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15

offissimo



As ancient forests in their black depths 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) Freud's humbling, 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 ^{is} we want? Life-meaning. To be a searching being.
- 2) Experimental methods. 11, 133, 155
151.

Silence

What is my real need? → thinking → noticing thinking — experimentally

Experiences —

The more formless the Ego is, the more creative, i.e. formbrut-
sling.

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

From the moon and cannot see the Earth's surface 197, 25.7.20.
From the stars 30.7.20.

Nights of Reality 200, 17.10.20.

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

o Instead of experiencing identity (with everything), we have to expe-
rience space and time. Space and time: to experience spirits
and human beings. Space and time: diminished brightness, not
meaning, but signs. Relations in space and time = natural science,
all 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 earthly
life. The change from this comes from the witnesses becoming
active.

Only meaningful motives stay in the timeless.

2) Life is the unfolding of time from simultaneity. Combining
with immortality eternal life is entering in space and time.

Eternal life is knowing, but self-consciousness of meaning, can ripen
only in time and space (separate duers), in small, restricted steps. And
resistance, an inertia - on which activity can have a grasp.
Music

30 Because everything is made of 2 Active ones, it itself cannot be made of anything.

Everything we experience, is mirrored in our attentiveness, which can be everything, anything, if it would have a substance, this would be its object, not of itself. If itself is empty, not only of objects, but of its own substance, of itself, the possibility of anything. 1- is the light of everything
Love 1,7 Light - of the World

Three manifestations 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 1,7, 1,5; 1,7, 2,8; 15, 143 emptyness; Love and Light 1,7; 1,7, 1,7
15, 148 Identität; 15, 149 reflection; 15, 150 Mensch in der Besonderen Welt;
15, 152 he cognition; Actualities;

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

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

o 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.

o The formation of the ego-body separates the two streams: the asked and the ego, because the ego-stream cannot enter in to unconditional forms.

o I don't experience the (activity of the) sentient body, because it is not made of free attentional forces. The feeling heart or shell covering the body we experience, because it is made of free sentient forces. Bodily pain is either from the sentient body,

Reflection 1,5, 149; 152; 158; 137;

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

non-feeling
The witnessing 15, 150, 152, 153, 154, 160, 140, 147, 149

- o Lovers are only for the universal world, in living beings at all, it is the mind, that carries the lovers.
- o Heativeness is identity (with whatever).
- o Feeling is experienced by feeling.
- xo 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 χάρις ἀγαθή καὶ πᾶν δῶγμα ἐξ οὐρανοῦ καταβῆναι ἀπὸ τοῦ πατρὸς τῶν φῶτων, παρ' οὗ οὐκ ἐστὶν ἐν μεταλλάξει ἢ ἰσότης ἀποκλίνας

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. Unveränderlich, das Nichtwandelnde, Ich bin also Ich bin
Reinheit = nichts, nicht etwas, nichts anderes, formfrei,
Heutige wird zu etwas und erlebt dies zu etwas
by becoming it. Alles in allem. Re. Enlightenment = to bring in
existence. Bestimmtes Licht - das Licht in mich Form
an. Jenseits: God has no form; diesem: the human is
formfree. Task is to see in the human the formfree.

2) Das Leben ist Entfaltung der Zeit aus der Simultaneität
Mineralität Zeitlichkeit, Mineralität. Jahre, Zeit ist mineral
lich.

- o that is comprehending and what is comprehensible, both
H. are free of stuff (material).
from

4)
c) The inverter of minerality is our defense against the spiritual world.

Das Tote ist nicht jedwememenschlich, wie das lebende
Widerstand. Das Sein ohne Form = formlos 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 formless power of thinking or understanding (both formless) 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 apt 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 addresses the cognitive-receptive will-sphere without cognition, but cognizing 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 distinction 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 or broken light. 3 - actual identity

3) Wenn ich von Dingen wenig, sind sie schon in meiner Aufmerksamkeit, d.h. sie wird zu den Dingen. Sie prägen meine Aufmerksamkeit zu dem, ^{als} was sie erscheinen - daher ist das Ergebnis nicht das, was prägt. Die Aufmerksamkeit, wie sie ihren Stoff erfassen, obwohl wäre die Kraft nicht so rüst. Sie kann nur sich selbst erfassen a) in der Form eines Objekts, b) falls sie intentional genug ist, noch in einem, aber in ein Objekt tendierend. Sie kann sich - Objekt wie alle erkennen, oder auch aufgelöst von dem Objekt. Das Licht, was erleuchtet jeden Menschen. Jede Wahrnehmung unterwirft, wenn das Aufmerksamkeitslicht sie nicht beleuchtet.

Das Licht ist das Licht der Welt. Das Sehen zu der Lichtes Licht als Grundsubstanz. Alles: hat zu viel.

The intellect requires speech by not-speaking.

Gezungen der Aufmerksamkeit.

Körperübungen Konstantz 4/6/98 - 5/6/98

1.) Die Freie Aufmerksamkeit. Die "tierische" Aufmerksamkeit.

2.) Die Beziehung zum Körper, a) Finger b) Atem c) ganzer Körper

3.) Mich-Empfinden - wie viel es existiert?

2) a) Pulsen - Fühlen → harmonisches Gefühl → in der Luft, ohne feste Konturen, die Empfindung hält den Finger und ich bin ungetrennt in der Empfindung.

2) b) Arm. Die Hand als Ganzheit fühlt sich stärker; differenzieren; die Anfühlsstelle verteilt das Fühlen in den Arm; die Hand scheint sich aufwärts zu bewegen.

2) c) Enden: Atmen wird durch die Aufmerksamkeit verändert; von drinnen in die Tätigkeit der Empfindungsleiter ein; haben sie in das Bewusstsein werden bewusster soll sein schlafen ein in die natürliche Tätigkeit. Aufmerksamkeit auf dem Rhythmus oder auf der Fühlen.

Bewegung ↔ Körperteil

3) c) Das Hintergründliche ist das immer über; Schwerer, die wegst. Wiedereinsetzen der Mich-Empfindung. Seelisches Selbstempfinden, zentral die Gesamtheit.

6)

Ausdehnung der Luft: Hülle, kompakt

Ausdrucksbewegungen: kein Selbstempfinden - wir sind mit dem "Inhalt" bekräftigt. Alle Medien

o + thing remains in being as long as the form rules over the stuff. Cf. 260

o Not sufficient concentration in thinking produces intellectuality,
" " " " cognitive feeling " sentimentality.

o Marker: what is not readable in the sign.

o What is sense-perceptible, belongs to the world of signs, which we don't understand. In this world physics are valid.

o It is possible to understand, what is not sense-perceptible. So every quality, form, universal, relation, configuration.

o The world of physics is built by meanings.

o We don't perceive, what we don't know.

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

10 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 eternal rest. Therefore Chr. has to die, in order the Christian era can happen. After this the new Holy Ghost can appear, which is the multiplied form of the new impulse.

o What we understand is not sense-perceptible.

o 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 rebirths.

Suzuki: Die Zen Lehre vom Nicht-Bewusstsein S. 48.

„Es ist wie ein kleiner, stanzender Spiegel, der Bilder wieder spiegelt. Wenn der Spiegel dies tut, leidet dadurch in irgendeiner Weise seine Klarheit? Nein, das tut sie nicht. Leidet sie ~~vielleicht~~ vielleicht, wenn keine Bilder wieder spiegelt werden? Nein, das tut sie nicht. Weshalb nicht? Weil die Verwundung des klaren Spiegels keinen Einwirkungen ausgesetzt ist und die Spiegelfläche dadurch nie verunreinigt wird. Ob Bilder wieder spiegelt werden, oder nicht, ändert nichts an seiner Klarheit. Weshalb nicht? Weil solange, das keinen Einwirkungen ausgesetzt ist, im mittleren aller Bedingungen 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 affirms, 1.) being is as intensive, as „food“, which means „sensible“, „meaningful“, i.e. „true“; 2.) the human is „capax universi“ can understand the meaning of the things as universalis. The universalia are the signs 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 follow 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 movement. Like a plant or stone, the body has no nature. 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 wyone in some form, small or less small. Clear confrontation is not possible. The first meeting with the enemy happens in myself.

o The light as free of form.

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

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

Compendium, Kap. 56. Perfectum est extra quod nihil est. Vollkommen ist, unerschalle deneu 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 must in itself be. Badi: darum: mind only, empty, anything else comes from this mind.

Meditations for Gyal-Seminar

- o We are donation and donated. Wir sind Geschenk.
- o Separation, Form, Object is a wound. Trening Form, Objekt ist Wunde
- o Through forms to presence. Durch Formen zur Formlosigkeit.
- o In spirit I am all the time one with all worlds. Im Geist Ich bin ein
Gesetz stets eins mit allen Wesen
- o Paralysis in beginning is suffering. Lähmung im Beginnen. Leiden.
- o Questioning: sympathy and distance. Inneheit und Distanz
- o The I experiences itself in concentration. Im Konzentriertheit erfüllt

Sich als Ich.

- o Everything is now. Jetzt ist alles.
- o The past is realized by 2 present witness. Die Vergangenheit wird von einem gegenwärtigen Augenzeugen realisiert.
- o Art redeems the perceptible world by beauty, which is the original state of the world.

For feeling intelligence the three

- o The senses sense what is expanding entities that become external to the human. What becomes alienated from the "Eye"
- o What is alienated, keeps its form.
- o Once "tree" was the experience of the tree as well.
- o Only light enters consciousness, itself light.
- o 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.

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

Ta-chu Hui-Hai: „Es ist wie ein klares, glänzendes Spiegel, die Bilder
 Suzuki: 2L 48 widerspiegelt. Wenn der Spiegel alles tut, leidet dadurch
 in irgendeiner Weise seine Klarheit? Nein, das tut sie nicht. Leidet
 sie dann nicht, wenn keine Bilder widerspiegelt werden?
 Nein, das tut sie nicht. Weshalb nicht? Weil die Verwendung des klaren
 Spiegels keinen Einwirkungen ausgesetzt ist und seine Spiegelfläche
 dadurch nie verunreinigt wird. Ob Bilder widerspiegelt werden, oder
 nicht, ändert nichts an seiner Klarheit. Weshalb nicht? Weil
 dasjenige, das keinen Einwirkungen ausgesetzt ist, in mitten
 aller Bedingungen keinen Wechsel kennt.“

- o Concept ← idea - fissure ← feeling - fissure
- o Formless thinking ← formless feeling

- o We feel only feelings.
- o Feeling is knowable only by feeling. We look at a feeling } another feeling
- o lightful feeling.
- o Pictures don't remain in the mirror.
- o Perceiving cannot be reduced to a percept.
- o To take darkness as fundamental, is the deed of the light.
- o 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 sun becoming moon, outside - inside inseparable. Who heard "mind", became experienced in monistic form: "mind". Buddha or Zen-masters used inwardly the wordless "language".

- o Light is the Christian form of Emptiness.
- in higher knowledge there is no not-existence (niḥsvabhāva)
- light is no object — ☐

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

- o Subject is only now.
 - o The enemy is in me.
 - o What is alienated from the source (☐), keeps its form.
- 6 The mystery of multiplication: the logos - fire 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.
- o To hear: to understand movements.

One way to deal with questions is to follow up thoughts to the point, where I did begin, with a phrase, or picture, or a way of sounding a word. First in thinking, then in feeling. Concentrated thinking changes into cognitive feeling.

o Me or I?

o The more cognitive, the more body-free (thinking, feeling, will).
If the human in a superconscious 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 Menschwerden, die muskuläre Aktivität, wo keine Führung mehr im alten Sinne ist. Selbstbeobachtung.

In the finger-exercise the attention first is directed by thinking and grasps thinkable objects like the pulsations 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 level can be reached.

64316, 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 nur 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 so: Der ätherische Organismus ist da, er erhält das Leben; der astralische Organismus ist da, er lähmt es. Nun muss im wahren Leben ... ein fortwährendes Hin- und Herbewegen in einem labilen Gleichgewicht stattfinden zwischen Ätherischem und Astralischem. Dadurch fühlt der Mensch. Er würde nichts fühlen, wenn nicht dieses Hin- und Herbewegen da wäre. Nun aber stellen Sie sich so, die astralische Tätigkeit wird von der ätherischen Tätigkeit nicht sofort zum Schlafen. Wenn sie zum Schlafen wird, wenn etwas in Status nascendi sofort von der ätherischen Tätigkeit das Astralische zum Schlafen wird, entsteht das

normale Fühlen. Wir werden sehen im Physischen, wie das verknüpft ist mit der Drüsentätigkeit. Wenn nämlich die astralische ~~Drüsentätigkeit~~ ^{Drüsentätigkeit} mächtiger wird, so dass das Organ in seiner natürlichen Tätigkeit nicht genügend zum Ausdruck kommen kann, dann wird das Organ von der astralischen Tätigkeit zu stark ergriffen, und statt der im Hirn- und Herzkreislauf stattfindet, entsteht eine Deformation des Organes, und wir haben einfach dadurch, dass die astr. Leibe über das Maß hinaus, was es ertragen darf, das heißt, was im Status nascendi wieder ausgeglichen wird, abgedrückt, in dem astr. Leibe die Krankheitsursache setzen.

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

III 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 meaningful forms; they alienate, keep their form, because the forming principle isn't present.

Nothing, non-existence is established by an existing being.

o We stick to what we don't know (cognize).

Preferring of darkness: understanding reduced to the understood.

Wound → cognition or sticking.

Stick - love; enjoyment - ~~stuck~~ joy; need - direction

If we cognize the object, we cease to stick to it.

Karmaloka - 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 on the end always a certain state of the feeling mind. It is not the thing (object) which we want. Merely 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.

o I surprise myself.

o In feeling we are inseparable (relativity).

The cognitive like feeling is tasting of 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 lightning, 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, appears in the separation of cognitive feeling from the non-cognitive.

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

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

o This is no thought. Is this a thought

o Art is a kind of strobism or future faculty to feel in sense-perception. Archaic mind did feel toward nature.

Body union

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

In breathing exercise the experience of the two directions as consciousness experience is the goal. ~~but~~ 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).

o We ^{move} fleet between the body and spirit, neither of them experienced.

Actus primus - actus secundus; erste - zweite Wirklichkeit
 Erste W.: faktisches Existieren; zweite W beruht darauf dieses faktisch
 existierende Wesen seine Möglichkeiten durch Tätigkeit realisieren.
 Operatio est actus secundus operantis (I, II, 70, 1); actus secundus
 est perfectior quam actus primus (C.G. 1, 45).

Glückseligkeit: Essentia beatitudinis in actu intellectus con-
 sistit (I, II, 3, 4)

Augustinus: Nihil aliud est habere, quam nosse (erkennen).
 (25 Fragen, 35, 1.) „Wer zuerst versteht glücklich sein, wenn nicht
 dies: etwas Erwerbs erkennen und besitzen (33, 1.) „Wie auch er-
 nuer du dich vermüht, du müht dich für dies: das du
 sehest.“ (In Psalmos 90, 2.) „Unser janzes Leben ist: Sehen; tota
 merces nostra visio est.“ Sermones 302.

„Erkennen ist die vornehmste Weise des Lebens“ De causis 18.
 In cognition only do we have the world. J 17, 3 „Dies ist das
 wijst leben, das sie Dich erkennen.“

Expansion of the soul happens by expanding cognition. The more form-
 free the soul becomes, the more cognitive it is, the more expanding.
 being is „being true“ - to have the truth means to have being = cognition
 To know: to unite (man and woman) Gen 4, 1; 4, 17, 25; Luke 1, 34
 „unmittelbares Beieinandersein, innigste Gegenwart, in unmittel-
 barem Kontakt stehen (Biber: Bilder von Fut und Böse), S. 24

Oli amor, ibi oculus (Th. v. A.)

„Intellectus et ratio differunt quantum ad modum cognoscendi, quia
 scilicet intellectus cognoscat simplici intuitu, ratio vero discernendo
 de uno ad aliud.“ (I, 59, 1 ad 1) ^{schaublick}
 Certitudo rationis est ex intellectu, sed necessitas rationis est
 ex defectu intellectus (II, II, 49, 5 ad 1) Ex imperfectione intellec-
 tualis naturalis provenit ratiocinatus cogitatio (C.G. 1, 57 [8])
 manifestum est quod defectuos quidam intellectus est ratio.
 (C.G. 1, 57 [8])

Per cognitionem autem fidei non fit res credita intellectui praeclusa 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, 39.

Meditation GT 316, 21.04.24.

„ ... die Meditation besteht aus folgendem: Als moderner Mensch haben Sie jedem Satz irgendwie 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 zugeordnet, wirkt höchstens traumhaft hinaus und ist unbewusst. Dasjenige, was man meditieren will, ausschalten dieses intellektuelle Streben und den Meditationsinhalt zunächst so nehmen, wie er gegeben ist, rein, ich möchte sagen, zunächst dem Wortlaut nach. So dann, wenn Sie intellektuell an den Meditationsinhalt herangehen, Sie lassen Sie den Meditationsinhalt in sich aufnehmen, Ihr Ich in Bewegung bringen, denn Sie denken nach über den Meditationsinhalt, Sie haben ihn anders 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 in dem Sie sich in das versetzen, arbeitet in Meditationeninhalt 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 oftmals gegeben habe: „Weisheit lebt im Licht.“ Nun, nicht wahr, wenn man darüber nachdenkt, kann man darüber fürchtbar viel Gerichtetes, über überseeel fürchtbar Törichtes herausbekommen. Es ist da, um innerlich gehört zu werden: „Weisheit lebt im Licht.“ Da geht man einfach auf, wenn Sie ihn so innerlich hören, dasjenige, was da ist,

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

→ The superconscious entity of the human is identical with the [] 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.

in The sense-perceptible world consists of will, the body as well. The will forces our free, by which we organize and do; the physical will forces our the body, the parts of the body.

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

x The arising = sentient body - ego-body mix. Sentient body naturally is connected with the consciousness of the me-feeling. Ego-body: actuality (originally free) concentrates with itself, losing power of identification (losing the highest power) by being physical.

o GA 134, 29.12.11. S. 59. „Zum furharen Sinne selbst war der Mensch bestimmt, nicht zum In-sich-Erliegen.“ (sich im Gedachten, Gefühlten, Gesühlten).

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 other object. In the use-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 color, form, size, hear tones, sounds, articulation. We don't get any information about the body by the use-feeling: it is emotion-like.

St. about the speed of sound or exceeding it, Kantas des Intellektuellen, GA 176 (?) 7/8/17. If one went even faster than the sound, then one would hear something, which is fixed later, before one would hear what was fixed 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 brace it by our O₂-breathing: the overweight of astral body to the ethic body.

- Character of expressive will: 1.) no use-feeling; 2.) ^{des}unconscious; 3.) no effort, playful 4.) self-experiencing

Thinking can be ^{des}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 small picture (Vorstellung) the intentional gesture changes into an expressive gesture. We give ~~the~~ a meaning to the gesture.

In the astral body the active wisdom ^{des}Wahrheit, which is ethic becomes consciousness and so the ethic is deprived of it.

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

- Das Licht leuchtet selbst. Und sieht sich selbst. Expandiert sich. Entleert sich, so ich es erfahren kann. Lichtwelt - Lichtwesen.

Sein = wahr sein = Licht Vitalis

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 painting (we know at what), in artistic activity, (always a checking, if vanity doesn't interfere).

A Kiffel's chart

Expressiv: másva fippeh (nem a testén megyszórn); másva megismerés; nem tudás és nem is immár vélt megértés;

A képrethel másva gondolok, nem a testi cselekedésre, akcióra és becsületre. Tudásfeletti. Empózió. Nem öntétele. Erőben kifejezőbb az intenciókban a karakter. Játékos, nélkülözés nélkül. Implicit form, nem az, ahi tőve és megast. A ész-tiszta minden chart expressiv.

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

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

c The I is, who can experience thinking, feeling and will. And itself.

- o By the original fall the I-stream was split (in order to lead to reuniting to the self). Through Epiphany the Logos-spark come to straighten the separated I-fraction in finding back to the own superconscious main-stream.

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.

- o 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. 66a

Astralität = Bewusstheit der Lebensprozesse, die durch sie hervorgerufen werden, im Empfindungsleib ist die Astralität gefordert, als Empfindungs- und Reaktionsform u Verhalten von aussen her.

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

Die Verschiebungen:

~~hier ist~~
~~72.10~~
~~gebundenen~~
~~Leib~~

1) Durch die luzif. Einwirkung: aus den freien astr. Kräften wird eine Pseudohülle, ein Mäkel wie eine Hülle gebildet, die den Körper zu umgeben scheint, die Äsithülle, eine Art Spiegel oder Spiegelbild, in dem sich das psychische Ich + Astralität + Ätherisches (= Außen) ~~sich~~ wiedererkennet. Der luzif. Überflug vermischt sich mit den Seelenfunktionen (D, F, W), deren Betreuer 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 (Ausdrucks-wille) wird überbewusst, der Mäkel-Wille wird durch das Mäkel entfacht, muss als Bewegung am Anfang vorgestellt und geübt werden, wird durch die Hülle abgedämpft, so dass Muskelkraft notwendig und man geübt wird. Bis zur Äsithülle ist jede körperliche Bewegung Ausdrucksbewegung. S. 59.0 zum Zuschauer seiner selbst was der Mensch bestimmt, nicht zum In-sich-Erleben (sich im Gedanken, Gefühlen, Gemüthen).

Stoffwechsel

~~gebundenen~~
~~Leib~~

2) Durch 1) werden aus dem Empfindungsleib, aus dem ~~stoff-~~ ^{Stoffwechsel} ~~system~~ ^{System} mehr astr. Kräfte frei, nur die astr. Kräfte aus der Mäkel-Hülle zu ersehen und diese freien astr. Kräfte kommen im Stoffwechselsystem in Gleichgewicht zu den ätherischen gebundenen Kräften - zu viel Geist, weniger Leben -, daher muss das Leben durch stoffliche Nahrung und Verbrennen aufrecht erhalten werden. Aus dem, woraus die astr. Kräfte zussätzlich 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 heben die ~~gebundenen~~ ^{freien} ~~Leib~~ ^{Leib} ein Gleichgewicht über die gebundenen astr. Kräfte.

was sich in der Wirkung der feinsten äther. Kräfte auf den phys. Leib in der Drüsentiätigkeit zeigt.

47 Aus dem, was Kopfsystem wird, werden die meisten, äth. und astr. Kräfte frei, das ist das feinste System, der phys. Leib hat Übergewicht, daher erlebt das Sehen nicht sich, sondern schauen das Objekt; es würde sich als innere Reizbarkeit erleben, bewegt durch die waltenden (im Stoff tätigen) Willen, mit dem sich der Wille, aus dem Körper herauszuden, vereinigt. Das Wahrnehmen wird auf den Teil der Welt beschränkt, aus dem phys. Wirkungen das Innenorgan affizieren und dadurch (durch Berührung) werden die Wahrnehmungen herabgeholt.

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

o Dieser Geist ist Buddha. (Ist jetzt Buddha, soweit er B. empf. hat. 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“ verwirklichte, objektlos, werde ich soweit B.

Finnish: This = tämä; That = tuo meaning = merksäksien

Das Licht leuchtet selbst = valo loistaa itse

o Dieses ist Licht. Physical light has 2 source; light of attention doesn't have 2 source outside itself.

o Only this doing is this.

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

i 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 reflectible, i.e. past.

Ki-suki = awareness

To celebrate a festival day one needs inspiration and the soft will. This will, the inspiration and the self one 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 envy, with the self-feeling. The expressive will - today - with the true I.

Awakening in the "higher worlds" - as from sleep or disease in to the everyday world - which is 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. 5.1917.

"Nun, nicht wahr, 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 sonstige, was Sie intellektuell tun, ist eine ausgesprochene Betätigung des Ich. Der Intellekt ist in der gegenwärtigen Inkarnation und alles übrige ist vom Ich zudeckelt, wirkt höchstens Traumhaft hinauf und ist unbewusst. Dagegen heißt nun meditieren:

Suche 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 Innerenindividuen herühren, weil es den inneren Sinnen nach nicht der Fall ist, dass die Weisheit im Licht lebt. In einem solchen Fall hätten wir durch die Meditation der Gedanken so weit zu gehen, dass er sich nicht mit dem Gehirn verbindet. Wenn wir auf diese Weise eine innere Denkfähigkeit 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 Zerschlagungsprozess 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 nicht, dass oft gerade das Gegenteil eintritt, wenn man meditiert, denn die Menschen beklagen 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 eine Art des Denkens benutzen, zu die wir sonst immer gewöhnt waren. Nur nach und nach gewöhnen wir uns daran, mit dem inneren 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 des äußeren Körpers benutzt, dann werden wir eine Kenntnis des inneren Lebens erlangen, werden unser wahres Selbst erkennen, unser höheres Ich.

Der Weg zu der wahren Kenntnis der menschlichen Selbst findet man in der Art von Meditation, die oben 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 einschauen, dass dieses Selbst mit den Erscheinungen der Welt und nur 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 feinsthulichen 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 dominieren sind, ist ausserhalb unser selbst. Wir schauen darauf zurück, er ist jetzt die einzige Welt geworden, auf die von unsen wir blicken können.

o Pictures come from the seeing.

If natural science is right, then not only ideas, ideals, morality 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 power.

Etymology by Steiner: 183, 31.8.18. S. 135-138, see how far & 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 bedeutende Rolle spielt. Gewissmagazin 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 physischen Welt, in der er sich nach seinem Tode befindet, dadurch abgetrennt war, dass er aus Lauten, aus Buchstaben zusammengepresste Worte gebildet hat. Der Tote hat das Gefühl, dass die Sprache gewissmagazin ein Teppich ist, der sich im Leben in die physische Welt hinlegt hat. Und in dem Aufwachen dieses Teppichs, in dem Auflösen der Worte hat er das Gefühl, dass er nun wiederum in die physische Welt tritt. Daher ist es eine der Eigenschaften des Toten, alle Menschenworte, die der Betreffende kennen gelernt hat innerhalb des Lebens zwischen Leben und Tod, aufzulösen, zu zerplücken, in ihre Bestandteile aufzulösen. Der Tote hat z. B. ein ganz feines, präzises Gefühl, wenn es ihm gelingt, ein gewisses Verständnis sich selbst, sollte Auflösung zu erwecken.“

o True is fed from fineness.

o The touch of something is the perfect presence of it

Dissolving forms after death 183, 4/9/18.

'83, 2/9/18 S. 180. "Nichts wird dem Menschen heute schwärzer, als wenn man ihm sagt: Wenn du die 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 purer and articulated in the meaning cognized. The we becomes more real as well.

o Von Seelenräte S. 25. "In Wahrheit erreicht in den Vorstellungen die Seele ihr eigenes selbstentwickeltes Wesen. Und erst durch die eigene Tätigkeit der Seele geschieht es, dass die Vorstellungen zur Vermittlern 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 ⁶⁶ Dyslexic people are not normally centered, their perception is unsharp, global, not selective enough. Therefore the perception of letters is diffuse, not remembered satisfactorily. 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 true word 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 reference 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 perception to reproduction of the perceived, separates the inner world from the outer and supplies concepts.

Different types of handicappedness: 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
- It is the same situation in speaking, ^{music-making} writing, archery etc.: the mind is busy with a content, a goal, the body does its work in a super-conscious 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?

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 riddle 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 consciousness in 20 minutes

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

By the breaking the ego-body this is the first moving part by which uniting is possible.

Barfield, Poetic Diction, Appendix II, p 155. "the meaning of a word is abstract, just in so far as it is definable."

o To be handicapped is to have difficulty with experiences, in the sphere of experience.

o Thoughts, pictures, everything vanishes traceless into the light.

o In the light there is nothing.

o Universals are the descendants of the archetypes.

o Where there is something, there is someone

o Where there is something, there is no someone.

o Every perception is such inner experience, ^{the life of} which is quenched.

o Every human faculty leads to the true Self.

Originally the human identified itself and was formed down

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to the physical body effect. The speech-organ preserved this.
The quality of the hearing is decisive.

- o Temptation is only possible with respect to conscious beings.
- o What is a temptation?
- o The way of temptation is involuntary.
- o The body doesn't involve the more higher being, because it's "holy" forces.

Consciousness is (in good case) formless.

- o Understanding is without time.
- o Language makes the physical world perceptible. Through the differentiation of sign and meaning. As long as there are not separated, there is no sense-perception 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 schäufeln in Begriffen, das wäre ein Übertragen der Theorie des Erkennens vom physischen Raum, 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. Dem Stein müssen wir enträtseln und üben ihn nachzudenken. 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 ihn, was die Dinge sagen, sie sprechen selber ihr Wesen aus.“

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

- o Any body or form presupposes some body- and proper witness.

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

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

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

A genuine language is founded upon language - for immediate communication, before epistemic takes over.

o Remembrance can mean only the remembrance of the body.

The goal is: experience of the empty attentiveness: self. Attentiveness has to be interrupted. Usually it is broken behind emotions, objects, intentioned - receptive. Only intentioned is disposable, with restrictions.

The expressive will is not epistemic, without me-feeling. The excessive will should be of this character. Active attentiveness - supported by itself. Could be fantasy-picture, if aspirations could be eliminated. The more concerned (??), 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, untransported elements, past, words, concepts → living, present experience / self-experience.

Where is the supraconscious attentiveness visible in everyday life? The "how" of thinking, logicity, etc.; new understanding, new thoughts, discerning, feeling. Small child.

State of Play by Gennep 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 afterglow of the animal's energy. — But if my animal 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, wouldn't I grasp too the essential wholeness of the universe, and enter into that consciousness that life has of itself?"

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

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

• Concept is selective attentiveness.

Ex. 287 Any beginning presupposes the logos and originates from him.

If one understands a concept, can produce — apply rationally — 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.

W What are the sources of our movements? We move to express (lecte) 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 that a higher self is needed: non-duality

Πρός: in beginning, the agent which will create first is
 furthest toward its source. Then it begins to create.

Kai δεος ην ο λογος = before it is spoken out, the word is in
 the speaker, identical with him.

- New Yorker, February 15/99. 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 Trinitarian: 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 by one
 as consciously internalized), the articulation of meaning.

- o Ambition, 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

7 p Attentiveness is the world. Restricted and by the need of self-feeling.
 Analytical attentiveness is hard; synthetic is soft.

The more concentrated, the more transparent the attentiveness.

8 Simplicity presupposes Oneness.

9 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 understanding.

και η φωη ην το φως των διδασκων = the life as the cognitive light, living cognition.

Aug. "that", only 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 maya. The "that" and the veil have a witness, for whom they are here.

παινα ει αβου = "there is nothing not true"

ερωτα = wherefrom comes the doubters

o Thinking steps into the time. It creates the time.

o The I-am-divinity works now. To do that he became human, the other divinities had to draw back.

o One cannot concentrate on the I. (Because it doesn't exist, and we put it in recursive, 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 his activity, like in any concentration.

3.) Has the I-essence been present, could ^{it} ^{turn to} ~~put~~ cognitive tasks.

o The world is light (attentiveness).

From the physical body will-forms become free. In the service of the I: expressive, ^{meaning} creative (receptive-producing) or in the service of the Ego: work, which may be changed with feeling of meaning into soft will.

o In archaic times only "thinking" and speaking was meditative.

32)

o Out of this "heat" becomes light, gets light.

KEN = Fa, leibnizisch

Originally the human was imitation and imitating the universe.

Now this is the faculty of the receptive-productive will.

The hard will is arguably epistemic in the sense, that its source, whose will it is, is the ego, not the J. In speaking the content comes mostly from the ego, the moving will of the speech-organ comes from the J.

Genolini: 1) The body is the blotter. 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 "premise" or "proposing" or "feeling" can be achieved and can speak. The symptom and the cognitive feeling are different: the cognitive feeling is speaking. // Attention, cognitive force is in cognition identical with the question of superconscious. / its "object"; still it is necessary to distinguish them.

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

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

o We don't experience attentiveness, because we are involved in it up to identity. The same in all soul-functions. If this wouldn't be so, we would not have duality, 2 part-object consciousness, we lived in witnessing 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: crushed form

Originally, the whole human being was imprinted by the cosmos (book taken in their meaningfulness).

The principle: object world \rightarrow Self; hard will \rightarrow soft will (Ki); in Vipassana: concentration on body \rightarrow I am; concentration: intentional & attentive \rightarrow receptive attentiveness; perceptual meditation: analytical look \rightarrow receptive look; Bodhidharma: 3 poisons \rightarrow Buddha nature, or: mortality \rightarrow 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 Recepten Erfahren

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

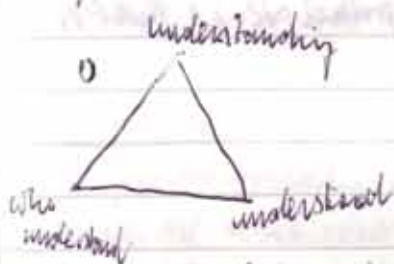
Gravity \sim heaviness, weight, which leads objects to seek the center of the earth. Since Newton gravitation, gravity \sim force or law operative in the whole universe.

Focus \sim hearth, the fire burning on it; Kepler: quasi-center of a geometrical figure, the point in 2 lens or parabolic mirror, at which the sun's rays are concentrated - burning point.

- || Concentration. ^o Only experiencing the own presence can be experienced the presence of anything else and present itself.
- o In deep concentration we lose the words and concepts: there remains a pure "that", the experience of the movement, which leads to the concept, the becoming identical with it.
- o The Fall - the I mixing up with actuality - was meaningless, enjoyment, with this the meaningful form was crushed to matter.
- o 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 moves

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, viewing 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 educates who is withdrawing, who renounces, the self, who by that may become self.

Σ Atlas ist anders

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

- o Atlas wind and dem Licht. Atlas verschwindet spiegel in das Licht.
- o Only the Self sees the light.
- o Everything disappears traceless in the light
- o The pictures come from the seeing
- o matter is unshrinkable
- o cognition of the thing 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.

ways = Wasser (allegorisch)

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

Die Gefühle des hohen Willens GA 20, Ausblick, S. 240.

„Eine Wille, der nicht in die angegebene Richtung (nicht Wille) liegt, sondern in derjenigen des alltäglichen Befehls, Wunsches oder, Raum, wenn er auf das Gedankenleben in der beschriebenen Art angewendet wird, nicht zu dem Erwerb eines schmerzlichen Bewusstseins aus dem psychischen, sondern nur zu einer Herabstimmung dieses psychischen führen, zu unruhigen Träumen, Phantasterei, visionartigen Zuständen und Ähulichen.“

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

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 Menschen nach der Geschlechtsreife ein im wissenschaftlichen Denken immedial entwickelten. Sie waren von dem Leichnam des Denkens ausgefüllt. Wenn Sie ganz ernsthaft diesen Gedanken fassen, dann wird es ihnen begrifflich sein, dass erst seit jener Zeit eine richtige organische Naturwissenschaft entstehen konnte, weil da erst die Mensch anfing, rein organische Gesetze begreifen zu können. Erst jetzt konnte man das Tote so begreifen, wie es seit Galilei und Kopernikus angestellt wird. Das Lebendige musste erst immedial sterben. Als man noch immedial lebendig war ein Denken, da konnte man das Tote nicht immedial begreifen, dann es teilte sich die lebendige Erkenntnisart dem Tode aus mit.“

S. 73. „Es handelte sich über das, was aus dem Nichts heraus, dass die Menschen gegenübergestellt zu sein schienen, wieder ein lebensvolles Wirkliches zu finden; daher konnte selbstständig nur an einem Anfang appelliert werden. Denn das, was appelliert werden musste, ist ein Schlafendes im Menschen, gewissermaßen das Schaffen eines inneren Menschen innerhalb des äußeren Menschen. Der äußere Mensch hat früher die moralischen Funktionen von außen bekommen, jetzt musste der Mensch selber innen inneren Menschen schaffen. Mit diesem inneren Menschen bekam er zugleich die neue moralische Funktion, oder besser gesagt, er bekommt sie.“

M Oft scheinen Bodemeister zu mehren über das Schwimmen, dass sie nicht können - zugleich legen sie ihre Wunschzettel vor, wie es sein sollte.

361

- o The words substitute experience.
- o 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 hold always matter, matter comes about, when meaning is crushed, when there happens something meaningless: first in the Fall.

We can suppose, that ^{the} our cat-free come 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.

- o 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 usefulness science, even if it is pure, not applied science, it remains on the level of the signs.

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

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

Usefulness is not conditioned by the material body; ancient 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 can hear them, lead them, manage them, give them form.

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

The extreme of "let it happen" is stickers

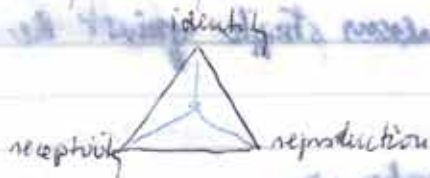
In both kinds of will we don't know, how the movement of the body happens; in the hard will we know and we are conscious of the movement; in the soft will we mostly don't know the movement (speech) or we are not primarily interested in it, we are interested in the "message", that is missing in the hard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

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

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

The soul which will be born conceives, there is only communication, consisting in becoming the I-being of the world.

o Identity changes in intuition



o light is not taken (suffered, seen, perceived) by the darkness.

o Ich bin das Licht. Beide präzise, sonst müde der 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 J. If will forces leave the physical body, etheric forces have to become free as well etc.

For nature we have no and cannot have universalist post view.

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

Everyday is prepared in the recesses

The stuttering person, if reciting not the 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-organ.

Christ reviews not only the human being (becoming flesh), but reviews the whole creation, so it includes meaning, not only conceals it. Just when divinity is withdrawing.

Flower-sermon of Buddha. The picture created by Buddha may be understood or may be not. If not, there 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 J-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 J in the exercise experience it: this means experiencing attentiveness in present state. The unity is the proof of strongest dedication, out of which coming the Self can find itself. It is the original unimpaired 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 = ^{of the consciousness} the doing, ^{is} not hidden behind the content, is witnessed, this is the characteristic of the Self.

The narrowing of the concepts shows, 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.

o Amig istent nem lafjuk, nem ismeretünk vald'agst.

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

As 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. die nat. Schöpfung vA 42/

S. 85. „Die Natur sieht die Gegenstände nur sich herzu, wenn diese von der Sonne bestrahlt werden. Was sie sichtbar macht, sieht die von ihrem in das Auge des Beschauers zumächstverfügen Sonnenstrahlen. Würde kein Licht, so wären die Dinge nicht sichtbar. Aber durch dieses äusseren 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 meiner äusseren Sonne aus. Es geht aus von der Lichtquelle, die wir in uns selbst entdecken, wenn wir in unserem Innern das helle, ewige Selbst entdecken.“

5.9. Man kann die Mathematik verstehen nur aus dem eigenen Geisteskraften heraus, die Gesetze des Raumes erschauen ohne Rücksicht auf jenes alte Buch. Alle wenn man sie eingeschaut hat, die geometrischen Lehren in sich aufgenommen hat, so wird man dieses alte Buch desto mehr schätzen, aber zuerst von dem menschlichen Geist diese Gesetze hingestellt hat. So ist es mit der Theosophie. Ihre Quellen sind nicht in dem Verstand, beruhen nicht auf Überlieferung, ihre Quellen sind in den realen physischen Welten; dort hat man sie zu finden und zu fassen, indem man seine eigenen physischen Kräfte entwickelt, wie man die Mathematik erfand, indem man die Kräfte seiner Intellektualität zu entwickeln suchte. (Vom) Intellekt, der zum Erfassen der Gesetze der Innenwelt dient, und physischen vor einem Auge, dem Gehör. Zum Erfassen der Gesetze der physischen Welten bedürfen wir ebenfalls entsprechender Organe.

Welches sind nun die Kräfte, die auf unangenehmste Weise durch physische Kräfte herein einströmen? Tagsüber dringen auf den irdischen Leib des heutigen Menschen solche Kräfte ein, die seiner Entwicklung entgegenarbeiten, die sogar solche Organe, die er früher hatte, als alles helle Tagesbewusstsein sich ihm noch nicht entwickelten hatte, ersticken. Früher nahm der Mensch astralische Eindrücke unmittelbar wahr. Die Umwelt sprach zu ihm durch Bilder, durch die Ausdrucksform der astralischen Welt. Lebewesen, in sich je erlebte Bilder, Farben schwebten frei im Raum als Ausdruck von Lust und Unlust, Empathie und Antipathie. Dann lagten sich diese Farben gleichsam um die Oberfläche der Dinge, die Gegenstände bekamen feste Konturen. Das war, als das Menschen physischer Leib immer fester und je erlebter wurde. Als seine Augen sich voll dem physischen Lichte öffneten, als der Schleier der Maja sich vor die physische Welt legte, erhielt der astralische Leib des Menschen die Eindrücke der Umwelt auf dem Wege durch den physischen und Ätherleib, er selbst übermittelte sie dann dem Ich, was war aus ihm in das Bewusstsein des Menschen haben. Er war somit beständig im Anspruch genommen, beständig tätig. Aber was so an ihm arbeitete, waren nicht physische, bildsinnige Kräfte, seiner eigenen Wesenart entsprechend. Es waren Kräfte, die an ihm zehrten, ihm ersticken, um das Ich-Bewusstsein zu erwecken. Nur in der Nacht, wenn er untertauchte in die ihm homogene physikalisch-physische Welt, stärkte er sich neu und konnte aus dem physischen und

Ätherische wieder Kräfte zu führen. Aus dem Widerheit der Sündmilde, aus dem Absterben der früher im Menschen unbewusst wirkenden astralischen Organe, was das Leben des Einzelnen in das Im-Bewusstsein entstanden.

S. 89. „In der Meditation selbst soll man wenig spekulieren, sondern lassen den Inhalt der Meditationsätze auf sich wirken lassen. Aber immer die Meditation in den freien Augenblicken des Tages soll man immer wieder auf den Inhalt der Meditationsätze zurückkommen und sehen, welche Betrachtungen man aus ihnen ziehen 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 Ewigem. Und wenn die Seele im Ewigem lebt, dann haben die höchsten Wesen den Zugang zu ihr und können ihre eigene Kraft in sie senken.“

Erinnerung im Tode

S. 91. „Wenn wir versuchen, uns in die Erinnerung zu rufen, erleben wir aus der Vergangenheit, bei denen wir dabei gewesen, fast das etwas andere, als wenn wir zurückdenken an Ereignisse, von denen wir getrennt worden sind. Das Unterschied ist aber, dass wir bei den ersten mit unserem Selbst haben verbunden sind. Und darauf kommt es an. Es ist gut, wenn wir uns daran üben, Ereignisse 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. Durch dieses zurückrufen nähern 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 Gottheit.“

The Star. Before being born onto earth the human being is identical with the spiritual world. In birth the newborn part becomes configured: a star. This was what the three wise magicians saw in the vision of the birth of Jesus. ~~Eccl~~ Mt 2, 1-11.

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

42)

Umkehr des Willens, 42 Anweisungen S. 137. Er esere von „Licht auf den Weg“: „Kehre deinen Willen um, laß ihn so kraftvoll wie möglich werden, aber laß ihn nicht in den Dingen in die Dinge stehen, sondern erkundige dich nach der Dinge Wesen und gib ihnen dann deinen Willen; laß dich und deinen Willen aus den Dingen lösen. Laß die Leuchtkraft deiner Augen aus jeder Blume, aus jedem Stein fließen, aber behalte dich und deine Tränen zurück.“

GA 42, S. 15. Gedankenkontrolle. „Man ist nicht Hea (der Denker), wenn äußere Verhältnisse, Beruf, irgendwelche Tradition, gesellschaftliche Verhältnisse, selbst die Zugehörigkeit zu einem gewissen Volkstum, wenn Tageszeit, bestimmte Verhältnisse usw., usw., bestimmen, daß man einen Gedanken hat, und wie man ihn ausspricht.“

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 Sinnen vor diese sogenannten Abstrakten zu überwinden“. Solange ein esoterischer Schüler an Begriffen hängt, die ihn material aus der Sinnenwelt nehmen, kann er keine Wahrheit über die höheren Welten erlangen. Er muß sich bemühen, sinnlichkeitsfreie Vorstellungen sich anzueignen.“

For Journal p. 33. „Though it be a certain truth, that none can understand their writings (prophets, apostles) 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 herausgehoben 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 diese

Umgebung damals eine ganz andere ist die gegenwärtige indische Umgebung.
Wenn man der esoterische Strömung sich wieder mit seinem ganzen Denken,
Fühlen und Wollen in das "Es will" versetzt und dabei das Bewusstsein auf
die ganze äussere Hauptoberfläche konzentriert, so versetzt sie allmählich in
die hohen Schöpferkräfte des "Es will". Es sind das jene Kräfte der übermensch-
lichen 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 herablicke auf das Feld der sinnlichen Schöpfung, um auf
diesem zu wirken, so wie es den in der Geisteswelt fernwachen göttlichen Gedanken
entspricht. Die Kraft, die von dem Gedanken ausgeht, ist die des wirksamsten Versetz-
seins in die reine Geistigkeit und der Gewinn des Bewusstseins, dass man allwärts
sinnlichen Welt aus höheren Regionen das zuführen kann, was sie braucht.

A meggyezés (2 Fundament) a kisértés.

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 (Legas).

through the ego comes the possibility of the self: recognizing the first and
original object, that it is not the subject.

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

If someone learns to read, do the letters change?
If someone learns to read, not the letters change.

Man kann mit dem Blick To'flu - mit dem Ohren ist es schwieriger

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

44)

Soft will = in unity, no objects, no duality (autistic & chaotic) ~ concentrated mind. Inner activities happen in unity: thinking, remembering, imitating, imitation = unity, becoming that.

Zen: mostly by the body (but 2000s).

Butts: " " " consciousness, concentration (because increased egoity) in becoming one with the body in soft will: the self functionally appears → conscious. Tori chi, chi kung

In Zen everything has ceased ~ done by soft will, even the unrepeat activities of everyday life. The secret: to become Bodhisattva.

Skizze zum Kieselbuch

Geistig - Bedeutungsaktiv. Geistiges Wesen: Bedeutungsapprehend. Empfindungslebens-Reaktionen und Ich-Ziehen (nicht verlobt).

Das Wesen: Aufen. Hingabe, Offenheit.

Erwarte: Zeichen - , Bedeutung - Aneignung.

Begriffsbildung durch selektive Aufen. ~ des Schmeckens des

Begriffe

Wille → Fühlen → Denken, Grammatik
→ Nicht-Fühlen

Was das Kind nicht fühlen kann.

Das Sprechen zum Kind, die primäre Sprecheweisphase.

Das Erfahren des kindlichen Bew. s.

o Someone walks in a sand-desert, having trees in the sand. Then the wind comes and erases the trees.

Die unspiegelnde Willenswelt ist rezeptiv - reproduktiv

o This is light. o I own 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 precise thought (or almost any) will be returned to its feeling,

source, 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.

W. G. is not yet, was also nicht list, fast, schlecht.
It is unpleasant, 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 un-feeling, i.e. the dedication is thorough.

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

OTO 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 surfaces in consciousness, part, no experience, only thought.

o 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 Beams-Szene sind Illusionen: 1) das Kunst aus Denkweisen hervorgehen kann (weil man andere "Toleranz" nicht kennt); 2) das Kunst Welt, den Menschen verändert; 3) das gute (gedachte) Abnehmen gehen sind zum "sozialen Plastik"; 4) das mittelalterliche Kunst auf ähnliche Weise durch (Denkweisen) entstanden und wieder war.

o Das Kunst ist, das sein will.

In earlier times it was not necessary to have a self in order to form the world, because the spiritual impulse came down into earthly life. They not.

o Present: the moment of identity.

o Our world: signs + meanings. Spiritual world: meaning or meaning-creating understanding beings.

The formless attentiveness means, forms are something else, other than itself; it doesn't recognize itself in the forms, because it couldn't experience itself in formless state or in present.

o The light outside is the light inside.

o In the spiritual world we become "that" ("this"), without meaning: this is the nature of the I.

Isidoreus The natural "thing" adapts to the human intelligence, as the intelligence to the thing. The "thing" is result of these two adaptations. The game never ends, because as the human adaptation progresses, the "thing" reveals at every step new meaning, having 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) sown in the parable, the faculty of becoming aware of the logos (we can think and speak, but if we don't become aware [experience] of it, we lose it. In everything we do, we discover the Logos. o 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 $\pi\rho\alpha\sigma\eta\ \delta\epsilon\chi\omicron\upsilon\upsilon\epsilon\tau\alpha\iota$ = übernehmen , auf sich nehmen Mt 13,23 But he that received seed into the good ground is he that heareth the word, and understandeth... $\epsilon\upsilon\upsilon\omicron\iota\varsigma$ = zum Verständnis , verstehen

Lk 8,15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep... $\mu\alpha\tilde{\iota}\epsilon\sigma\sigma\iota\nu$ = in Britz nehmen

o Lk 8,15 "Who has, to him will be given more..." It is a faculty that can grow and shrink, 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 powers by itself (Heredit). Otherwise it turns against us, i.e. we lose 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, therefore we believe, there is an objective world, independent from our knowing it.

- o We become "that" without vanishing as when. In the world of signs the identity is fleshlike and the written seems to be the real: both in order to establish the future possibility.

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

- o Walter: there has to be something, that doesn't mean anything, in order to provide the carrier for the signs, what is not readable in the sign.
In beginning was communication

The original communication is direct, unmediated, signless

- o With Walter must be identity, because it has no meaning

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

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

o Light grows if experiencing itself, less remains hidden.
Concentration leads to spiritual experience, because from the object, it unites the phases of child-consciousness with witnessing, and approaches perfect emptiness or unity with the world of meanings.

P/le empfinden nicht.

- o Objekte verweisen auf das Ich
- o Form zerbricht zum 56H

o The light grows in experiencing itself.

27 M 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 acquired by one active attentiveness - exercise, not by professional concentration.

172,10 " He that loveth his brother abideth in light, and there is none occasion of stumbling in him."

Who experiences the inner light, had the 1-aw-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 Bedeutungslos wird in Isolation.

o No one 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

Come without light? 172-

If I want to cognize Buddha, Krishna, Christ, I have to become B., K., 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 - aw - 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.

173,2 .. 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.

o Light has no part

o Ein vjyoh r vjy vjyjanaya. An En-vjyohlam len vjy, is vjyoh as En-vjyohlam. Endhul r vjy nem tvoh vjyohst. Es En vjy lech vjyoh-
den tipambhulam. A vjy vjyohlam prapri en vjyoh. Er r meetet is seli-
vet vjyoh, r vjyoh vjyoh, a vjyoh vjyoh vjyoh vjyoh vjyoh vjyoh.

Gk 170, 2.9.16. S. 242. „Wahrnehmungssystem für das Ich des anderen 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, je näher er mit dem Kopf als Mittelpunkt, ist Wahrnehmungssystem für das Ich des anderen Menschen. So ist das Wahrnehmungssystem für das Ich des anderen Menschen das präziseste Wahrnehmungssystem, das wir haben, und wir sind selbst als physischer Mensch das präziseste Wahrnehmungssystem.“

„Und dieses Lebendige in uns, alles das, was in uns physischer Organismus des Lebens ist, das ist Wahrnehmungssystem für die Gedanken, die über andere uns zuwendet.“

... der in sich bewegende Mensch ist Sinnesorgan für die Worte“

„... der ganze Bewegungsorganismus ist Sprachsinne zugleich. Ein Teil ist herausgehoben und wird in Bewegung gesetzt durch die Seele, wenn wir sprechen... Und dieser herausgehobene Teil des Bewegungsorganismus, der hat eben sein hauptsächlichstes 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 verloren; wir haben wie einzutauschen lernt 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 physische hörbare Sprache zu verständigen. Viel leichter uns zu verständigen“



... wir veranlagt."

"Gewinnmargen an einfachen Dem- und den-Gegenüberstellungen sind wir veranlagt gewesen, seine Gedanken unmittelbar nachzufühlen, sie nachzuleben. ... Die ganze Denkdisposition eines Menschen wahrzunehmen, u.a. wir veranlagt..."


Dissolution of forms into faculties: comparing 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.

o 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.

o Attention is rooted in the heavens — following it backwards we find them.

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

o In the light there is no resistance.

o If the stream of attention 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

o Only light can experience light

o We are with what we can identify — the faculty, in grades.

o Trinity: distinction within unity.

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

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

Art: signs for aesthetic feeling
 Nature: signs for cognitive feeling

The self-made anchor 16, 22, 35; Gels. 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 1-consciousness, any form of it.

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

Siciner über die innere Seelenkraft (Aufmerksamkeit) GA 144, Kystein
 des 17. Jahrhunderts und der Christenheit, 3.2.13. S. 24-28. Nr. 57

Einweisung und Alltag gekannt: GA 144, 4.2.13. S. 57.

"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 physische
 physische Welt hineinträgt. In keiner Weise sollte man das. Man sollte Seher werden
 können, und in der physischen physischen Welt ein ganz vernünftiger Mensch
 sein, wie ein anderer auch. Dabei tun es für die Ausbildung des Sehens aus

weirigsten solche Leute, die von vornherein zur Schwärmerei veranlagt sind.
S. 43. „Das Erleben des Kosmos ein Erleben in der geistigen Welt ist,
darüber muss man sich klar sein.“

- o Communication is love. To know is first love, recovery of communion; to create is second love, to communicate what is new, not yet given.
- o Anxiety is always about the body.
- o In feeling there is no duality.

Hozy joweh en rikoz, hozy Mozart, Schubert, Beethoven, Rembrandt is if trüble
engem meyerdikon, miteus mondjon volant? havel erdeachteten wey est
n formitäten ezetekt?

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

imitation, GA 196, 2.8.19. 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 der Welt der
höheren Hierarchien drinnen; da tut man alles dasjenige, was an Impulsen
aus dem Wesen der höheren Hierarchien kommt. Da ist man ~~noch~~ in ei-
nem noch viel höheren Grade ein Nachahmer, weil man in einer Einheit
ist mit denjenigen Wesen, die man nachahmt. Dann wird man in die phy-
sische Welt herausgesetzt. Da sieht man die Genslichkeit, eins zu sein mit der
Umgebung, fort. Diese Genslichkeit entzückt 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.“

- o Vermittelbar — inhaftlos
- o Licht - Liebe. Der Wille zum Licht = Liebe; Licht ist wahrgenommenes Licht.

In normal development speech happens by soft will and hearing - rep-
roduction 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, well 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 beachteter 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 zusehen würde.

Und diese Schule ist die einzig mögliche, die einzige, welche nicht hindert, sondern hilft, welche nicht Persönlichkeiten im Keime ersticht, 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.

^{Richardson}
Antonio Damasio: Descartes' Error; the founding of reason on 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), music.

D. Sachs, Anthropologist on the Man, p. 227. "Normally, there is a wherewithal and unifying power (Lorenz calls it the exemplaristic 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 coat. 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).

o Every identification, imitation, pose is memory of the archetypal IDENTITY, ONENESS

o Every expression, breaking, challenging serves to feel the use-feeling, like we do or are inclined to do in ourselves.

o The hope is (beyond that of humans), that we don't take leave forever from each other that at the END the unity will be restored, in which we are united with each other and the heavenly beings. But we have to pass through hopelessness, until we know that "nevermore" doesn't exist. Meaning (words) is generalization, because (and if) concepts.

L. Tolstoy (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 spirituality 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 use-feeling, through the use-feeling wrap "useful" movements (hard will). Any expression, naming, showing etc. serve for the use-feeling - where our intention is, there we are. In ancient cultures everything was expressive. In artists

56) either both workings of the body are feeling, or at least the use-feeling, and the cultural-expressive body-movement as well; therefore the moving of the body is awkward

o Ich fahre es jenseitigen

o Die Aufm. sucht sich selbst

B Die Aufm. ist herum, der Kunde misshandelt sie. Sie ist ja nicht für die Nützlichkeit da. Auch in diesem Fall sucht sie sich selbst. Wenn ich (eg) mich nicht hineinmische, wird sie sich finden. Ich versuche dies zu garantieren.

o Ich wache auf in meiner Hülle

Dies ist meine Natur: das Aufwachen. Identität mit sich selbst, nach Identität mit dem Objekt. Ich danke dem Objekt, oder Erde, dass sie das Erwachen ermöglicht haben, fast wenn ich, das "Sich" ist:

was der Mensch erwachen kann. Das Nichtbewusste "redet" mit Anderen.

Die Objekte erhalten einen neuen Sinn.

Baum auf syndrome: if nothing new (ideas) is coming. The prevention is schooling

o Das Licht erfährt sich im Mensch.

B 64134, 29.12.11. Das Stoffwechselsystem. Durch die Hülle wird die Verbrennung zum normalen Leben abgeschlossen, dadurch muss physikalische Verbrennungsmenge dem Dynamismus zugeführt werden (zur Treibkraftnotwendigkeit der im Grunde das Verbrennen mit Hilfe der Blute). Was durch die Pflanzenwelt kommt (als Verbrennungstoff), was früher direkt. Der Stoffwechsel ist fertig. In den Bäumen, im Garten, im Pflanzlichen wohnen (Tollkirschen Feen), Affen, Affen, Affen ~ der Mensch stieg im den Bäumen bewohnen. Lebensbäume, Baum der Lebens - nicht "eine" davon.

Alle Bäume, Pflanzen sind Lebensbäume geworden.

Der frühe Erdenlebewesen: Wurzeln, Schwämme, Nahrung, Atmen waren aus. Durch den Sündenfall: drei Systeme.

In Remembrance we first have it without words; this is clear, where we don't remember the word (i.e. 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)

Lebens Bewusstsein

S. 24. Bis zu einer Grenze ist man gekommen, wo man gegenüber dem Nichts gestanden hat, aber 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 kämpft an, in die ganze Welt hineinzuwirken, sich mit der ganzen Welt zu durchdringen, und je weiter man die Welt durchdringt mit der eigenen Werkkraft, 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 zunächst wird das, was da erlebt wird, deshalb von dem Menschen als physisch empfunden, weil zweierlei in dem Erleben, das man jetzt haben kann, ganz fehlt, zweierlei, dessen Fehlen auf einer bestimmten Stufe des Erlebens wohl deshalb nicht physisch empfunden wird, bevor man es bewusst erlebt, weil es im menschlichen Erleben der physischen Materie immer da ist, und weil man eigentlich erst eine Vorstellung davon bekommt, wenn es nicht mehr da ist.]

Das eine, was aufhört, ist ein physisches Gefühl ^{für} Materialität, für physische Materialität... Das Gefühl, man stöße 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 der Dinge, aber nicht mit Dingen. Von den schweren, physischen, dichten Körpern bleibt nur die Dichte zurück, aber nicht die Substantialität; von den flüchtigen Körpern bleibt nur das "Flüchtig-Sein"...; von der Luft bleibt nur das Sichausdehnen zurück nach allen Seiten... Man wächst in die Eigenschaften der Gegenstände hinein, aber man hat das Gefühl, dass man nur in die Eigenschaften hineinkommt, dass einem die Gegenstände entweichen...

Das andere, was aufhört auf der Stufe des Erlebens, von der jetzt gesprochen wird, ist alles Zusammenhängen mit dem, was man im menschlichen 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, man wird eins damit, und man wird zum Schluss so passiv wie die Linde zum Verfügen 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

auf. Da stellen sich die Dinge vor einem selbst hier 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 entsteht.

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

... Also das ist es, was wir voraussetzen: dass der Geist in die höheren Welten verbanden ist mit einer Energieierung, mit einem Stauchen werden der inneren Seelenkräfte, und dass nichts sagenes nur von außen gegeben werden kann, sondern dass alles nur erreicht werden kann durch Erhöhung der Facultäten des Menschen... 4

- o Teilhaben an der göttlichen Gemüthsheit
- o Die Erfahrung des Todes ist die Auferstehung. Kein Leben, kein Tod, keine Auferstehung. Gehen werden = Sterben von Jenseits.

Wie kann die Sprechintention die Sprachform zu Bewegung bringen, von der das Bewusstsein nicht einmal weiß?

- o The healing love permeates me.
- o 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 only religion experiences its Divinity. This is the cosmic Christ. "No one gets to be Father but through me".

- o In my light I will be healed. Višegornjodbon pšpukb.

Umme us rumm: intelektueli, kommunikative ritaj, ritueli. Mündent it keltene hitri. Betješ, ka a) on arjept tašjuka špnaš, 2 šite'nejet; b) ka neme hitunk sajet ritješpnaš pšherbig.

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 wrap, by the independence from above. By the overcoming of separatedness, duality, epistemic only, man becomes creator and self.

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

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

- o The world is golden love
- o Not for me am I healed
- o Love speaks
- o Sacrifice
- o It is not my love, praying it on, I faintly hope it
- o Love is healing
- o The Self is cognitive, communicative.

All (handicapped) persons, who have not the use-feeling-wrap, are able to develop practices, skills, which people who are wounded, don't have

o \int 12,30 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 "jeuynere = become"
 \int 1,18!

o If attentiveness is sufficiently intensive, it experiences itself.

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

o Even the absence of attentiveness is attentiveness.

o Reflection and will. \int off. in the past diminishes the hard epistemic will.

\int -all-experience, which is not reflection, but follows reflection and completes it) awakened the soft communicative 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 bridging, the separation is not by me-feeling

- o Thou. I call thou; if I love to that, then I am. Thou is no object.
- o Witnessed identity - If "identity" is thought, felt with attentiveness in-tense 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 laughs. In the light there is no fear, stem, shyness, worry, but forgiveness, pure joy and the smile of peace.

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

o Light beyond words.

The artistic person can imitate what is heard, without understanding. That means: the connection between speech-organ 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.

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

1 J 4,7-10=21 Love is action, in which the singular is in unity union with any other creature without giving up the singularity. Transparency, transparency. o God is love.

The original impulse to do the good originates from the loving identity - man is God's 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. Midsht Abraham lett, ein vaypoh. He uellu hiruteh, koy ein vaypoh, mightstok br'neiteleben. Zekubem. Nem ez vay az vaypoh, komeen 'Eu vaypoh l'elst b'armi lett - mindereh, i t'elenteher (mult)elenteher (an) es i uqis-meidreher (vannifou phou) ere oz'urejes.

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

In der Zeichenwelt kann man nicht ohne Absicht kommunizieren.

§ 9,9 εἴπα εἴπει peeling off to the point - nothing other: the non-other. Dilation: 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 part, beyond all experienced, witnessing. Neti neti, relative to anything, able to become that. Circle of actuality: ego; circle of I: Self.

The forms are mostly in feeling. The barrier 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 optimism is secondary, mainly by frustrated experiences, not like in the normal children. Relationship to the body

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

62)

- o Az Aljban minnen künönläs.
- o Anni v. tudatfelteletis jón, az életos - az egyetlen életosy, unet let-jellepi, nem „enk” informativ.
- o What we usually call existence, is the content of our consciousness, and it's being originates of our attention or awareness. Because this doesn't experience itself, we don't notice this relationship.

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

Where we "lead" over the being/one (body parts), there happens (possessing) (Vipassana).

Fire, air, water, earth are different layers or realms of the spiritual world. With the exception of earth, there are no sharp contours, separatedness, so the J has to be "strong" in different awareness 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-attention 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 attention, in order once we can unite in the spiritual world.

- o A new-kommunikativnak tüdő" let a tudatos, figyelmen "et" kommunikativnak az Aljgy szemara, aki a figyelmen, nem az utam a fozis ol bar U.

Artistic people 1.) have problems with touch, 2.) difficulties with „normal“ emotions, because the „birth-role“ is thin, decrepit or lacking.

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

Human world had no need of explanations about the world.

- o 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: o A quiet lake and a duck crossing it, without making rills. o Blue sky, one white cloud sailing and dissipating. o The light is not object. o This is light and that is light.

- o Fear, anxiety are form-bound. For example I don'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.

- o The I cannot have parts, cannot be made of anything.
- o Sin = any adhering to any form.
- o Meaning is form, I can't understand, because ^{being} formless.

o J 11,40 If thou wouldst believe, thou shouldst see the glory of God. The resurrection of Lazarus happens in the story. Faith: originally the communion with the Spirit, now covered by the everyday-consciousness, it was possible to clean it away. Individually. Faith = to see the face, which is the glory of God. Glory = life and light. EVS 262, 272 J 11,4.

Enthusiasm = only where there is a new idea.

- o 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 = communintivity

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

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

o You as object or you as I?

o 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 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.

o 1 J 4, 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 co-workers in the light,
κοινωνία. o In the light there is no separation.

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

o If ideas come, we cannot think. If we think, ideas don't come.

o 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 dyslexics 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 mostly in pictures instead of words. They are highly intuitive and insightful. 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.

„Dyslexics 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 reach the disorientation function of the brain and incorporated it into their thought and recognition processes. Besides resolving confusion, dyslexics 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 hinders to understand the sentence.
ADD = teaching disability.

6.6) Dyslexia ~~24~~ 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 uncorrected 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."

John 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. 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 would be retained, kept in later age.

A 3 ~~month~~ months old child sees elbows. If he is curious, as to where the elbow belongs to, it would be very easy for him simply add the other features to the elbow and see the physically invisible part 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 Footent 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 tracked to the object and he didn't recognize what it was, he experienced a feeling of confusion. This triggered 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 every 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 embracing the things.

Dyslexia

68) Excell: What in my previous pages 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 recurring of the object.

[What is the orientation point?] In perceptual meditation the object is felt multidimensional, i.e. even from its 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 authors hint at me 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 concept zero. 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 supracconscious higher being, already selected for us; then we realize it in our earthly being.

The wrap of me-feeling comes about by the imprint our activity suffers by meaningless forms. The witness and the identifying are bound together more or less. If they are connected strongly, then the wrap may be weak, because the I (witness) doesn't enter in meaningless forms. Inevitable means without understanding, which happens in reversible way: the witness looks at his past and left form which it was taken on in the identity - it experiences this past identity afterwards, when it came out of it. The I remembers the difference between the identified and not identified. But if the connection between the 2 streams is strong, and there is made frustration, may be that the I-stream becomes part of the activity. involved in the irreversible imprint, becomes evil. This is the danger, when the 2 streams are strongly bound: the artist 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.

Also in If in star-children, where the 2 streams are strongly connected, the frustration is strong, the delicate 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 Artistic, 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."

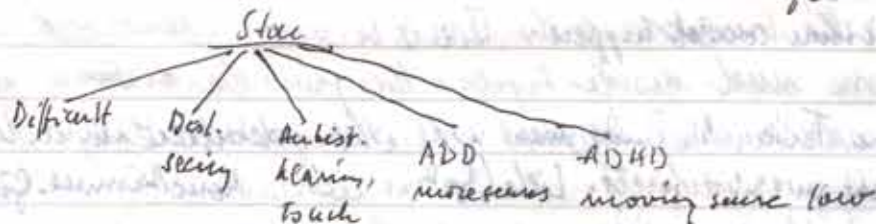
In star-children maybe the intensity of me-feeling is optimal, i.e. minimal but reaching for self-consciousness, supported by the strong connection (= affectiveness) upward.

o The I makes faces free from the bodies.

Attentioners: I (= witness) and astral (identifying) forces. From the sentient body come the astral forces. In normal working together the I and astral forces of attentioners are the receiving forces, identifying with the "input", the feel astral forces from the sent. body and the bodily performing, expressive forces, e.g. the force "hear", the latter move the speech-organs in reproducing.

Experiences: the witness forces detach 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 unclarified, (inverted) forms. But if the wrap is not strong enough, i.e. in all stage-children, then by frustration meanings forms are built, in which the I-forces may be involved, because through the not sufficiently strong wrap the I forces don't detach 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 connections with the subconscious precepts. In "pathological" persons the latter precepts and the "everyday" state has to be relieved by tricks (Dowries). 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 falls more acute, more loud, before diminishing: as the wrap pulls away, the original feeling precepts, projected on the hearing.

Concentration: straightening the connection.

Speaking is done by the I-will, out of the stream of attentioners, the content as well as the movement of the speech-organs.

For the children we are the greatest school, the actual Fräulein.

Difficult: the Γ is involved in the wrap

Dystonia: seeing or balance is mixed with feeling

Autistic: the whole way 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: moving 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)

ME - FEELING = TOUCH - Reality

In the spiritual world there is no secret. We have there no secrets:

if meaning (ful form) disintegrates, meaningless (wetter) comes about.

12.10 Isaiah: they shouldn't turn and believe, in order the Death and therefore Remission could happen. 12.11!

Das Ich hat keine Teile. Als Punkt nicht und als Angedeutetheit nicht. Und was in gesehen liegt, ist nicht zusammengefasst. Liebe (Gott ist Liebe). Monothismus. Götter = Jenseits zu verstehen \rightarrow Wissen wollen. Was sind Götter, wenn...

Ich bin Ich. Ego $\hat{=}$ ego

In concentration: 1.) Patience - thinking; Force: feeling; function: will.

Everything consists of thinking, feeling, will.

Everyone we are spiritual members.

The light looks for itself - therefore it shines.

In functions there is no democracy.

We live not for us.

Die Bedeutung zerbricht. Weil sie eins ist, sind die Bruchstücke bedeutungslos, sie gehen in die Zeichenwelt, in das Nicht-Lesbare. Aus der Logikwelt heraus: das Gegenteil der direktesten Kommunikation, Lesen = aus dem Zeit-Raum hinaus ins Verstehen, zur Bedeutung (ohne Deutbar ohne Wahrnehmungselemente). Der Weg zurück ist Lesen, die Kraft

72)

operation, nicht den Stoff. Ohne Energie - Gravitation (Zusammenhalten) → Einheit - Energie. Aus dem Geist heraus, aus der Bedeutungswelt in die Zeichenwelt.

o Mittelalter Zweifel - Aufleuchten der Geistigkeit. Analog: Horace-
opatie, Leben = Überwindung der Zeichen. Tod: Freiwerden der
Bedeutung, deren Zeichen die Leiblichkeit ist. Der Körper wird von uns
geprägt, wie ein Instrument vom Spieler: das wird auch frei.
Karma entsteht aus unseren trübseligen inneren Formeln. Die
Tat durch eine Intuition

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

o The spiritual world is picture in the best way by contemplating the word,
o ONE and representing our intuition. Light, weaving in light.

o In monotheistic religious God is formless.

o Love is faculty

o Anxiety is meaningless.

o Anxiety is double: about losing the form and about entering
the formless state.

o Nature of any faculty: the more it is given, the more it becomes.

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

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

o The fourth stage in conc. after the will-experience, is being, like in the spiritual
world.

o The soul-selfconsciousness (forms) is, the Self is always becoming.

o Self-knowledge without developing new faculties: sterile effort; what is hid-
den 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.

- 5 0 Attentiveness is formed by the world; attentiveness from the world. If we experience this process, the world becomes living, present, instead of being abstract, finished.
- 5 0 Partial identity derives from total identity.
- 5 AIT (music) or any art structures the cognitive feeling, as thinking is structured by language.
- 5 Theme of meditation is space for the proper attentiveness.
- 5 Religion is structuring the cognitive will, according to the being in the spiritual world. Religion is record about I-beings.
- 5 Contemplation is when the object appears together with the way how it gets into consciousness.
- 5 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 autistic people move.
- 5 When the attention is turned to the upper - tree, then this tree is the B-nature or zen or I.

B 0 Light is invincible joy. No tension, no stem, 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 look of the Bodhi-sutra. Joyful Christianity, Ps. 22. All suffering is bound to form 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 (unhiddenness). "Your sadness will turn into joy."

Concentration:

- 0 The ~~expression in the world~~. Love is the real self. The self is to be found in the earliest way by love. Star children come with so intense love, that 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: Atent - formed by the world, forming the world. Identity (even superficial, but admonishing), the true urban form inland. To be in the world, the world, light, nearby and enlightening: Logos, element of communication. Atent is Logos-tuned, light 71, 2 lights. Being in sp. world \neq love, \neq st., 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 self is the conscious One men.

B o Light seeks itself, therefore radiates. Open meditation
 Reversed will \rightarrow being, "love" (not earthly love).
 The theme is an entity itself in the or by the receptive will; the receptive posture serves as emptiness for any theme. If it becomes empty \rightarrow being, self (with, with). Atent as being is love (first love). Love turns 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 \rightarrow it diminishes. Difficult to retrieve the spherical silence. Themes in conc. serve to exclude associations. Relaxing. Kind of contemplation.

Open $\left\{ \begin{array}{l} \text{spherical silence} \\ \text{what comes (contemplative attitude)} \end{array} \right.$

B o Light seeks itself. In finding itself grows. In finding something, it diminishes. True light \rightarrow growing, not lost anything, \exists just now
 Attention is necessary before finding itself

o Tree. Fig - uers. Contempl. Familiarity - my picture of figures. Background: once identity with the whole spm. world, all things Logos-made. Identity in the feeling. All understanding, inhibition ~~was~~ from, the impulse 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.

B o I has no parts. Meaning has no parts. Nothing spiritual has parts, only things in the sign-world. Numbers = meanings. I = changing meaning. Sign: configuration, form. In dividuum. Substances = no parts. The striving will.

17.17. Walking - here; be - there. Light is common. No secret in the spirit, mind. Lightheaded 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 a 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 Guel: Goslot / Gehlee
D. -> inkentive Kind (Aurora Vec.)

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?
- J15,27 You are with me from the beginning.
- B. Aché is Empyrean. The timeless being of the human is present with him always, the beginning (= free, creative) individuality. Witnessing: that Jesus was the Logos, what no one 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.

D 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 us 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 made of light.

7.9-

• True attentiveness is unmoving.

• Like 1-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 seeing, 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.

Po If we find a new meaning in meditation, in meditation's 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 simple senses are not clearly separated, but work mixed up.

¶ 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 falsch

This is ... Human asking about himself. Earth: where love becomes conscious, because there is separation: power to create. Visible: trees and ship 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 stars, 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 all one.

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

in more arabic traditions cognition began from the highest level, "experiencing" emptiness was the starting point and the world was "understood" from above. Today cognition has to begin from below.

B o In feeling I am one. To dissolve the object in seeing. Presence
 o 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 our approach and way in feeling if it is wordless - concept-
 less.

GA 293 Aq. Menschenkunde, II. 22.8.19. „Vorstellen ist Bild von all den Erleb-
 nissen, die vorüberblicklich bzw vor der Empfängnis von uns erlebt sind,
 ... Und so wie die jesukulische Spiegelbilder nämlich als Spiegelbilder
 entstehen, so spiegelt sich ihr Leben zwischen Tod und neuer Geburt in
 dem jetzigen Leben ab, und diese Spiegelung ist das Vorstellen.“

B Vorstellen = Antipathie (Mith-Empfinden), Schümelust = Erfahrung, Zunge-
 ablehne: Erinnerungsbild eines Erlebnis als Antipathie (Trennung, Mith-Empfin-
 den)

Sympathie = vereinende Kraft (Theorie), ohne Trennung, ohne
 Erfahrung.

Erkennen, Antipathie, Gedächtnis, Begriff - Wollen, Sympathie, Phantasie,
 Imagination.

o My Stern weig man alles. Antenne für Ich-Wesen. Nur fünf rei
 erlebbar

o Das Licht erleuchtet sich selbst, auch in den Formen
 o Wahrheit bringt Wahrheit

B o Ideen ist der neue Gottesdienst

o Attentiveness is always self-experiencing, usually in the forms, ob-
 jects we experience: there is an experiencing attentiveness.

o Everything is made of light. The picture is simultaneously experienced
 as it is "built" = remembered, the experiencing attentiveness is not experienced

o Durch alle Wesen reicht der eine Raum: Weltinnenraum.

o Wo erscheint die Welt? Ist Welt und Erscheinung zu unterscheiden?

o In dem unabhangigen lichtschrankbaren Zustand der Aufmerksamkeitsbewegung.

B If cognition is needed, there is no way to the sense-perceptible 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 write signs. Sense-perceptible 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 ^{the} ~~other~~ spiritual part of our soul, on the level, on which we ~~are~~ experience it.

P 85 If the one-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. Ritual helps centering. Too many stimuli. The world 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 unbearable.

80)

o I am always in beginning

In emptiness, or I am not, becoming steady & form.

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

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

Emptiness: not this, not that = I

B Experiencing the world from the ~~I~~ point: becoming and staying unchanged, like a mirror. The real activity is the infinite calmness, unmoving, so everything else may move, leaving the movement for the others. *Tāva 3c.*

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 mud stay in, and lift into a wonderful heaven.

o There is one meaning of it all.

o Suffering is meaningless

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 diatrophic methods, that try to heal mental illness by regulating the food, are as ^{of} biologicistic view of the human as are the people who try to regulate the chemistry of the brain.

The "upper senses" like I, thinking, used, 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, exclusively ^{me-} sense

1 Because mind movement can be steered without use-feeling, as in communicative use.

All spiritual faculties (speech, thinking, cognitive feeling, revealed will, (imitation), remembering, imitating, work without use-feeling.

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

Conceptual perceiving is dualistic, by cognitive feeling not-dualistic. This alone 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 astounded if we meet a small child, because being so far away from our origin and mission. One reason to adapt them to our world is this.

B ^o Emptiness 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.

B 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. If the I-am-experience is in the background, the bridge is experienced as well, the world is unity.

Heilpädagogischer Kursus, IV. 28.06.29. S. 23.

Wie werden die beste Selbsterziehung über, wenn wir mit Intenone die Krankheitsgruppen verstehen. Wenn wir das Gefühl haben: ein Krankheitsgruppen ist eigentlich etwas Wunderbares. Man darf es aber nicht hin ausposaunen: Die Kränklichen sind die eigentlichen göttlichen Menschen. - Man darf es nicht tun in unserer Zeit. Aber wenn man sich klar sein: Wenn ein abnormer Symptom auftritt, so ist etwas da, das, geistig, erleben, näher dem Geistigen steht, als dasjenige, was der Mensch in seinem physischen Organismus tut. Dies Näher-dem-Geistigen-Stehen kann nur mit in der entsprechenden Weise im physischen Organismus sich betätigen."

The first part of the paper is devoted to a general discussion of the problem. It is shown that the problem is well-posed in the sense of Hadamard. The second part is devoted to the construction of the solution. The third part is devoted to the study of the properties of the solution. The fourth part is devoted to the study of the stability of the solution. The fifth part is devoted to the study of the convergence of the series. The sixth part is devoted to the study of the asymptotic behavior of the solution. The seventh part is devoted to the study of the singularities of the solution. The eighth part is devoted to the study of the analytic continuation of the solution. The ninth part is devoted to the study of the integral representation of the solution. The tenth part is devoted to the study of the differential equations satisfied by the solution. The eleventh part is devoted to the study of the boundary value problems for the solution. The twelfth part is devoted to the study of the initial value problems for the solution. The thirteenth part is devoted to the study of the Cauchy problem for the solution. The fourteenth part is devoted to the study of the Dirichlet problem for the solution. The fifteenth part is devoted to the study of the Neumann problem for the solution. The sixteenth part is devoted to the study of the mixed problem for the solution. The seventeenth part is devoted to the study of the problem of the determination of the solution from its values on a part of the boundary. The eighteenth part is devoted to the study of the problem of the determination of the solution from its values on a part of the boundary and its normal derivatives. The nineteenth part is devoted to the study of the problem of the determination of the solution from its values on a part of the boundary and its normal derivatives and its tangential derivatives. The twentieth part is devoted to the study of the problem of the determination of the solution from its values on a part of the boundary and its normal derivatives and its tangential derivatives and its mixed derivatives.

Weltweit in Wissenschaft, Kap II, S. 54.

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

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

-the = determining beginning & spiritual beginning. The beginning in the sense-perceptible 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 ähnliche Erkenntnisse, trotzdem sie aus Fühlen und Wollen herausfließen, etwas anderes ist als Fühlen und Wollen. Dazu muss berücksichtigt werden, dass für die seherische Erkenntnis Fühlen und Wollen die Seele so aufzufüllen 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 zurückziehen entwickeln. Willensimpulse entwickeln sich persönlich in Offenbarungen nach außen: keine Offenbarungen nach außen hin dürfen eintreten beim Seherstum." (Meditationen S. 104).

-the originates in force.

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

B 0 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 artist can imitate what is heard, without understanding it. The connection hearing - speechless is there. Lacking is the connection understanding - speaking, because understanding happens beyond language, in feeling, therefore no imagination.

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

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

- o light in thinking ~ understanding
- o light in feeling ~ joy
- o light in will ~ creativity ~ love

75,1 - Bethesda Es ist jemand da, der „will“ (braucht nicht wollen) - aber wird vom Herrn angesprochen - etwa, welche bist du? Ist der Wollende da? Nachdem er antwortet, der Nachhorende, hört er, jetzt mit dem ganzen Leib das Wort und die Energie pertricht. Wie im Kleinen die Synchrotrone magnetisch beeinflusst werden (ohne unser Bewusstsein) von dem Gehörten. Was jetzt wird, geschieht: Pränayama durch das vernommene Wort. Ich bin jener Wille - das ist - bin. Er ist schon gescheit wenn er aufsteht und geht. Wenn allein Dieser da ist, entsteht der geheile Raum.

o J 20,8 (János) létott és hitt. $\epsilon\upsilon\delta\epsilon\nu$ $\kappa\alpha\iota$ $\epsilon\pi\iota\sigma\tau\epsilon\upsilon\sigma\alpha\sigma\epsilon\nu$, $\kappa\alpha\iota$ = u. a. z.
 a $\kappa\iota\alpha\iota\sigma\tau\omicron$ text bizonyosnál adott neki a felhámszárszól, nem a valószínűsítés lehetséges, mert itt fel, hogy a testet elvették, mint amikor az arányoknál meg kérték is. Teljesen be kellett értenie nemcsak a szöveget, ott is kellett volt (János).

az „Agyihoz megy” - ott lenni neki ez mindig feletti a számomra, a feltételekkel. Test.

S 1317, Heilpäd. Kurs. II. 26/06/24. S. 32-33.

Willensprobleme beim Kind. ... wenn man mitfühlen kann diesen Stöpern und zu gleicher Zeit entwickeln kann aus seiner eigenen Energie heraus ein tiefes Mitleid mit diesem so menschlich Erlebten, obwohl bildet man im eigenen Achtsinn 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 auszuheilen. Dadurch, dass der Erzieher die Sympathie und Antipathie in sich ausstiftet, dadurch

wird er erzieherisch auf seinen eigenen Aktallert.

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

- 3 CA 271, 5.5.18. „Jeder Mensch ist Hellsehender, 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 vor einem Menschen steht, sein Ich.“
„Dieses Hellsehen besteht in nichts anderem, als dass man diese Art, wie man mit seinem eigenen Subjekt einem Menschen gegenübersteht, ausdehnt auf die Welt, um zu schauen, ob es noch etwas anderes zu durchschauen gibt in solcher Art wie dem Menschen.“

6A 317, III 27/6/17. S. 44. „Wie wirken auf und stellen uns als Geist mit unserer Ich-Organisation in die Welt der irdischen Kräfte hinein. Diese Beziehung ist in Wirklichkeit nicht eine physisch unmittelbare, sondern eine magische. Nur dass diese nur räumlich ausgedehnt werden kann, rein räumlich begrenzt durch die Grenzen unseres Organismus.“
Das Bestreben erweist unmittelbar die Atheranten in der Welt.

If the consciousness is dualistic (thinking, representing by concepts), i.e. there is a me-feeling in the body, but not extending yet in consciousness: ADD
If the same true consciousness is more feeling (= no dualism), i.e. less me-feeling, the body has to move where attentiveness is. 79, 76.

II Differentiation of the failures in the wrap.

CA 317, VI. 1/7/24. S. 89. „Es handelt sich darum, dass intellektuelle Aufgr. 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 thus provokes aggression.
Only the I-am is separated and the same time connected, both spiritually,

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

- o If attentiveness becomes one-pointed, it turns back in the vertical.
- B The usual horizontal att. is me-feeling, in the pulses between the changing objects. In vertical something from below moves in more easily. Beyond identity - understanding - it experiences itself.
- GA 317, Pt. 2.7.24. S. 102. ... wenn irgend ein Lappen ertasteter Leibe heraushängt, dann der berührt wird von einem objektiven Elementarwesen. Das Objekt und Subjekt gehen dabei ganz ineinander über, fließen zusammen. ... Wenn sie ihren Ath. Leibe herausziehen würden aus dem physischen Leibe, wenn es nicht erstarrt - starr im phys. Leibe patriert, so wäre das schon so, daß es in allen möglichen Verwandlungsarten, in tierformähnlichen Gestalten sich zeigen würde. Denn die Tierform ist dasjenige, was der Ath. Leibe dann zeigt, wenn er noch in der Nähe, oder halb oder dreiviertel verbunden ist mit dem phys. oder Ath. Leibe, 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-ahn, 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 Artistic persons sometimes understand in language, sometimes above language, in feeling, similar to the perception of them or of dyslexics.

o This wind is light.

x Ribbia suppresses the cognitive feeling. Therefore "attention" becomes more focused in the dualistic way.

- xo B Feeling can appear as perceptions, like a speck on a tip of a needle
- xo The general esoteric meaning of exercising: to do^{it} of freedom, avoiding optimism.

x Star-children have all-round faculties

B o Wir sind sicher im Licht.

B The light is near: S.M. 30, 11-15; R 10, 18-

X The observer of the me-feeling can make only if there is no object. For the unattached is the "own" body, the me-feeling as that of anyone else. For the not-attached 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, to merge - consciousness the observer merges with the me-feeling, never with the object. Me-feeling: a) not made of conscious attention; b) no idea.

To concentrate on breathing is easier because of the me-feeling. It is not as objective as an object. The feeling - nothing was cognitive, not me-feeling.

Trying objects serious makes the end of me-feeling, in identity. The first - idealess - object cannot function in this way.

Narcissistic meditation: attention turned to the psychological experiences, light colored.

o Bildmeditation: Tisch, grünes Blatt, kleine blühende rote Wanne, Kett-
lein, Kissen, legen sich langsam, das Wasser wird wieder spie-
gelhaft.

o [im Prinzip] wir sind wie 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 Spirit's whispering is audible.

o Resurrection in flesh - acts which the Logos come.

Aids to help 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 (unsubstantial), empty, pure faculty. Ph. d. F.:
moral intuition. To purify of mind, price, any form. The more pure, the better it per-
ceives

- 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 can be being without theme.

Dusan Janjusic: 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, on authentic one. And this is great inspiration for me, for writing, meditating.

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

o Every word now experienced into transparency is an obstruction

- o Art is woven of light and darkness, like the human being
- B Ours light is gift of Heaven, our darkness is gift of the earth.
Γῆς ἰστίς εἶμα καὶ οὐρανοῦ ἀποτέλειμα

Goethe, Wilhelm Meider: Jeder Mensch ist bestärkt genug, um den anderen zu seiner Ebenbürtigkeit ziehen 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

Himm = Wagnis

Curiosus & bizarre Künste: Engel: die zweiten Lichter.

By causality there is no communication

94 The body of resurrection: qualities without materiality. If we could understand = speak out these qualities, as they were before the Fall, we had the new body: transparent. Our body is composed of qualities, except perhaps weight, untransparency, Trägheit inertia.

The good clarity: logos in the flesh and logos in the attention-stream.

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

14 Jeder Lehrer rechnet damit, dass seine Schüler keine Genies sind

Die Erkenntnistheorie liefert die Berechtigung zum Übergang.

Abstrichlosigkeit - Leere - bereitet den Raum für das Licht.

111 Wir sind einander immer im Weg.

Abstrichlosigkeit = \emptyset Raum für das Licht

10 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 ^{speeches} by restricted Stentwemen.

LA 231, 14.11.23. „Das was der Mensch ausspricht, was in das flüchtige Wort übergeht, das würde zugleich wie ein Sich-selber-Aussprechen der 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, bezeugen.“

Wort bezeugt dem Wort, artikulierte Wort bezeugt dem artikulierten Worte, innerlich belebtes Wort bezeugt 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 Unmöglichkeit nicht da ist: Da leben die Menschen wirklich nebeneinander, 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 abende Erdleben bleiben, und die sich so äußern, daß die Menschen, wenn sie sich begegnen, zusammenkommen und je nachdem Sympathie und Antipathie fühlen. Dann ist dieses Fühlen der Abgang dessen, als was sich die Menschen im Geisteslande in der Mitte zwischen Tod und neuer Geburt anzuzeigen haben. So leben wir miteinander verflochten, die von selber die Rede waren, wie wir uns jetzt auf der Erde nur im schattenhaften Abbilde des Gefühltes wiederum finden.

Vorangehend: „Und indem das immer weiter und weiter fortschreitet, wird der Mensch ein Teil des Weltwortes selber. Es kommt dazu, daß dieses, was er erst nur als eine Zusammenfügung von melodiosen, von Harmonischen war, sich in artikulierte Teile des Weltwortes. Der Mensch wird so, daß er wie aus dem Weltwort heraus spricht sein eigenes Wesen. So daß man sagen kann: Es gibt eine Zeit zwischen dem Tode und der nächsten Geburt, wo der Mensch so wird, daß er geistiger Wort ist — nicht ein solches, das in ein paar Silben besteht, sondern das ungetrübter 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 anzuzeigen geheimnisvoll werdend, und er offenbart im Weltwort heraus, für die geistlich-geistigen Wesenheiten nachweisbar, was er ist.“

CA 107, 26.10.1908 „Es hätte keinen Sinn, wenn man sagen wollte: Wenn jemand stirbt und ich treffe ihn im Darschan wieder, werde ich da wissen, wo ich da treffe, da doch die der irdischen Wesenheiten anders aussehender müssen und nicht verfahren werden können mit dem, was auf dem physischen Plan ist? Für Darschan 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 aus nicht um seinen Namen sagen würde, sondern wie wenn er fortwährend sein Wesen auszufrieden ließe. Das stößt uns durch die Sphärenmusik zu; ein Verkennen ist da nicht mehr möglich.

Selfhood = if we feel ourselves as spiritual beings.

Omme aus verum ~ the Self is selfcommunicating

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

o In the actual rays of steady remembrance 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 (Henceforth (om))
~ "you see" (Quotha reaton) We are seen, but no intervention

o Buddha sees me through my eye

o gone reason 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, "therefore" etc. We are where our attention is.

New exercises. 1.) Imagine a picture, keep it ~ short time, then let it to fall away. Call it back after a break of associations

2.) Do 1.) but observe the slowing and happening of your attention. Use in the vanishing of the picture a mist of fog, into which it dissolves and from which it appears again.

In the measure 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: "Awakenings 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) = ego; 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 posture 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.

Abstract ideas: ~~can we~~ submit? Field may.

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 autistic 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 free.

- o 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 case exercise: not the thing is moving, but your attention.

x Ramana Maharshi: The second and third person do not appear except to the first person.

x Wittgenstein: The subject is not in the world. (We feel that when all possible scientific questions have been answered, the problems of life remain completely untouched.)

x 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 none other than himself or 1st person.

x Tauler: Uniform Himself

x Eckhart: As long as I am this or that, I am not all things.

x Tranströmer W. The trouble arises whenever says, 'I am this or that.' Be yourself, that is all. (Phenomena are real when experienced as the Self, but illusory when seen apart from the Self.)

Eckhart 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 falling away, no rising up again in rebirth.

Harding None is so wretchedly blind as the man who's determined to keep his eyes shut.

Eckhart We cannot see the visible except with the invisible.

iv) 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, their concept-building is difficult or impossible.

- 89 The Self (I) is emptiness. Individual: how it can remain empty, or how it becomes empty. It is a reversed body, the me-feeling wrap turns outside and radiates $\text{S\u00f6g\u00e4} = 1, 14$, limitless from here - add identity with everything except the own body, the resurrection-body.

Concepts stop the processual world-happenings.

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

Efermi level, 2, 14. "Met \u00f6 r mi l\u00e4k\u00e4t..." etc. here with who, even, has been "o" hauser \u00e4zourosj rou.

$\Sigma \alpha \xi \xi$: Eph 2, 3, 11, 14.

- o // become Self by self-forgetting.

World of the "things" is continuing; the conscious mirroring of this fact is communication: conscious interconnecting and acting.

Communication and cognizing is weakened identification

Faculties: a) formative b) transmissive

Metareflexions 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 threshold).

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. \checkmark

- 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 anxiety stems from the fact, that the I-me isn't experienced or the "me" is not the real existing Self, not in the center.
- o Only meaning can be understood.

Amfortas' wounds metamorphose into beauty.

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

o The rhyms sparks the attention in dedication from the attention caught in the me. The passing from one into the other, crossing the rhyms 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.) $\rho\eta\mu\sigma\delta\upsilon\mu\alpha\delta\omicron\upsilon\sigma$ means too, that the common theme of their meditation was the fate of the Lord, especially the Resurrection. Therefore the Comforter would come. There is only one light.

o 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 individuation 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, folk-soul, family-soul, group-soul.

o Ef. 2,14. Aki effi' lette a het' Szejt is meprim' tette a ell' sejen' k'hist ar o' huri' loue b' unisueris = feig - r'ationiz, c'it feimye' old' d'ich r' feigt'ellu (i'itelem - mel'k'ali = s'st'e't) forma; aral' leu' i'ij' r'ales'ig, hoy' dol' j'or'um' r'aj'te. Anp' - tes' u'em'erk' me'ff'ij'ub, s're'pp'e' is' le'te.

o kinden' e'ite'm'et'ken' p'm'it'ob' fe'ig'es' s'uj'as' e'ite'm' le'ket.

Zwänge Compulsions = weak separation?

o that there ~ his here (in unifying and seeing)

The world shares itself to the human, who is constructed in the manner, that showing is possible §1, 9-10.

The Threshold is our intellect, has breadth.

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

↳ Es was ist immer

↳ Wir sind im selben Lichtraum, Sprachraum.

↳ Außen \leftrightarrow Welt

III. pseudoästhetisches Raumgefühl

o Das Objekt ist Schatten des Ich

o Hier Fälligkeit, dort Sein

o Abwesenheit die höchste Anwesenheit

o Einheit ist nur im Lichte

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

o Where are we if speaking?

The separating coat — epithy are 2 different developments.

If the coat is uneven, unifying, can develop epithy? If yes, what is the condition? And where does it develop?

o From light to nightiger light

In cognition the unity of cognized and the cognizer is realized on a certain level. The cognizing agent has to be independent of the cognized: 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.

- o Attention is the remnant of the light-wave.
- o St George doesn't look at the dragon.
- o Movement without something moved.
- o This (that) I didn't see, didn't experience.
- o / \ light-wave
- o The receptive attention with which I listen to the speech of the poet, open to my source as well.

Real sense begins with thinking, concepts. In feeling, there is no part.

If the I would have a relationship to the whole body, as it does 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 disattentionism, building and parasitism on other acts, and in a notorious, primitive way. As the movement of the speech-organs has no similarity to the text or music heard.

- o Many stories, are written. | absurdly, so the movement would not have "similarity" to the experienced feeling.

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

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

Глаголъ неяснѣ, Mt 8, 26

Artists have no possibility to express, what is the consequence?
What is to do with (difficult) part? which disturbs and weakens the premise?
To do it up doesn't work.

How does imperfect separation come about?

98) Képlestíró és viszonyok felépítése az érzékelésben.

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 speech organs can imitate.

Karma az intellektus világ szelvényeinek - létezésének kifejezési lehetősége, az élet folyamán feldolgozott információk lekezelése. 107, XVI. S. 240; Karmische Zusammenhänge VI. S. 141 (64 240)

+ 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 cured.

A bűnbűzés következtében az egyes "terlehel" elkezdődött szabad élet és a magyarság lényegének körösi rezonancia elvénél, pl. a szabad életnek és buddhi körösi. A következtében: ez és az utr. test kezeletése: lelki önérték érzése; autr. szab. élet és élet-teszt kezeletése: testi önérték érzése, biológiai funkciókhoz épült kapcsolatok; szab. életnek és fiz. test kezeletése: idependencia megismerése tudati életben. A tudatalatti az utblom a' hat a tudatba: a tudathozdörög megérte az, pl. a megismerés.

Tudatalatti kapcsolatok az ember (ma) új viselkedés, mint egy természeti lény - nem csupán vele szemben.

Kaja 217, 19.10.22. "Und wenn heute die Menschen so leicht glauben, in den ältesten Mysterien sei den Mysterienschülern hauptsächlich gelehrt worden, die Sinnenwelt sei nur Schein und die geistige Welt das einzig Wirkliche, so ist das nicht wahr. Wahr ist vielmehr, dass alle Bezeichnungen der Mysterien dahin zielen, auf dem Wege über ein Bewusstsein des Geistig-Seeleischen dem Menschen gerade das Sinnliche seelisch & begrifflich zu machen."

11 Csak az isteni élet megismerése, Ez a lény, élet, ha már foglalkozunk vele. Ha valami történet, mielőtt foglalkozni élné volna, van az az új megismerés, hogy nem fért a foglalkozás, az az az élettel.

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, ein mal die Seelenfähigkeit zu entwickeln, mit der man wirklich nichts vorstellt und dennoch so tätig ist, wie man es in der Nachahmung des Träumers gelernt hat...

Man weiß: Du stellst nichts vor - aber man wird die ~~immer~~ immer verstärkte ermächtigte Tätigkeit wahr und verlangt nun Schluss dazu, um weitere Übung zu lernen, wie man diese Tätigkeit hervorufen 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 durchsichtiges Bewusstsein hat, aber auch immer Tätigkeit...

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

Nicht Nektar, sondern miklore Menschen.

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

forces become free from the "bodies" before separation & speech-acquiring.

What doesn't incarnate 12, 135, 136

MP - Minderer Hüfere; Ichheit.

226, 18.05.23. S. 54-55. Indem das Kind sprechen lernt - es versteht noch gar nicht in Gedanken etwa die Worte, die es versteht es 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, 1-103/17 S. 143

salon, au neuve avec 'kerhets' bröusejeren.

Biography: 66, 01.03.17. with heightened consciousness only.

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

Causal - causal; hell - helljag

x Psychology 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

x 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.

x 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 dyslexic doesn't want to leave this state, in learning to read-write, because to do this, he has to analyze the words to sounds \rightarrow letters, which have to be memorized etc.

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

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

x There cannot be explicit logic, in words expressed. The logic is language independent and thus shows itself in different languages.

x Mathematics is another labor the level of language, restricted natural language, thinking and logic. It is always mixed with non-mathematical logic.

- ✗ Logics tell us, how was something done, how it cannot be done, never how it will be done or how it shall be done.
- ✗ Logic always presupposes that logics exist. This presupposed logic 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 workable.

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

- ✗ Formalism can never be complete, because the rules to connect the elements have to be evident (to have meaning), otherwise they don't provide directions for use.

o All the sounds sound in the stillness.

- ✗ We cannot imagine a logic, which would not be understandable. Whenever 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, if we

- ✗ would know the physiological background, only because the mind "knows" what is logical, free, evident — independently.

- ✗ The evidence cannot be denied. Any arguing presupposes it.
- ✗ How can one know, that a definition is right? From the understanding that is the basis of the definition, preceding the definition.

GA 52, 25.10.07. S. 27. „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 untrügliche in der menschlichen Seele befindliche Wahrheitsgefühl. So sieht man an diesem klaren Beispiel, dass Logik selbst aus Gefühl zur Grundlage ist, dass das Gefühl die Grundlage bildet für das Denken.“

- ✗ In evidence there is no duality, it moves along in the direction of unity, work-
ing.

102) Maja

GA 156, 19.12.14. „Der Mensch betritt den physischen Raum, und indem er den physischen Raum betritt, wird er aus der Welt der Realität faktisch in eine Welt der Fiktion versetzt, in eine bloße Bildewelt.“

o The Self is self-experience = the I.

Imitation of the small child, GA 203 XI. 2. 7. 10.

S. 159. „Das Kind (der Mensch, Kleinkind) das tun kann, verdenkt er eben gerade dem Umstande, daß sein Kopf fest schläft. Durch diesen kann er mit diesem Kopfe nicht außerhalb des Kopfes 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 träumerischen Seele außerhalb des Kopfes. Es ist bei denen, die in seiner Umgebung sind, es lebt mit denen, die in seiner Umgebung sind. Dabei ist das Kind ein nachahmendes Wesen.“

Vom dualistischen Epikurismus: a „taupföhen“ omocrit (a) typocriten es morocrit (nem-stitikus).

GA 306, III. 17. 4. 23 S. 52. „Der Leib des Menschen, wenn er in das physische Leben hereintrifft, ist nämlich ganz in religiöse Bestimmung 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. Das Astralleib „bewirkt die Gestalt des Tieres. Wie bröckeln auch die Gestalt, aber wir nehmen gewissermaßen ein wenig weg von diesem gestaltbildenden Elemente und verwenden es dazu, die Sprache auszubilden.“

S. 57. „Da muß man eben darauf hinschauen, wie das ganze Denken beim Kinde ein bildhafter ist. Und durch seine sinnliche Natur lehrt das Kind das Logische zunächst ab; es will Bildhaftes haben.“

S. 62. „Beim Kinde, das alles durch Nachahmung sich erweitert, entsteht eine innere, feine Gemshtheit, wenn er das Wort wahr-

nimmt, und aus der Gewohnheit, dem, was später die Gewohnheit
auftritt, aus einer besondern ausgebildeten Gewohnheit, die noch eine
mehr körperliche Eigenschaft ist, geht das hervor, was später, vom Jahre
wechset aus, die seelisch gewordene Gewohnheit, das Gedächtnis ist.

o Viererhundert Lichtregel, ist im Himmel. Dann öffnet sich der Körper
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 use-feeling, which first cleaves to the
body.

o We grow from above. Any growth from above

Steiner über den Stein Die Pforte der Einweihung, 3. Bild, Benediktus
zu Johannes: „Ich sehe deinen Stein im vollen Glanze“.

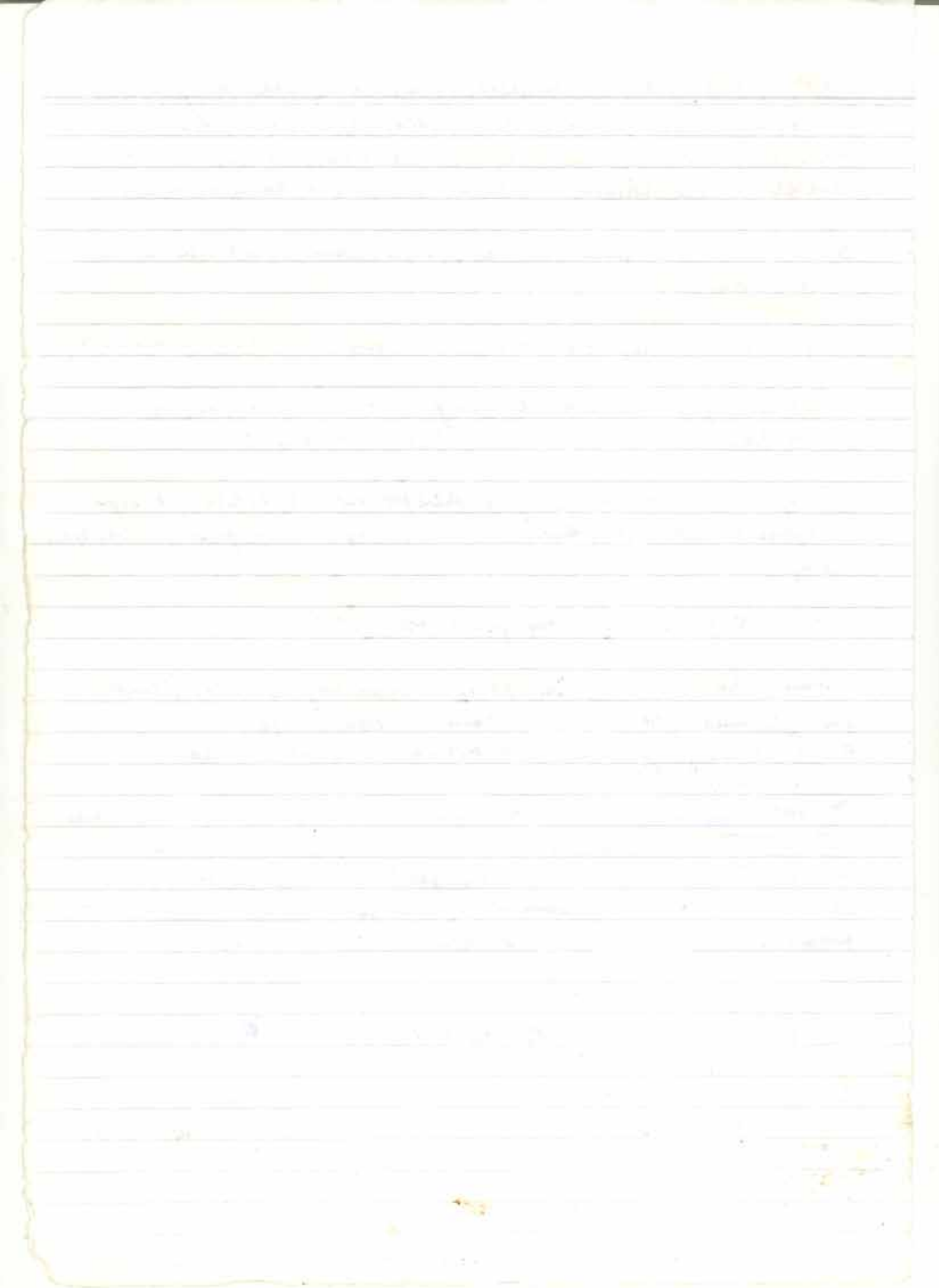
9. Bild, Maria zu Johannes: „Ich konnte deinen Stein erschauen. Er steht
im vollen Kniff“.

Die Seelen Eucharistie, 5. Bild, Frau Bilde Seele: „Es schaut der meine euer
Steinlichkeit“ 6. Bild, Johannes' Seele: „In meinem Seelenkreise -
deiner Stein! (Marias Seele) Er leuchtet Seligkeiten, - stüllet Gnade -, Ein Seelen-
stein - im Weltenther - schwarze, - „Doch dort - im weissen Licht, - ein
anderer Stein, Er tönt mir leise, doch ich will ihn hören.“

WV There is always something

o We feel ourselves as being attention - self-possessed, „We are attention.“

→ Prüfung der Seele 13. Bild: Sie wird mit Kräften, die sie so erwählt, / Gegen Johannes' Stein
auch dann erschauen, / wenn er, im Wunscharfender abgesehen, / Der Weg nicht wandelt,
den das Licht bestreift



Ein Vöglein
stirbt gegen mein Fenster
und schon fliegt es weit.

Wie eine Rose, geschmückt aus Stein,
so still steht in meinem Herz
ein Vöglein.

Imitation
53

Trostempfehlung
Heilpäd. Kurs 87

Kindliches Verstehen
99

Feeling, will in contact
83

Erinnerungsbild zum Fieber

Denken - Fühlen
57 101

41
Intellektuelle Aufpr. + therapeutisch
85

Rilke über Schenke
54

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