

# Goethe The Scientist

**Astrida Orle Tantillo**



## Goethe The Scientist:

*Goethe the Scientist* Rudolf Steiner, 1950      **Goethe on Science** Johann Wolfgang von Goethe, 1996 Johann Wolfgang von Goethe is most famous for his work on color theory but he was also an accomplished all round scientist studying and writing on anatomy geology botany zoology and meteorology This book draws together in Goethe's own words his key ideas on nature science and scientific method Goethe believed that we should study our world and nature as people at home in it rather than removedly as if we were aliens from another planet He adopted a qualitative approach to science at odds with Newton's quantitative methods that were so popular in his day His is a sensitive science which does not ignore our relationship to nature The extracts in this book are fascinating and essential reading for anyone who feels that we've lost our spiritual connection to nature      *Readings in Goethean Science* Herbert Hans Koepf, Linda S. Jolly, 1978-01-15 An introduction to Goethe's natural scientific writings this book provides an alternative approach to a science of living nature one that goes beyond simple numbers and measurements Goethe's development of morphological thought is a disciplined methodology that provides such an alternative Through such observation we can begin to see the essence of living nature Rudolf Steiner derived his theory of knowledge from Goethe's practice of natural science and hence our understanding of biodynamic agriculture is tied to Goethe's approach This book contains five writings by Goethe as well as two by Rudolf Steiner      Goethe as a Scientist Rudolf Magnus, 1961      Goethe's Botanical Writings Johann Wolfgang von Goethe, 2021-05-25 Much has been written about the golden youth and the Olympian old age of Johann Wolfgang Goethe poet less has been written however about Goethe the scientist who pursuing independent research in many fields opposed the professional men of his day with brilliant theories of his own The educated world familiar with Faust Werther and Wilhelm Meister is not so generally aware of the scientific achievements of the man who had a genus of plants *Goethea* and a mineral goethite named for him who coined and first used the word morphology who contributed to the understanding of the physiology of color who rediscovered and described the intermaxillary bone in man propounded the vertebral theory of the skull formulated a concept in botanical morphology that persists to this day who discovered the volcanic origin of a mountain who established the first system of weather stations who made the first systematic classification of minerals and was among the first to use the comparative method in biology and who came unwittingly close to achieving the greatest concept in biology some say the greatest concept in the thinking of man the theory of organic evolution and the descent of man Even in those few cases where subsequent research has proved Goethe's theories to be wrong his supporting accumulation of facts has proved extremely valuable to science Goethe was born at the beginning of a great scientific era But he was a creative thinker his was not the analytic mind that emphasized fine differences but the synthetic mind that sensed the unity behind the differences He was also an ardent lover of nature possessed of unlimited curiosity Consequently as a contemporary observed Whatever Goethe looked upon in nature immediately acquired the character of a living experience for him Most of

the material translated in this volume is taken from notes and essays which Goethe published from 1817 to 1824 in journal form. Occupying a central position is the most famous and lasting of his scientific writings, the essay on the metamorphosis of plants, an essay which is today considered one of the minor classics of botany. One of the most important episodes in Goethe's life was his flight to Italy, where he was delighted by the climate and the luxuriance of the plant life. A fan palm, in particular, attracted his attention because its leaves seemed to exhibit a complete series of transitions from the simple lance-shaped first leaves to the most complex fan type. At my request, Goethe wrote in his diary, the gardener cut off an entire sequence of modifications for me, and I burdened myself with several pasteboard containers in which to carry these treasures around. From this beginning, Goethe started to evolve his theory of plant metamorphosis, and he returned to Weimar convinced that he had found the secret. The literary student will find much to interest him in this translation, the poet's own account of his grief and suffering at the hands of misunderstanding friends, and his victory over a threatening neurosis. Such essays as *The History of My Botanical Studies* and *The Fate of My Manuscript* throw much light on the crucial middle period of Goethe's life. During Goethe's lifetime, and after, there was a tendency to ignore his scientific accomplishments in the face of his literary works. Many felt that they were almost a crime against his poetry. A few, however, contended that in science lay the center and focal point of Goethe's mental life. Goethe himself, toward the end of his life, wrote: "For more than a half century I have been known as a poet in my own country and undoubtedly also abroad, or at any rate I have been permitted to pass for one. But the fact that I have busily occupied myself with Nature in all her general physical and organic phenomena constantly and passionately pursuing seriously formulated studies, this is not so generally known, still less has it been accorded any attention." Minds like Goethe's, Thomas Carlyle said, are the common property of all nations, and for many reasons all should have correct impressions of them. This translation will enable those not familiar with the German language to gain a direct impression of Goethe's mind as expressed in his botanical writings.

*Goethe's Way of Science* David Seamon, Arthur Zajonc, 1998-04-02  
Examines Goethe's neglected but sizable body of scientific work, considers the philosophical foundations of his approach, and applies his method to the real world of nature.

*Goethe's Conception of Knowledge and Science* Roger H. Stephenson, 1995  
This study is the first to examine in detail the cultural significance of Goethe's scientific work. It explores the subtle distinctions he made between the Amateur and the Expert, and the interplay between Enlightenment science and Romanticism's Nature Philosophy, and attempts to set Goethe's thinking into the context he consistently evoked of the preceding three millennia of scientific thought. Analysing his complex perception of the cultural centrality of aesthetics, worked out in collaboration with his friend and fellow writer Schiller, the study concludes that Goethe's modes of thought differed from both the Enlightenment and the Romantic traditions, prefiguring the process thinkers of the twentieth century.

**Goethean Science** Rudolf Steiner, 2018-03-15  
Written in 1883, *CW 1: Goethean Science* features Rudolf Steiner's introductions to Goethe's works, re-visioning the meaning of knowledge and how we attain it. Goethe had discovered how

thinking could be applied to organic nature and that this experience requires not just rational concepts but a whole new way of perceiving. At the youthful age of twenty one Steiner was chosen to edit Goethe's scientific writings for the principle Goethe edition of his time. Goethe's literary genius was universally acknowledged; it was Steiner's task to understand and comment on Goethe's scientific achievements. Steiner recognized the significance of Goethe's work with nature and his epistemology and here began Steiner's own training in epistemology and spiritual science. In an age when science and technology have been linked to great catastrophes many are looking for new ways to interact with nature. With a fundamental declaration of the interpenetration of our consciousness and the world around us Steiner shows how Goethe's approach points the way to a more compassionate and intimate involvement with nature. The Chadwick Library Edition is an endeavor to republish mostly in new or thoroughly revised English translations several written works of Rudolf Steiner. The edition is named for the late horticulturist Alan Chadwick whose life and work has served as inspiration to the small group from which the idea originated. Our extensive experience with special bindings led to the selection for this trade edition of 750 books of a leather spine binding cloth sides and a light slipcase. For the hand numbered edition 100 books the binding is full leather with a hand gilt top of the pages in a fine stiff cloth covered slipcase. The leather is blue calfskin and the title stamping on the spines is in genuine gold leaf. All of this will be carried out by hand at one of the finest binders Ruggiero Rigoldi. Goethean Science is a translation from German of J. W. Goethe: *Naturwissenschaftlich Schriften Mit Einleitung, Fußnoten und Erläuterungen im Text*. Herausgegeben von Rudolf Steiner. Band 15a. eGA 1. Goethe and the Sciences: A Reappraisal F.R. Amrine, Francis J. Zucker, H. Wheeler, 2012-12-06. Of him in like measure within myself that is my highest wish. This noble individual was not conscious of the fact that at that very moment the divine within him and the divine of the universe were most intimately united. So for Goethe the resonance with a natural rationality seems part of the genius of modern science. Einstein's cosmic religion which reflects Spinoza also echoes Goethe's remark Ibid Item 575 from 1829: Man must cling to the belief that the incomprehensible is comprehensible. Else he would give up investigating. But how far will Goethe share the devotion of these cosmic rationalists to the beautiful harmonies of mathematics so distant from any pure and direct observation. Kepler, Spinoza, Einstein need not and would not rest with discovery of a pattern within behind as a source of the phenomenal world and they would not let even the most profound of descriptive generalities satisfy scientific curiosity. For his part Goethe sought fundamental archetypes as in his intuition of a *Urpflanze* basic to all plants infinitely plastic. When such would be found Goethe would be content for as he said to Eckermann Feb 18 1829 to seek something behind the *Urphänomenon* is futile. Here is the limit. But as a rule men are not satisfied to behold an *Urphänomenon*. They think there must be something beyond. They are like children who having looked into a mirror turn it around to see what is on the other side. Goethe as a Scientist Rudolf Magnus, Gunther Schmid, 2014-03. This Is A New Release Of The Original 1906 Edition The Wholeness of Nature Henri Bortoft, 1996 **Goethe's Way of Science** David Seamon, Arthur Zajonc, Professor of

Physics Arthur Zajonc, 1998-01-01 Examines Goethe's neglected but sizable body of scientific work considers the philosophical foundations of his approach and applies his method to the real world of nature      **Goethe's History of Science** Karl J. Fink, 1991-10-25 Fink explores how Goethe's scientific activities contributed to the growing literature in the history and philosophy of science      *The Wholeness of Nature* Henri Bortoft, 1996-10 In the course of every human life moments come often so quietly as to be almost unrecognized that are so subtle and unobtrusive they pass without one being fully aware of them These moments are like the gentle tones of birds singing in their sleep the faint sound of a bell ringing far away or the gentle touch of an invisible hand Nevertheless all these moments perceived or unperceived are manifestations of destiny in each human life the evidence of things not seen They express the secret language of the heart and invite one to begin a journey They involve taking important steps on a life path which one senses instinctively will ultimately lead to the light of one's own higher self and into the world of spiritual reality the land where the real foundations of life purposes are to be found Thus one sets out on a path that can lead to the unfolding of the unique mystery of each individual life story Such is the substance of the journey described in these pages Paul Marshall Allen Paul Allen was born into a Quaker family on June 26 1913 in the small upstate New York village of Conquest The life that followed was as varied outwardly as it was deeply committed inwardly to following a path of knowledge He was a teacher actor writer and publisher each role connecting him with the world as a Rosicrucian soul For Paul the most important event of destiny occurred when he encountered Rudolf Steiner's spiritual science through the actor Michael Chekhov leading Paul to dedicate his life to Anthroposophy as a path of inner knowledge and activity in the world In *A Rosicrucian Soul* Russell Pooler takes the reader on a journey through the life of a man who profoundly affected everyone he encountered During the early days of Anthroposophy in North America Paul delved deeply into Rudolf Steiner's works and became the first American born anthroposophic lecturer traveling across the continent and bringing the few far flung Anthroposophic Society members in North America a greater sense of unity and purpose In New York City with Bernie Garber he began publishing the works of Rudolf Steiner and with Carlo Pietzner compiled *A Christian Rosenkreutz Anthology* Paul Allen eventually started his own publishing company St George Book Service a mail order book business in western Massachusetts Later destiny took Paul and his wife architect Joan deRis Allen to Camphill villages in the British Isles and Norway where they lived as Paul produced numerous plays the most significant of which were Rudolf Steiner's Four Mystery Dramas Throughout this life story as outer events unfold the reader is guided to a sense of the inner activities of this very Rosicrucian soul and perhaps more important to glimpses of how each of us affects each other through our inner struggles and consequent actions      Nature's Open Secret Rudolf Steiner, John Michael Barnes, 2000-10 At the young age of twenty one Rudolf Steiner was chosen to edit Goethe's scientific writings for the principle Goethe edition of his time Goethe's literary genius was universally acknowledged it was Steiner's task to understand and comment on Goethe's scientific achievements Steiner recognized the significance of Goethe

s work with nature and his epistemology and here began Steiner's own training in epistemology and spiritual science. This collection of Steiner's introductions to Goethe's works re-vision the meaning of knowledge and how we attain it. Goethe had discovered how thinking could be applied to organic nature and that this experience requires not just rational concepts but a whole new way of perceiving. In an age when science and technology have been linked to great catastrophes many are looking for new ways to interact with nature. With a fundamental declaration of the interpenetration of our consciousness and the world around us Steiner shows how Goethe's approach points the way to a more compassionate and intimate involvement with nature.

The Will To Create Astrida Orle Tantillo, 2012-01-11 Better known as a poet and dramatist Johann Wolfgang von Goethe 1749-1832 was also a learned philosopher and natural scientist. Astrida Orle Tantillo offers the first comprehensive analysis of his natural philosophy which she contends is rooted in creativity. Tantillo analyzes Goethe's main scientific texts including his work on physics, botany, comparative anatomy and meteorology. She critically examines his attempts to challenge the basic tenets of Newtonian and Cartesian science and to found a new natural philosophy. In individual chapters devoted to different key principles she reveals how this natural philosophy which questions rationalism, the quantitative approach to scientific inquiry, strict gender categories and the possibility of scientific objectivity illuminates Goethe's standing as both a precursor and critic of modernity. Tantillo does not presuppose prior knowledge of Goethe or science and carefully avoids an overreliance on specialized jargon. This makes *The Will to Create* accessible to a wide audience including philosophers, historians of science and literary theorists as well as general readers.

**Goethean Science** Rudolf Steiner, 2021 **Emerson and Science** Peter Obuchowski, 2005-05 Ralph Waldo Emerson maintained a lifelong interest in science. His journals from the earliest to the last document this interest; an interest reflected in his lectures, essays, letters and poems. Emerging from Emerson's statements on science is a coherent attitude that can be defined as his scientific thinking. The purpose of *Emerson and Science* is to analyze this thinking and to indicate the relationship it bears to his total thought. An analysis of Emerson's scientific thinking reveals that science, especially Goethean science, affords the means to explore and present what the book elaborates as Emerson's monistic worldview. The pervasive influence of Goethe's science on the epistemological bases underlying that view is presented at length. In addition to illuminating Emerson's epistemological position, the context of science divulges how Emerson's interest in science kept him from the extremes of Swedenborg's mysticism and from falling prey, unlike many of his contemporaries, to the pseudo-sciences of the day including phrenology, mesmerism, palmistry, astrology and so forth. Emerson's interest in science also played an important role in his rejection of conventional religion and helped qualify his idealism, making him sympathetic to the claims of materialism. His focus on science kept him from accepting either of the main streams of the scientific thought of his age and led him to what the book defines as Emerson's scientific mysticism or spiritual science. Peter Obuchowski, a professor emeritus of English language and literature, shows how the context of Emerson's approach to science provides a new focus for considering a

number of the key issues that have become the hallmarks of Emersonian criticism issues such as Emerson's optimism in relation both to his spiritually oriented worldview and to his faith in scientific progress as well as his attitude to evil and his so called philosophical naiveté      *Goethe and the Development of Science 1750-1900* G.A. Wells, 1979-05-31      **Goethe, the Layman-scientist** Emmett Bryan Carmichael, Johann Wolfgang von Goethe, 1949



## Goethe The Scientist Book Review: Unveiling the Power of Words

In a global driven by information and connectivity, the energy of words has are more evident than ever. They have the ability to inspire, provoke, and ignite change. Such could be the essence of the book **Goethe The Scientist**, a literary masterpiece that delves deep in to the significance of words and their effect on our lives. Written by a renowned author, this captivating work takes readers on a transformative journey, unraveling the secrets and potential behind every word. In this review, we will explore the book is key themes, examine its writing style, and analyze its overall impact on readers.

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


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