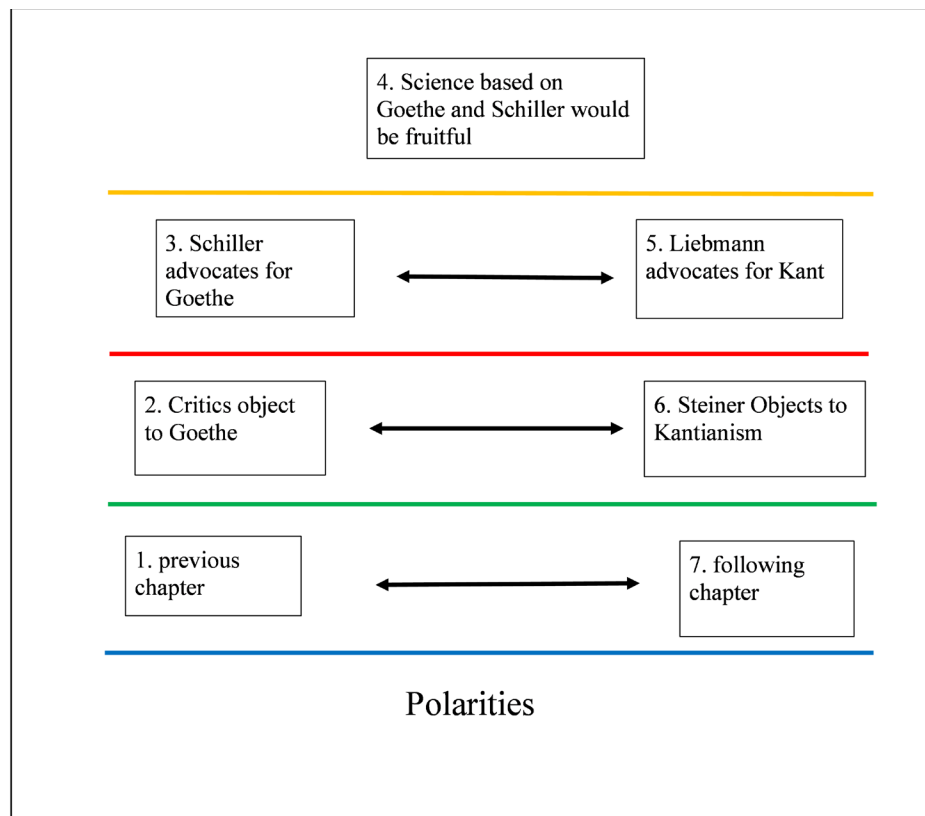
clear. Paragraphs 3 and 5 possess classically green elements; they both contain a lot of references to time and processes. Both also have a nice flowing gesture. Neither form seemed more satisfying. Collectively, I had never spent so much time on a 7-paragraph form trying to discern if it was standard or inverted.

Reading and re-reading the chapter for hours led to no clear conclusion. I peaked at Florin Lowndes's Code-X. Florin's Code-X maintains that the chapter is a standard 7-form. Florin himself emphasized that one must come to terms with the form on their own. I invested hours, days, and weeks comparing and meditating the two forms. Ultimately, it was because of the work I did on the enhancements that led me to find Florin's 7-form to be the most satisfying.

Section 3. Polarities and Inversion

There are three sets of polarities contrasting Goethe and Schiller, and Kant and Liebmann. Paragraphs 1 and 7 polarize the previous and following chapters respectively. Functionally this links both chapters. Another polarity is a repetition

of directionally opposite movement related clauses. In the first, it is "we have determined the direction", in the seventh, it is "let us approach." Moving on to paragraphs 2 and 6, these address demands and objections made towards science. In paragraph 2, Steiner addresses critics who object to a Goethean science; in paragraph 6 he objects to the science that grew out of Kant. With this usage of polarity, Steiner pokes fun at the major hypocrisy of contemporary philosophy. The hypocrisy is that those who would reject Goethe turn around and accept Kant based on the same "authoritarianism" they contend to abhor. Lastly, we have the polarity between paragraphs 3 and 5. Each paragraph is about scientific inquiry and advocacy. In 3, Schiller advocates for Goethe and demonstrates a method that promotes free understanding and insight into the development of a new scientific method. In 5, Liebmann advocates for Kant and provides a compulsory method with which to view Kant's scientific findings. Liebmann's sentiment prevailed, and the consequence is Kant's dominance within the field of epistemology. The inversion in paragraph 4 points to a science based on Goethe and Schiller



being fruitful for our time, shifting the focus from an ideal science, to the current state of affairs.

Section 4

Chapter 2 is titled "The Science of Goethe According to the Method of Schiller". This seems absurd, because Steiner doesn't go into great detail as to what Schiller's method is. If you have read the whole book, this may not be too much of a surprise because there are hardly any quotes or references to Goethe or Schiller at all.

My theory for this is 2-fold. First, I believe each paragraph provides a clue. These clues may be as follows: 1st start with Goethe's scientific sense, 2nd don't assume what he says based on authority, but test it as principle, 3rd Schiller's method (which is ideal for us) is observing Goethe's way of observing, 4th do so, and you'll reap fruit, 5th don't be like Liebmann or Kant, 6th stick to what is relevant, 7th, keep everything in mind that you have just read. Secondly, as with any chapter, the content must be considered as a whole. While meditating on this chapter, I had some sense of an attitude or mood. I wonder if that "mood" could very well be the method of Schiller that Steiner is communicating in his signature style.

Section A. Preliminary Questions Chapter 3 The Task of Science

Section 1. Content Summary

In this chapter, Steiner addresses the primary purpose of the book. He accomplishes this in three short paragraphs. His brevity is curious and at the same time unsettling. The previous chapters are considerably longer, and do not even begin to touch on any outline for the presentation of his entire argument. It reads to me like a joke where he is basically saying, yes, developing a sound philosophical view is quite easy for me.

In the first paragraph, Steiner presents a Goethe quote about the value of thinking. The

quote states, "Theory (in the Greek sense, theories means more so "what thinking sees") is worth nothing, except insofar as it makes us believe in the interconnections of phenomena." Steiner extrapolates this into how various examples of science seek interrelationship. He says the inorganic sciences seek relationships of cause and effect, organic science by mutual relationships of organisms, and history by connection of different stages of development. These are the three subsections of science that Steiner will cover later.

In paragraph 2, he points out a huge gap in scientific efforts that has not yet been resolved. That gap is the one found between the "real world" (objects) and "the ideal" (our thoughts about objects). Steiner stresses in the final paragraph the importance of knowing the interrelationship of these factors. To bridge that gap, and see how it applies to the individual sciences, is the purpose of this book.

Section 2. Form of the Enhancement

Each paragraph follows a clean what, how, and why enhancement. The enhancement may be as follows:

1. What does Goethe's quote mean?
2. How does Goethe's quote relate to current scientific efforts?
3. Why did Steiner write this book?

Section 3. Sentence-Level Polarity

There are no polarities on the paragraph level. This gives us a reason to examine the sentence level. Doing so is an ideal practice when the form is not symmetrical.

1. Ultimately it is true for all science what Goethe expressed so aptly with the words: "In and for itself, theory is worth nothing, except insofar as it makes us believe in the interconnections of phenomena."
2. Through science we are always bringing separate facts of our experience into a connection with each other.

3. In inorganic nature we see causes and effects as separate from each other, and we seek their connections in the appropriate sciences.
4. In the organic world we perceive species and genera of organisms and try to determine their mutual relationships.
5. In history we are confronted with the individual cultural epochs of humanity; we try to recognize the inner dependency of one stage of development upon the other.
6. Thus, each science has to work within a particular domain of phenomena in the sense of the Goethean principle articulated above.

Phenomena is the theme of sentence 1 and 6 of paragraph one. The first sentence is a Goethe quote about the interconnection of phenomena gleaned from thinking; in the sixth sentence Steiner agrees and connects that quote with the necessity of individual sciences working within particular domains of phenomena. Sentences 2 and 5 are about making interconnections. Paragraph 2 references the sciences making connections between facts of experience, and 5 references history making connections between stages of development. Sentences 3 and 4 are a similar polarity but concerns itself first with inorganic nature in relationship to cause and effect; and secondly, in sentence 4 with organic science and mutual relationships of organisms.

1. Each science has its own area in which it seeks the interconnections of phenomena.
2. But there still remains a great polarity in our scientific efforts: between the ideal world achieved by the sciences on the one hand and the objects that underlie it on the other.
3. There must be a science that also elucidates the interrelationships here.
4. The ideal and the real world, the polarity of idea and reality, these are the subject of such a science.

5. These opposites must also be known in their interrelationship.

Paragraph 2 has two sets of polarities. The 1st sentence validates the sciences' position of operating within their specific areas of phenomena. The 5th sentence introduces an imperative of knowing interrelationships in a field of science that has failed to do so. Sentence 2 presents the missing connection between the "ideal world" and underlying objects (real world). Sentence 4 completes the polarity when Steiner suggests a science that takes the ideal and real world as objects of study. The inversion in sentence 3 proposes the abstract thought of a new science.

Section 4.

This chapter inspired me to relate it to my personal experience studying music. These thoughts came about by virtue of how short the chapter is, and the possibility of glossing over and not diving deep enough into its contents. If we were to liken it to music, we all know from personal experience that the quality of a composition is not determined by its length. O'Neil understood best that this text work is like learning Steiner as a musical score and recreating those thoughts within us in the way a musician or a symphony plays sheet music. Even the shortest pieces of music reveal something new about themselves through repeated listening. The same principle holds true here for the text. Thus, recreating the thoughts of the texts is entirely analogous to a musician playing a piece of music repeatedly until it is played with perfection. Let us imagine that we wanted to learn the skill of transcribing music by ear onto paper. We may have to listen to a singular piece of music one thousand times until the notes we recorded matched those sounds perfectly. The musician knows with absolute certainty when their transcription is complete. Chapter 3 listened to 10 times, would reveal itself differently than if listened to 10,000 times. If done with this diligence, we would not be tempted to settle for vague conceptions of Steiner texts. Each book, each chapter, each paragraph, and

each sentence, no matter the size, has an objective music to it, and it is certainly in our best interest to realize those pieces in their relationship to the whole to the best of our abilities.