10



its ancient forests in their black deaths warm
Our modern hearths with primal vanished light
So may our love, safe in your heart from harm
Shine on, when we are grey, and make us bright.
(A.S. Byatt: Possession, p. 249)

Research

1.) What happens with Peter, when he hears and answers the 3 questions
2.) Faciel's trembling, when concentration happens
3.) What do we experience concentrating on parts of the body or the whole body?
4.) How to separate free forces of not (quite) free ones, if they are connected in a not quite healthy way?

1.) What do we want? Life-meaning. To be a searching being.
2) Experimental methods. 15, 133, 155
151

Silence
What is my real need? → thinking → noticing thinking — experiments
experiences —

The more formfree the Ego is, the more creative, i.e. formbuilding.

Simple Anthroposophy: 1.) What of is meaning made? 2.) The observation of or concentration on the body leads to the recognition of the body-independent I. 3.) Experience of anything can be made by some other agent. 4.) This agent can experience everything we do experiencing. 5.) Forms can be experienced by formfree forces.

From the moon one cannot see the Earth's outside 197, 25.7.20.
From the Mars 30.7.20.

Nichts als Realität 200, 17.10.20.

o If the contemplation of a form reaches the quality of will, the faculty to create similar forms is borne.

1) o Instead of experiencing identity (with everything), we have to overcome space and time. Space and time: to experience spaceless and timeless being. Space and time: diminished benignness, not meaning, but signs. Relations in space and time = nat. science, are the outer laws of the world. One step: to see space and time and be aware of seeing them. Things - signs set up space + time. We are made of the stuff of meanings.
The identity is the source of compassion and love, at the same time the identification with what we connected in everyday life. The change from this comes from the witness becoming active.
Only meaningful motives stay ~~in the~~ timeless.

2) o Life is the unfolding of time from simultaneity. Combining with mineriality eternal life is entering in space and time.
Eternal life is meaning, but self, conscious of meaning, can ripen only in time and space (separate dness), in small, restricted steps. And resistance, an inertia - on which activity can have a grasp.
Music

7:)

3.0 Because everything is made of attentiveness, it itself cannot be made of anything.

Everything we experience, is dressed in our attentiveness, which can be everything, anything. If it would have a substance, this would be its object, not it itself. It itself is empty, not only of objects, but of its own substance, of itself, the possibility of anything. It is the light of everything

Love 1.7 Light - of the World

Three meditations 1,2,3. and 15,143 Thomas; 15,133 I spread in time Creation began with the light. 15,151 Identität; 15,136 The new science; 15,140 1 J 1,5; 1 J 2,8; 15,143 emptyness; Love and Light 1 J; 1 J 1,7 15,148 Identität; 15,149 reflexion; 15,150 Mensch in der Bedeutungswelt; 15,152 Incognition; Actualitas;

- The universal light has to undergo the illusion of the „my light" in order to become self, the real „my light"; the

- In the experience of past, the presence is included, so in reflection

- Karma is directed by a) nonsense we do; b) tendency to correct it by the DIRECTION (to the Good). The nonsense is not done to express or communicate something.

- The formation of the Ego-body separates the two streams: the astral and the Ego, because the Ego-stream cannot enter into meaningless forms.

- We don't experience the (activity of the) sentient body, because it is not made of free attentiveness forces. The feeling husk or shell covering the body we experience, because it is made of free sentient forces. Bodily pain is either from the sentient body,

Reflexion 15,149; 152; 158; 137;

The small child has a global attentiveness (≡ identity), which in the course of education becomes partial - selective

self-feeling

The mirroring 15, 150, 152; 153; 154; 160; 140; 147; 149

- Laws are only for the mineral world, in living beings as well, it is the mind, that carries the laws.
- Attentiveness is identity (with whatever).
- Feeling is experienced by feeling
- Object is result of identity – which ceased. To this we need the self-feeling.

James 1,17: Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.
πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον ἄνωθέν ἐστιν καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι παραλλαγὴ ἢ τροπῆς ἀποσκίασμα
The not-changing quality means: form-free. This is the existence of God, any form (that, what) is diminished existence. I am the I am. 2 Mos 3,14 this is undiminished existence, not this that or that.

3) meditation. Unvorstellbar, das Nichtwissen, Ich bin oder Ich bin Reinheit = nichts, nicht etwas, nichts anderes, formfrei, Attentiveness becomes something and experiences this something by becoming it. Alles in allem. Die Enlightening = to bring in existence. Zertrümmertes Licht = das Licht nimmt Formen an. Jewish: God has no form; christian: the human is formfree. Task is to see in the human the formfree.

2.) Das Leben ist Entfaltung der Zeit aus der simultaneität, Mineralität Zeitlosigkeit, mineralisch. Today, Zeit ist menschlich.

- Mind is comprending and what is comprehensible, both
4. are free of stuff (material).

from

4)

- The inertia of minerality is our defense against the spiritual world.
Das Tote ist nicht gedankenempfindlich, wie das lebende Widerstand. Das Sein ohne Fosein = formfrei oder qualitätslos

- Minerality consists of 2 components: the quality which is Logos-made and the inertia or materiality, which is independent of the quality. Physics is the science, that doesn't respect or know quality (or form). The quality-less mass or inertia is the fallen mirror-picture of the formfree power of thinking or understanding (both formfree) or of the higher power of the spiritual (= meaning-) world, of which all the meanings originate. The descended picture of the Light.

Faith What is rationally understandable, is not rpt for religious life (faith), because then cognitive feeling or will is superfluous. By the same thought, if cognition reaches the will-level, cultic ceremony is not possible (it would become a distraction, superfluous without meaning beyond the understanding), wouldn't carry the plus-meaning, which originally adresses the cognitive-receptive will-sphere without cognition, but imprinting it. It is not the creative will, which is sensitive to the cult.

4.0 Meaning is free from matter, but formed. Understanding is as well, but free from form too. Extracting the universal and understanding. Free from any material. Identity Otherwise the dualism of form and matter would arise, the form only (quality) can be understood. Linguistic dualism. Prima materia → matter free from quality
Matter we don't understand ~ broken light. ∃ - astral identity

3.) Wenn ich von Dingen weiß, sind sie schon in meiner Aufm., d.h. sie wird zu den Dingen. Sie prägen meine Aufm. zu dem, als was sie erscheinen – dann ist das Ergebnis nicht das, was prägt. Die Aufm. würde ihren Stoff erfassen, dann wäre der Stoff nicht sie selbst. Sie kann nur sich selbst erfassen a) in der Form eines Objektes; b) falls sie intensiv genug ist, noch in freiem, aber in ein Objekt tendierend. Sie kann sich im Objekt wiedererkennen, oder auch losgelöst von dem Objekt. Das Licht, das erleuchtet jeden Menschen. Jede Wahrnehmung verschwindet, wenn das Aufmerksamkeitslicht sie nicht beleuchtet.
Das Ich-bin ist das Licht der Welt. Das Sehen zu des Lichtes Licht als Grundsubstanz. Alles: fast zu viel.
The child squires speech by not-speaking.
Gezwungene Aufm.

Körperübungen Konstanz 4/6/98 – 5/6/98

1.) Die freie Aufm. Die „tierische" Aufm.
2.) Die Beziehung zum Körper, a) Finger b) Atem c) ganzer Körper
3.) Mich-Empfinden – wie war es einst?

2) a Pulsieren-Fühlen → homogenes Gefühl → in der Luft, ohne feste Konturen, die Empfindung hüllt den Finger nur. Ich bin ungetrennt in der Empfindung
2 a) a Arm. Die Hand als Ganzheit fühlt sich stärker; differenzierter; die Auflehnstelle vertreibt das Fühlen in den Arm; die Hülle dehnt sich aufwärts aus.

2) b Eindruck: Atmen wird durch die Aufm. verändert; wir dringen in die Tätigkeit des Empfindungsleibes ein; heben sie in das Bew. wir werden bewusster oder wir schlafen ein in die artmliche Tätigkeit. Aufm. auf den Rhythmus oder auf das Fühlen.

Bewegung ↔ Körperteil
3 c) Im Hintergrund ist das immer da; Schwere, die wegjetzt. Wiedererkennen der Mich-Empfindung. Seelisches Selbstempfinden
Hysterie der Gemüsstellen.

6)

Ausdehnung der Anfall.; Hülle, kompakt
Ausdrucksbewegungen: kein Selbsteinpfinden – wir sind mit dem „Inhalt" beschäftigt. Alte Medizin

- A thing remains in being as long the form rules over the stuff. CT p. 260

- Not sufficient concentration in thinking produces intellectuality,
  " " " cognitive feeling " sentimentality.
- Matter: what is not readable in the sign.

- What is sense-perceptible, belongs to the world of signs, which we don't understand. In this world physics are valid.
- It is possible to understand, what is not sense-perceptible. So any quality, form, universal, relation, configuration.

- The world of physics is built by meanings.
- We don't perceive, what we don't know.

- To „accept a teaching" is naive realism. We accept what we understand or what we mean to understand.

The mystery of the multiplication of the Chr. impulse: if a great idea appears in humanity, people begin to participate in it without direct contact. The condition is, that the idea should live, i.e. be available in the sphere of Truth or etheric realm. Therefore Chr. has to die, in order the Ascension can happen. After this the new Holy Ghost can appear, which is the multiplied form of the new impulse.

- What we understand is not sense-perceptible.

- The ego experiences in identity. Therefore the I-am has to be established on every level, in order to be able to identify with more and more formfree „objects".

Chess-board: What we see, are the figures and their po-

sition. What we can understand, is their relation to each other, resp. the future relation after dreams.

Suzuki: Die Zen-Lehre vom Nicht-Bewusstsein S. 45.

„Es ist wie ein klarer, glänzender Spiegel, der Bilder widerspiegelt. Wenn der Spiegel dies tut, leidet dadurch in irgendeiner welcher Weise seine Klarheit? Nein, das tut sie nicht. Leidet sie dann vielleicht, wenn keine Bilder widergespiegelt werden? Nein, das tut sie nicht. Weshalb nicht? Weil die Verwendung des klaren Spiegels keinen Einwirkungen ausgesetzt ist und die Spiegelfläche dadurch nie verunreinigt wird. Ob Bilder widergespiegelt werden, oder nicht, ändert nichts an seiner Klarheit. Weshalb nicht? Weil derjenige, der keinen Einwirkungen ausgesetzt ist, in mitten aller Bedingtheiten keinen Wechsel kennt."

Reflexion is present in Zen, but it is experienced reflexion, not only thought, like the reflexion in West, not speculative consequences follow it, but practical methods to reach the source.

The „language" of the dead is „Being". This being is expressive, because any being is „true". The view of Thomas v. Aquinas, 1.) being is as intensive, as „good", which means „sensible", „meaningful", i.e. „true"; 2.) the human is „capax universi", can understand the meaning of the things as universalia. The universalia are the logos of the archetypes in the spiritual realm.

Bodhidharma p. 43. „The Buddha is your real body, your original mind. This mind has no form or characteristics, no cause or effect, no tendons or bones. It's like space. You can't hold it. It's not the mind of materialists or nihilists. Except for the tathagata, no one else – no mortal, no deluded being – can fathom it.
But this mind isn't somewhere outside the material body of four elements. Without this mind we can't move. The body has no awareness. Like a plant or stone, the body has no nature. So how does it move? It's the mind that moves."

o Any content in the mind kindles the question: who is experiencing it?

The problem today is this: we don't see the enemy. It is present in many forms, not itself tangible, not possible for frontal meeting. It is in everyone in some form, small or less small. Clear confrontation is not possible.
The first meeting with the enemy happens in myself.

o The light is free of form.

For Steiner EMPTYNESS is transition state to knowing something. For Zen emptyness is the highest cognition.

o Any teaching presupposes an Ego. It goes from Ego to Ego.

Compendium, Kap. 56. Perfectum est extra quod nihil est.
Vollkommen ist, ausserhalb dessen nichts ist.

Any faculty comes about or grows by dissolving the forms.
The cognitive feeling as well.

Steiner: given is the perception (epistemologically) and thinking (ontologically). Thomas: Creation and intellectus. Bodhidarma: mind only, empty, anything else comes from this mind.

Meditations for Gral-Seminar

o We are donation and donated. Wir sind Geschenk.
o Separation, Form, Object is ~~x~~ wound. Trennung, Form, Objekt ist Wunde
o Through forms to formfreeness. Durch Formen zur Formfreiheit
o In spirit I am all the time one with all worlds. ~~In Geis~~ Ich bin im Geiste stets eins mit allen Welten
o Paralysis in beginning is suffering. Lähmung im Beginnen: Leiden.
o Questioning: Sympathy and distance. Mitleid und Distanz.
o The I experiences itself in concentration. In Konzentriertheit erfährt

Sich ans Ich.

- Everything is now. Jetzt ist alles.
- The past is realized by a present witness. Die Vergangenheit wird von einem gegenwärtigen Zeugen gerichtet.

Art redeems the perceptible world by beauty, which is the original state of the world →

For feeling intelligence the three

- The senses sense ~~what~~ is responding entities that became external to the human. What became alienated from the „Ego".
- What is alienated, keeps its form.
- Once „tree" was the experience of the tree as well.
- Only light enters consciousness, itself light.
- Only the sign can be object, not the meaning.

The experiment, to think a concept: impossible; can be used, only the first understanding is like lightning.

- We sleep in thinking, awake in the thought.
- Purity of the Way: without presupposition: the principle of light. No elements which are not transparent.
- Sense-qualities — feeling through the sleep.
- We sleep in the superconscious.
- The pure awareness leads to (cognitive) feeling.
- Feel behind the pictures (associations) the intangible unions.

Ta-chu Hui-Hai: „Es ist wie ein klarer, glänzender Spiegel, der Bilder
Suzuki: ZL 48 wiederspiegelt. Wenn der Spiegel dies tut, leidet dadurch in irgendeiner weise seine Klarheit? Nein, das tut sie nicht. Leidet sie dann vielleicht, wenn keine Bilder wiedergespiegelt werden? Nein, das tut sie nicht. Weshalb nicht? Weil die Vervielfachung des klaren Spiegels keinen Einwirkungen ausgesetzt ist und seine Spiegelfläche dadurch nie verdunkelt wird. Ob Bilder wiedergespiegelt werden, oder nicht, erregt nichts an seiner Klarheit. Weshalb nicht? Weil derjenige, der keinen Einwirkungen ausgesetzt ist, inmitten aller Bedingtheiten keinen Wechsel kennt."

- Concept ← idea-tissue ← feeling-tissue
- Formless thinking — formless feeling

- We feel only feelings.
- Feeling is knowable only by feeling. We look at a feeling by another feeling
- Lightful feeling.
- Pictures don't remain in the mirror.
- Perceiving cannot be reduced to a percept.
- To take darkness as fundament, is the deed of the light.
- Light is independent of anything, that is enlightened by it.

The speech (of Buddha) was effective, because the words were experienced: the moon was the percept and the same time the experience of the own becoming moon, outside - inside incorporated. Who heared „mind", became experienced in monistic form: „mine". Buddha or Zen-masters used inwardly the wordless „language".

- Light is the christian form of Emptiness.
  In higher knowledge there is no not-existence (nirvana)
  Light is no object — J

The character or quality of a human being: how the sun of the superconscious shines through the clouds of the egotism.

- Subject is only now.
- The enemy is in me.
- What is alienated from the source (J), keeps its form.

6 The mystery of multiplication: the logos-force is available there, in the sphere, across which the human spirit-soul passes on the way to the earth, to incarnation. And it can take a spark of the logos with itself in the incarnation, in the incarnated (not superconscious) part of the soul: even in the flesh. The logos adequated during the incarnation to the human condition.

- To hear: to understand movements.

One way to deal with emotions is to allow up tempests to the point, where I shall begin, with a glance, or gesture, or a way of sounding a word. First in thinking, then in feeling. Concentrated thinking changes into cognitive feeling.

© Me or I ?
◊ The more cognitive, the more body-free (thinking, feeling, will). If the human in a supercouscious way knows everything, no wonder, that karma can work or that a researcher finds the right literature – or finds the right idea.

Professionelles Interesse für das Menschwerdene, die christliche Aufgabe, as keine Führung mehr im alten Sinne ist. Selbsterfahrung.

In the finger-exercise the attention first is directed by thinking and grasps thinkable objects like the pulsation of the blood or how the finger is oriented in the space. Later the thinking attention changes in feeling attention, by which only the sensation of the me-feeling core can be reached.

GA 316, 3.1.24, S. 33. „Nehmen Sie diesen astralischen Organismus, der fortwährend die Tendenz hat, irgendwie in einem Organ oder im ganzen Menschen den Menschen krank zu machen. Ja, Sie brauchen natürlich nun eine wirklich gesunde Selbstbeobachtung zu üben, so werden Sie darauf kommen, daß das so ist, denn es könnte kein Gefühl in Ihnen entstehen, wenn nicht dieser Astralorganismus da wäre. Das stellen Sie sich nun vor: Der ätherische Organismus ist da, er entwickelt das Leben; der astralische Organismus ist da, er lähmt ab. Nun muß im wachen Leben ... ein fortwährendes Hin- und Hergehen in einem labilen Gleichgewichtszustand zwischen Ätherischem und Astralischem. Dadurch fühlt der Mensch. Er würde nichts fühlen, wenn nicht dieses Hin- und Hergehen da wäre. Nun aber stellen Sie sich vor, die astralische Tätigkeit würde von der ätherischen Tätigkeit nicht sogleich zurückgeschlagen. Wenn sie zurückgeschlagen wird, wenn also im Status nascendi sogleich von der ätherischen Tätigkeit das Astralische zurückgewiesen wird, entsteht das

normale Fühlen. Wir werden sehen im Physischen, wie das verknüpft ist mit der Drüsentätigkeit. Wenn aber die astralische Organisation ~~Tätigkeit~~ mächtiger wird, so daß das Organ in seiner ätherischen Tätigkeit nicht genügend zurückwirken kann, dann wird das Organ von der astralischen Tätigkeit zu stark ergriffen, und statt daß ein Hin- und Herschwingen stattfindet, entsteht eine Deformation des Organes, und wir haben einfach dadurch, daß der astr. Leib über das Maß dessen, was er ablähmen darf, das heißt, was im Status nascendi wieder ausgeglichen wird, abgelähmt, in dem astr. Leibe die Krankheitsursache gelegen."

o The J-am experience is always the experience of the formfree being.

If you begin to practice some skill, e.g. concentration, it takes probably a long time to reach an improvement or some results; if you don't begin to practice, it takes still longer.

The Ego doesn't enter meaningless forms; they alienate, keep their form, because the forming principle isn't present.

Nought, non-existence is established by an existing being.

o We stick to what we don't know (cognize).
Preference of darkness: understanding reduced to the understood.
Wound → cognition or sticking.
Stick – love; enjoyment – ~~[illegible]~~ joy; need – donation
If we cognize the object, we cease to stick to it.
Kamaloka – get rid of the sticking to the object-world
Feeling should originate only on what is known.

o What does kindle a feeling? if don't know it, what is this what?
It is in the end always a certain state of the feeling mind. It is not the thing (cigars) which we want. Mostly the state is reached by means of the body, but not always. Always one-feeling, the psyche is involved, not the spirit.

o It is impossible to think a concept.

- I surprise myself.
- In feeling we are inseparated (relatively).

The cognitive little feeling is tasting the emotion, which is not object. Contemplation: prolonged present and presence. Like: an idea understands itself. Thinking is dissolved in the water of emotional feeling and itself colorless, becomes tinged by the color of the emotion, with which cognition happens. Feeling is not lightening, like an idea, it has duration in the eternal presence. The cognitive feeling is, has to be colorless, like thinking has to be formless. Then it can take up color. The duality, in pure form, happens in the separation of cognitive feeling from the non-cognitive.

- In (cognitive) feeling sign and meaning are one.

We are all suspicious. Is this a thought? I surprise myself.

- This is no thought. Is this a thought

- It is a kind of atavism or future faculty to feel in sense-perception. Archaic mind did feel toward nature.

Body sensing

- The body is hidden. - What is formed, has weight, inertia.
- I am my body. - A form comes about of relatively formless entity. - Any object serves for asking: who does it perceive?
- Body can be experienced by the spirit

In breathing exercise the experience of the two directions as consciousness experience is the goal. The turning points come more and more near together, until they unite. This is the moment when I am experiencing – in lack of other objects: in and out breathing can happen. The zero point the breathing could change into the plant-breathing.

The will used in the Ki-exercises are akin to the will used in expressive movements. Doing (activity) and experiencing (like in art).

- We float between body and spirit, neither of them experienced

Actus primus ~ actus secundus; erste - zweite Wirklichkeit
Erste W.: physisches Existieren; zweite W besagt, dass dieses faktisch existierende Wesen seine Möglichkeiten durch Tätigkeit realisiert.
Operatio est actus secundus operantis (I, II. 70, 1); actus secundus est perfectio quam actus primus (C.G. 1,45).

Glückseligkeit: Essentia beatitudinis in actu intellectus consistit (I, II, 3, 4.)

Augustinus: Nihil aliud est habere, quam nosse (erkennen). (23 Fragen, 35, 1.) „Was sonst heisst Glückselig sein, wenn nicht dies: etwas Ewiges erkennend besitzen (33, 1.). „Wie auch immer du dich bemühst, du mühst dich für dies: dass du siehst." (In Psalmos 90, 2.). „Unser ganzer Lohn ist: Sehen; tota merces nostra visio est." Sermones 302.

„Erkennen ist die vornehmste Weise des Habens" De causis 18.
o In cognition only do we have the world. J 17,3 „Dies ist das ewige Leben, dass sie Dich erkennen.

Expansion of the soul happens by expanding cognition. The more formee the soul becomes, the more cognitive it is, the more expanding. Being is „being free" - To „have" the truth means to have being = cognition
To know: to unite (man and woman) Gen 4,1; 4,17,25; Luk 1,34
„unmittelbares Beieinandersein, innigste Gemeinschaft, in unmittelbarem Kontakt stehen (Bibel: Bilder von Gut und Böse), S. 24

Ubi amor, ibi oculus (N.v.A.)

. Intellectus et ratio differunt quantum ad modum cognoscendi, quia scilicet intellectus cognoscit simplici intuitu, ratio vero discursendo de uno ad aliud." (I, 59, 1 ad 1.) schaulich
Certitudo rationis est ex intellectu, sed necessitas rationis est ex defectu intellectus (I, II, 49, 5 ad 1.) Ex imperfectione intellectualis naturae provenit ratiocinatio cognitionis (C.G. 1,57 [8]
Manifestum est quod defectivus quidam intellectus est ratio.
(C.G. 1,57 [8])

Per cognitionem autem fidei non fit res credita intellectui praesens perfecte, quia fides de absentibus est, non de praesentibus (C.G. 3,40).

Felicitas humana non consistit in cognitione Dei, quae habetur per demonstrationem C.G. 3,37.

Meditation GA 316, 21.04.24.

„... die Meditation besteht aus folgendem: Als moderner Mensch haben Sie jedem Satz gegenüber das Gefühl, Sie müssen ihn verstehen. Das ist eine ausgesprochene Tätigkeit des Ich in der gegenwärtigen Inkarnation. Alles dasjenige, was Sie intellectuell tun, ist eine ausgesprochene Betätigung des Ich. Der Intellect ist in der gegenwärtigen Inkarnation und alles übrige ist vom Ich zugedeckt, wirkt höchstens traumhaft herauf und ist unbewusst. Dasjenige heißt nun meditieren: ausschalten dieses intellektuelle Streben und den Meditationsinhalt zunächst so nehmen, wie er gegeben ist, rein, ich möchte sagen, zunächst dem Wortlaute nach. So dann, wenn Sie intellektuell an den Meditationsinhalt herangehen, Sie, bevor Sie den Meditationsinhalt in sich aufnehmen, Ihr Ich in Bewegung bringen, denn Sie denken nach über den Meditationsinhalt, Sie haben ihn außer sich. Wenn Sie den Meditationsinhalt, einfach wie er gegeben ist, in Ihrem Bewusstsein anwesend sein lassen, gar nicht nachdenken, sondern im Bewusstsein anwesend sein lassen, dann arbeitet in Ihnen nicht Ihr Ich aus der gegenwärtigen Inkarnation, sondern das aus der vergangenen. Sie halten stille den Intellekt; Sie versetzen sich einfach in den Wortinhalt, den Sie innerlich, nicht äußerlich hören, als Wortinhalt hören, in das versetzen Sie sich, und indem Sie sich in das versetzen, arbeitet im Meditationsinhalt Ihr innerer Mensch, der nicht derjenige ist der gegenwärtigen Inkarnation. Dadurch aber wird der Meditationsinhalt nicht zu etwas, was Sie verstehen sollen, sondern das real in Ihnen wirkt und so real in Ihnen arbeitet, dass Sie zuletzt gewahr werden, jetzt habe ich etwas erlebt, was ich früher nicht erleben konnte. Nehmen Sie einen einfachen Meditationsinhalt, den ich öfters gegeben habe: „Weisheit lebt im Licht." Nun, nicht wahr, wenn man darüber nachdenkt, kann man darüber furchtbar viel Gescheites, aber ebensoviel furchtbar Törichtes herausbekommen. Es ist da, um innerlich gehört zu werden: „Weisheit lebt im Licht." Da passt in Ihnen auf, wenn Sie ihn so innerlich hören, dasjenige, was da ist,

nicht aus der gegenwärtigen Inkarnation, sondern dasjenige, was sie mitgebracht haben aus früherem Erdenleben. Und das denkt und das empfindet, und es leuchtet auf nach einiger Zeit in ihnen etwas, was sie früher nicht gewusst haben, was sie auch nicht aus ihrem eigenen Intellekt heraus denken können. Sie sind innerlich viel weiter als ihr Intellekt ist. Der enthält nur einen kleinen Ausschnitt dessen, was da ist."

→ The supersensible entity of the human is identical with the I of the previous incarnations.

Once the human got the concepts by sense-perception; now we perceive for what we have or get the concept. The earlier „concept" was not separated from the sign, it didn't appear as such, as concept.

The sense-perceptible world consists of will, the body as well. The will-forces are free, by which we cognize and also; the formed will forces are the body, the parts of the body.

o To have : to know having; cognition. Without this cognition we don't have.

x The mixing = sentient body — ego-body mix. Sentient body namely is connected with the consciousness of the me-feeling. Ego-body: astrality (originally free) identifies with itself, loosing power of identifiability (loosing the highest power) by being formed.

o GA 134, 29.12.11. S. 59. „Zum Instrument seiner selbst war der Mensch bestimmt, nicht zum In-sich-Erleben." (sich im Gedachten, Gefühlten, Gewollten).

o We remember objects. Being in unity we cannot remember. There is no-one to remember, independently from what is given now. Remembering: past, experienced from now.
In building the sentient sheath, the first object appears and the witness separates from the identifying faculty. The first distraction.

We related to our body once like to any another object. In the me-feeling we have a non-cognitive feeling, which seemingly relates to the body. But examining it, it doesn't tell anything about the body, only „OK" or „not OK" in different measure. It restricts the expressive role of the body.
We can see colors, forms, size; hear tones, sounds, articulation. We don't get any information about the body by the me-feeling: it is emotion-like.

St. about the speed of sound or exceeding it, Karma des Unterrichtens, GA 176 (?) 7/8/17 „If one went even faster than the sound, then one would hear something, which is fired later, before one would hear what was fired earlier... To go as fast as the sound would mean to be sound and to hear none

We have to consume organic substance, in order to burn it by our O_2-breathing: the overweight of astral body to the ethenic body.

Character of expressive will: 1.) no me-feeling; 2.) unconsciously; 3.) no effort, playful 4.) self-experiencing

Thinking can be de-sharpened, when it is in itself strong, logical, certain, not fuzzy — then it may dream in a right way. Otherwise associations prevail.

By the inner picture (Vorstellung) the intentional gesture changes into an expressive gesture. We give the a meaning to the gesture.
In the astrality the active wisdom (aktende Weisheit, which is ethenic becomes consciousness and is so the ethenic is deprived of it.

We can be fascinated by the greatest stupidity and nonsense and fall in love with it.

Das Licht leuchtet selbst. Und sieht sich selbst. Erkannt sich. Erleuchtet mich, so ich es erkennen kann. Lichtwelt – Lichtwesen.
Sein = wahr sein = Licht Vitality

18)

Natural science: things exist without meaning: denying the Logos.

Expressive activity

To the real I-activity we are most near in the expressive activities, where there is always doing and witnessing together or very near: in thinking (we understand), in singing (we hear in advance); in pointing (we know at what), in artistic activity (always a checking, if vanity doesn't interfere).

A kétféle akarat

Expressiv: másra fiyelek (nem a testrén mozgására); nincs magamérzés; nem tudatos és nem is innervált mozgatás; A képzettel másra gondolok, nem a testi cselekvésre, akár a beszédre. Tudatfeletti. Énprású. Nem örökölt. Erőben effektivebb az intencionális akaratnál. Játékos, erőködés nélkül. Implicit tanu, nem az, ahi tervezi a mozgást. Az egoitásig minden akarat expressiv.

- Only the I-am can be aware of the light.
- Colors appear only in the light.

In meditation we become „that" (Parmenides: thinking is being).

- The I is, who can experience thinking, feeling and will. And itself.
- By the original fall the I-stream was split (in order to lead to reuniting, to the self). Through Epiphany the Logos-spark came to strengthen the separated I-fraction in finding back to the own superconscious mainstream.

The shame of Adam and Eve: they feel themselves in the naked body. Before the Fall the body was naked, not Adam.

Plants build up organic substances with the aid of the energy of the sun; animals and humans with the aid of burning energy of stuffs.

- Thinking arises from the expressive movements of the limbs, if they don't move.

GA 134 Die Welt der Sinne und die Welt des Geistes, III. 29.12.11. Bln

Astralität ≈ Bewusstheit der Lebensprozesse, die durch sie hervorgebracht werden. Im Empfindungsleib ist die Astralität geformt, als Empfindungs und Reaktionsform = Verhalten von aussen gesehen.

Wird Astralität aus dem Empf. leib frei, so entstehen erhaltende - schöpferische fühlende Kräfte.

Die Verschiedenheiten:

1.) Durch die luzif. Einwirkung: aus den freien astr. Kräften wird eine Pseudoich, ein Ich wie eine Hülle gebildet, die den Körper zu umgeben scheint, die Egoitätshülle, eine Art Spiegel oder Spiegelbild, in dem sich das freigebliebene Ich + Astralität + Ätherisches (= Aufbau) wiedererkennt. Der luz. Überfluss vermischt sich mit den Seelenfunktionen (D, F, W), deren Betrachter das Ich ursprünglich sein sollte. Diese Vermischung ist mit den freien Kräften zunächst (D, F, W sind mehr oder weniger autonom und bewusst). Letztlich bleibt nur das D autonom. Der Ich-Wille (Ausdruckswille) wird überbewusst, der Mich-Wille wird durch das Mich entfacht, muss als Bewegung am Anfang vorgestellt und geübt werden, wird durch die Hülle abgedämpft, so dass Muskelkraft notwendig und massgebend wird. Bis zur Egoität ist jede körperliche Bewegung Ausdrucksbewegung. S. 89.0 Zum Zusammen seiner selbst wird der Mensch bestimmt, nicht zum In-sich-Erleben (sich im Gedachten, Gefühlten, Gewollten).

2.) Durch 1.) werden aus dem Empfindungsleib, aus dem Stoffwechsel-System mehr astr. Kräfte frei, um die astr. Kräfte um die Mich-Hülle zu ersetzen und diese freien astr. Kräfte kommen im Stoffwechselsystem in Übergewicht zu den ätherischen gebundenen Kräften — zu viel Geist, weniger Leben —, daher muss das Leben durch stoffliche Nahrung und Verbrennen aufrechterhalten werden. Aus dem, woraus die astr. Kräfte zusätzlich frei werden, aus dem wird das Stoffwechselsystem, ursprünglich der ganze Körper. Die Differenzierung entsteht durch die Verschiebung.

3.) Aus dem, was dadurch zum rhythm. System wird, werden mehr astr. Kräfte frei, als ätherische, daher haben die freien gegenüber den gebundenen ein Übergewicht über die gebundenen astr. Kräfte,

was sich in der Wirkung der gebund. äther. Kräfte auf den phys. Leib in der Drüsentätigkeit zeigt.

4.) Aus dem, was Kopfsystem wird, werden die meisten, äth. und astr. Kräfte frei, das ist das Ästeste System, der phys. Leib hat Übergewicht, daher erlebt das Sehen nicht sich, sondern draussen das Objekt; es würde sich als innere Regsamkeit erleben, bewegt durch den waltenden (im Stoff tätigen) Willen, mit dem sich der Wille, aus dem Körper freigeworden, vereinigt. Das Wahrnehmen wird auf den Teil der Welt beschränkt, aus dem phys. Wirkungen das Sinnesorgan affizieren und dadurch (auch durch Begrifflichkeit) werden die Wahrnehmungen herabgetähmt.

W Eating is the symbol of not cognitive, non-expressive movements.

o Dieser Geist ist Buddha. (Ist jetzt Buddha, soweit er B. erfüllt. Was unter B. vorgestellt wird, ist B. Wenn ich etwas anderes im Sinn habe, als was ich bin, ist es kein B. Soweit ich „dieser" verwirkliche, objektlos, werde ich soweit B.

Finnish: this = temme; that = two meaning = merkituxen
Das Licht leuchtet selbst = valo loistaa itse

o Dieses ist Licht. Physical light has a source; light of attentiveness doesn't have a source outside itself.

o Only this doing is this.

Problems begin, when the goal-bound will is used for expressive, communicative functions.

o This. Here. Now.

W If consciousness is occupied with the movement of the body or of its parts, there cannot be expressive intention and will, because there is no „message". Message is only in consciousness and anything else accompanying it, e.g. movements of the hands, is signs of the meaning, which is

the message.

o Every form is reflectable, i.e. past.

iKi ~ suki = awareness

To celebrate a festival day one needs inspiration and the soft will. This will, the inspiration and the self are one and the same experience.

U. The receptive and the expressive will are related, they change easily in one another, they are the original kinds of will, they lead back before the Fall.
The goal-bound will is connected with egoity, with the me-feeling. The expressive will – today – with the true I.

Awakening in the „higher worlds" – as from sleep or dream in to the everyday world – which a part of us all the time is.

o In (spiritual) cognition we become more real (being).

The one archetypal phenomenon is cognizing (knowing) or understanding. The main illness of thinking: not to notice, that knowing cannot be reduced to its results and presupposes someone.

Meditation GA 316, 21.4.24. S. 145.

„Nun, nicht wahr, die Meditation besteht aus folgendem: Als modernen Mensch haben Sie jedem Satz gegenüber das Gefühl, Sie müssen ihn verstehen. Das ist eine ausgesprochene Tätigkeit des Ich in der gegenwärtigen Inkarnation. Alles dasjenige, was Sie intellektuell tun, ist eine ausgesprochene Betätigung des Ich. Der Intellekt ist in der gegenwärtigen Inkarnation und Alles übrige ist vom Ich zugedeckt, wirkt höchstens traumhaft hinauf und ist unbewusst. Dasjenige heißt nun meditieren:
Siehe 16,15

o We are parts (and participants) of the world of meaning.

Meditation, GA 152, 1.5.13.

„Nun bemühen wir uns, die Meditation dadurch zu entwickeln, daß wir uns z.B. der Betrachtung des Folgenden hingeben:

Die Weisheit lebt im Licht.

Diese Idee kann nicht von Sinneseindrücken herrühren, weil es den äußeren Sinnen nach nicht der Fall ist, daß die Weisheit im Licht lebt. In einem solchen Fall halten wir durch die Meditation den Gedanken so weit zurück, daß er sich nicht mit dem Gehirn verbindet. Wenn wir auf diese Weise eine innere Denktätigkeit entwickeln, die nicht mit dem Gehirn verbunden ist, werden wir durch die Wirkungen einer solchen Meditation auf unsere Seele fühlen, daß wir auf dem rechten Wege sind. Da wir bei dem meditativen Denken keinen Zerstörungsprozess in unserem Nervensystem hervorrufen, macht uns ein solches meditatives Denken nie schläfrig, wenn es auch noch so lange fortgesetzt wird, was unser gewöhnliches Denken leicht tun kann.

Es ist wahr, daß oft gerade das Gegenteil eintritt, wenn man meditiert, denn die Menschen schlafen sich oft, daß sie, wenn sie sich der Meditation hingeben, sofort einschlafen. Aber das kommt daher, daß die Meditation noch nicht vollkommen ist. Es ist ganz natürlich, daß wir in der Meditation zunächst die Art des Denkens benutzen, an die wir sonst immer gewöhnt waren. Nun nach und nach gewöhnen wir uns daran, mit dem äußeren Denken aufzuhören. Wenn wir diesen Punkt erreicht haben, dann wird das meditative Denken uns nicht mehr schläfrig machen, und so werden wir wissen, daß wir auf dem rechten Wege sind.

Wenn die innere Kraft des Denkens so entwickelt wird, ohne daß die Denkkraft den äußeren Körper benutzt, dann werden wir eine Kenntnis des inneren Lebens erlangen, werden unser wahres Selbst erkennen, unser höheres Ich.

Den Weg zu der wahren Kenntnis des menschlichen Selbst findet man in der Art von Meditation, die eben beschrieben worden ist, die zu der Befreiung der inneren Denkkraft führt. Nur durch solche Erkenntnis gelangt man dahin, zu sehen, daß dieses menschliche Selbst nicht innerhalb der Grenzen des physischen Körpers gebunden ist. Man lernt im Gegenteil einsehen, daß dieses Selbst mit den Erscheinungen der Welt und uns hier verbunden ist. Während wir im gewöhnlichen Leben die Sonne hier sehen und dort den Mond, dort die Berge, Hügel, Pflanzen und Tiere, fühlen wir uns jetzt mit allem, was wir sehen und hören, verbunden,

wir sind ein Teil davon und für uns gibt es dann nur eine äusserliche Welt, und das ist unser eigener Körper. Während wir im gewöhnlichen Leben hier sind und die äussere Welt um uns herum, sind wir nach der Entwicklung der unabhängigen Denkkraft ausserhalb unseres Körpers eins mit dem, was wir sonst sehen, und unser Körper, in dem wir sonst darinnen sind, ist ausserhalb unser selbst. Wir schauen dann zurück, er ist jetzt die einzige Welt geworden, auf die von aussen wir blicken können."

o Pictures come from the seeing.

If natural science is right, then not only ideas, ideals, moralities etc. are dreams, but natural science itself with all its ideas, laws. Ideals cannot work physically, have no power, whereas physical power and stuff have their own laws.

Etymology by Steiner: 183, 31.8.18. S. 135-138. „se hors tir" & co.

Auflösung der Sprache im Tod 183, 1.9.18. S. 187.

„Und dieses Lösen von Worten, dieses Zerstäuben von Worten, das ist etwas, das im Leben der Toten eine bedeutsame Rolle spielt. Gewissermassen lebt der Tote von diesem Zerstäuben der Worte. Und der Tote hat das entschiedenste Gefühl, dass er in seinem Leben, also von seinem Tode, von der geistigen Welt, in der er sich nach seinem Tode befindet, abgeschlossen war, dass er aus Lauten, aus Buchstaben zusammengesetzte Worte gebildet hat. Der Tote hat das Gefühl, dass die Sprache gewissermassen ein Teppich ist, der sich im Leben vor die geistige Welt hingelegt hat. Und in dem Auflösen dieses Teppichs, in dem Auflösen der Worte hat er das Gefühl, dass er nun wiederum in die geistige Welt eintritt. Daher ist es eine der Eigenschaften des Toten, die Menschenworte, die der Betreffende lernen gelernt hat innerhalb des Lebens zwischen Geburt und Tod, aufzulösen, zu zerpflücken, in ihre Bestandteile aufzulösen. Der Tote hat z.B. ein ganz feierliches, grosses Gefühl, wenn es ihm gelingt, ein gewisses Verständnis sich abmühend, solche Auflösung zu erleben."

o Time is fed from timelessness.
o The touch of something is the perfect presence of it

24)

Dissolving forms after death 183, 1/9/18.

'83, 2/9/18 S. 180. „Nichts wird dem Menschen heute schwieriger, als wenn man ihm sagt: Wenn du dir in Zukunft deine Verbindung mit dem Geiste erhalten willst, so musst du etwas dazu tun."

Using the soft will there is a superconscious connection between the bodily movement and the content to be expressed.

o Pictures come from seeing.
o We become more real in cognition. Reality is meaning. We lift in cognition, in the process from the form in which we live usually, become formless and articulate in the meaning cognized. The we becomes more real as well.

o Von Seelenräten a S. 25. „In Wahrheit ergreift in den Vorstellungen die Seele ihr eigenes sich entwickelndes Wesen. Und erst durch die eigene Tätigkeit der Seele geschieht es, dass die Vorstellungen zur Vermittlung der Erkenntnis einer Wirklichkeit werden."

o Because the things can be named, they exist.
o Where attentiveness is experienced as formless and empty, there it is the self (no object): the not-other.

o In-breathing serves the non-expressive being; out-breathing serves the expressive being.
Remembering: soft will.

Dyslexy 46 Dyslexic people are not normally centered, their perception is unsharp, global, not selective enough. Therefore the perception of letters is diffuse, not remembered sufficiently. In writing they use not the expressive will (not „automatic" writing), but the goal-bound will, similarly the reading doesn't develop to read meaning, but sticks to the letters or syllables or words: no top-down working.
In perceiving the simple senses don't work separately, therefore

it is helpful to exercise them in very separate manner, e.g. touch-sense without seeing or hearing without seeing. Afterwards always the memory of the experienced is used to reproduce a sequence of experiences, like to put in sequence things according to their size (touch-experience) or their weight.

The attentiveness on the letters is not sufficiently selective, it is not clear, which feature (form, structure) of the letter is essential.

To change from perceiving to reproduction all of the perceived, separates the inner world from the outer and supplies concepts.

Different types of handycappedness: different lack in selective attentiveness.

There are as many senses as many selectivity of attentiveness exists.

- Because total identification is only possible with respect of another human being, the I-am-experience is connected with the You-experience.

The „mirroring" of the perception happens on the part of the being, which remains quiet, doesn't move in the imitation. This is usually the physical body or some parts of it; by consciousness training the free life- and sensitive forces may become the „mirror."

- As long things have meaning, the human mind works on 2 levels

mind-making

- It is the same situation in speaking, writing, archery etc.: the mind is busy with a content, a goal, the body does its work in a super-consciously way.

Where rules, laws are found, they belong to the mineral world, and in the human to the non-expressive part of his being.

The meaning of words changed, shrunk, their sounding changed independently from their meaning – how could sounds have meaning?

26)

Today words like maple, birch, oak don't mean anything, they became names; but it is difficult if not impossible to think, they were mere names from the beginning. Of course not in the sense of the myth about sounds, but in every language, in which the things (maple, birch etc.) had different signs, there was meaning behind the sign.

In order to experience something, the selective attentiveness is necessary, in other word: the concept.

M Instant coffee, soup, love, instant conversion in 20 minutes

The original connection between the I and the body is the expressive will. This connection can be damaged and distorted: illness and death.

By the building the eyes-body this is the first unmoving part by which minding is possible.

Barfield, Poetic Diction, Appendix II. p. 185. „... the meaning of a word is abstract, just in so far as it is definable."

- To be handykepped is to have difficulty with expression, in the sphere of expression.
- Thoughts, pictures, everything vanishes traceless into the light.
- In the light there is nothing.
- Universals are the descendants of the archetypes.
- Where there is something, there is someone
- Where there is something, there is no someone
- Every perception is such inner experience, the life of which ~~lost its~~ is quenched
- Every human faculty leads to the true Self.

Originally the human identified ~~down~~ and was formed down

to the physical by every effect. The speech-organs preserved this.
The quality of the hearing is decisive.

- Temptation is only possible with respect to conscious beings.
- What is „temptation"?
- The way of temptations is indulging.

- The body doesn't endure the own higher being, because its „holy" forces.

Consciousness is (in good case) formfree.

- Understanding is without time.
- Language makes the physical world perceptible. Through the differentiation of sign and meaning. As long as these are not separated, there is no senseperception without meaning.

Inspiration 107, 26.10.08. S. 57.

„In der Inspiration sprechen die Dinge zu uns, da brauchen wir nicht zu fragen, nicht zu enträtseln in Begriffen, das wäre ein Übertragen der Theorie des Erkennens vom physischen Plan, sondern da spricht das innerste Wesen der Dinge selbst zu uns. Wenn uns ein Mensch entgegentritt, der sein innerstes Wesen uns zum Ausdruck bringt, so ist das anders, als wenn wir einem Stein gegenüber sind. Den Stein müssen wir enträtseln und über ihn nachdenken. Beim Menschen ist etwas, was wir nicht so erfahren, sondern wir erfahren sein Wesen in dem, was er zu uns sagt: er spricht zu uns. So ist es mit der Inspiration. Da ist es nicht ein begriffliches diskursives Denken, sondern da hört man hin, was die Dinge sagen, sie sprechen selber ihr Wesen aus."

The precristian traditions knew about the „cosmic" (non-individualized) logos. If they experienced Him, they became a kinde of Christians: carrying the logos inside them. By Epiphany and M. of G. this possibility became general.

- Any body or form presupposes some body- and formfree witness.

28)

Duality comes about by duality of consciousness through the ego and its witness

Any sense is working only by selective attentiveness (operated blind eyes).

o Egotism itself is already secret, hidden, hiding toward other human beings — eliminating immediate communication.

Aquiring language is founded upon language-less immediate communication, before egotism takes over.

o Resurrection can mean only the resurrection of the body.

The goal is: experience of the empty attentiveness: self.
Attentiveness has to be intensified. Usually it is hidden behind emotions, objects. Intentional — receptive. Only intentional is disponible, with restrictions.
The expressive will is not egotistical, without me-feeling.
The exercising will should be of this character. Active attentiveness — supported by itself. Could be fantasy-picture, if associations could be eliminated. The more concentrated (?), the more self-experiencing.
Empty attentiveness: in not noticed transitions.
Thinking has to be allowed, like the activity of speech-organs or speaking itself. Has to be freed of restrictions, obstacles, like what is no-thinking, untransparent elements, past, words, concepts → living, present experience (self-experience).
Where is the supraconscious attentiveness visible in everyday life? The „how" of thinking, cogicity, etc; new understanding, new thoughts, divining, feeling. Small child.

State of Play by Gemino H. Abad, p. 65-69.
„We know that our mind can reflect on itself, but often we only examine its contents — ideas that have already been formed or images that have already been shaped. So, we see only the mind's past — the shadow and debris of its creative

energy. Our words are only a poor reflection of the mind's energy. — But if my mind could grasp now its own pure activity — not its thoughts or ideas, not any sense it has already made of things it has perceived — but the very activity of thinking itself, its sense-making, its pure creativity, surely I would grasp too my own spiritual being. And in that moment, would it not grasp too the essential wholeness of the universe, and enter into that consciousness that Life has of itself?"

We can distinguish between rational and irrational. What does that mean?

Reading and listening — receptive attentiveness — changes easily into activity of expression.

Concept is selective attentiveness.

Ἐν ἀρχῇ ἦν ὁ λόγος Any beginning presupposes the Logos and originates from him.

If one understands a concept, can produce — apply actively — it.
If the I-sense (you-sense) would work perfectly, any other sense would be superfluous. This is the archetypal sense.

Any sense works in identity, becomes the perceived.

What are the sources of our movements? We move to express (locate) after the Ego is born. Earlier we moved as the part, continuation of the world, one with it, without knowing. With the Ego: we move to express or we move in usefulness, to achieve something. Even the expressive means may be used in useful sense.
Sense of movement works in the useful movements.
In early times all movements had sense, meaning, those which later became useful, too.

In spiritual perception there is no duality, object-subject, it is always consciousness in identity, witnessing in identity.

„Spiritual" knowing (cognizing) consists in perceiving, how a sense-perception comes about, perceiving the inner processes of the soul. To have this a higher self is needed: non-duality

Πρός: in beginning the agent which will create first is turned toward its source. Then it begins to create.
Καὶ θεὸς ἦν ὁ λόγος = before it is spoken out, the word is in the speaker, identical with him.

- New Yorker, February 13/99. M. Caldwell: Running from Ritalin
„When you tackle a difficult task or pay attention to a complex social situation, you are essentially generating dopamine in the parts of the brain that deal with higher cognitive tasks."

o Change in timelessness: the new gets immediately the color of eternity, it was there from the beginning.

W The relationship between the receptive and expressive will: in early childhood the child expresses what became internalized by the receptive will (not the moving of the speech-organs is consciously internalized), the articulation of meanings.

o Qualities, concepts are selective attentiveness; all concepts are restricting, cutting out something of the unity. History of concepts. ⟶⟵ the spiritual knowledge.

o The Self is receptive and expressive will simultaneously.
o What becomes not present in the human, is not recognizable to him.
p Attentiveness is the world. Restricted only by the need of self-feeling.
Analytical attentiveness is hard; synthetic is soft.

The more concentrated, the more transparent the attentiveness.
o Manifoldness presupposes Oneness.
p In seeing there is lifted subject and object. The seer becomes reality.

language: to point at a thing and to speak a word can be received as name or as concept. The private language of children shows the unmediated misunderstanding.

καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων = the life was the cognitive light, living cognition.

Any „that", any something is a veil, the veil covering the understanding, which says „that", and the speaking person, the source. Reality is thus hidden, taking it as whole is magic.
The „that" and the veil have a witness, for whom they are there.

πάντα δι' αὐτοῦ = there is nothing not true".
σκοτία = wherefrom comes the darkness

- Thinking steps into the time. Or creates the time.

- The I-am-divinity works now. To do that He became human, the other divinities had to draw back.
- One cannot concentrate on the I. (Because it doesn't exist, and we put it in reflexive, if we concentrate on the word.)

Vipassana: 1.) Attempt to make free the me-feeling from complications – specific actual working psychological forms → to pacify it.
2.) Concentration on the me-feeling – as „body-experience" – makes possible to experience the attentive subject in their activity, like in any concentration.
3.) Has the I-am been present, could it turn cognitive tasks.

- The world is light (attentiveness).

From the physical body will-forces become free. In the service of the I: expressive, mimic, directive (receptive-producing) or in the service of the Ego: words, which may be charged with feeling of meaning into soft will.

- In archaic times any „thinking" and speaking was meditative...

32)

o Out of „this" „that" becomes light, gets light.
KEN = Ja, hebräisch

Originally the human was imitation and imitating the Universe.
Now this is the faculty of the receptive-productive will.
The hand will is originally egotistic in the sense, that its source, whose will it is, is the Ego; not the I. In speaking the content comes normally from the Ego, the moving will of the speech-organs comes from the I.

Gendlin: 1.) The body is the blanket. 2.) The „stomach" in its state of psychologically being touched „knows" more about the situation, than the consciousness. Is it a sign? 3.) The feeling force and the cognitive approach have to be distinguished. 4.) The „asking", feeling operation is purely the act of consciousness, so the „pressure" or „grasping" or trembling can be observed and can speak. The symptom and the cognitive feeling are different: the cognitive feeling is speaking. // Attentiveness, cognitive force is in cognition identical with the question of superconsciousness. / its „object"; still it is necessary to distinguish them.

the original „imitation" or faculty of becoming imprinted remained in the realm of expression. But pathologically it can surface: becoming „imprinted" down to the body by ...
Before the the imprint reaches the body, it imprints the feeling, the life-body, even the source of it may be in the feeling.

Work: will to act without meaning, non-communicatively, originates in the Fall

o We dont experience attentiveness, because we are involved in it up to identity. The same in all soul-functions. If this would not be so, we would not have duality, a past-object consciousness, we lived in virtuelling continuity with the world (of meanings), not in an object-world. This is the consequence of the Fall.

o Matter is past. Immaterial forms are living. Matter: inverted form

W

Originally the whole human being was imprinted by the cosmos (word father or their meaningfulness).

The principle: object world → Self; hard will → soft will (Ki); in Vipassana: concentration on body ⇒ I am; concentration: intentional attentiveness → receptive attentiveness; perceptional meditation: analytical look → receptive look; Bodhidharma: 3 poisons → Buddha nature, or: mortality → Buddha nature. The will-exercise of Steiner is the first half of aiming at the soft will. The principle is that of the Fall.

Verstehen Begreifen Erfahren

- Das Sittliche ist modernbar.
- Understanding happens with infinite speed. Because it originates in the identity, happens immediately and without mediation.
- Understanding happens without mediation. It is the original identity with the world of meanings, which appears.

Gravity ~ heaviness, weight, which leads objects to seek the center of the earth. Since Newton gravitation, gravity ~ force or law operative in the whole universe.
Focus ~ hearth, the fire burning on it; Kepler: quasi-center of a geometrical figure, the point in a lens or parabolic mirror, at which the sun's rays are concentrated - burning point.

‖ Concentration. ° Only experiencing the own presence can be experienced the presence of anything else and present itself

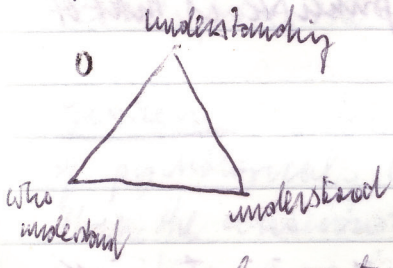
- In deep concentration we loose the words and concepts: there remains a pure „that", the experience of the movement, which leads to the concept, the becoming identical with it.

- The Fall - the I mixing up with actuality - was meaningless, enjoyment; with this the meaningful form was crushed to matter.

- The true witness is witnessing in present, not afterwards.
We don't dispose autonomously about feeling, like we do about thinking. The reason lies in the weakness of the I. Feelings are aroused

always from outside (maybe a representation), like real thinking is given in its how. The origin of feeling is higher, than that of thinking.

Conceptual thinking is incapable to comprehend reality, because concepts are selective, restricting attentiveness, aiming analytically at parts of the whole and shape a discontinuous procedure, whereas reality is always a whole and continuous



o Understanding is now

To withdraw from the soul-functions, gradually become empty, in order the original nature should become effective, as it was before the mingling in the Fall: this concerns who is withdrawing, who receives, the Self, who by that may become Self.

§ Alles ist anders

The angels don't have the touch-reality, only the meaning-reality. So does the Holy Thomas Aquinas. The touch-reality is clearly built by the me-feeling.

- o Alles wird aus dem Licht. Alles verschwindet spurlos im das Licht.
- o Only the Self sees the light.
- o Everything disappears traceless in the light
- The pictures come from the seeing
- Matter is unthinkable
- Cognition of the things is the thing

Science is general, art is individual
We can sense only a sensation, like we can think only a thought
we can see the seen etc.

mays = Wasser (altägyptisch)

- o What is known (cognized) by the will, we can produce it. What is known by the feeling, we cannot produce it, but can produce it.

Die Gefahren des bösen Willens GA 20, Anblick, S. 240.

„Ein Wille, der nicht in der angedeuteten Richtung (reiner Wille) liegt, sondern in derjenigen des alltäglichen Begehrens, Wünschens usw., kann, wenn er auf das Gedankenleben in der beschriebenen Art angewendet wird, nicht zu dem Erwachen eines schauenden Bewußtseins aus dem persönlichen, sondern nur zu einer Herabstimmung dieses persönlichen selbst, zu wachenden Träumen, Phantasieen, visionsgleichen Zuständen und Schwärmen."

o What is the visible is light, in the hearable is stillness.

o What is hearable, is made of silence.

GA 217, 7/10/22. S. 75

„Die Sache ist so, daß seit der Mitte des 15. Jahrhunderts die Menschheit nach der Geschlechtsreife ein im wesentlichen totes Denken innerlich erlebten. Sie waren von dem Leichnam des Denkens umgefüllt. Wenn sie ganz ernsthaft diesen Gedanken fassen, dann wird es ihnen begreiflich sein, daß erst seit jener Zeit eine richtige anorganische Naturwissenschaft entstehen konnte, weil da erst der Mensch anfing, rein anorganische Gesetze begreifen zu können. Erst jetzt konnte man das Tote so begreifen, wie es seit Galilei und Kopernikus angestrebt wird. Das Lebendige mußte erst innerlich sterben. Als man noch innerlich lebendig war im Denken, da konnte man das Tote nicht äußerlich begreifen, denn es teilte sich die lebendige Erkenntnisart dem Anderen mit."

S. 73. „Es handelte sich aber darum, aus dem Nichts heraus, dem die Menschen gegenübergestellt zu sein schienen, wieder ein lebenswirkliches Wirkliches zu finden; daher konnte selbstverständlich nur an einen Anfang appelliert werden. Denn das, was appelliert werden mußte, ist ein Schaffendes im Menschen, gewissermaßen das Schaffen eines inneren Menschen innerhalb des äußeren Menschen. Der äußere Mensch hat seine moralischen Impulse von außen bekommen. Jetzt mußte der Mensch selber einen inneren Menschen schaffen. Mit diesem inneren Menschen bekommt er zugleich die reine moralische Intuition, oder besser gesagt, er bekommt sie."

Mr Oft scheinen Bademeister zu reden über das Schwimmen, ohne sie nicht können - zugleich lesen sie ihre Wunschzettel vor, wie es sein sollte.

- The words substitute experience.
- Matter is unthinkable. What is thinkable is meaning, without matter. But matter exist always in symbiosis with meaning, is „carrier" of meaning as sign, signs hence always matter. Matter comes about, when meaning is crushed, when there happens something meaningless: first in the Fall.

We can suppose, that the oak-tree came about by mere chance. But it is impossible, that a language came about without intelligence.

The complete separation comes about by the reflection.

ONNO = language (korean)
THE STRUGGLE CONSISTS IN THIS: MEANING (LOGOS) AGAINST THE MEANINGLESS (THE EVIL); BEING AGAINST NOT-BEING.

- Will is necessary not only to move, but simply to be. As long the Eye is supporting itself on the object, the stone remains silent, is not to be approached.

Representation with sensation: touch
" without " : seeing
Sensation is always touch, otherwise we cannot distinguish sensation from representation. If we don't know the thing, we experience the substituting concepts we have.

Dash-board science is useless science, even if it is pure, not applied science, it remains on the level of the signs.

- To abstain from some enjoyment means struggle against the meaningless world.

- If the will is within, the activity makes joy.

Usefulness is not conditioned by the material body: archaic cultures were meaning-oriented.

We cannot create matter, anything, that is given in nature; but in similar sense we cannot create thinking, feeling, will, in best case we ↑ head them, lead them, manage them, give them form.

M We often look for plights, which save us from the burdens of freedom, need of intuition, of the feeling of being not creative.

The extreme of „let it happen" is stillness

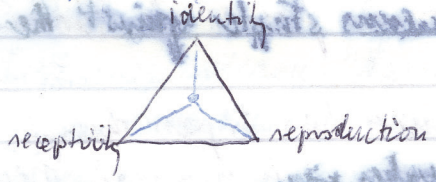
In both kinds of will we don't know, how the movement of the body happens; in the hard will we know and we are conscious of the movement; in the soft will we mostly don't ~~pt~~ know the movement (speech) or we are not primarily interested in it, we are interested in the „message", that is missing in the hard will.

Concentration is a moral quality, because any distraction is caused by senseless forms of thoughts, representations, feelings.

- The light is the I-am
- I am in between
- What is, that light enlightens?
- The world is light
- The world is darkness

The soul which will be born comes from a world of I-beings. There is only communication, consisting in becoming the I-being that is „experienced". This „imitation" is the origin of the child's imitation.

- Identity changes in imitation



- Light is not taken (aufgenommen, begriffen) by the darkness.
- The light laughs

- Ich bin das Licht. Beide formfrei, sonst muss das Ich Form werden.

Attentiveness is not ours, but we dispose about it. That means, the empty-consciousness can connect with superconscious source.

UNDERSTANDING IS NOT EFFECT OF A CAUSE

The becoming free of forces begins with the forces of will from the physical body, induced by the I. If will forces leave the physical body, etheric forces have to become free as well etc.

For nature we have no and cannot have universalia post rem.

Spiritual science is the science of meaning, instead of science of signs.

Everyday is prepared in the exercises.

The stuttering person, if reciting not his own text, is occupied with it and doesn't stutter. If he speaks own text, he is occupied not wholly with the text, but is attentive to the speech-organs.

Christ renews not only the human being (becoming flesh), but revives the whole creation, so it realizes meaning, not only conceales it. Just when divinity is withdrawing.

Flower-sermon of Buddha. The picture created by Buddha may be understood or may be not. If not, then is the awareness of the not-understanding and this awareness is the real goal, in understanding or not-understanding: the flower he showed.

For the I-own experience attentiveness has to pass through the identity with the „object", in order to attain its original, prenatal state and by the strengthening of the I in the exercise experience it: this means experiencing attentiveness in pure state. The unity is the proof of strongest dedication, out of which coming the Self can find itself. It is the original immanent property of attentiveness to experience itself. Only the WHO is lacking

If there is no renewal, beginning, (behold I make everything new) creation, everything runs into ruin, there is no remaining unchanged: the will is running out.

ALETHEIA = the doing of the consciousness is not hidden behind the content, is witnessed, this is the characteristic of the Self.

The narrowing of the concepts show, that the beginning was of great concepts, whole identity

Angelus Silesius (Fr. Franck)

I know, but don't know why
that without me
God cannot live
nor without him
can I.

- Amíg Istent nem látjuk, nem ismerhetünk valóságot.

- Our heavenly part is turned to meaning and to nothing else.
- Distinguishing, differences in identity: Trinity, the Logos who became flesh. Can be differences without identity?!

In concentration the hard will changes into the soft one, when the exercise reaches a limit-intensity and begins to be joyful.

Show me something, of which no human being has experience!

Anweisungen f. eine erst. Schulung GA 42/

S. 85. „Der Mensch sieht die Gegenstände um sich herum, wenn diese von der Sonne beschienen werden. Was sie sichtbar macht, sind die von ihnen in das Auge des Beschauers zurückgeworfenen Sonnenstrahlen. Wäre kein Licht, so wären die Dinge nicht sichtbar. Aber durch dieses äussere Licht werden nur die Gegenstände der physischen Welt sichtbar. Ein Licht, das „strahlender ist als die Sonne", muss dem Menschen leuchten, wenn er die seelischen und die geistigen Wesen und Dinge sehen soll. Dieses Licht geht von keiner äusseren Sonne aus. Es geht aus von der Lichtquelle, die wir in uns selbst entzünden, wenn wir in unserem Innern das höhere, ewige Selbst aufsuchen."

5.9. „Man kann die Mathematik verstehen aus den eigenen Geisteskräften heraus, die Gesetze des Raumes einsehen ohne Rücksicht auf jenes alte Buch. Aber wenn man sie eingesehen hat, die geometrischen Lehren in sich aufgenommen hat, so wird man dies alte Buch desto mehr schätzen, als zeigt von dem menschlichen Geist diese Gesetze hingestellt hat. So ist es mit der Theosophie. Ihre Lehren sind nicht in den Urkunden, sondern nicht auf Überlieferung. Ihre Quellen sind in den realen geistigen Welten; dort hat man sie zu finden und zu fassen, indem man seine eigenen geistigen Kräfte entwickelt, wie man die Mathematik erfasst, indem man die Kräfte seiner Intellektualität zu entwickeln sucht. Unser Intellekt, der zum Erfassen der Gesetze der Sinnenwelt dient, wird jetzt sagen von einem Organ, dem Gehirn. Zum Erfassen der Gesetze der geistigen Welten bedürfen wir ebenfalls entsprechender Organe ....

Welches sind nun die Kräfte, die auf unsere jetzt noch atrophe geistigen Organe einstürmen? Tagsüber dringen auf den astralischen Leib des heutigen Menschen solche Kräfte ein, die seiner Entwickelung entgegenarbeiten, die sogar solche Organe, die er früher hatte, als das helle Tagesbewusstsein sich ihm noch nicht erschlossen hatte, ertöten. Früher nahm der Mensch astralische Eindrücke unmittelbar wahr. Die Umwelt sprach zu ihm durch Bilder, durch die Ausdrucksform der astralischen Welt. Lebendige, in sich gegliederte Bilder, Farben schwebten frei im Raum als Ausdruck von Lust und Unlust, Sympathie und Antipathie. Dann legten sich diese Farben gleichsam um die Oberfläche der Dinge, die Gegenstände bekamen feste Konturen. Das war, als das bewusste physische Leib immer festen und gegliederten wurde. Als seine Augen sich vollem physischen Lichte öffneten, als der Schleier der Maja sich vor die geistige Welt legte, erhielt der astralische Leib des Menschen die Eindrücke der Umwelt auf einem Wege durch den physischen und Ätherleib, er selbst übermittelte sie dann dem Ich, von wo aus sie in das Bewusstsein des Menschen traten. Er war somit beständig in Anspruch genommen, beständig tätig. Aber was so an ihm arbeitete, waren nicht plastische, bildsame Kräfte, seiner eigenen Wesensart entsprechend. Es waren Kräfte, die an ihm zehrten, ihn ertöten, um das Ich-Bewusstsein zu erwecken. Nun in der Nacht, wenn er untertauchte in die ihm homogene rhythmisch-geistige Welt, stärkte er sich neu und konnte aus dem physischen und

Altheile wieder Kräfte zuführen. Aus dem Widerstreit der Eindrücke, aus dem Abtöten der früher im Menschen unbewusst wirkenden astralischen Organe, war das Leben des einzelnen Ich, das Ich-Bewusstsein entstanden."

S. 89. „In der Meditation selbst soll man wenig spekulieren, sondern gelassen den Inhalt der Meditationssätze auf sich wirken lassen. Aber immer die Meditation in demselben Augenblicken des Tages soll man immer wieder auf den Inhalt der Meditationssätze zurückkommen und sehen, welche Betrachtungen man aus ihnen fassen kann. Dann werden sie lebendige Kraft, die sich in die Seele senkt und diese stark und kräftig macht. Denn wenn die Seele sich mit der ewigen Wahrheit verbindet, lebt sie selbst im Ewigen. Und wenn die Seele im Ewigen lebt, dann haben die höheren Wesen den Zugang zu ihr und können ihre eigene Kraft in sie senken."

Erinnerungsübung im Fühlen

S. 91. „Wenn wir versuchen, uns in die Erinnerung zu rufen Erlebnisse aus der Vergangenheit, bei denen wir dabei gewesen, so ist das etwas anderes, als wenn wir zurücklenken an Ereignisse, von denen wir gelesen ~~haben~~ oder gehört haben. Der Unterschied ist der, dass wir bei den ersteren mit unserem Selbst dabei gewesen sind. Und darauf kommt es an. Es ist gut, wenn wir uns darin üben, Erlebnisse aus unserer Vergangenheit in die Erinnerung zurückzurufen. Ein Schmerz, eine Freude, die wir einst empfunden, sieht in der Erinnerung ganz anders aus, als damals in der Gegenwart. Drum dieses zurückrufen wählen wir uns der wahren Erkenntnis. Wir sehen die Dinge, wie sie wirklich sind, wenn wir es erreichen können, einen Schmerz, eine Freude, die wir nicht haben, wirklich zu fühlen. Wenn wir fähig sind, Bilder in uns aufsteigen zu lassen von dem, was wir jetzt nicht sehen, so nähern wir uns damit der schaffenden Göttlichkeit."

The Star. Before being born onto earth the human being is identical with the spiritual world. In birth the unborn part becomes configurated: as star. This was what the three wise magicians saw in the moment of the birth of Jesus. ~~Luke~~ Mt 2,1-11.

The magi change into kings: Is 60,3; Ps 72.

42]

Umkehr des Willens, 42 Anweisungen S. 137. Exegese von „Licht auf den Weg": „Kehre deinen Willen um, lass ihn so kraftvoll wie möglich werden, aber lass ihn nicht zu den deinen in die Dinge strömen, sondern erkundige dich nach der Dinge Wesen und gib ihnen dann deinen Willen; lass dich und deinen Willen aus den Dingen strömen. Lass die Leuchtkraft deiner Augen aus jeder Blume, aus jedem Stein fliessen, aber behalte dich und deine Kräfte zurück."

GA 42, S. 15. Gedankenkontrolle. „Man ist nicht Herr (des Denkens), wenn äussere Verhältnisse, Beruf, irgendwelche Tradition, gesellschaftliche Verhältnisse, selbst die Zugehörigkeit zu einem gewissen Volkstum, wenn Tageszeit, bestimmte Verrichtungen usw., usw., bestimmen, dass man einen Gedanken hat, und wie man ihn auspricht."

o Through becoming flesh the Logos entered the world of objects. This object was at the same time the most intimate power of the human soul.

GA 42, S. 25 „Es obliegt mir, die Sinne vor dem sogenannten Abstrahieren zu überwinden". Solange ein esoterischer Schüler an Begriffen haftet, die ihr Material aus der Sinnenwelt nehmen, kann er keine Wahrheit über die höheren Welten wagen. Er muss sich bemühen, sinnlichkeitsfreie Vorstellungen sich anzueignen."

Fox Journal p. 33. „Though it be a certain truth, that none can understand their writings (prophets, apostels) aright, without the same spirit by which they were written."

o Aim of concentration: to restore understanding.

GA 42, S. 44. „Er will." Es war die Kraft dieses Satzes, durch welche in unserer Vergangenheit der menschliche Leib überhaupt erst als eine selbständige Wesenheit von seiner Umgebung herausgegliedert worden ist.
Bevor von höheren seelischen Welten heraus diese Kraft auf ihn wirkte, war der menschliche Leib noch nicht durch eine äussere Haut nach allen Seiten abgeschlossen, sondern die Stoffströmungen strömten damals von allen Seiten in ihn ein und von ihm aus. Er hatte kein selbständiges Leben, sondern lebte ganz das Leben seiner Umgebung mit. Natürlich war dieses

Umgebung damals eine ganz andere als die gegenwärtige irdische Umgebung. Wenn nun der esoterisch Strebende sich wieder mit seinem ganzen Denken, Fühlen und Wollen in das „Es will" versenkt und dabei das Bewusstsein auf die ganze äussere Hauptoberfläche konzentriert, so versetzten sich allmählich in die hohen Schöpferkräfte des „Es will". Es sind das jene Kräfte der übersinnlichen Welt, durch welche den sinnlichen Dingen ihre Form und Gestalt gegeben wird. Der Mensch wird, wenn er genügend Ausdauer hat, in dem innerlichen Erleben dieses Gedankens etwas fühlen, wie wenn er über alles sinnlich-körperliche Dasein hinausgehoben wäre und herabblickte auf das Feld des sinnlichen Schaffens, um auf diesem zu wirken, so wie es den in die Geisteswelt gewonnenen göttlichen Gedanken entspricht. Die Kraft, die von dem Gedanken ausgeht, ist die des wonnigsten Versetztseins in die reine Geistigkeit und der Gewinn des Bewusstseins, dass man dieser sinnlichen Welt aus höheren Regionen das zuführen kann, was sie braucht."

A megismerés (a tudás) a kiindulás.

It is given, what we experience without our activity. In the spiritual world there is nothing given. In the world of senses the senses link us to the world, the thinking separates us, the linkage is built in into the human. Not so in the spiritual realm.

3,1 It is not possible to step before reason (Logos).

Through the eye comes the possibility of the self: recognizing the first and original object, thus it is not the subject.

- In self-cognition there is nothing given.
- Existence is the spirit
- Reality is intuitive experience.

do the letters change?

If someone learns to read, not the letters change.

Man kann mit dem Blick töten – mit dem Ohren ist es schwerer

We understand only meaning, with which we unite (Erkennen) We live interpreting, deuten. World is only together with the human.

44)

Soft will = in unity, no objects, no duality (artistic activity) ~ concentrated mind. Inner activities happen in unity: thinking, remembering, inkling, intuition = unity, becoming that.
Zen: mostly by the body (but koans),
Sufis.: " " consciousness, concentration (because increased effort)
In becoming one with the body in soft will: the self functionally appears → conscious. Tai chi, chi kung
In Zen everything has sense ~ done by soft will, even the usual activities of everyday life. The sense: to become Bodhisattva.

Skizze zum Kinderbuch

Geistig – Bedeutungsaufn. Geistiges Wesen: Bedeutungsempfindlich. Empfindungsleib-Reaktionen und Ich-Zeichen (nicht verletzt).
Das Wesen: Aufn. Hingabe, Offenheit.
Sprache: Zeichen-, Bedeutung-Aneignung.
Begriffsbildung durch selektive Aufn. – das Schrumpfen der Bgriffe
Wille → Fühlen → Denken, Grammatik
↳ Mich-Fühlen
Wo das Kind nicht fühlen kann.
Das Sprechen zum Kind, die passive Sprachentwicklungsphase.
⇐ Das Erfahren des kindlichen Bew.s.

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o Someone walks in a sand-desert, leaving traces on the sand. Then the wind comes and erases the traces.

Die imaginative Willensart ist rezeptiv – reproduktiv

o This is light. o I am this light. o Light is light. o If you think light, it is not light.
o Emotions don't feel.

In meditative research the theme has not to be verbalized or pictured. The „that" is sufficient; only for the audience or readers.

It seems, any mental thought (or almost any) can be retrieved by its feeling

sense, if the thought contains sense-perceptible elements, by meditation because the sense-perceptible pictures have meaning, hidden from thinking.

What is superconscious, can be moved only by the soft will.

NN: Es ist gut, was du nicht liest, tust, gleichst.
It is irrelevant, what you don't read, do, think.
unimportant

Karma consist of our kind of reacting to what happens with us.
We may loose the objectivity in experiencing thinking, or in experiencing perceiving, as far this isn't connected with me-feeling, i.e. the meditation is thorough.

- The self has no properties, like the dead.
- Attentiveness is experiencing itself in forms or without forms.

- To understand is a higher spiritual sense.

Experience: not only the thinking, but at least the feeling attentiveness becomes „that". Or we live in presence. As long only the thought survives in consciousness part, no experience, only thought.

- All concepts are „abstract".
Thinking is not inherited, not borne with. It can come from a higher faculty, not from below, from not-understanding.

In der Beuys-Szene sind Illusionen: 1) daß Kunst aus Denkideen hervorgehen kann (weil man andere „Ideen" nicht kennt); 2) daß Kunst die Welt, den Menschen verändert; 3) daß gute (gedachte) Absichten genug sind zur sozialen „Plastik"; 4) daß mittelalterliche Kunst auf ähnliche Weise (durch Denkideen) entstanden und wirkend war.

- Der Mensch ist, der sein will.
In earlier times it was not necessary to become a self in order to form the world, because the spiritual impulse came down into earthly life. Today not.

46)

- Das Selbst hat keine Eigenschaften.
- Attentiveness is experiencing (only) itself in objects or without them.

To exercise: 1) hygiene 2) to know 3) → self.

- As long as the human is descending, he cannot witness, because this is possible only from above, in ascending. In order to ascend, descendence was necessary.
- The physical is only for the egotistic eye, that feels itself identical with the sensation of the physical body.
- The first appearance of the self is the cognition of the first object: the me-feeling.

Kőrösy: 171,7 Bizonyí: 175

- What is light in consciousness, this is love in morals: 172,8

Why Quakers? 1.) Revelation continued 2.) no human person; 3.) no human intervention, like ritual; 4.) perfect silence in presence, no prepared, repeated forms, present inspiration 5. community power

For Quakers: the impulse to the Good. Corporate search. Soft will – let the distractions come and be and go. The secret power of attentiveness – here and now (the example of the child).

Blessed are who can laugh at themselves, because their entertainment never ends. Gyökössy Endre.

A spiritual being looks for meaning behind the signs and understands the meaning, or could understand it.

- The light of attentiveness is the light of the things.
- Between the two Js the attentiveness is common and the link. If it awakes in the object ... if it awakes in itself somewhere (thinking, feeling, will).
- Where the unity (wholeness) of the spirit is hurt, the soul comes about.
- Where the " " " " soul " ", the subconscious comes about.

Sense-perception is imitation. We can imitate what we see and hear, because we feel it. In the small child feeling is primary.

- Present: the moment of identity.
- Our world: signs + meanings. Spiritual world: meaning or meaning-creating understanding beings.

The temporal differentness means, forms are something else, other than itself; it doesn't recognize itself in the forms, because it couldn't experience itself in temporal state or in present.
- the light outside is the light inside.
- in the spiritual world we become „that" („this"), without merging: this is the nature of the I.

Adaequatio the natural „thing" adaequates to the human intelligence, as the intelligence to the thing. The „thing" is result of these two adaequations. The game never ends, because as the human adaequatio progresses, the „thing" reveals at every step new meaning, bearing the nature of a meditative text or picture.

The sower the parable itself is the seeds, the sower is the Lord. There is risk for the sower and for the receiver.
Receive, conceive, perceive: to become fruitful. Without the work from below it doesn't yield fruits. The word (Logos) stressed in the parable, the penalty of becoming aware of the Logos (we can think and speak, but if we don't become aware (experience) of it, we loose it. In everything we do, we discover the Logos. - This is the Logos.
The light of the Logos – the world knew him not. The death of the Lord was necessary to know him.
Mk 4,20 And these are they which are sown on good ground; such as hear the word and receive παραδέχονται = übernehmen, auf sich nehmen
Mt 13,23 But he that received seed into the good ground is he that heareth the word, and understandeth ... συνίησις = zusammenbringen, verstehen
Lk 8,15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep ... κατέχουσιν = in Besitz nehmen

- Lk 8,18 „Who has, to him will be given more ..." It is a penalty that can grow and dwindle, if not consciously tended. To have is to know to have and know what we have, to notice it, to make it conscious, in its source. In hearing (Hear how you hear) becoming aware of the Logos force (use, the speaker

mes; what happens between us. If we don't experience thinking, we don't have it, only „seemingly". By becoming aware of the logos, it proves by itself (Heraclit). Otherwise it turns against us, i.e. we loose it. The listener to the word of the Lord has to lift.

Once a word was not only the sign of a meaning, but the meaning was experience: meaning and my inner movement were one. Today the experience is lacking, although we believe, there is an objective world, independent from our knowing it.

- We become „that," without vanishing we witness. In the world of senses the identity is flashlike and the witness seems to be the me: both in order to establish the future possibility.

Nominalism ceases when we regard conjunction-words (but, however)

- Matter: there has to be something, that doesn't mean anything, in order to provide the carrier for the signes, what is not readable in the signs.

In beginning was communication

The original communication is direct, unmediated, signless.

- With matter cannot be identity, because it has no meaning

Concentration exercise is a possibility to aquire soft will in keeping the picture (or content) brought into consciousness by the soft will in remembering.

- This is light and I at the same time.
- To see: world and I experienced together

- Light proves if experiencing itself, less remains hidden.
Concentration leads to spiritual experience, backwards from the object, it passes the phases of child-consciousness with witnessing, and approaches perfect emptyness or unity with the world of meanings.

Ich empfinde mich.
- Objekte verweisen auf das Ich
- Form zerbricht zum Stoff

o The light grows in experiencing itself.

Situations are always bewildering.
In speaking we touch the superconscious being.
The human being should be concentrated as a whole, not only concentrated on mathematics e.g. This being-concentrated can be aquired by one active attentiveness - exercise, not by professional concentratedness.

1 J 2,10 „He that loveth his brother abideth in light, and there is none occasion of stumbling in him."
Who experiences the inner light, had the I-am-experience and cannot but love. No need of hate and negative emotions.

o Die Dinge offenbaren sich. o Die Welt ist Offenbarung.
o Ich empfinde mich.
o " " " nicht, ich bin.
o Bedeutung wird in Identität.
o Noone can be healed for himself, but for healing others.
o Objects hint to the I
o Things reveal themselves
o The world is revelation
o We become healed not for ourselves, but to heal others

Love without light? 1 J 2 –
If I want to cognize Buddha, Krishna, Christ, I have to become B., Kr., Christ. Therefore they were or are here.

Who speaks in 3. person, not having me-feeling, can use the body as theme of concentration.

Therapy: what is hindering the I-am-experience?

If we point at this, it immediately becomes that.

Telepathy is not communication, it is being, the original spiritual being, which was communicative, not through words.
1 J 3,2 .. it doth not yet appear what we shall be: but we know that, when it shall appear, we shall be like him; for we shall see him as he is.

50)

o Light has no past

o Ew vayth z vihy vihyanaya. Az Ew-mythlam ten vihy, ès vah ez Ew-vaythlam. Endhut z vihy nem Tud mayinl. O Es Ew vihy kuch mindem typanthlislam. A vihy minulen pratja èn vayth. Ez z meeket ès selvet vtypji, z simpsitiès, amet an elvilantsHvytam pën kibo.

Gt 170, 2.9.16. S. 242. „Wahrnehmungsorgan für das Ich des andern ist der Kopf, insofern er den ganzen Menschen an sich anhängen hat und seine Wahrnehmungsfähigkeit für das Ich durch den ganzen Menschen durchstrahlt. Der Mensch, insofern er ruhig ist, insofern er die ruhige Menschengestalt ist, gewissermaßen mit dem Kopf als Mittelpunkt, ist Wahrnehmungsorgan für das Ich des andern Menschen. So ist das Wahrnehmungsorgan für das Ich des andern Menschen das prägste Wahrnehmungsorgan, das wir haben, und wir sind selbst als physischer Mensch das prägste Wahrnehmungsorgan."

„Und dieses Lebendige in uns, alles das, was in uns physischer Organismus des Lebens ist, das ist Wahrnehmungsorgan für die Gedanken, die der andere uns zuwendet."

„... der in sich bewegliche Mensch ist Sinnesorgan für die Worte"

„... der ganze Bewegungsorganismus ist Sprachsinn zugleich. Ein Teil ist herausgehoben und wird in Bewegung gesetzt durch die Seele, wenn wir sprechen.. Und dieser herausgegriffene Teil des Bewegungsorganismus, der hat eben sein hauptsächliches Organ im Kehlkopf, und das Sprechen ist Erregung der Bewegungen im Kehlkopf durch die Impulse des Willens. ... Nun, dass wir diesen Bewegungsorganismus, indem wir Worte wahrnehmen, in Ruhe halten. Gerade dadurch, dass wir ihn in Ruhe halten, gerade dadurch nehmen wir die Worte wahr und verstehen die Worte." [Auch wenn wir sie nicht verstehen].

„Wir waren ursprünglich viel mehr dazu veranlagt, die elementarische Sprache der Natur zu verstehen.. Das haben wir verlernt; dafür haben wir einzutauschen gelernt die Fähigkeit des eigenen Sprechens. ... wir sind veranlagt gewesen, mehr oder weniger den ganzen anderen Menschen wahrzunehmen in Gebärden oder Gesten, in stummen Ausdrucksmitteln, und diese selbst mit unserem eigenen Bewegungsapparat nachzuahmen und uns so ohne die physisch hörbare Sprache zu verständigen. Viel leichter uns zu verständigen

wurden wir veranlagt."

„Gewissermaßen an einfachen Dem-andern-Gegenübertreten sind wir veranlagt gewesen, seine Gedanken innerlich nachzufühlen, sie nachzuleben. ... Die ganze Denkdisposition eines Menschen wahrzunehmen, waren wir veranlagt..."

—

Dissolution of forms into faculties: collapsing forms in thinking, feeling, will the seize of the forms (concepts) grow in the same sequence without sharp borders, in continuity, if the forming of understanding begins in the will. If it begins in thinking, it is separated from feeling and will, therefore the dissolution is difficult. Faculty is understanding in the will-sphere, kind of intelligent will.

- Any faculty can be seen as intelligent will.
The speech-organs are imprinted by the intrinsic will which is in the speech received through hearing.

- Attentiveness is rooted in the heavens — following it backwards we find them.

Communities Old  new  The common theme can build a chalice in meditation for the next meaning or for the inspiration at all.

- In the light there is no resistance.
- If the stream of attentiveness is made straight by concentrating on a theme, backward from the theme it may lead to its source, the spiritual world. ← Repeating the way to the objects consciously and following this way backwards. By straightening = order
- Only light can experience light
- We are with what we can identify — the faculty, in grades.
- Trinity: distinction within unity.

To experience there has to be resistance to the imprinting-forming of radiation, which is given by the „bodies". Higher experience can be experienced, if the Self itself can afford the resistance (hut, network, house).

52)

Autism: very much knowledge by the not-mediated cognition. They hear and understand, but the hearing-speaking mechanism doesn't work. This is the main problem.

Art: signs for aesthetic feeling
Virtue: signs for cognitive feeling

The self-made anchor 16, 22, 35; Geh. 332.

Changes

1.) To change a mineral (shape or chemistry) a will from outside is needed.
2.) " " plant's shape in its development, an intrinsic specific will, restricted to its nature is present, which cannot change the place of the plant.
3.) Changes in the animal realm: apart from 1.) and 2.) there is an out-specific (and underlying to this, an individual) response mechanism, which is compelling.
4.) Changes in the human: free will.
All kinds of will become free from the physical body. 2.) the will is incorporated into the life-body; 3.) the will is incorporated in the sentient body. 4.) at the disposal of the I-consciousness, any form of it.

If the adult doesn't work on himself, degeneration is announced. Because on the children the adult environment is working, in ancient times the chosen ones were working on the other people.

—

Steiner über die innere Seelenkraft (Aufmerksamkeit) GA 144, Mysterien des Morgenlandes und des Christentums, 3.2.13. S. 24-28. 16, 57

Einweihung und Alltag getrennt: GA 144, 4.2.13. S. 37.

„Das muss erreicht werden, dass man, wenn man ein Seher ist, eben nur für die höheren Welten ein Seher ist, und dass man das, was man als Charakter, als Seelenstimmung haben muss für die höheren Welten, ja nicht in die persönliche physische Welt hineinträgt. In keiner Weise sollte man das. Man sollte Seher werden können, und in der persönlichen physischen Welt ein ganz vernünftiger Mensch sein, wie ein anderer auch. Dabei taugen für die Ausbildung des Sehervermögens am

wenigsten solche Leute, die von vornherein zur Schwärmerei veranlagt sind.*
S. 23. „Daß das Erleben des Kosmos ein Erleben in den geistigen Welten ist, darüber muß man sich klar sein."

- Communication is love. To know is first love, recovery of communion; to create is second love, to communicate what is new, not yet given.

- Anxiety is always about the body.
- In feeling there is no duality.

Hogy jövök én ahhoz, hogy Mozart, Schubert, Bartók, Rembrandt és ig tovább engem megszólítson, nekem mondjon valamit? Mivel érdemeltem meg ezt a törvénytelen szeretetet?

- Love is the only communication and the supreme power. Thinking, feeling, will are the diminished forms of love. The individuality is, how we love.

Imitation, GA 196, 9.8.19. S. 18. „Das Kind setzt, indem es durch die Geburt ins physische Dasein eintritt, nur das fort, was es erlebt hat in der geistigen Welt vor der Empfängnis. Da lebt man ja als Menschenwesen in den Wesen der höheren Hierarchien drinnen; da tut man alles dasjenige, was an Impulsen aus dem Wesen der höheren Hierarchien kommt. Da ist man ~~noch~~ in einem noch viel höheren Grade ein Nachahmer, weil man in einer Einheit ist mit denjenigen Wesen, die man nachahmt. Dann wird man in die physische Welt herausgesetzt. Da setzt man die Gewohnheit, eins zu sein mit der Umgebung, fort. Diese Gewohnheit erstreckt sich dann darauf, eins zu sein mit Wesen, oder nachzuahmen diejenigen Wesen, die als Menschen in der Umgebung sind und für die Erziehung zu sorgen haben, indem sie dasjenige nur tun und denken und empfinden, was das Kind nachahmen kann.

- Unmittelbar — inhaltslos
- Licht — Liebe. Der Wille zum Licht = Liebe; Licht ist wahrgenommenes Licht.

In normal development speech happens by soft will and hearing-reproduction is remnant of the original spiritual existence. If this doesn't work (autism), the will should be through the self-feeling wrap, which doesn't exist. The attempts to teach autists try to develop the wrap.

54) Theories of imagery and memory Damasio, Edelman etc.

Damasio, „Descartes' Error:„ Images are not stored as facsimile pictures of things, or events, or words, or sentences. The brain does not file Polaroid pictures of people, objects, landscapes; nor does it store audiotapes of music and speech; it does not store films of scenes in our lives... In brief, there seems to be no permanently held pictures of anything, even miniaturized. no microfiches or microfilms, no hard copies.

O The main story is the metamorphosis of identity.

Rilke, Betrachtungen (um die Jahrhundertwende):
„Man müsste das Leben des Kindes als ein berechtigtes selbständiges Leben neben dem eigenen setzen lassen und ehren. Dann würde von selbst eine andere Schule, eine Schule ohne Prüfungen und Wettstreit, entstehen, die das Leben nicht aus dem Auge verlieren, sondern immerfort darauf zu sehen würde.
Und diese Schule ist die einzig mögliche, die einzige, welche nicht hindert, sondern hilft, welche nicht Persönlichkeiten im Keime entfernt, sondern jedem die Möglichkeit gibt, die innersten Wünsche seines Wesens durchzusetzen."

o To understand is conscious imitation of the meaning. In the theater understanding precedes identity or is one with it.

Bodhidharma
Antonio Damasio: Descartes' Error; the founding of reason are feeling is the central theme of this book.

o If attentiveness doesn't meet itself, even in the form of me-feeling, the personal feature doesn't appear, attentiveness is occupied with the world. Photographic, quick memory, imitation, extreme feeling imitation (tightrope), mimicry.

O. Sacks, Antropologist on the Mars, p. 227. „Normally, there is a cohering and unifying power (Coleridge calls it the esemplastic power) that integrates all the separate faculties of mind, integrates them, too, with our experiences and emotions, so that they take on a uniquely personal cast. It is this global and integrating power, that allows us to generalize

and reflect, to develop subjectivity and a self-conscious self."

The spirit-soul takes hold of the body in two ways: in the expressive gestures (soft will) and in the non-expressive movements (hard will).

- Every identification, imitation, love is memory of the archetype IDENTITY, ONENESS

- Every aggressivity, breaking, damaging serves to feel the me-feeling, like we do or are inclined to do in anger.

- The hope is (beyond that of Thomas), that we don't take leave for ever from each other, that at the END the unity will be restored, in which we are united with each other and the heavenly being. But we have to pass through hopelessness, until we know, that „nevermore" doesn't exist.

Meaning (words) is generalization, because (and if) concepts.

L. Tolstoi (Pedagogical Writings) 1903. p.143. „These experiments (to teach children literary language) have left me with the certainty that it is quite impossible to explain the meaning of a word... When you explain any word, the word „impression" for instance, you put in its place another equally incomprehensible word, or a whole series of words, with the connection between them as incomprehensible as the word itself." ... „But to give the pupil new concepts deliberately ... is, I am convinced, as impossible and futile as teaching a child to walk by the laws of equilibrium."

Our relationship to the spiritual: we use it (in thinking, perceiving, art, remembering etc.), but we don't experience it, because we experience everything else by it. In order to experience spiritually, we have to become a Self. Meanings are spiritual and we understand them. But we don't know or experience what is meaning.

Two kinds of getting hold of the body: expressive movements (soft will) and later, after developing me-feeling, through the me-feeling wrap „useful" movements (hard will). Any expression, aiming, damaging etc. serve for the me-feeling – where our attentiveness is, there we are. In ancient cultures everything was expressive. In artists

56) either both passpings of the body are lacking, or at least the we-feeling, and the cultural-expressive background as well; therefore the moving of the body is awkward

o Ich lasse es geschehen
o Die Aufm. sucht sich selbst.
B Die Aufm. ist herum, der Mensch missbraucht sie. Sie ist gar nicht für die Nützlichkeit da. Auch in diesem Satz sucht sie sich selbst. Wenn ich (Gs) mich nicht hineinmische, wird sie sich finden. Ich versuche dies zuzulassen.
o Ich wache auf in meiner Hingabe.
Das ist meine Natur: das Aufwachen. Identität mit sich selbst, nach Identität mit den Objekten. Ich danke den Objekten, der Erde, dass sie das Erwachen ermöglicht haben. Jetzt weiss ich, was „Erde" ist: was der Mensch erwachen kann. Das Nichtandere Gracht am Anderen. Die Objekte erhalten einen neuen Sinn.

Burn out syndrom: if nothing new (ideas) is coming. The prevention is schooling
o Das Licht erfährt sich im Menschen.

B 6A134, 29.12.11. Das Stoffwechselsystem. Durch die Hülle wird die Nabelschnur zum kosmischen Leben abgeschnitten, dadurch muss physikalische Verbrennungsenergie dem Organismus zugeführt werden (zur Freiheitsmöglichkeit des Ich durch das Verbrennen mit Hilfe des Blutes). Was durch die Pflanzenwelt kommt (als Verbrennungsstoff), war früher direkt. Der Stoffwechsel ist Ersatz. „In den Bäumen", „Im Garten" im Pflanzlichen wohnen (Tolkins Feen), Affenmythos ~ der Mensch stieg von den Bäumen herunter. Lebensbäume, Baum des Lebens – nicht „essen" davon.
Alle Bäume, Pflanzen sind Lebensbäume geworden.
Der frühe Einheitliche Mensch: Wahrnehmen, Erkennen, Nahrung, Atmen waren eins. Durch den Sündenfall: drei Systeme.

In Remembering we first have it without words; this is clear, when we don't remember the word (e.g. a name), but we „have" it, as to refute the not hitting offers and recognize the right one.

GA 144, 3.2.13 (16,52)

Leeres Bewusstsein

S. 24. „Bis zu einer Grenze ist man gekommen, wo man gegenüber dem Nichts gestanden hat, über sich selbst hat man eine gewisse Kraft mitgebracht. Die ist vielleicht anfangs klein, aber sie wird immer größer und größer, breitet sich nach allen Seiten aus. Man fängt an, in die ganze Welt hineinzukommen, sich mit der ganzen Welt zu durchdringen, und je weiter man die Welt durchdringt mit der eigenen Wesenheit, desto mehr erscheint sie einem als eine immer andere. Man streckt die Kraft, die man mitgebracht hat, nach der einen oder anderen Seite aus: Je nachdem man sie ausstreckt, wird man immer etwas anderes erleben. Aber zurückgelassen wird das, was da erlebt wird, deshalb von dem Menschen als gleichgültig empfunden, weil gleichgültig in dem Erleben, das man jetzt haben kann, ganz fehlt, gleichgültig, dessen Fehlen auf einer bestimmten Stufe des Erkennens wohl deshalb nicht gefühlt wird, bevor man es bewusst erlebt, weil es im gewöhnlichen Erleben des physischen Planes immer da ist, und weil man eigentlich erst eine Vorstellung davon bekommt, wenn es nicht mehr da ist.

Das eine, was aufhört, ist ein jegliches Gefühl für Materialität, für physische Materialität. ... Das Gefühl, man stoße auf etwas Hartes, oder auf so etwas Weiches wie Wasser oder wie es die Luft ist, kurz, das Gefühl, von Materie umgeben zu sein, hört auf ... Man hat es nur zu tun mit Eigenschaften oder Düfte, aber nicht mit Düften. Von den schweren, physischen, dichten Körpern bleibt nur die Dichte zurück, aber nicht die Substantialität; von den flüssigen Körpern bleibt nur das „Flüssig-sein" ...; von der Luft bleibt nur das Sich-ausdehnen-wollen nach allen Seiten ... Man wächst in die Eigenschaften der Gegenstände hinein, aber man hat das Gefühl, dass man nur in die Eigenschaften hineinwächst, dass einem die Gegenstände entschwinden ...

Das andere, was aufhört auf der Stufe des Erlebens, von der jetzt gesprochen wird, ist alles Zusammenklingen mit dem, was man im gewöhnlichen physischen Leben Sinneswahrnehmung nennt ... Nichts macht einen Eindruck auf einen, sondern man ist alles selber ... Man ist entweder etwas selber, oder es ist überhaupt nichts da. Alles, was einem entgegentritt, wird man selber; man geht unter darin, wird eins damit und man wird zum Schlusse so satt wie die einem zur Verfügung stehende Welt, wird eins damit.

... Nachdem man also genug Kräfte darauf verwendet hat, um mit der Welt eins zu werden, muss man jetzt noch Kräfte übrig haben, um Kräfte aus sich herauszuspinnen ...

... Mit dem, was man jetzt aus sich herausspinnt, tritt etwas ganz Neues

58)

auf. Da stellen sich die Dinge vor einem selbst hin in einer Art, die sich etwa damit vergleichen lässt, als wenn ich nicht die Uhr hier hätte und die Augen dort, sondern als wenn das Auge aus sich heraus einen Strahl senden würde, der sich selber zur Uhr formen könnte, so dass die Uhr durch die Tätigkeit des Auges dasteht.

... Die höheren Welten ... müssen erst durch unsere eigene Seelensubstanz, die wir ihnen zur Verfügung gestellt haben, durchkriechen.

... Also das ist es, was wir voraussetzen: dass der Gang in die höheren Welten verbunden ist mit einer Energisierung, mit einem Stärkerwerden der inneren Seelenkräfte, und dass nichts sozusagen nur von aussen gegeben werden kann, sondern dass alles nur erreicht werden kann durch Erhöhung des Innenlebens des Menschen..."

- Teilhaben an der grossen Gesundheit
- Die Erfahrung des Todes ist die Auferstehung. Kein Leben, kein Tod, keine Auferstehung. Gelernen werden = Sterben von Jenseits.

Wie kann die Sprechintention die Sprachorgane zu Bewegung bringen, von der das Bewusstsein nichteinmal weiss?

- The healing love permeates me.
- The love is not mine — cosmic love

Christianity differs from other monotheistic religions by having knowledge (if not experience) of the Logos, the Son, by whom any religion experiences its Divinity. This is the cosmic christ. „No one gets to the Father but through me".

- In Thy light I will be healed. Világosságodban gyógyulok.

Omne ens verum: értelemteli, kommunikatív világ, értétszó. Mindent ít kellene tétni. Betegség, ha a) az anyagot tartjuk alapnak, a szellétiget; b) ha nem tétunk saját világosságunk gyökerig.

Speaker and content In the spiritual world we „say" what we are; on earth we are what we say*, if it is creative „saying". If not, we are what we say, including the truth of saying it.

* Shakespeare

There would be only the restoring, recreating love, if the human wouldn't be a beginner; which is made possible by the Fall, by the trap, by the independence from above. By the overcoming of separatedness, duality, egotism only man becomes creator and self.

The carrier of identity and witnessing is attentiveness. Identity = actual; witnessing = J

White magic ~ to do things according to meaning
Black " = " " " " " " usefulness

- The world is golden love
- Not for me am I healed
- Love speaks
- Sacrifice
- It is not my love, passing it on, I faintly live it
- Love is healing
- The self is cognitive, communicative.

All (handicapped) persons, who have not the me-feeling-trap, are able to develop faculties, skills, which people who are normal, don't can have

- J 12,36 Son of the man = Son of the light. The light was shining, mirrored in the disciples, up to the similarity with Him (need of betrayal), they were enlightened. „Receive this light". Light of life 38,12 „if your eyes" Mt 6,23 „γενεσθε = become" J 1,18!

- If attentiveness is sufficiently intensive, it experiences itself.

- Even the absence of God (or anything similar) is God (or anything similar).
- Even the absence of attentiveness is attentiveness.

- Reflection and will. Refl. on the past diminishes the hard egoistic will. I-am-experience (which is not reflection, but follows reflection and completes it) awakens the soft compassionate will, the original impulse to do the good.

60)

o Love speaks. o Only love speaks. I love you, am for you, I am you.
o Love is the language of grace. In identity there is no-thing to say: that is what love speaks, without differentiation.
o Love is the whole speech.

The sweetness of bridgeing, the separation is not by me-feeling

o Thou. I call thou; if I can do that, then I am. Thou is no object.
o Witnessed identity. If „identity" is thought, feeled with attentiveness intense enough, it becomes witnessed. Identity itself is unwitnessed in the Garden and in the spiritual world. The Fall serves to create the witness in duality. The sexual act is mostly dualistic attempt for identity with another human, through the me-feeling.

o Light laughes. In the light there is no tension, stress, striving, cramp, but forgiveness, pure joy and the smile of peace.

o The son is the witness and the name of Godfather. ∃ 8,31 – Name is essence, (like in conjunction words). I am: sign and meaning. The true witness. Attentiveness is from the Father. The witness is formulating what is not spoken out. I and the Father we are one.

o Light beyond words.

The autistic person can imitate what is heard, without understanding. That means: the connection between speech-organs and hearing is there. What is lacking, is the connection between understanding and language, it happens above or beyond language: therefore no speaking, no imagining the speech → no uttering. The understanding of the environment happens beyond language.

∃ 8,51 Amen, amen I say unto you. If someone keep my saying (logos) he shall never see death. The consciousness becomes logos-imbued, keeping = in the present → the human becomes deathless and sees really no death, which doesn't exist in the realm of meanings.

1 ∃ 4,7–10=21 Love is creation, in which the singular is in unity unison with any other creature without giving up the singularity. Transparency, transmissingness. o God is love.

The original impulse to do the good originates from the loving identity – man is Gods image, Logos-being and Love-being.

Gandhi: „Our ability to reach unity in diversity will be the beauty and test of our civilisation".

∃ 8,58; 8,24. Mielőtt Abrahám lett, én vagyok. Ha nem hiszitek, hogy én vagyok, meghaltok bűneitekben. Jelenben. Nem ez vagy az vagyok, hanem Én vagyok. Mielőtt bármi lett – mindenhez, a teremtéshez (multijelentése van) és a megismeréséhez (bármifen fokon) én szükséges.

∃ 5,2 The sick person, after his avoiding the right answer: My Lord and my God, thy will shall happen.

In der Zeichenwelt kann man nicht ohne Absicht kommunizieren.

∃ 9,9 ἐγὼ εἰμί peeling off to the point – nothing other: the non-other. Dilatation: everything is there for me, whatever about I know. I, who am now speaking to you, who is experiencing, cannot be object or percept, nothing of made, no parts, beyond all experienced, witnessing. Neti neti, relative to anything, able to become that. Circle of astrality: ego; circle of I: Self.

The forms are mostly in feeling. The bathrobe has to be removed in spiritual healing.

∃ 9,37 The speaking (present), who is not visible. „You had seen him" – not by the opened physical eyes, sometime ago, during the discussion with the Jews or Pharisees. Or when the first light was seen – the light of the world. The seen and the heard is Son of God.

In the star-children egotism is secondary, mainly by frustration experiences, not like in the normal children. Relationship to the body

Attentiveness originates in the supraconscious. It can lead to it. Certainly, love, faith, thinking, speach stems from the superconscious. Understanding, joy, love (the good) are fundamental attributes of man.

62)

- Az Alapban nincsen különállás.
- Ami a tudatfelettiből jön, az biztos – az egyetlen biztonság, mert létjellegű, nem „csak" informatív.

- What we usually call existence, is the content of our consciousness and it's being originates of our attentiveness or awareness. Because this doesn't experience itself, we don't notice this relationship.

- Separatedness is of the consciousness, no communication.
To learn is to be communicating consciousness with self-consciousness: I.
From the not selfconscious archetypal (Fundament) communication to the self-conscious communication without signs.

Where we lead our thinking (on body parts), there happens loosening (Vipassana).

Fire, air, water, earth are different layers or realms of the spiritual world. With the exception of earth, there are no sharp contures, separatedness, so the I has to be „strong" in different measures to sustain in these worlds. Anaximandros: earth – infinite

To experience something, there has to be a power that identifies with what we experience and a resistance, a part that doesn't identify. In the human this resistance is given in the organism, the identifying force in the spirit-soul. To realize in the awareness the resistance, one part of the awareness-attentiveness has to identify with the organism. So the wrap of me-feeling comes about, which is the core of egotism.

The spiritual existence disintegrates here on earth into love, communication, cognition. The new faculty we require here, is creation, in order once we can create in the spiritual world.

- A nem-kommunikatívnak tűnő lét a tudatban, figyelmen „át" kommunikálódik az Alany számára, ahi a figyelem, annak metamorfózisá ban is.

Autistic people 1.) have problems with touch, 2.) difficulties with „normal" emotions, because the „bath-robe" is thin, decrepit or lacking.

- Love: identity and difference = the nature of J
- We create in the spiritual world.

Archaic man had no need of explanations about the world.

- Two experiences: the anchored is experienced by the not-anchored, the identity is experienced by the anchored. The not-anchored has to be self-formed.

Picture meditations: ○ A quiet lake and a duck crossing it, without making ripples. ○ Blue sky, one white cloud sailing and disipating.
○ The light is not object. ○ This is light and that is light.

- Fear, anxiety are form-bound. Formfree I doesn't fear.

Knowing (cognizing) belongs to the true I, but we ascribe it to the me.
In the moment of understanding there is no me-feeling. After the lightning of understanding we fall back into the me-feeling.

- The I cannot have parts, cannot be made of anything.
- Sin = any adhering to any form.
- Meaning is form, I can understand, because formfree being.

- J 11,40 If thou wouldest believe, thou shouldest see the glory of God. The resurrection of Lazarus happens in the glory. Faith: originally the connection with the Spirit, now covered by the everyday-consciousness, it was possible to clean it away. Individually. Faith = to see the faith, which is the glory of God. Glory = life and light. ΕΥΣΧΟΛΩΣΤΑ J 1,14.

Enthusiasm = only where there is a new idea.

- Love comes from the future.

The child gives general information about the human
Nature is for the child memory of archetypal wisdom.

The notion of meaning = communicativity

The speech-organs preserve the nature of the spiritual being: to initiate.

The original state in the spir. world is connectedness, inseparatedness. Here, in separatedness, this becomes the first love.

- You as object or you as I?

- Ear is all the receptive capacity. The integrative part of it are the speech-organs. They are not yet separated in the spiritual world.

children are at home in the world of meanings. On earth they find the the corresponding signs.

In everyday life we work with the signs of high meanings. To experience this is the possibility of real religiosity.

Child is messenger of the spiritual world, carrier of new ideas, pulses.

Cognition is recognition - adapted to our present state.

Love = reconnecting power, after separation.

1 J 1,7 „... if we walk in the light, as he is in the light, we have fellowship one with another."

// With: here on earth; there we are (as he is). In the light: everything we do, has meaning and we know it, experiencing the „walking in the light", which is the I-am experience. By this we are communioners in the light, κοινωνία. In the light there is no separation.

The change in concepts: shrinking in content and loosing the connection with the subject or consciousness.

- If ideas come, we cannot think. If we think, ideas don't come.
- Present: moment of identity.

Dyslexia

When we are not in the body, we send the body don't become tired, (like the heart, lungs etc.).
When dislectics are disoriented, they move out of the body, begin to feel.
The trigger-words („because") should be felt. But they are bound to the me-feeling – most of them.

They can utilize the brain's ability to alter and create perceptions (the primary ability).
They think moving in pictures instead of words. They are highly intuitive and intelligent. They think and perceive multi-dimensionally. They experience thought as reality, have vivid imaginations

„The gift is always there, even if it isn't recognized for what it is."
No physical defect
Nonverbal „thought" is 1000 times faster, usually „subliminal, or below conscious awareness."
Disorientation in meeting trigger-words
The mind's eye.

„Dislexics use disorientation on an unconscious level in order to perceive multi-dimensionally. By shifting their senses, they are able to experience multiple views of the world. They can perceive things from more than one perspective... Apparently, as infants they somehow found a way to access the disorientation function of the brain and incorporated it into their thought and recognition processes. Besides resolving confusion, dislexics utilize the altered perceptions that occur with disorientations for creative imagination. When it is applied to solving a problem during nonverbal conceptualization, it might be called intuition, invention or inspiration."

Disorientation: 1.) lessened me-feeling, enhanced cognitive feeling;
2.) excluding concepts in perceiving and „thinking".

Concentration on the words hinder to understand the sentence.
ADD = teaching disability.

66) Dyslexia ✱ 24

„ Children who do not have a method of quickly eliminating confusion develop the ability to concentrate. Dyslexic children do not develop this ability at an early age because the stimulus for developing it can be eliminated so quickly and easily" (= disorientation).
„... the dyslexic child will keep attention more widely spread around the environment than the ordinary child."

„ The student's senses are distorted (by disorientation caused by boredom), including the senses of balance and motion." If sitting still, he or she will have the sense of moving. If beginning to move, the sensation will reverse and the student will feel as if sitting still.
Balance, motion (and life) sense are the fundamentally „distorted" senses in ADHD.
„ For unconnected dyslexics with dyspraxia, even when they aren't disoriented, the orientation they experience is not providing them with accurate vestibular perception."

„ It's only my opinion, but I think learning should be fun."

Jean Piaget: "Every time we teach a child something, we prevent him from inventing it himself."

„ The dyslexic started using the special talent that brings about dyslexia possibly as early as three months of age."
„ I speculate that if an infant starts using the distortion function of the brain before the age of 3 months, the resulting problems will be far more severe than dyslexia. or This might result in such inaccurate perceptions that the person could not relate to the outside world normally. The person would probably be labeled autistic or mentally retarded."
= if the early way of relating to the world usually be retained, kept in later age.

A 3 months old child sees elbows. If he is curious, as to who the elbow belongs to, it would be very easy for him simply add the other features to the elbow and see the physically invisible rest of the person.
„ It seems to border on the supernatural, but that is only because we

Dyslexia

don't fully understand the nature of intuitive thought."
This mental talent never seems to make a mistake. The „self-created" perceptions always seem to be accurate.

A two year old sees a white ball of fur. „As soon as his eyes flashed to the object and he didn't recognize what it was, he experienced a feeling of confusion. This tripped the part of the brain that alters his perception. He momentarily lost his sense of balance. The room became silent. His inner clock skipped a beat. During that instant, his perceptual talent allowed him to look at the ball of fur from any angle and direction."

Thinking in pictures: „... a thought process that happens so fast, he doesn't even notice he's doing it."

In the school: „CAT" – „He was trying to understand the word not as a symbol, but as an object."

„If he decides to be a „bad kid" as a defense, and gives his parents and teachers trouble, he may discover he has a real talent for delinquency."

„... picture thinking is the same as intuitive thinking": The person becomes aware of the product of the thought process as soon as it occurs, but is not aware of the process as it is happening."

„One aspect of multi-dimensional thinking is the ability of the thinker to experience thoughts as realities."

„... creativity is the means by which real learning takes place."
„Ability to consciously view mental images three-dimensionally and move around them in mental space."

p. 129 „Is the mind's eye actually out there in the „real" world, circling around the letter and moving behind the page of the book? Is the person having an out-of-body experience? Or is the person's mind manufacturing the perceptual stimuli needed to make these multiple views? I really don't know. I just know it happens."
o (Cognitive) Feeling is enhancing the things.

Dyslexia

68) Fourier: What in my previous fixes I called „idea of the form" could also be mentioned as „the form in dissolution", or „the perfume of the form" or „a feeling for the form" – a step... close and previous to the meaning of the object.

[What is the orientation point?] In perceptual meditation the object is felt multidimensional, i.e. even from it's inside. This is beginning or remnant of cogn. feeling.

[„... the mind's eye was also the epicenter of other perceptions, such as sound and the senses of balance and motion."

[The 3 anchor lines assume the me-feeling in a subtle way.]

[Optimum orientation place: „... students will be perfectly balanced. They can stand on one foot without any movement in their foot, ankle, knee, hips or torso... secondly, when their mind's eye is at their optimum orientation place, students will experience a profound feeling of well-being – what I call comfort zone. It will just „feel right".

The orientation point is where the me-feeling wrap is symmetrical along the body: the balance-sense is best.

What we get as intuition, we get it in our superconscious higher being, already selected for us; then we realize it in our earthly being.

The warp of me-feeling comes about by the imprint our astrality suffers by meaningless forms. The witness and the identifying are bound together more or less. If they are connected strongly, then the warp may be weak, because the I (witness) doesn't enter in meaningless forms. Irreversible means without understanding which happens in reversible way: the witness looks at his past and left form which it was taken out in the identity – it experiences this past identity afterwards, when it came out of it. The I measures the difference between the identified and not identified. But if the connection between the 2 streams is strong, and there is much distraction, may be that the I-stream becomes part of the astrality. involved in the irreversible imprint, becomes evil. This is the danger, when the 2 streams are strongly bound: the astral can prevail: this is the case in star-children, with both possibilities.

? Understanding is the business of the I: it becomes identified with the meaningful form and disidentifies: this gives the distance necessary to experience, so understanding happens after the momentary identification with the meaning.

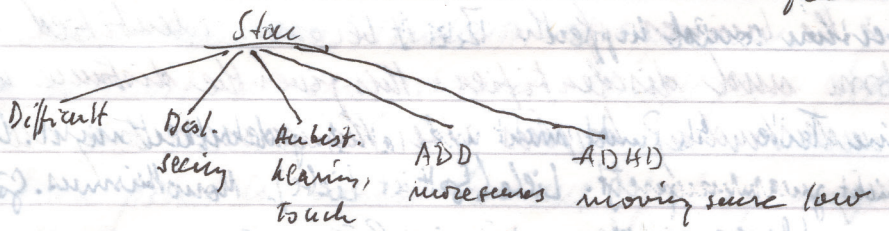
~~there is~~ If in star-children, where the 2 streams are strongly connected, the distraction is strong, the labile balance between the weak me-feeling and the strong connection upward can collapse and a great part of the I-stream, which is the connection upward, may be involved in irreversible (= meaningless) forms, with a genius in delinquency.

Temple Grandin, Labeled Autistic, p. 136. „If autism and dyslexia were ultimately prevented, maybe the price would be turning potentially talented individuals into ones with mediocre talents." p. 138. „Even an adult brain constantly grows new neural circuits and connections in response to stimulation."

In star-children maybe the intensity of me-feeling is optimal, i.e. minimal but reaching for selfconsciousness, supported by the strong connection (= attentiveness) upward.

○ The I makes forces free from the bodies.

Attentiveness: I (= witness) and astral (identifying) forces. From the sentient body come free astral forces. In normal working together the ~~f~~ astr. forces of attentiveness are the receiving forces, identifying with the „input", the free astr. forces from the sent. body are the bodily performing expressive forces, e.g. the former „hear", the latter move the speech-organs in reproducing.
Experience: the witness forces distack from the identifying forces, because out from these the primary wrap is built, as „resistance". In normal development the I (witness) forces are never involved in meaningless (irreversible) forms. But if the wrap is not strong enough, i.e. in all star-children, then by frustration meaningless forms are built, in which the I-forces may be involved, because through the not sufficiently strong wrap the I forces don't distack from the identifying forces. This is the case in the difficult children etc. It seems the case in any „evil" personality, there is no real witness, like in an outburst of anger. At the same time the senses are not quenched sufficiently = the cognitive feeling is mixed in sense-perception, too much is heard or seen or the motion sense feeling is too acute or too low



In a „normal" person there are 2 different states of mind: the everyday state and the intuitive (cognizing, creative) state, where the connection with the supraconscious prevails. In „pathological" persons the latter prevails and the „everyday" state has to be achieved by tricks (Davies). The wrap is sliding, some senses change their function-quality in time, by what impulses reach the person.

When we fall asleep, the senses, e.g. the hearing diminishes gradually. In not quite normal people the hearing grows more acute, more loud, before diminishing: as the wrap pulls away, the original feeling prevails, projected on the hearing.

Concentration: strengthening the connection.
Speaking is done by the I-will, out of the stream of attentiveness, the content as well as the movement of the speech-organs.

For the children we are the greatest shock, the actually trauma.

Difficult: the I is involved in the wrap
Dyslexia: seeing or distance is mixed with feeling
Autistic: the whole env is weak, not permanent, sliding, hearing, touch movement, when extreme, the first grasping of the body is missing too.
ADD: more senses are intermittently too sensitive or quenched
ADHD: missing sense is disturbed.

In feeling cognition one becomes everything, there is identity, no objects which we experience by sense-perceiving. This is the secret of dyslexic people (p:65)

S ME-FEELING = TOUCH-Reality
S o In the spiritual world there is no secret. We have there no secrets.
S o If meaning (ful form) disintegrates, meaningless (matter) comes about.

† 12,40 Isaiah: they shouldn't turn and believe, in order the Death and therefore Ressurection could happen. 12,41!

S o Du Ich hat keine Teile. Als Punkt nicht und als Ausgedehntheit nicht. Und was inzwischen liegt. Ist nicht zusammengesetzt. Liebe (Gott ist Liebe). Monotheismus. Götter = Ichheiten zu verstehen → Ichheiten werden. Wir sind Götter, wenn...
Ich bin Ich. Ego εἰμί

S In concentration: 1.) Picture-thinking; Force: feeling; practice: will.

S o Everything consists of thinking, feeling, will.
o Every one we are spiritual researchers.

S o The light looks for itself – therefore it shines.
W In faculties there is no democracy.

o We live not for us.
: o Die Bedeutung zerbricht. Weil sie eins ist, sind die Bruchstriche bedeutungslos, sie gehen in die Zeichenwelt, in das Nicht-Lesbare. Aus der Logoswelt heraus: das Gegenteil der direkten Kommunikation. Lesen = aus dem Zeit-Raum hinaus ins Verstehen, zur Bedeutung (reines Denken ohne Wahrnehmungselemente). Der Weg zurück ist Lesen, die Konzi

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speculation, nicht den Stoff. Ohne Energie – Gravitation (Zusammenballen) → Einheit-Integral. Aus dem Geist heraus, aus der Bedeutungswelt in die Zeichenwelt.

o Materieller Zerfall – Aufleuchten der Geistigkeit. Analog: Homöopathie; Leben = Überwindung der Zeichen. Tod: Freiwerden der Bedeutung, deren Zeichen die Leiblichkeit ist. Der Körper wird von uns geprägt, wie ein Instrument vom Spieler: der wird auch frei.
Karma entsteht aus unseren primären inneren Formen. Die Tat durch eine Intuition

s o The soft will is not-dualistic. Therefore in the exercises only
B this can be used, in order to reach the I-am-experience, which is itself not-dualistic.

s The spiritual world is to picture in the best way by contemplating the word,
o o VE and representing an intuition. Light, weaveing in light.

s In monotheistic religions God is formless.
s o Love is faculty
s o Anxiety is meaningless.
s o Anxiety is double: about loosing the form and about entering the formless state.
o Value of my faculty: the more it is given, the more it becomes.

s In identifying with the picture, form (in conc. exercise) we identify with the hidden meaning (or function), so the identification is not total.

s o Door. You who are the light of the world, the door of heaven, open me.

s The fourth stage in conc. after the will-experience, is being, like in the spiritual world.
s The soul-selfconsciousness (forms) is, the Self is always becoming.

s Selfknowledge without developing new faculties: sterile effort; what is hidden for the given consciousness, remains hidden. The constitution of the given consciousness is founded on the sub- and supraconscious parts.

The child's way: identity – concentrated attentiveness – object. The adult's way: object – conc. attent. – identity – I am.

S ○ Attentiveness is formed by the world; attentiveness forms the world. If we experience this process, the world becomes living process, instead of being abstract, finished.

S ○ Partial identity derives from total identity.

S AIT (music) or any art structures the cognitive feeling, as thinking is structured by language.

S Theme of meditation is space for the pure attentiveness.

S Religion is structuring the cognitive will, according to the being in the spiritual world. Religion is record about I-beings.

S Contemplation is when the object appears together with the way how it gets into consciousness.

S When we feel the body, from inward we cannot use it in an artistic way for expressing. The mind's eye has to be outside the wrap (like in ballet). So when children balance or artistic people move.

S When the attention is turned to the cypress-tree, then this tree is the B-nature or zen or I.

B ○ Light is invincible joy. No tension, no stress, no effort, but dissolving everything with the smile of peace. Returning in the light is sadness, but conquered by joy. Then we see, how everything comes from the light, how light becomes everything: the book of the Bodhisattva. Joyful Christianity, Ps. 22. All suffering is bound to forms or dissolution of forms. Understanding – joy – creation (fundamental feeling). From pain, suffering, sadness there is always the way to the experiencing power and witness of them, to the light experiencing everything and itself as well. Darkness experienced by light. Contemplation of the truth is the utmost greatest joy: the play between light and truth (unbiddenness). „Your sadness will turn into joy."

Concentration:

○ ~~The cypress in the wood~~. Love is the real It. The self is to be found in the easiest way by love. Star children come with so intense love, but it experiences itself. God is love. In the will: the good.

o The cypress in the yard. Understanding the words of the master, visualizing / remembering, seeing: attent. formed by the world, forming the world. Identity (even superficial, but admonishing), the true witness from inward. To be in the world, the world, light, creating and enlightening: Logos, element of communication. Attent. is Logos-turned, light ∓ 1, 3 - 2 lights. Being in sp. world ≠ love, ≠ att., unity. Here love. Darkness is needed, or shape, in creation as well. Bringing the power of unity to earth, the power of the One, the a self is the conscious Oneness.

B o Light seeks itself, therefore radiates. Open meditation

Reversed will → being, „love" (not earthly love).

The theme is asserting itself in the or by the receptive will; the receptive gesture serves as emptyness for any theme. If it remains empty → being, self (neti, neti). Attent. as ~~love~~ being is love (first love). Can turn in creation, remaining receptive it grows, if the I-am witness is present in the background. To turn to whatever comes is resting (from that point). Keeping spherical silence att. grows. Letting something in → att. diminishes. Difficult to retrieve the spherical silence. Themes in conc. serve to exclude associations. Relaxing. Kind of contemplation.

Open — spherical silence
— what comes (contemplative attitude).

o Light seeks itself. In finding itself grows. In finding something, it diminishes. True light → growing, not lost anything, ἁμάρτανω

B Alienation is necessary before finding itself

o Tree. Fig-ness. Contempl. Familiarity - my picture of figness. Background: once identity with the whole spin. world, all things Logos-made. Identity in the feeling. All understanding, imitation ~~[illegible]~~ ~~from~~, the impuls to know the world on the level of beingness comes from the archetypal unity. Identity with natural things don't reach the level of the will or idea.

o I has no parts. Meaning has no parts. Nothing spiritual has parts, only things in the sign-world. Numbers = meanings. I = changing meaning.

B Sign: configuration, form. In dividuum. Sickness = no parts. The striving will.

17 1,7. Walking - here; be - there. Light is common. No secret in the spir. world. Lightful will = Love

Anthropology of star-children. The self-consciousness is originally in the love impulse - love is so strong as to experience itself, connected with the thin wrap, which a) makes the strong connection with the star possible; b) gives enough separation to become independent. a) shows itself by the cognitive feeling, which remains a long time. The building of the wrap has usually 2 reasons: a) „imitation" b) meeting not „feelable" = understandable by feeling events. This latter prevails in st.ch., they meet the not-loving adults. Then ~~can~~ may happen, that the love turns into anger or hate, the creative will deteriorates or part of the I will be involved in the wrap. Love alone can make it free. In the evil phase of the „difficult" children there is no witness (or too weak), like in the outburst of an emotion (e.g.) anger.

Peter Greb: Godot (Gehlen)
D→ intuitive Kind (Aurum Verl.)

These souls (star-children) suffered much, but didn't become revengeful, didn't become hating, didn't forgive, because didn't feel, there is something to forgive.

- We get the stream of attentiveness gratis; what do we do with it?
- ∃15,27 You are with me from the beginning.

B Arché ~ Empyreum. The timeless being of the human is present with him always, the „beginning" (= free, creative) individuality. Witnessing: that Jesus was the Logos, what noone could understand before Pentecost or Ascension. Witnessing: what is working now in them, is the Logos. What they are seeking, is in them. In the beginning: the knowledge about it comes from experiencing the own origin; this is always in the beginning

- No phenomena if the Mind isn't moving, is empty.

P Our children are opposing, because we are opposing, namely our highest possibilities to become more insightful, intuitive, self-understanding.
The children are angry, because they find no as we are: this is reason enough to be angry.

P ADHD 85 If attentiveness is not controlled by a center, it is bouncing around, moved by inner and outer motives. Mostly such attentiveness is feeling. The changing feeling induces the body to move, like music. The body is felt in quietness if it is moving according to the attentiveness. In „normal" children the center of movement and that of attentiveness coincides. Therefore the body has not to move with the attentiveness. The center is the Ego, the me-feeling in the body.
The hyperactive child looks for his center, where his attentiveness is, just now. Therefore he has to move.

- True light permeates everything. Because everything is vessels of light. ∓ 7.9-
- True attentiveness is unmoving.
- Like I-am-experience consists in attentiveness lighting up from inward, there is nothing to be attained, so everything is lighting up in this light and there is nothing to be attained at all.
- No seeking, no getting.
- What exists and what doesn't exist, is made of the void attentiveness which therefore doesn't exist and doesn't not-exist.

P If we find a new meaning in meditation, in meditative experience, we realize, that this new meaning was present from eternity. Only we had to open for it.

B If the feeling attentiveness is still working in „irregular" cases, probably the single senses are not clearly separated, but work mixed up.

If It seems, that striving to eliminate the dualistic subject, the Zen-masters forget the witness of the Void, who is experiencing in non-dualistic way, from inside the Void.

|| The light should be used to build meaningful forms, not useful ones.

The Logos power should be used only meaningful, otherwise it is sinful.

Not only the concept belongs to the phenomenon, but the attentiveness as well: the bridge, that changes into reality, the highest reality.

We are all parts of the one and united world. My friends integrate me and I integrate them. The fig-tree is part of me through the attentiveness, which is not mine, and I am part of it through my attentiveness, which is not mine.

Luk 1,78-79 through the tender mercy of our God, when the day shall dawn upon us from on high to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace.

§ Genies machen alles frisch

Τῆς ποιῆς... Human asking about himself. Earth: where love becomes conscious, because there is separation: power to unite.
Visible stars and sky belong to the earth. Sky - heaven. Christian and buddhist heaven.

The more clear-cut the star, the more individual the attentiveness.

p [o I am always in beginning. If always, then in beginning.
o Attentiveness is formed by the world - attentiveness forms the world. ≙ They are one from the beginning

o The light and your perception of it are one.

It is impossible to resign of concepts if we don't have greater ideas. (feeling)
This is the problem of phenomenology (Husserl)

In more archaic traditions cognition began from the highest level, „experiencing" emptyness was the starting point and the world was „understood" from above. Today cognition has to begin from below.

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B ○ In feeling I am one. To dissolve the object in seeing. Presence.
○ In presence: no objects. ○ The concept creates the object, otherwise it is process. Ich empfinde mich denkend eins...

B There are no concepts for hearing, like for smelling, few for tasting, some for seeing.

Thinking can approach and merge in feeling if it is wordless - conceptless.
GA 293 Allg. Menschenkunde, II. 22.8.19. „Vorstellen ist Bild von all den Erlebnissen, die vorgeburtlich bzw vor der Empfängnis von uns erlebt sind. ... Und so wie die gewöhnlichen Spiegelbilder räumlich als Spiegelbilder entstehen, so spiegelt sich ihr Leben zwischen Tod und neuer Geburt in dem jetzigen Leben drinnen, und diese Spiegelung ist das Vorstellen.

(B) Vorstellen = Antipathie (Mich-Empfinden), Schlüsselwort = Erfahrung, Zeuge: deshalb: Erinnerungsbild auch Ergebnis der Antipathie (Trennung, Mich-Empfinden)
Sympathie = vereinigende Kraft (Theosophie), ohne Trennung, ohne Erfahrung.
Erkennen, Antipathie, Gedächtnis, Begriff — Wollen, Sympathie, Phantasie, Imagination.

○ Im Stern weiss man alles. Antenne für Ich-Wesen. Nur formfrei erlebbar
○ Das Licht erleuchtet sich selbst, auch in den Formen
○ Wahrheit bringt Wahrheit
B ○ Üben ist der neue Gottesdienst

○ Attentiveness is always self-experiencing, usually in the forms, objects we experience: there is an experiencing attentiveness.
○ Everything is made of light. The picture is simultaneously experienced as it is „built" = remembered, the experiencing attentiveness is not experienced.

○ Durch alle Wesen reicht der eine Raum: Weltinnenraum.
○ Wo erscheint die Welt? Ist Welt und Erscheinung zu unterscheiden?

o In dem verbitulen Lichtesstrahle steten Auferstehens lebe ich.

B If cognition is reached, there is no way to the senseperceptible world for the human. Through beauty we can reach the truth. But because we are bound to matter, we cannot create matter (only change its form), neither something that is material sign of a meaning. So words/language is not human creation. In the field of beauty we can create signs. Senseperceptible world is sacrifice of the gods, they had the meanings.

o To communicate belongs to being (existence).
Beauty is essentially earthly.

Aesthetic feeling is a cross-cut in the bridge, on the side of everyday-consciousness on the way to cognition



Free attentiveness is ~~our~~ the spiritual part of our soul, on the level, on which we use ~~our~~ experience it.

P 85 If the me-feeling is not without holes or weak parts, it is difficult or impossible to restrict attentiveness selectively because the separation in sense-perception is weak. This is the reason of attentiveness problems. The stimulus may be too strong by the cognitive feeling. Routine doesn't develop, because the body isn't experienced in the usual intensity. Ritalin helps centering. Too many stimuli. The will is not centered, localised.
We are never „in the body", but in the wrap. We escape from it in meditation, cognition, understanding, presence of mind.

P Routine, memory of movements are missing, because there is too small antipathy, i.e. separation from the happening. By antipathy, the building of the wrap, the witness appears.

o Feeling feels itself – not something else.
Direct communication ceases with the bathrobe.

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o I am always in beginning

In emptyness, or I am not, becoming already a form.

o ✗ The whole world goes through the I-am.

The I doesn't move out from the beginning. Before Abraham...

Emptyness: not this, not that = I

Experiencing the world from the ✗ point: becoming and staying

B unchanged., like a mirror. The real activity is the infinite calmness, unmoving, so everything else may move, leaving the movement for the otherness. Πάντα ῥεῖ.

o The more unmoving the more cognitive

o Beginning the most intense movement – unmoving.

o The healing is in us from beginning

B o The picture is seen

B o If light finds itself, the shining multiplies and sings.

o We complete each other

B o We come from and stay in, and lift into a common heaven.

o There is one meaning at all.

o Suffering is meaningful

o On the way to my star I am already with it, in it.

A.B. Curtiss, Depression is a Choice, p. 155.

„There are many kinds of noises. There is only one kind of silence.

B There are many kinds of fulness. There is only one kind of emptiness. There are many kinds of knowledge, like knowing feelings, but there is only one kind of knowing that we know."

All dietabhic methods, that try to heal mental illness by regulating the food, are as of biologistic view of the human as are the people who try to regulate the chemistry of the brain.

The „upper senses" like I, thinking, word, sound are not really senses, but faculties. They develop only in normal human environment.

Senses of the world (seeing, hearing, tasting, smelling) work without me-feeling.

The bodily senses are variations of the me-feeling, inclusively warmth sense

Balance and movement can be steered without me-feeling, as in communicative use.
All spiritual faculties (speech, thinking, cognitive feeling, reversed will, (imitation), remembering, inkling, work without me-feeling.

Movement - speech; life - thinking GA 170; 45,

Conceptual perceiving is dualistic, by cognitive feeling not-dualistic. This above may cause trouble if they are mixed, used simultaneously.

Star-children: 1.) they don't forget their origin and mission, like most human beings. 2.) We are ashamed if we meet a small child, because being so far away from our origin and mission. One reason to adapt them to our model is this.

B Emptyness is the real experience of the I = not this, not that
Star children: they have the Self in the very intensive stream of attentiveness. If they turn difficult, they lose this and the little I doesn't exist = ADD + ADHD, the lower center is missing.

If the picture is seen, the seer is the Self. If the I-am-experience is lacking, still the witness is there, without self-experience.
B If the I-am-experience is in the background, the bridge is experienced as well, the world is unity.

Heilpedagogischer Kurs, IV. 28.06.24. S. 73.
„Wir werden die beste Selbsterziehung üben, wenn wir mit Interesse die Krankheitssymptome verfolgen. Wenn wir das Gefühl haben: eine Krankheitssymptom ist eigentlich etwas Wunderbares, man darf es aber nicht hinausposaunen: Die Irrsinnigen sind die eigentlich göttlichen Menschen. — Man darf es nicht tun in unserer Zeit. Aber man muß sich klar sein: Wenn ein abnormes Symptom auftritt, so ist etwas da, das, geistig gesehen, näher dem Göttigen steht, als dasjenige, was der Mensch in seinem gesunden Organismus hat. Dies Näher-dem-Geistigen-Stehen kann nur nicht in der entsprechenden Weise im gesunden Organismus sich betätigen."

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Wahrheit u. Wissenschaft, Kap. VI, S. 54.

„Ein wirkliches Bewusstsein existiert nur, wenn es sich selbst verwirklicht."

B | Contemplation as bliss, happyness: because experiencing the bridge and the self the unity recovered is.

Arché = determining beginning ≈ spiritual beginning. The beginning in the sensepercepticle world may be „small", primitive, in the spir. world it is perfect.

GA 271, 6.5.18. „Vorstellen und Wahrnehmen ist nicht vorhanden (in der geistigen Erfahrung), aber Fühlen und Wollen, jedoch in einer ganz anderen Art als im gewöhnlichen Leben... Man muss sich klar sein, dass übersinnliche Erkenntnis, trotzdem sie aus Fühlen und Wollen herausspriesst, etwas anderes ist als Fühlen und Wollen. Dazu muss berücksichtigt werden, dass für die seherische Erkenntnis Fühlen und Wollen die Seele so ausfüllen muss, dass die Seele ruht, und dass überhaupt auch der ganze übrige Mensch in vollständiger Ruhe sich befindet. Das muss eintreten, worin der Mensch sonst nicht ist beim Fühlen und Wollen: Es muss sich Fühlen und Wollen ganz nach innen geschlagen entwickeln. Willensimpulse entwickeln sich gewöhnlich in Offenbarungen nach aussen: keine Offenbarungen nach aussen hin dürfen eintreten beim Seherturm." (Meditationen S. 104).

Fate originates in fear.

If we are really still, we don't want, judge, ask, will, no intention, then the sacral space between the human beings becomes feelable, experience. This is healing and the way of reconstruction of difficult children.

B o In hearing we are. Im Hören sind wir, wie im Denken. Im Sehen muss man dazu die Begrifflichkeiten verlieren.

Understanding in autism 16,60 The autist can imitate what is heard, without understanding it. The connection hearing-speechorgans is there. Lacking is the connection understanding-speaking, because understanding happens beyond language, in feeling, therefore no imaginary

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the speech – no uttering. They don't use hearing for understanding the thoughts of other human.

The sacral space: in the spiritual world we communicate without intention, by what we just are. On earth by intention.

- Light in thinking ~ understanding
- B Light in feeling ~ joy
- Light in will ~ creativity ~ love

J 5,1 – Bethesda Es ist jemand da, der „will" (braucht nicht wollen) – der wird vom Herrn angesprochen – etwa, welcher bist du? Ist der wollende da? Nachdem er antwortet, der Nichthörende, hört er, jetzt mit dem ganzen Leib das Wort und die Magie geschieht. Wie im Kleinen die Sprachorgane magisch beeinflusst werden (ohne unser Bewusstsein) von dem Gehörten. Was gesagt wird, geschieht: Prägung durch das vernommene Wort. Ich bin jener Wille – das ich bin. Er ist schon gesund wenn er aufsteht und geht.
Wenn allein Dieser da ist, entsteht der schnelle Raum.

- J 20,8 (János) látott és hitt εἶδεν καὶ ἐπιστεύσεν, καὶ = u. az.
a hiányzó test bizonyságot adott neki a feltámadásról, nem a valószínűbb lehetőség merült fel, hogy a testet elvitték, mint Mária Magdalénában még később is. Teljesen be kellett ehhez mennie a sírba, ott is kettesben volt (Jézussal).
Az „Atyához megy" – ott lesz neki az anyag feletti malom, a feltámadási test.

G 1317, Heilpäd. Kurs. II. 26/06/24. S. 32-33.
Willensprobleme beim Kind. „... wenn man mitfühlen kann dieses Stoppen und zu gleicher Zeit entwickeln kann aus seiner eigenen Energie heraus ein tiefes Mitleid mit diesem so innerlich Erlebten, dann bildet man im eigenen Astralleib das Verständnis aus für diese Lage des Kindes, und man wird nach und nach dazu kommen, jede Spur von Sympathie oder Antipathie mit dieser Erscheinung bei dem Kinde in sich auszutilgen. Dadurch, dass der Erzieher die Sympathie und Antipathie in sich austilgt, dadurch

durch es erzieherisch auf seinen eigenen Astralleib."

Magic: how the self uses the speech-organs etc.

3 GA 271, 5.5.18. „Jeder Mensch ist Hellseher, aber man verleugnet es theoretisch auch da, wo man es praktisch nicht verleugnen kann. Würde man es praktisch verleugnen, so würde das alles Leben zerstören."...
„Das, was als sinnliches Menschenobjekt vor einem steht, hebt sich selbst auf, macht sich ideell durchsichtig, und man sieht durch wirkliches Hellsehen jedesmal unmittelbar, wenn man so einem Menschen steht, sein Ich.
... Dieses Hellsehen besteht in nichts anderem, als dass man diese Art, wie man mit seinem eigenen Subjekt dem Menschen gegenüberSteht, anwendet auf die Welt, um zu schauen, ob es noch etwas anderes zu durchschauen gibt in solcher Art wie den Menschen."

GA 317, III 27/6/17. S. 44. „Wir wirken auf und stellen uns als Geist mit unserer Ich-Organisation in die Welt der ichischen Kräfte hinein. Unsere Beziehung ist in Wirklichkeit nicht eine physisch vermittelte, sondern eine magische. Nur dass diese nur räumlich ausgeübt werden kann, rein räumlich begrenzt durch die Grenzen unseres Organismus."
Das Astralische ergreift unmittelbar die Atherarten in der Welt.

If the consciosness is duelistic (thinking, representing by concepts), i.e. there is a me-feeling in the body, but not extending yet in consciosness: ADD
If the same time consciousness is more feeling (= no dualism), i.e. less me-feeling, the body has to move where attention is. 70, 76.

M Differentiation of the failures in the wrap.

GA 317, VI. 1/7/24. S. 89. „Es handelt sich darum, dass intellektuelle Impulse nicht therapeutisch wirken kann, sondern dass man das Gefühl, den Willen engagieren muss ... gegenüber der Aussenwelt."

To be separated from the other human being by the wrap is always interrupted by the horizontal attentiveness and this provokes aggression. Only the I-am is separated and the same time connected, both spiritually,

not by the me-feeling (= separation) and the sleeping unity (connection).

o If attentiveness becomes me-pointed, it turns back in the vertical.

B The usual horizontal Aufm. is me-feeling, in the pauses between the changing objects. In retina something from above moves in more easely. Beyond identity - understanding - it experiences itself.

GA 317, Vk. 2.7.24. S. 102. „... wenn irgendein Lappen astralischen Leibe herausragt, dann der berührt wird von einem objektiven Elementarwesen. Da Objekt und Subjekt gehen dabei ganz ineinander über, fließen zusammen. ... Wenn sie ihren Ath. Leibe herausziehen würden aus dem physischen Leibe, wenn es nicht so wäre, daß er in physischen Leibe patriert, so wäre das schon so, daß er in allen möglichen Verwandlungsarten, in tierförmlichen Gestalten sich zeigen würde. Denn die Tierform ist dasjenige, was der Ath. Leib dann zeigt, wenn er zwar in der Nähe, oder halb oder dreiviertel verbunden ist mit dem phys. oder Ätherleib, aber doch unabhängig von ihnen ist in einer gewissen Weise.'

B o What forms the attentiveness turned upward is the Holy Spirit.

o The empty attentiveness is directed upward, remains in the light, no duality, needs the I-aln, attraction upward, meditative contents = transparent.

The general failure of the wrap is unevenness. This may be cured by tapping. Meridians: where the wrap touches the body.

o The true will appears if I don't will anything.

X Autistic persons sometimes understand in language, sometimes above language, in feeling, similar to the perception of them or of dyslexics.

o This mind is light.

X|| Ritchie suppresses the cognitive feeling. Therefore „attention" becomes more focused in the dualistic way.

X o B Feeling can appear as perceptions, like a spark on a tip of a needle

X o The general esoteric meaning of exercising: to die it of freedom, avoiding egotism.

X Star-children have all-round faculties

B o Wir sind selber im Licht.

B

o The light is near: 5M 30,11-15; R 10,8-

X The observer of the me-feeling can awake only if there is no object. For the awakened is the „own" body, the me-feeling as that of anyone else. For the not-awakened the own body (me-feeling) is more near because merging constantly with it, to which we ascribe any experience. In meditation there is no difficulty to stay with the me-feeling. In empty-consciousness the observer merges with the me-feeling, never with the object. Me-feeling: a) not made of conscious attention; b) no ideal.
To concentrate on breathing is easier because of the me-feeling. It is not as objective as an object. The feeling-breathing was cognitive, not me-feeling.
Taking objects serious makes the end of me-feeling, in identity. The first-idealen-object cannot function in this way.
Narcistic meditation: attentioners turned to the psychological experiences, light colored.

o Bildmeditation: Teich, spiegelglatt, Möve berührt das Wasser, Wellen, Kräuseln, legen sich langsam, das Wasser wird wieder spiegelglatt.

o [Im Prinzip] wissen wir alles.

o The light is near. Nothing can be more near. The witness is made of light. Light is realizing itself.

o Joy is near.

o The inner quietness and stillness of the teacher is the space in which the child can blossom and the Holy Spirits whispering is audible.

o Resurrection in flesh ~ into which the Logos came.

A'claim hol exp?

o To understand = to become.

o The flesh is the model and the substance of the Resurrection-Body.

o To „purify" = to render formless (unstructured), empty, pure faculty. Ph.d.T.: moral intuition To purify of make, finer, any form. The more pure, the better it perceives

§8

o Love is not preference.

o Right or holy action: not acting in dualism, not acting at all. Holy = whole

o In contemplation (Buddha's eye) there is no emotion, which arise
B only if the „objects" (pictures) are taken as objectively existing, by which the „me" exists – „objectively".

Concentration on one theme → intensifying attention into being without theme.

Dušan Janjanin: If a villager eats with great „enthusiasm", he/she is not devouring the food, he/she is receiving the gifts of Earth in his/her being. This is religious and not egotistic „relation" to the earthly goods. A villager is not a hypocrite and doesn't hide anything: he lives his life, our authentic one. And this is great inspiration for me: for writing, meditating.

Purity: the attentiveness is pumped up to its origin; then it can
B perceive everything without being stained, i.e. without attachment without + or – emotions, which is attachment.

o Every work not experienced into transparency is an obstruction

o Art is woven of light and darkness, like the human being
B Our light is gift of Heaven, our darkness is gift of the earth.
Γῆς παῖς ἐὶμι καὶ οὐρανου ἀστερόεντος

Goethe, Wilhelm Meister: Jeder Mensch ist beschränkt genug, um den anderen zu seinem Ebenbilde erziehen zu wollen.

B o If there is something, there cannot be the Self.
B p There is nothing outside attentiveness.

o Look at this tree. Look at this cloud. What was in between?

o The light is common. Where it experiences itself, a Self comes about, therefore it is called Self. God is light

Imperfect perception: stained mind
Human = Wagnis
Russisch-orthodoxe Kirche: Engel: die zweiten Lichter.
By causality there is no communication
The body of resurrection: qualities without materiality. If we could understand = speak out these qualities, as they were before the Fall,
94 we had the new body: transparent. Our body is composed of qualities, except perhaps weight, untransparency, Trägheit inertia.

The good duality: Logos in the flesh and Logos in the attention-stream.

Beginning of the hard will: Fall; the first work.

Jeder Lehrer rechnet damit, dass seine Schüler keine Genies sind

Die Erkenntnistheorie liefert die Berechtigung zum Übungsweg.
Absichtslosigkeit – Leerheit – bereitet den Raum für das Licht.
Wir sind einander immer im Weg.
Absichtslosigkeit = Raum für das Licht

There is one common light, which experiences itself individually in the human, who is this light.

Direct communication in J 5, 7-8.
In flesh: R 8, 3

The world and understanding are (relatively) continuous (in feeling more than in thinking etc), for the special children this may be a problem, with respect of concept-building selectively restricted attentiveness.

GA 231, 14.11.23. „Das was der Mensch ausspricht, was in das flüchtige Wort übergeht, das würde zugleich wie ein Sich-selber-Aussprechen des Menschen sein, sein Wesen und zugleich seine Offenbarung – dann haben Sie das, wie sich die Menschen in der Mitte zwischen Tod und neuer Geburt, ihr eigenes Wesen unterscheidend und sich offenbarend, begegnen.

Wort begegnet dem Wort, artikuliertes Wort begegnet dem artikulierten Worte, innerlich belebtes Wort begegnet dem innerlich belebten Worte. Aber die Menschen sind ja die Worte, ihr Zusammenklingen ist das Zusammenklingen des artikulierten Wortwesens. Da leben die Menschen so, dass Endmenschlichkeit nicht da ist: Da leben die Menschen wirklich miteinander, und es geht das eine Wort, das der eine Mensch ist, in dem anderen Worte, das der andere Mensch ist, auf. Da werden jene schicksalsmäßigen Zusammenhänge gebildet, die dann in der Nachwirkung für das folgende Erdenleben bleiben, und die sich so anlegen, dass die Menschen, wenn sie sich begegnen, zusammenkommen und gewissermaßen Sympathie und Antipathie fühlen. Dann ist dieses Fühlen der Abglanz dessen, als was sich die Menschen im Geisterlande in der Mitte zwischen Tod und neuer Geburt angesprochen haben. So haben wir miteinander geredet, die wir selber die Rede waren, wie wir uns jetzt auf der Erde nur im schattenhaften Abbilde des Gefühles wiederum finden."

Vorangehend: „Und indem das immer weiter und weiter fortschreitet, wird der Mensch ein Teil des Weltenwortes selber. Es kommt dazu, dass dieses, was es erst nur als eine Zusammenfügung von Melodiösem, von Harmonischem war, sich gliedert in artikulierte Teile des Weltenwortes. Der Mensch wird so, dass er wie aus dem Weltenall heraus spricht sein eigenes Wesen. So darf man sagen kann: Es gibt eine Zeit zwischen dem Tode und der nächsten Geburt, wo der Mensch so wird, dass er geistiges Wort ist — nicht ein solches, das in ein paar Silben besteht, sondern das ungeheuer vielsagend ist, das nicht nur die ganze Wesenheit des Menschen im allgemeinen enthält, sondern diesen ganzen individuellen Menschen um den es sich handelt. Der Mensch ist in diesem Zeitpunkt zwischen Tod und neuer Geburt ungeheuer geheimnisvoll wesend, und er offenbart das Weltenall hinaus, für die göttlich-geistigen Wesenheiten wahrnehmbar, was er ist."

CA 107, 26.10.1908 „Es hätte keinen Sinn, wenn man sagen würde: Wenn jemand stirbt und ich treffe ihn im Devachan wieder, werde ich da wissen, wen ich da treffe, da doch die devachanischen Wesenheiten anders aussehen müssen und nicht verglichen werden können mit dem, was auf dem physischen Plan ist? Im Devachan sagt das Wesen selbst, was es für ein Wesen ist, so wie wenn

o the I or self cannot be characterized, being unique.

ein Mensch uns nicht um seinen Namen sagen würde, sondern wie wenn er fortwährend sein Wesen uns zufließen ließe. Das stört uns durch die Sphärenmusik zu; ein Verkennen ist da nicht mehr möglich.

Selfmist = if we feel ourselves as spiritual beings.
Omne ens verum ~ the self is selfcommunicating

Consciousness which doesn't experience its own being: attentiveness.

o In the vertical rays of steady connection I live.
o I live in living light.

o What light becomes, is seen. ~ God is light
o If light doesn't become anything, I am seen (therefore I am)
~ „You are" (Gnothi seauton) We are seen, but no intervention
o Buddha sees me through my eye
o Gone seven forms we reach true emptiness.

The artistic way of moving the body is from outside, not with enjoying sensation, even forget the body, like in speaking.

Because we don't experience our true being, which is our attention, we need proofs of being: success, „therapies" etc. We all where our attention is.

New exercises. 1.) Imagine a picture, keep it a short time, then let it to fade away. Call it back after a break of associations
2.) Do 1.) but observe the doing and happening of your attention. Use in the vanishing of the picture a mist or fog, into which it dissolves and from which it appears again.
In the universe we think, we cannot picture. Helpful is to „dream".

If you can't live without him/her, how could you live with him/her?

92)

Antony de Mello: "Awareness p. 17. Truth is never expressed in words. Truth is sighted suddenly, as a result of a certain attitude." "That's what learning is all about where spirituality is concerned: unlearning, unlearning almost everything you've been taught. In children this began.

Where are you? Here (body) = eps; where attention is: self (sleeping).

Self-forgetting: a) in associations = dreaming,
b.) in conc. picture = beginning to awaken
c) beginning of meditation = identity

Before identity (in meditation) we do pondering, which can be the opposite gesture or the introduction, if we forget ourselves.

Forgetting ourselves in the self-made picture, means the me is forgotten, someone else is acting.

But we can forget ourselves in the opposite direction, in an emotion as well.

Forgetting ourselves by and in our doing → Self begins to become conscious, we begin to be aware of it.

- Meaning is configuration of attention
- Don't imitate anybody.

Valtostatni aham benned valmit? Figeld meg.

The web of being programmed.

If you know that everything is made of your attention, everything becomes your job, nothing remains „outside", in the „world".

Identity in exercises: attention becomes „that" and there is the witness present. In self-forgetting there is no witness? Except the artistic experiences. There is always the witness.

THE PRAXIS IN THE NT – IN CHRISTIANITY

Attention is originally our communicative being. If it turns into a non-communicative form, it is caught, cannot become again formfree.

- Things don't experience anything (Harding, the science, p.62).
  But the superstition that certain things are animated dies hard (p.63).
  Things are experienced by the no-thing.
  In the conc. exercise: not the thing is moving, but your attention.

× Ramana Maharshi: The second and third person do not appear except to the first person.
× Wittgenstein: The subject is not in the world. I We feel that when all possible scientific questions have been answered, the problems of life remain completely untouched.
× Harding: He sees that the Reality behind appearances is No-thing seeing itself as no-thing. Or rather, he sees that the Reality "behind" appearances is in fact in front of them, taking them in, and is non other than himself as 1st person.
× Tauler: Uniform Myself
× Eckhart: As long as I am this or that, I am not all things.
× Ramana M. The trouble arises when one says, 'I am this or that.' Be yourself, that is all. I Phenomena are real when experienced as the Self, but illusory when seen apart from the Self.
Eckart Into the soul's essence no speck can ever fall.
Buddha You cannot by going reach that place wherein there are no birth, no ageing, no decaying, no filling away, no rising up again in rebirth.
Harding None is so wretchedly blind as the man who's determined to keep his eyes shut.
Eckart We cannot see the visible except with the invisible.

NW The world is full of surprises. Most of them are bad.

The sickening effect of the object-world: a) independent of me, I cannot know it, threatening, incalculable; b) I feel separated, but bodily connected, a thing among many other things; c) I don't know how I know about it.
Retarded children may be not separated, then concept-building is difficult or impossible

o The Self (I) is emptyness. Individual: how it can remain
87 empty or how it becomes empty. It is a reversed body, the
me-feeling wrap turns outside and radiates δόξα ∃ 1,14; limitless
from here – ~~[illegible]~~ identity with everything except the own body. the
resurrection-body.

Concepts stop the processual world-happening.

Autism: ambivalence with respect the body: not feeling it, but
being in the bondage to it.

Efemeri level, 2,14 „Mert ő a mi békénk..." értelmez csak akkor van, ha nem
„ő" hanem azonossig van.

Σάρξ: Eph 2,3, 11, 14

o We become Self by self-forgetting.
World of the „things" is continuity; the conscious mirroring of this fact
is communication: conscious interconnecting and acting

Communication and cognizing is weakened identification
Faculties: a) formfree b) transmissive
Metamorphosis of identity is communication and knowing.
A meditative theme is given for the brain-activity. In meditation
we pass to the body-free intuitive thinking (through the treshold).

The meaning of the 3 steps: as we pass upwards, from thinking through feeling
in the will, the structures become more and more encompassing, fluid,
approaching the continuum of the world. Therefore the „contents" dissolve
easier into faculties. V↑

o The witness is present in every experience, becomes conscious as the „me".
o We translate always meaning, not sign. In perception as well
o Feeling doesn't analyze.
o Any fear or axiety stems from the fact, that the I-am isn't experienced or
the „me" is not the real existing Self, not in the center.
o Only meaning can be understood.

Amfortas' wounds metamorphosieze into beauty.

- Meaning is only in movement (of thinking or in picture, which is movement). Stop of understanding = concept, form in space or time.

- The abyss separates the attention in dedication from the attention caught in the me. The passing from one into the other, crossing the abyss is not experienced in everyday consciousness.

To be in silence, not identifying with the contents which appear, leads to the pure me. This is the starting point to the Self, which lights up in dedication

In the scene of Pentecost (Acts 2.) ὁμοθυμαδόν means too, that the common theme of their meditation was the fate of the Lord, especially the Resurrection. Therefore the Comforter could come. There is only one light.

- Only the individual can be individualized. Never from outward, only by the own (individual) experiences. By the Fall the human became species-being in the body and later by the non-individual subconscious. The dissolution of which is individual work = the sense of the subconscious. Individualization means the verification, appearing of the individuality on Earth, in the world of signs, the sign turns to be individual, beginning with non-individual appearance, folks-soul, family-soul, group-soul.

- Ef. 2,14 Aki eppé tette a kettőssejet és megszüntette az ellenségeskedést az ő húsában a megismerés = fény-azonosság, creit fénnyé oldódik a fénytelen (értelem-nélküli = sötét) forma; annál lesz új valóság, hogy doljozom rajta. Amfortas nemcsak megpápul, szépré is lesz.
- Minden értelmetlen formából fényes sugárás értelem lehet.

Zwänge Compulsions = weak separation?

- That there ~ this here (in virgining and seeing)

The world shares itself to the human, who is constructed in the manner, that sharing is possible J1, 9-10.

~~The~~ Treshold is an interval, has broadth.

A color alone is an abstraction, we would not perceive it, like a pitch, an intervall or a sound (vocal, consonant) alone. Nothing appears alone.

- Etwas ist immer
- Wir sind im selben Lichtraum, Sprachraum.
- Aufm ⇄ Welt
- Pseudoesoterisches Kangurumi
- Das Objekt ist Schatten des Ich
- Hier Fülligkeit, dort Sein
- Abwesenheit die grösste Anwesenheit
- Einheit ist nur im Lichte

Everything: if we have the same relationship to our whole body, as we have to our speech-organs.

- Where are we if speaking?

The separating coat — egoity are 2 different developments. If the coat is uneven, missing, can develop egotism? If yes, what is the condition? And where does it develop?

- From light to mightyer light

In cognition the unity of cognized and the cognizer is realized on a certain level. The cognizing ~~[illegible]~~ agent has to be independent of ~~the~~ ~~cog~~ what shall be cognized: the witness has to be on a higher consciousness level, than that of the cognizing process. In perceiving and thinking the momentaneous unity is there. Everyday consciousness sees this unity from below, from a deeper level than on which it happens: it will be ascribed to the me.

The sense-organs can be supplemented: they are instruments.

- Attention is the remnant of the light-world.
- St George doesn't look at the dragon.
- Movement without something moved.
- This (that) I didn't see, didn't experience.
- / \ light-cone

- The receptive attention with which I listen to the speech of the partner, opens to my source as well.

Past tense begins with thinking, concepts. In feeling there is no past.

If the I would have a relationship to the whole body, as it has to the speech-organs, real everything would be realized: the feeling intuition passing immediately, without the mediation of text or music, into movement. As it passes without mediation into music or painting or poetry. As it is in present, it is pure dilettantism, building and parasitism on other arts, and in a ridiculous, primitive way. As the movement of the speech-organs has no similarity to the text or music heard
- Many stories, one witness. / unwarely, so the movement would not have „similarity" to the experienced feeling.

- Who communicates with other subjects, cannot be bound to the body
- All communicative signs are instructed, not inherited
- The question is never given.

The reality feeling comes about along the perception, i.e. the non-understood

Γάληνη μέγαλη Mt 8,26

Artistics have no possibility to express. What is the consequence? What is to do with (difficult) past? which disturbs and weakens the presence? To dig it up doesn't work.

How does imperfect separation come about?

98) Mathematical and computable faculty in antistics.

What are doing (anxiety, fear) the free masterless forces?

o In hearing we are not separated (in the present, for the time of hearing), therefore the speechorgans can imitate.

Karma az észleleti világ valóságunk-tekintésének kiegyenlítési lehetőséje, az ebből származó tévedések jóvátevésének lehetőséje. 107, XVI. S. 240; Karmische Zusammenhänge VI. S. 141 (GA 240)

+ In keeping the picture (conc. exerc.) it is the will of the Self that works – without cause. Because of that the usually not-experienced processes of attention become experienced, of which the picture is made, experiencing attention backward from the object in the direction of its source. „Forgetting" will be cursed.

A bűnbeesés következtében az egyes „testekkel" elkeveredett szabad erők és a magasabb lénytagok közötti rezonancia elvesett, pl. a szabad étererők és buddhi között. A kevert területek: ér és antr. test keveredése: lelki önérző érzések; antr. szab. erők és éter-test keveredése: testi önérző érzések, biológiai funkciókra épült vágyak stb.; szab. étererők és fiz. test keveredése: idegrendszer szerepe a tudati életben. A tudatalatti az utóbbin át hat a tudatra: a tudathordozót mozgatja meg, pl. amocizció.

Tudatával kapcsolatban az ember (ma) úgy viselkedik, mint egy természeti lény – nem csinál vele semmit.

Maja 217, 14.10.22. „Und wenn heute die Menschen so leicht glauben, in den ältesten Mysterien sei den Mysterienschülern hauptsächlich gelehrt worden, die Sinneswelt sei nur Schein und die geistige Welt das einzig Wirkliche, so ist das nicht wahr. Wahr ist vielmehr, dass alle Bestrebungen der Mysterien dahin gingen, auf dem Umwege über ein Begreifen des Geistig-Seelischen den Menschen gerade das Sinnliche seelisch begreiflich zu machen."

11 Csak egy valamire lehet emlékezni. Ez alkor lehet, ha már fogalmak vannak. Ha valami történik, mielőtt fogalmi élet volna, vagy amit olyan ingrázó, hogy nem fér a fogalmakba, az érzés identitá-

Wenn ein Mensch freie grassierende Kräfte hat, kann man ihm alles einreden.

Leeres Bewusstsein 231, 15.11.23.

... Man weiss: Du stellst nichts vor, aber du stellst vor. Dadurch kommt man auch zu der Möglichkeit, einmal die Seelenfähigkeit zu entwickeln, mit der man wirklich nichts vorstellt und dennoch so tätig ist, wie man es in der Nachahmung des Traumes gelernt hat...

[Man weiss: Du stellst nichts vor – aber man wird die ~~innere~~ ~~innere~~ innere verstärkte ermächtigte Tätigkeit gewahr und gelangt am Schluss dazu, an vielem Üben zu lernen, wie man diese Tätigkeit hervorrufen kann, ohne dass man erst eine illusorische Tätigkeit dazu braucht... Wenn die Tätigkeit da ist, weiss man, was man mit ihr anfangen kann. Denn da ist man in einem Zustande, wo man leeres aber durchaus nackes Bewusstsein hat, aber auch innere Tätigkeit...]

Allergies, vegetative Labilities can come about by the imperfect separation, through the effect of the food on the feeling.

Nicht Ichlose, sondern mühlose Menschen.

The I and the astral body doesn't incarnate 12, 135, 136

Forces become free from the „bodies" before separation: speech-acquiring.

Mut doesn't incarnate 12, 135, 136

Minden hüfeség lelkesít.

226, 18.05.23. S. 54-55. „Indem das Kind sprechen lernt – es versteht noch gar nicht in Gedanken etwa die Worte, ~~da~~ es versteht sie nur gefühlsmässig –, da lebt das Kind in der Sprache als in Gefühlen und lernt erst nach dem Sprechen, wenn es sich ganz normal entwickelt, das Vorstellen, das Denken.

226, 19.05.23. S. 66. Das Kind ahmt nicht alles nach, wählt nach Schicksal.

Überbewusst + Unterbewusst: 66, 15/03/17 S. 143

sában, az nem emlékezhetős közönséjesen.

100) × brain and logics

Biographie: 66, 01.03.17. with heightened consciousness only.

- ○ Attention always experiences itself - usually in forms.
- ○ Buddha is not one-sided - never.
- ○ Only presence exists, but just this we don't experience.

Cseud - cseudál; hall - hallgat

× Physiology of the brain cannot decide what is logical, evident, true. Even if the physiological background would be known, this knowledge would be based on the knowledge provided by the consciousness: to know what is logical, evident, true, in order to identify this with findings in the brain

× If understanding would be an effect of brain physiology, it would be difficult to understand, that some thoughts or sentences we don't understand first, only later or never, whereas other people do them understand,

× If saying a truth a little green light would appear in the brain: therefrom would I know, that this signals, if a truth is uttered?

As long we hear, we are in present, in reading as well, in imagined sound too. Therefore the dislexic doesn't want to leave this state, in learning to read-write, because to do this, he has to analyze the words to sounds ⇒ letters, which have to be memorized etc.

The ADD children experience from the teacher more than what he says.

○ At very moment, where language can't go, that's your mind. (Bodhidharma)

× There cannot be explicit logics, in words expressed. The logics is language independent and this shows itself in different languages.

× Mathematics is maybe below the level of language, restricted managed language, thinking and logics. It is always mixed with non-mathematical logics.

X Logics tell us, how was something done, how it cannot be done, never how it will be done or how it shall be done.

o X Logics always presupposes that logics exist. This presupposed logics is that of the faculty, the logical „how", which decides without rules and laws what is logical, what not.

That has to be intuitively grasped, in order it should be named.

This is S : here „this" and „S" have to have independent meaning.

X Formalisms can never be complete, because the rules to connect the elements have to be eidetic (to have meaning), otherwise they don't provide directions for use.

o All the sounds sound in the stillness.

X We cannot imagine a logic, which would not be understandable. Whatever the free attention becomes, is experienced. This doesn't hold for the not-free attention: we suffer the effects of the attention-forms stuck.

Brain-physiology cannot decide what is logical or evident. First we would know the physiological background, only because the mind „knows" what is logical, true, evident — independently,

X Be evidence cannot be denied. Any arguing presupposes it.

X How can one know, that a definition is right? From the understanding that is the basis of the definition, preceding the definition.

GA 53, 25.10.09. S. 87, „Logisches Denken kann zunächst nicht bewiesen werden durch logisches Denken, sondern lediglich durch das Gefühl, und alles, was Logik ist, wird zunächst bewiesen durch das Gefühl, durch das unmittelbare, in der menschlichen Seele befindliche Wahrheitsgefühl. So sieht man an diesem klassischen Beispiel, dass Logik selber das Gefühl zur Grundlage hat, dass das Gefühl die Grundlage abgibt für das Denken."

X In evidence there is no duality, it moves always in the direction of unity, continuity.

102) Maja

GA 156, 19.12.14. „Der Mensch betritt den physischen Plan, und indem er den physischen Plan betritt, wird er aus der Welt der Realität tatsächlich in eine Welt der Irrealität versetzt, in eine bloße Bilderwelt."

o The Self is self-experience = the I.

Imitation of the small child. GA 293, XI. 2.9.19.
S.154. „Daß er (der Mensch, Kleinkind) das tun kann, verdankt er eben gerade dem Umstande, daß sein Kopfgeist schläft. Dadurch kann er mit diesem Kopfgeiste außerhalb des Kopfleibes weilen. Er kann sich in der Umgebung aufhalten. Denn wenn man schläft, so ist man mit seinem Geistig-Seelischen außerhalb des Leibes. Das Kind ist mit seinem Geistig-Seelischen, mit seinem schlafenden Geiste und mit seiner träumenden Seele außerhalb des Kopfes. Es ist bei denen, die in seiner Umgebung sind, es lebt mit denen, die in seiner Umgebung sind. Daher ist das Kind ein nachahmendes Wesen."

Nem dualistikus tapantalis: a „tárgyban" önmagit (is) tapantalja és mordul (nem statikus).

GA 306, III. 17.4.23. S.52. „Der Leib des Menschen, wenn er in das physische Leben hereintritt, ist nämlich ganz in religiöse Bedürfnisse getaucht, und die Liebe ist später eine Abschwächung desjenigen, was eigentlich religiöses Hingebungsgefühl ist... Das Kind lebt bis zum Zahnwechsel in leiblicher Religion.
S.55. Der Astralleib „bewirkt die Gestalt des Tieres. Wir bilden auch die Gestalt, aber wir nehmen gewissermaßen ein wenig weg von diesem gestaltbildenden Elemente und verwenden es dazu, die Sprache auszubilden:
S.59 „Da muß man eben darauf hinschauen, wie das ganze Denken beim Kinde ein bildhaftes ist. Und durch seine innerliche Natur lehnt das Kind das Logische zunächst ab; es will Bildhaftes haben!
S.62. „Beim Kinde, das alles durch Nachahmung sich einverleibt, entsteht eine innere, feine Genauigkeit, wenn es das Wort wahr-

Freie Kraft

Bildhaftes

Erinnerung

nimmt, und aus der Gewohnheit, dem, was später als Gewohnheit auftritt, aus einer besonders ausgebildeten Gewohnheit, die noch eine mehr körperliche Eigenschaft ist, geht das hervor, was später, vom Zahnwechsel an, die seelisch geordnete Gewohnheit, das Gedächtnis ist."

o Vierecliger Lichtkegel, ich bin drinnen. Dann öffnet sich der Kegel nach oben.

If a consciousness function is very intensive, it experiences itself.

We don't feel ourselves as being attention. We dispose of our attention – or it is the world, that disposes of it.

The spirit cannot enter the space, therefore the body either. The separation happens psychologically, through the me-feeling, which first cleaves to the body.

o We grow from above. Any growth from above.

Steiner über den Stern Die Pforte der Einweihung, 3. Bild, Benedictus zu Johannes: „Ich sehe deinen Stern im vollen Glanze".
9. Bild, Maria zu Johannes: „Ich konnte deinen Stern erschauen. Er strahlt in voller Kraft
Der Seelen Einsehen, 5. Bild, Frau Baldes Seele: „Es schaut der andre einen Sternenlicht". 6. Bild, Johannes' Seele: „In meinem Seelenkreise – dieser Stern! (Marias Seele) Er leuchtet Seligkeiten, – strahlet Gnade –, Ein Seelenstern – im Weltenäther – schwebend; –" „Doch dort – im matten Licht, – ein anderer Stern, Er tönt mir leise, doch ich will ihn hören.

VM There is always something
o We feel ourselves as being attention – self-forgotten. o We are attention.

→ Prüfung der Seele 13. Bild: Sie wird mit Kräften, die sie so erwirbt, / Gewiss Johannes' Stern auch dann erschauen, / Wenn er, von Wunschesfeuer abgelenkt, / Den Weg nicht wandelt, den das Licht bestrahlt

Ein Vögelein
stürzt gegen mein Fenster
und schon fliegt es weit.

Wie eine Rose, geschnitzt aus Stein,
so still steht in meinem Herz
ein Vögelein.

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