

Otherwordly Life in the World



Karlfried Graf Dürckheim

BERSERKER

BOOKS



KARLFRIED GRAF DÜRKHEIM

**OTHERWORLDLY LIFE IN THE
WORLD**

MAN IN THE SIGN OF BECOMING WHOLE

FOREWORD

FALS E F RO N T

Today, as at all times, the inertia of what has become stands in the way of becoming anew. Only where the light of the supramundane life rises in the world do the mists dissipate that one-sidedness far removed from Him has laid over the truth of existence. Then the opposites that arise in the limited vision of immature people prove to be false fronts, and the way is cleared for the only valid front formation: Between the witnesses of life who are ready for all sacrifices and the ego-attached tools of the powers that maliciously or even well-meaningly falsify or prevent life from being, i.e. LIFE.

Youth rebellion. What does it mean? To portray the rebellion as if it were a battle between the good guys and the bad guys is really too simplistic. Behind the opposites there is something completely different, something that gives the for or against its true measure: LIFE.

Where the organically grown collectives, sanctified by a long tradition, turn into unholy organisations, their members are thrown back on themselves and, in the encounter with their deeper core, all too often recognise the lack of core and the untrustworthiness of those who have power over them.

Guardians of order can be opponents of life. Enemies of order can be witnesses of life. Today, in many places, we are under the sign of the uprising against the bearers of an order that has become contrary to life because it prevents all transformation. But we are also under the sign of powers which, by opposing every form, threaten life.

All living things are form and transformation, where they are in order, they are permeable form and moulded permeability at the same time. The absence of all form makes life just as impossible as calcified form. Revolt against order is legitimate if it is characterised by life. It is illegitimate when it declares war under the revolutionary pretence of all order. There are two ways in which the adversary of life threatens or destroys life: Dissolution and solidification. Here and there, life comes to a standstill.

The movement into form and into its fulfilment, and the other movement that takes all form that has become home into the All-One, belong together in the eternal rhythm of life. Where the poles turn into opposites, the false fronts arise; this is the case wherever the dialectical movement in which life lives itself stiffens into positions. They then lead to unfruitful discussions, for example, so often between representatives of Far Eastern and Western traditions.

In the dispute between "Eastern" and "Western", the witnesses of a more masculine-patriarchal and a more feminine-matriarchal spirit often harden into opponents. However, like the masculine and the feminine in man, both belong to the salvation of the whole - in the East as well as in the West. The unfruitfulness of the false fronts that are forming here is most evident in the conflict between the religions.

Religions divide. Living religiosity unites, because it is based on a primal experience common to all and moves to the rhythm of a dialogue that moves all religiosity between the belief in a deity separate from man and the mystical experience of an All-One that abolishes all duality. In this rhythm, the emphasis is sometimes on the one, sometimes on the other. Where this or that becomes the basic position and the ultimate goal of religion, the paths diverge. But here as there, in the realm of religion, it is only in the back and forth between the positions that the supramundane becomes visible as LIFE. It is time to replace the fronts that have been created by the difference between the Eastern and Western spirit with the right front. Then, across all the differences between East and West

West counters the killing statics of defended positions with the dynamic of religious life, which is always polar, in which all fixation of objectively understood beliefs is taken home into the experience of super-objective LIFE.

Where *being* becomes an experience, we can also overcome the sterility of another front that is progressively moving people's minds today: the confrontation of those who believe in God - Christians or even non-Christians who believe in God - with all those who do not believe in God, Marxists and humanists, but also Buddhists and others. It may be commendable and a step forward from times of radical intolerance that believers and "non-believers" have recently come into dialogue with each other. But whether they come to blows or tolerate each other with a not always sincere smile, whether they smile at each other or pity each other, their antagonism creates false fronts. It is precisely their "peaceful" opposition conceals a front formation that is essential, and to which it is

◆eute arrives: The front between those who have no connection

The two sides of the coin are people who are and want to be distant from being, and those who have a lively feeling for the supramundane being - not only by virtue of unbroken faith, but also on the basis of a genuine experience of being or also by virtue of an original openness to being of the mind, which makes one quite unreflectively pious, responsive to the numinous powers and sacred contents of life.

There are people who believe in God, zealous "confessors" of their religion, who lack any sense of being, let alone that they transforming experiences of being. And there are others who no longer know or want to know anything about God and Christ and yet live in genuine contact with transcendence. They bear witness to this in the transparency of their being, in the sacrificial vigour of their unconditionality and fearlessness, in their stamina in the face of their fate and, be they scientists and technicians, in the numinous quality of what basically inspires them and underlies their research and achievements as an indomitable force. Thus, the dividing line between those who believe in God and those who do not, between those who are transcendentially and culturally touched and those who not, runs right through the false front. And often

enough, the organ for the supramundane life and for its revelation in the world is obstructed where representatives of a dogmatically oriented and institutionally organised faith stamp personal experience of being as merely natural and thus devalue it or, in a strange union with the pure rationalists, regard it as something merely subjective.

The front between believers and non-believers has its secular manifestation in the contrast between spiritualists and materialists and also in the contrast between those who, turned more towards the world, find their satisfaction in mastering the outer life for their own security and joy and the others who, turned inwards, seek and walk the path to maturity. But as little as the truth of life recognises the separation between matter and spirit and becomes obscured wherever the spiritual or the material aspect takes centre stage, so much do work in the world and inner maturation belong together, so when some claim that the demands of the soul hinder the ability for the world, while others claim that the demands of the world obstruct the path inwards, these are false fronts.

Ability in the world and the validity of worldly work grow with maturity, and this in turn only grows in truth where man never avoids the world, but faces up to its obligations. Inwardness and the world, however, are encroached upon by the claim of being to express itself here and there in its own language. Inwardness and the world, like soul and body, are two sides of a living whole in which man lives himself as a person. It is not inwardness and the world that separate the spirits. Rather, they are divided by the presence of being. They differ as mature and immature, as those who responsibly know about transparency or not and strive for a form in accordance with being or not. They differ in whether or not they place themselves in the *Exercitium* and finally in whether or not they ultimately seek to fulfil themselves in a humanity which, by virtue of an *immanent transcendence*, raises humanity to a higher level and thus does justice to the true destiny of man.

THE GOAL

TIREDNESS

◆ today is about a transformation of man that leads him out of the prison of a world-bound static thinking into the freedom of a movement in which he, in the process of *coming of age*, despite all external circumstances and the overgrowth of his inner blockages, he reaches the path of his true self-realisation, which connects him to the supra-worldly life. It is about the person who, having become one with his being, has found a higher freedom as a *person*.

"Personal maturity" requires more than a certain level of knowledge and ability, and also means more than moral reliability. It means a transformation in being. The person who has reached maturity does not have and can do more than the immature person, but *is* more than the person who has not yet matured. Human maturity, which is based on such maturity, not only brings freedom of decision with regard to action in the world, but also freedom to bear witness to one's own being and the transcendental order woven into it. The mature person in this sense can not only do what he wants (because he only wants what he is allowed to do), but he can *be* who he is. They can and may be who they fundamentally "are", who they want to be and should be in terms of their essence, in terms of God. This being allowed to be who one actually is, truly human, this very specific someone that one is created and destined to be by nature, that is the great theme of our time.

There are significant similarities and connections between the distress of the neurotic and the general distress of people in our time in terms of their nature, their roots and the ways of overcoming them. In the therapist's consultation, not only the most extreme, but also the most exemplary cases of the distress characteristic of our time become visible: not being allowed to be "who" one really is, despite all one has, knowledge and ability. The causes of this distress are largely similar to those that the therapist discovers in the early childhood origins of neurotic suffering. Their most frequent causes: the discouraging and paralysing suppression of the young person's independence, the bending of his being that he does not understand inwardly and the withdrawal of love that pushes him back on himself. These are the factors that later have an effect in the fear, guilt and contact neuroses. They have clear parallels in the characteristic living conditions of our time; for despite all the talk of individual freedom, the power of independent self-assertion is increasingly restricted or weakened, the individuality of the individual is ignored. The individual hardly ever feels accepted and addressed as the person he or she really is, let alone lovingly welcomed and protected. Under these circumstances, the human being of our time, just like the child, develops passports to the world that is contrary to his nature, which allow him a certain security, smoothness and freedom from pain even under these conditions. However, to the extent that they become ingrained and second nature to him, they prevent him from realising his true self because, like neurotic mechanisms, they obscure his nature. However, when the suffering caused by self-prevention reaches the limits of what is bearable, man is ripe for a leap that breaks the shackle and the door to something new.

Our time, which is increasingly disempowering man, leads to the awakening of a sense of inner freedom like no other before it. The time that disempowers man in orders far removed from God brings him with inner necessity and urgency to

The fact that the human being's life takes place here, again and again, as an individual destiny, in the choice between avoiding the calling depths and obedience, in which man takes the call from the depths of his being seriously and then begins a new one full of promise, characterises the situation of man in our time, in which the age of the modern era, which followed the Middle Ages, is about to give way to a new world age.

The decisive change that took place with the dawn of the modern age in man's sense of self, world and life consisted in the fact that man stepped out of the security and containment of a closed, ultimately religiously perceived whole and entered the openness of an unlimited life as an independent subject. To this day, this development means two things: that he no longer believes he can recognise, master and order his world from God and towards God, but from himself and towards himself. This is a major step forward in the development of the human spirit. Man wakes up as a subject who observes and masters the world objectively, who looks closely, compares and understands rationally. For the first time, the rational mind develops to its full extent. It is not a good idea, as is often the case today, to measure this spirit only by its negative consequences and to condemn it.

But this development also means that man detaches himself from the supporting ground and the encompassing forces of his existence, and this means danger! This danger becomes fatal when the subject, hitherto bound to the structure of the whole, is transformed into the self-glorious ego, which, deprived of transcendental ties, only recognises as reality that which bows to its rationally recognising spirit. This also means that man's self-consciousness contracts into that I-point in which rational consciousness is rooted. Then only that which can be determined, rationally recognised and mastered by the fixating consciousness has reality. In this way, however, man's order of consciousness is determined by the transcendental consciousness that defines him as a person.

being cut off. This means a loss, indeed a misappropriation of the reality that is deeply inherent in him, that embraces him and can no longer be grasped by reason. Man must pay bitterly for this misappropriation, for the world of works, which is only rationally founded by the uprooted human being, develops according to *its own law*. And in the end, man, who believed that by stepping out of the sacred order he would become free and independent, finds himself a prisoner of the apparatus he invented in order to become free. Man, who believed that he could find the roots of his freedom in his own strength and secure his freedom by mastering nature, finds himself at the mercy of a gigantic apparatus of self-running organisations in which he himself is only an impersonal cog of mechanically functioning structures. To the extent that he adapts to the world in order to dominate it and not be oppressed by it, he himself becomes a "piece" of the world and alienated from his humanity.

What is the nature and basis of the distress in which man has fallen and in which he himself today as a "legacy of the modern age"? The decisive factor is this: The axis of life around which everything revolves is no longer the unconsciously authoritative or consciously recognised divine being living within man, but man himself! The master of man is no longer a supramundane being, but the world. The centre of meaning is no longer God, but man, who by virtue of his rational power feels himself to be independent and authoritative, both with regard to himself and with regard to "his" world! But this means a *secularisation* of the whole of life, the secularisation of the sense of existence and the loss of anchoring in transcendence.

To the extent that life in the world is reduced for man to a rationally recognisable and organisable structure, on the functioning of which his salvation depends, the *functionalisation* of life becomes apparent as a necessary consequence of secularisation. Man becomes a functionary, i.e. he is reduced to the bearer of rationally recognisable, measurable and assessable functions and achievements.

The reduction of the human being to a mere service provider and functionary in the structure of a rationally organised world means that he or she ceases to be an individual personal subject, as it were. This *depersonalisation* of life means more and more than the "bracketing" of the purely individual and the private ego, which is necessary in every community, and more than the demand for egoless performance that applies in every organised community. With the spread of an exclusively secular way of thinking, the rationally incomprehensible "personal" reality of the human being is hardly taken seriously any more and is thus, as it were, cancelled out; for reality in our human world is only what we take seriously. The elimination of the personal, however, means both a departure from the mystery of individuality and the denial of transcendental depth, i.e. the existential wholeness and mode of existence of the human being.

A particular trait in the misconception of human wholeness lies in the overemphasis on the *masculine*, active, setting, organising and contouring functions of the human spirit, in contrast to which the dissolving, receiving, delimiting, secretly carrying, containing and transforming feminine powers are neglected. This is linked to a tremendous narrowing of vision: in the prism and focus of the ego, which only fixates on objects, logos is reduced to ratio, the cosmic powers to "drives".

The decisive factor is the denial of the transcendent depth of our personal being and the prevention of its manifestation in the world. The objectively incomprehensible *being* from which we basically exist and to whose manifestation we are destined, on whose "being within" everything that matures also depends, is today largely sacrificed to the world ego; for the rationality that dominates modern consciousness of reality relegates that which transcends its order, i.e. "transcendence", more and more to the realm of the unreal.

The maturing of man, as well as his true freedom and maturity, depends on his being, i.e.

Jie individual manifestation of the being present in his world body.
sending supramundane life into his responsible consciousness and consciously becomes one with it. Thus, the very situation in which a person believes that he can arbitrarily override his own being and
The human being is the pinnacle of human immaturity, lack of freedom and immaturity. Necessarily, in it he falls more and more into the suffering in which the repression of its essence itself.

How can people cope with the suffering that occurs as a result of their functionalisation and depersonalisation? Basically, there are always two possibilities here: To harmonise the situation more and more on the surface of his life in contradiction to the demands that come from the depths of his being. Or, because this becomes increasingly impossible and he recognises the root of the suffering, he will seek a path that enables development in accordance with his nature in this world through inner transformation. As a rule, however, a person will first find the way out of his suffering through
seek to "improve" and expand his old position. Nowadays, the *smooth running* of life is taken for granted as the highest value and the most desirable goal, so much so that anything that serves its realisation appears to be justified. The man of our day thoughtlessly sacrifices the truth of his inner existence for the dubious happiness of a life without rewards. It is certainly natural to want to eliminate all pain. But wherever pain or suffering heralds the necessity of an inner transformation, the fight against pain at any price violates the inner law. In view of this, however, a large part of our so-called civilisation resembles, to alarming extent, a huge undertaking to invent ever new means that enable people to remain pain-free in their bad postures.

All attitudes and behaviours that contradict the transformation required by nature are an expression of the same tendency: to achieve a secure position and

in which, without changing oneself, one can derive a maximum of undisturbed, pleasurable pleasure from life. Just as it the basic principle of the rational ego, in both theoretical and practical matters, to want what is finally fixed, this static tendency is noticeable everywhere where man merely endeavours to achieve an existence that is free of suffering. Imprisoned in his world ego, he is ready for anything but one thing: to change! And just as people in other areas of life, once they have settled into a long overdue shell, try to hold on to it at all costs rather than start a new one, we also see the people of our time always endeavouring - sometimes unconsciously, but often also consciously with a dimmed conscience - to use a thousand means that enable them to remain as they are without suffering. These means include, above all, *adaptation*, mental *dissolution* and *intoxication*.

It is frightening to see the naturalness with which people, for whom freedom from pain is paramount, make adaptation to circumstances the motto of their lives and consider themselves legitimised to make a lazy peace with the situation in order to maintain their respective positions. However, wherever adaptation occurs at the expense of inner truth and the addiction to the peripheral harmony of the moment displaces the demands of the conscience of being, this must have a disastrous effect in the long run. This also applies to a "therapy" that only aims at the "well-adjusted" person who "functions again" in the world.

In addition to adapting to circumstances, which enables people to continue to live smoothly as skilful harmonisers without God and without changing, there is another magic formula today: *Relaxation!* The pursuit of relaxation seems natural in view of the fact that people necessarily tense up under the pressure of circumstances. But if you take a closer look at what is taught and practised under the banner of "relaxation", it is often not relaxation, but various forms of systematic *dissolution*. The secret purpose of such dissolution is to enable people to "remain as they are". He learns,

(to "relax" quickly by means of some technique, he can tense up again with a relatively clear conscience; because he possesses in his relaxation technique a means of preventing his generally incorrect posture from making him ill. The purpose of proper relaxation, however, is the right tension, not the release of tension. Tension and relaxation are two sides of a living whole, belong together like breathing in and breathing out. Tension and release, however, are two mutually provoking and at the same time mutually exclusive and equally hopeless states. Thus, *intoxication* is an understandable temptation for the divided human being because it creates unity. But it remains unfruitful because it only brings a cosy release of tension, but no transformation.

The path to man's maturity is the path to his freedom; more precisely, the step that leads to maturity is the third step on the path to freedom. The stages of possible freedom that man's life passes through are the stages in which life in man progressively gains consciousness.

The supramundane life, the divine being that reigns in us and in all things, reveals itself in three ways: As the *fullness* of being that can never be exhausted, as the inimitable order and *lawfulness* of being and as the all-encompassing *unity* of being. The will and the love of existence are based in the fullness of being, the urge to fulfil life in a valid form is based in the imagery of being, and the longing for wholeness and oneness with oneself, with the world and with God is based in the unity of being. These three ways in which being comes into the consciousness man also characterise three stages of freedom for which man struggles. At each stage of human development, being *appears* in its tri-unity - but always in the language of the stage. But at each stage, one aspect of being has the "upper hand", as it were.

The first stage of freedom is characterised by love for Fullness of life. This stage is characterised by the powerful urge to experience the resounding and vibrating fullness of existence. The struggle for freedom means

At this first stage, it is primarily the struggle to secure a sensual, pleasurable life. The original will to live is aimed at a secure existence that guarantees a maximum of pleasure, opportunities for joy and enjoyment. This will to experience the fullness of being in a sensual way is part of human life. The psychotherapist knows to what extent the hardenings that we call "neurosis" can often only be dissolved if the person succeeds in the way to the liberating freedom of his sensual life. The will to enjoy life belongs to the human being, and the inability to enjoy life sensually a distortion of the original being. But just as everything that is part of the whole becomes questionable when it absolute, so too does the claim of the senses when it begins to dominate the field.

At the second stage, freedom means something completely different. At this stage, life comes into consciousness in its exemplary order, in its lawfulness, in its disposition to a complete form, in the form of a sense of what is or is not "in order" in the world. Here man suffers from the absurdity and incompleteness of himself and the world and experiences within himself the need for an existence that is not only secure but also full of meaning and the urge for "perfection". He fulfils this need by *serving*.

In the joy of serving an idea, a cause, a work, some superordinate whole, man steps back with his personal desires, he overplays his nature and denies his "little self". Out of the imagery of his being, he secretly searches for and circles around in everything, in himself and in the world, what he designed for by nature: the *valid form*. He perceives the world as a question, as imperfect and as given to him to solve and complete, because he is designed in himself for a certain order, for a certain image, for a certain form. From being invested in a certain way of being of himself and his world, i.e. because "being a form" an a priori of his life, he has his own organ for what should be in the world (in "his" world) and what contradicts it. In organising and

In the shaping and faithfulness of service to perfection, he experiences freedom as an authorised expression of the living image of in his essence. From here, man has the possibility of overplaying his ego nature and dedicating himself without rest to the service of a work or a community. He can do something promise" and gains a freedom that releases him from the limitations of the merely conditional.

In sharing in the unconditional and in service, in the decision and in faithfulness to what should be under all conditions, he unfolds the specifically human freedom of *spirit*. The greatest witnesses of this freedom at all times have been the people who were able to lay down their lives for the sake of the *values* they served and by virtue of the unconditionality with which they dedicated themselves to this service. The meaning of their lives is rooted in the dignity they possess as faithful bearers and guarantors of values. The central value here is *honour*. Man loses it when he proves to be unreliable in the service of the values entrusted to him. It marks the decline of time when it no longer has a place for the word "honour".

Freedom in the service of value and work means that man has gained power over himself in the unconditionality of his service, is free in relation to his own nature. The pleasure of pleasure is replaced by the pleasure of work. In place of the fullness of being, which is universally conditioned for man and which manifests itself in sensual enjoyment, the unconditional, i.e. valid under all conditions, demand of the lawfulness and imagery of being, which is reflected in the valid form, has become the decisive principle. Here man is free to the extent that he has learnt to obey the unconditional demands of his conscience of value and form as a matter of course.

a long time it seemed as if there could be no higher freedom than that in which man, in loyalty to the unconditioned, carries off the victory over all the conditionedness of the world and proves himself as the bearer of an objective being, i.e. as a reliable "personality". Today we have to recognise that this freedom, which is what makes man a spirit-

The freedom that allows the being to appear and makes it a personality is not yet the freedom that enables and testifies to its full *personhood*.

Service to universally valid and binding values of the true, the beautiful and the good can, like any service to an objective work, also be performed without regard to who one is in *essence*. In egoless service to the world, man often sacrifices not only his nature and the instinctual desires of his small ego, but also, without realising it, often the individual claims and rights founded in his being, i.e. in service to the objectively given up, he easily clasps his essential being as a subject.

However great man's victory over himself may be, the freedom that proves itself in unconditional service to an "objective" value is by no means the deepest form of the freedom intended for him. The freedom that is to be the actual fruit of his life is only the product of a maturity in which man gives way to the third impulse from being, the impulse from the all-embracing, supra-objective *unity of being!* Here freedom then means a state in which, by virtue of the supra-contradictory unity of being that has entered into being, the hopeless either/or of the opposites that dominate man in his ego world is cancelled out. Only when man succeeds in overcoming the opposites of life and death, of the unconditioned and the conditioned, of spirit and nature, of non-historical values and historical destiny, between worldly existence and supra-worldly being in higher wholeness, does he become free in the *personal* sense. He only becomes a true person to the extent that he tastes something of the *coincidentia oppositorum*, overcomes in himself the opposition of divine being and historical existence and finds harmony between his worldly self and his being.

But what is the path to this state of being human, which also enables the highest form of human freedom? The path to the third freedom of the human being leads via *the experience of the transcendence present in our being*. The gateway to the freedom of the person, to the coin

The "great experience" is the "greatness *of being*".

The "being" in us is the way in which the divine being is present in each of us and pushes towards manifestation. Man is *person* to the extent that he has achieved integration with his being and is , by virtue of this integration, to bear witness in this existence to the being that urges him to become manifest, out of freedom and with awareness. Experiencing the being within us is only possible through the experience of being. To discover one's own being is in turn only possible in an experience of the supramundane being that shakes and abolishes our form of being centred in the ego. It is therefore necessary to open up to those inner experiences in which we experience a completely different kind of reality than the one we construct in our objective fixation and comprehension, and in which we know our way around and master the "world". One asks anxiously: Is this not about "mystical" experiences, for which one must have a special talent, and is not everything that is experienced there merely "subjective", then one proves to be a victim of the opposing consciousness that dominates the field today, which fulfils itself in scientific thinking and technical mastery of the world; for scientific thinking is not responsible for the realm of transcendental experience, which transcends the horizon of objective thinking; but neither is thinking in the humanities, which is conceptually and objectively orientated! This is why the science of man as a person belongs neither to the natural sciences nor to the "humanities". Rather, it is a third - which does not yet exist, but on the way.

The fact that the experience of being is that all-encompassing reality which cannot be conceptually defined and which cannot be explained or conceptually categorised does not mean one cannot speak of it. The prerequisite for understanding what we are talking about is not our own experience. The intuition and longing for this experience, which is rooted in the nature of man, is sufficient.

Experiences of being are experiences that each of us has probably had at some point in the great moments of our lives, but for which we are usually not prepared and which we therefore do not recognise in their significance and squander again. These are hours of happiness, but more often the hours of greatest hardship. They are hours in which we reached the limits of our human power and wisdom, failed, but were then able to throw ourselves under. And in the moment of letting go of the old self and its world, we felt the emergence of another reality within us.

Many a person has experienced it when death was very close, during nights of bombing, serious illness or other forms of imminent *destruction*, as in the very moment when *fear* reached its peak and the inner defences collapsed. When he submitted and accepted the situation (i.e. from the point of view of the ego, which always maintains its position, a paradoxical act), he suddenly became completely calm, was suddenly without fear and felt that something was alive in him that no death or destruction could touch. For a moment he knew: "When I come out of here again I will know once and for all from where and towards what I have to live." The person does not know what it is, but he suddenly feels a different power. He does not know from where and does not know what for. He only knows: *I am standing in an invisible force*. Here man was touched by being, that is, being was able to being-in-itself, because the shell broke in which he had set himself up in a self-empowered way, but at the same time had hidden himself from being.

Just as an event that people from their supposed autonomy can bring them a sense of being (if only they submit), so too can a situation whose *absurdity*, if they accept it, carries them beyond the limits of bearable *despair*. For example, where a person experiences a degree of injustice that drives him to the limits of madness. Here, many a person has experienced that the moment he gave in, surrendered himself and thus the unacceptable, he was suddenly with being, but now as a

deeper meaning. All of a sudden, man feels himself placed in an incomprehensible order. Clarity shines through him. Again, one cannot say clarity about what or clarity for what. It is completely inexplicable, but man simply stands "*in clarity*" as before "*in power*".

There is a third way of experiencing being, namely when a person is thrown into total *solitude*.

- For example, through the loss of their nearest and dearest, they fall into a *sadness* that exceeds their capacity. If he then given the gift of being able to fulfil the incomprehensible and to submit to reality as it is, in other words to accept the unacceptable, then he can suddenly feel caught and embraced and protected by a love of which he cannot say who loves him or whom he loves.

He simply stands, as before in strength and clarity, now "*in love*" and at the same time always in a state of being that makes him a living witness of a being that transcends all his previous conditions of existence. But they do not know what

is happening to them. And because they are not prepared and unable to categorise gift they receive in the order of their old world view, they pass it by, judge it and come away empty-handed. This is when they say that it was just a mood or the understandable solution to a tension that had become unbearable. But now they are back to normal and sober again. No, it is exactly the other way round; for before and after, they are clouded, i.e. entangled in their mind's structure of observation, obscured from the great "norm" of being and incapable of admitting and taking seriously the truth of the numinous qualities that testify to it and yet have just been tasted. This is what we must finally learn: to take such great moments seriously in their *transparency*. We must gain the courage to recognise the reality that speaks to us in them. Only from our decision in favour

of the reality of such experiences will that faith grow that cannot shaken, precisely because it is not faith "in" something that we do not "know", but rather faith "in" something that we do not know.

Expression and testimony of an *experience* of an otherworldly being that can no longer be robbed by anything or anyone.

Are painful borderline situations always necessary in order to being? Certainly not. But they are the ones in which we can inadvertently be touched and seized by being in the most powerful way. There are also great moments of happiness. But we easily make the mistake of regarding the superlative of secular happiness as a numinous quality. But the spirit blows where it wills, and so it also happens, more often than we realise, that a person is suddenly elevated for a few moments, sometimes even for hours and days, into the "state of being illuminated by being", even without any special occasion. However, where the spirit, orientated solely towards the objective, rules and man seeks and defends his freedom only in the struggle against nature, fate and dogmatic forms of belief, there is a lack of that "culture of inner experience" which leads to personal freedom simply from the presence of being.

We need to develop the organ of discernment, with which we recognise that our lives are always lived in the tension between the secular reality of our tangible existence, centred in the fixating ego, and that completely different transcendent reality that dwells in our being and in all things. However, we must also realise that the solution to this tension does not lie in dismissing and abandoning one reality for the sake of the other, but in integrating the two. The way is not to resolve the tension through an "either-or", but to redeem it in the whole of a higher form of existence. This whole, however, is the being in existence, the being in the ego space, the supramundane manifesting in the world and proving itself to be mature in it.

Every step on the path of becoming conscious of life in man brings him new wealth and new power, but also new danger and new obligation, as does the step from the objective to the super-objective, from the worldly to the transcendent consciousness.

To the extent that the ego-worldview, which hides and represses the transcendent core, brings man "to the edge", a longing for a liberating contact with being arises in him. However, insofar as he is still predominantly in his secular state, the danger remains that he will squander what he experiences in contact with Being in the sign of his world ego. The main dangers that threaten man from his first contact with being are the *cosy dissolution and the cult of experience, the lazy silence, the inflation of the ego and the secular misuse of the powers of being that have been gained.*

In our days, many people have tasted something of Being, and in more people than is generally known, such experiences have given rise to the longing, which basically moves us all, to achieve a deeper and lasting contact with Being. It is therefore to be understood that small circles and circles are springing up everywhere today, which, under more or less professional guidance, do exercises designed to break people out of their usual state of consciousness. Under the cloak of honourable names such as yoga, meditation, contemplation, silence, all kinds of exercise practices are cultivated. But often the person who has reached the threshold of transformation is in danger of being deprived of exactly he had just matured into.

The first danger threatens where the human being, who is able to pass through the gate to becoming a person by crossing his usual threshold of consciousness in the melting down of his ego-bound form of existence, comes to a standstill because he loses himself in the mere enjoyment of the experienced dissolution of boundaries! There is the warning sentence by Meister Eckehart:

"If you ever get into a state in contemplation that is so beautiful that you want to stay in it forever, then tear yourself away as quickly as you can, seize the next thing to do, because these are melting feelings, nothing else!" The melting feelings! They are what tempt the people of our time time and again to sink into the blissful experience of a delimiting experience (LSD), instead of gaining the impetus to become something new from it. Where the addiction to blissful dissolution of boundaries occupies the field

the path to a form that contains being is blocked. There are also many people today who seek temporary release from their frozen ego shell not with the help of drugs, but by practising silence, but who remain in a dissolution of boundaries that is unfruitful. I know people who have practised for years, who have "immersed" themselves daily, but who are further away from an inner transformation than many others who know nothing about exercises. If you ask such people what they practise for and what the above brings they like to talk about moments of dissolution of boundaries, of floating, of weightlessness – in other words, of "beautiful states" which, in the best case, to have an effect the day.

However, such a short-lasting *experience* is not yet *a transformation!* Nor does it serve it if the person does not seek this transformation, but only beautiful experiences. The "nucleation" of the newly unlocked emotional forces in the centre of the person must be added. This requires a clear decision in favour of the inner path and the birth of a new conscience. But even without clearing the ground, i.e. proper work on the unconscious, all "success" on the path is on a shaky ground, because the valid integration of the being is questionable. Nothing, therefore, is more detrimental to the path than a mere cult of experience in which the human being evades the actual, admittedly sacrificial task by surrendering to "higher states". Certainly, every experience of being brings something deeply delightful, and the marvellous in it is not to be denied, but the fact that man remains in a subtle state of

nut.

A second danger is the false, the lazy, the *unfruitful silence*. Paul Brunton once told me that he got the impression in India that many of the yogis working there people by giving them something they are looking for – but from the ego, namely the lazy peace of the soul, the calm of the thick skin through which nothing can reach the person. This kind of artificially produced immobility has nothing to do with the genuine immobility of the mind, nothing to do with the living silence that us with the divine in an audible, vitalising and fruitful way. It is the dead silence that

may be perceived as pleasant against the background of past restlessness and fear, but it forfeits the creative ground of life. Where nothing moves, silence is dead. Living silence is where nothing stops the movement of life i.e. eternal transformation.

A third danger that arises for man from his first feelings of being consists in the fact that their meaning, the abolition of the dominion of the ego, is turned into its opposite and man fattened his old ego in and on them. Loaded with transcendent power, the inexperienced person easily forgets that this addition of inner power was bestowed upon him as a favour and an obligation; and so he attributes it to himself, and that which should make him humble now puffs him up. But then what he has gained is not only wasted, but has become a source of dangerous increase in power. This not only has a disastrous effect on the world, but also has a devastating effect those who use what they have been given to serve the life of the Supermundane for their own ego power.

The *cult of pleasurable experiences, lazy peace and the inflation of the ego* are the dangers that Christian spiritual guides rightly point out whenever they reticent or even hostile towards the experiences of being and the exercises that serve them. There is always the danger here that the human being loses himself in the ground that cancels out the ego and its world as in a sea of impersonal dissolution of boundaries or, inflated by the power experienced there, feeds his hybrid ego with new nourishment. However, anyone who is tempted by this danger, which is undoubtedly contained in feelings of being, to fundamentally suspect experiences of being is making the same mistake as someone who renounces his faith because he encounters so many "representatives" who distort it. However, he himself has obviously not yet had a genuine and full experience of being; for in every genuine encounter with the being that is alive in his essence, man not only experiences the liberation from the ego that dominates him and his rigid conceptual, image and attitude shell, but also, as the fruit of his "entering", the "rising" of a new subject core with a harder obligation. The

The purpose of the event, which takes place in a genuine sense of being, is not the "experience", but the transformation.

The greatest error that can befall a person who has had an experience of being and in it the beginning of a transformation is the opinion that he has now finally achieved it. Even the person blessed by the deepest experience of being remains a human being who continues to be co-determined by the ego, which is intent on permanence and only recognises the tangible as reality. He also always remains the personality who, in the service and participation in what is objectively valid, so readily evades fate and the of becoming a person in the full sense, because he is unable to integrate the supra-temporal being and the spatio-temporally determined, fatefully interwoven ego. There is no such thing as the finally attained state of maturity, any more than there is the finally attained state of God-given peace tasted in the experience of being. In all transformation there remains something untransformed that jeopardises the level gained. Thus everything is always based on a new decision to remain faithful to the experienced being, which can only be maintained by those who no longer stand still. All coming of age depends on the human being finally setting out on the path, facing himself anew at every moment and being ready again and again to become one with . And also by constantly overcoming the ego's fear of pain and resisting the impersonal ethics of the "man", he must be prepared to constantly prove his faithfulness to being anew from the uniqueness of his personhood in the uniqueness of the situation in the world.

Coming of age means taking upon oneself the yoke of that freedom in which man gives up his own will, but takes into his own will what he experienced in the deepest experience as the view and concern of his being. Maturity therefore means reliability in the right use of personal freedom.

A person is mature when he has gained his roots in faith through experienced transcendence and consolidates them in ever new decisions. Only then does he gain the maturity to

to determine himself and his life in the world in accordance with his destiny: to bear witness in this world to the supramundane being.

Man is mature to the extent that he has become a person who, by virtue of a binding and obligatory decision for the reality content of his transcendent experience, is able and willing to obey the call of transcendence, to manifest the supra-temporal being, as he is and hears it in his own being, in his spatio-temporal existence. This witnessing of real being takes place only in the midst of historical existence. The supramundane life appears in the "dying and becoming" of the world.

The freedom of the person who has come of age means more than the spiritual freedom that enables people to decide about to rise above all that is conditional in the world. The freedom of the person proves itself precisely where man faces up to his historical destiny and does not ignore the unacceptable, but endures it.

Maturity proves itself where the threat of destruction and the absurdity of circumstances exceed the measure of natural powers and man is tempted to become a traitor to his being. He becomes a traitor to his being where any means becomes right to preserve himself, where he prefers a lazy peace to conflict for the sake of frictionlessness, where he justifies an inner untruth with an existentially untrue loyalty to general rules, where he only recognises community and neighbourhood, where he only recognises community and neighbourhood if they protect and protect him, where he abuses his religious faith in order to no longer face himself in untrue humility, in short, everywhere where he decides in favour of the harmony of the peripheral against unsettling depth, in favour of existence in the "horizontal" against submission to the "vertical".

A person is mature to the extent that he repeatedly has the courage to face the darkness of life and, by allowing and taking seriously the obligatory silence in which the depths call him, is prepared to see the reality of this world and accept it as it is. Open to the world by virtue of his determination to be, he then every situation undisguised, seeing even the familiar with ever

He is suspicious of himself wherever he thinks he has arrived, is wary of fixed ideas about the world, about his fellow human beings and about God and, even where he has to commit himself to the world, retains the freedom, out of loyalty to his nature, to let go at any time of what he has previously held, to melt away all that has become and to start anew.

The person who has come of age proves his fidelity to being in all the concrete references of his historical existence by remaining orientated in the change of situations to their being, which is always the same in the deepest sense and which alone binds him: to bear witness to the supratemporal in the temporal, the unconditional in the conditional, the supramundane in the worldly. Ultimately, it is not a matter of mastering the world in the conditioned, nor of freeing oneself from the naturally or fatefully conditioned in the supramundane spirit, but of allowing historical existence and suchness *in* all its conditionality and incompleteness to become *transparent* to being in cognition and action. This, however, is only possible in ever new beginnings. For being, which is concealed in everything that has become and is objectively understood, only in the creative, redemptive new becoming. The person in whom the wheel of transformation never stands still and Meister Eckehart's great sentence "God's being is our becoming" is thus mature and fulfils itself in the yes to eternal death and becoming.

The person who has attained maturity testifies to his rootedness in the supra-temporal being, which is not only asserted in professed faith, but also founded in his own experience, in the power to endure what cannot be endured by the natural ego, to accept what cannot be accepted. This, however, means the power to transform oneself step by step in ever new glow. Only those who are anchored in the depths of their being can overcome the ego's fear of pain again and again. Only for him does the pain-free coherence of the situation no longer become the criterion of what is right, the absence of friction no longer a supreme value. Only those who stand in the supramundane are able to endure the incongruous in the world, not to become bitter about it, but to suffer fruitfully from it.

Those who believe that fear, sadness and fear are not

It is the one who is able to overcome his and despair once and for all, but the one for whom the distress that comes from the enduring danger and imperfection of life is a constant source of renewed motivation to let go of his identification with the , grieving and despairing self and to melt it into the contact with the ground that cancels everything out. In this way, he is constantly filled and renewed by the redeeming power of the depths, his personality is increasingly characterised by his essence, he is increasingly imbued with love and, transformed *in* all his weakness, is able to survive life in the world under the sign of progressive transparency.

TRANSPARENCY

Where human life matures according to its destiny, it fulfils itself in transparency. In it, man and the world become transparent and permeable to the supramundane life present in them.

The word "transparency" means that something is transparent for something else, so that this now shines through the transparent. One can also say: transparency means that something permeable for something else, so that this can now appear effectively through the transparent. When we speak of the transparency of man, we mean something different than when we of the transparency of a window pane for the landscape appearing in it or of the permeability of a pipe for the water flowing through it. Here, transparency is the transparency or permeability of a thing that is independent in itself, but transparent or permeable with regard to another thing that is itself independent and separate from it.

In the transparency of man, it is not an independent "what" that is permeable for another what, but a who, a someone is transparent or permeable for himself and towards himself in his essence, and "basically" the "who" is who he is only by virtue of that towards which he can become transparent. Man is who he is, openly or veiled, only by virtue of the being that he basically is.

To understand what transparency as a peculiarity of an object, a window pane, a lampshade, a veil, a text, an honest or dishonest face, requires nothing more than the natural eye and common sense of the adult, regardless of whether he is a mature person or not. To understand what transparency is as a state of human being, as a condition and form of consciousness of man as a person, more is required. It requires a certain level of being human'-:. This stage can be innate or the expression of a maturity gained in this life. Then transparency is the fruit of a development in which the depth dimension of the being effectively shines through the flatness of the ego-world consciousness. This transparency also gives a sense of that which transcends the boundary of the world ego and its natural consciousness and yet "basically" belongs to its perfection.

In the state of transparency, supramundane life appears in the world, being in the language of existence, essence in the human self. Through all its finite forms, LIFE is revealed in the infinity of its breadth, depth and height. The world becomes transparent the supramundane. Things begin to shine from within. When people are in a state of full transparency, everything they encounter also becomes transparent. The nature of the other becomes apparent, but on the background of its transparency, the nature and extent of its pretence also becomes apparent.

Transparency the being, so that it can effectively appear, is the meaning, goal and fruit of self-realisation, which corresponds to the destiny of man. Transparency is the meaning of his maturity. The revelatory character of human life is revealed in transparency. In a state of transparency, man is in contact with the world, which reveals the unity of being. In this contact, the essence of the other and of others is unconsciously addressed, so that it emerges and becomes perceptible to them. Thus the

"- Cf. Dürckheim "Mächtigkeit, Rang und Stufe des Menschen" m
"Durchbruch zum Wesen", Huber, Stuttgart-Bern, 4th edition 1967

He has also touched others in his own turn and moved and called them in his own wholeness and depth in a peculiar way and at the same time encouraged them to show themselves without shyness as they and who they are in essence.

Transparency melts away what stands in the way of contact with the other person. Transparency is thus the gateway to a creative, redeeming power that has a healing on the world. It makes the pretence conscious and brings the pretence to light. The persona falls, the person emerges. Transparency means permeability towards the being and from the being. Transparency reveals the essence, it is a transforming force that has a liberating and life-giving effect in everything we do. Transparency begets transparency.

A person only becomes visible in his transparency where he is not perceived, as happens in the fixating consciousness, as a reality that is separated from the wholeness of life. For the objectively differentiating consciousness, a person is always something for himself and separated from the other. In essence, however, he remains connected to the whole of life. Indeed, he is this wholeness itself, albeit in a way of its manifestation as human existence.

Every human being is a way in which the supramundane life, as a manifestation of being in a particular form, progressively tries to become aware of itself. Where this self-consciousness of life asserts itself in man, he gradually gains freedom from a world in which he is entangled with his ego-consciousness. As long as man is identified solely with his world ego, he is separated from the living being and one-sidedly related to his world by wilfully placing himself only on himself and closing himself off within himself, and is thus blocked for the self-consciousness of LIFE in him. In his separateness from being, he is a prisoner of the world, a "servant of all things" (Luther). to his own devices, he becomes very poor. He has to rely on what he has, knows and can do, and separated from the one he is, the undifferentiated fullness of being is transformed into the many. The creative

Forces of depth into a "making" in which man conceals his own hollowness in the for-*ever* of the surface. Gestalt-like order fades into a network of "Relationships", the unity of beings in being, becomes a structure of social relations.

The consequence of separation from being, which is innate to man and which he is forced to pass through, brings about the suffering characteristic of man, which makes him ripe for the realisation of the being he has misappropriated. Transparency requires the process intended for man, in which he, compelled by the suffering under his separateness, gradually opens himself up again to the being that is present in his essence.

The transparent self, towards which the destiny is to mature, means that integration of world ego and being in which the supramundane life is also present in the experience, actions and behaviour of the world ego oriented towards the world.

The supramundane life is at in man without ceasing in the language of his being, promising, demanding and compelling. It is precisely this that shows that this

"Being" in us is not a product of a speculative fantasy. It can be experienced as a way in which something superhumanly powerful speaks and works within us. The more man distances himself from his essence in his world ego, the more he can come to realise it in his suffering under the world. But then he can experience it as an absolute conscience and as an inescapable demand for repentance and also as a power that promises him redemption. And perhaps one day he can be granted the grace of the Being himself in the Great Experience as the indwelling witness of existence in its supramundane fullness, order and unity.

Transparency means the ability to *hear* the essence inwardly, as well as the ability to *allow* it to be a force that transforms the world. The promise of the must be heard, but also its demand for transformation. This requires a certain organ, namely that supersensible sensuality with which we are able to sense the supramundane in certain *qualities* of experience. The

Training this organ is a core element of all initiatic practice¹-. It stands at the beginning of the transformation of the whole person from a personality turned towards the world to a person open to the world.

Because man in his very being is the supramundane "is", he is also formed as a being of consciousness to hear it. But because his "reason" is out of tune, it must be retuned, otherwise being cannot be heard. The prerequisite for this retuning is suffering from the "Clogging of the metaphysical pores". Its elimination requires a leap in consciousness, with a different way of experiencing reality sets in, and a completely different dimension with its new significance and new order and also a different logic opens up. This leap is the experience of being. It can be prepared in the feeling of being.

Transparency does not only mean that the human being, who is separated from true life, can now perceive it, but in the state of transparency life perceives itself in the human being. Transparency is the transparency of the whole to itself that takes place in the medium of a human consciousness, in the polarity of ego and being. To the extent that man is able to sense and allow this whole, he experiences himself as a microcosm. He is on the path to the universal human being, in whom the supramundane life expresses itself ever more purely. He is then this universal life that realises itself to an ever-increasing degree. And then, in ever new bursts, LIFE breaks through from the dichotomy of ego and being, overcoming all objectivity and dichotomy, as a new depth dimension of consciousness.

Growing transparency progresses on the path of self-realisation. Self-realisation means articulation from the being, means becoming aware of the world-independent being in which the supra-worldly being is present in the world. The human being thereby becomes himself, not as a pure manifestation of the essence, but as an inner being.

¹ Cf. p. 109 ff. 34

tegration of being and world ego. Transparency of the person requires this integration. It is that constitution of the whole human being in which he is transparent in his world ego for the being and capable of representing it in the world. The mysterious power of wholeness of the self growing into itself as an active potential is directed towards this overall constitution. And transparency means the gratifying and at the same time obligatory possibility of realising this potential.

What transparency is can only be understood by those who have experienced it as a state of being, even if only temporarily, or at least already have it in their inner being to such an extent that they can sense it as what they are actually designed to be.

Transparency as an experience exists as an exhilarating or obligatory contact with the being and as the promising expectation of a new relationship to the world. In it, the world is entirely permeated by the progressively assertive presence of being. The splendour of the otherworldly shines through. And the world opens, liberated from all opposing encrustation in the bursting forth of its creative potential and touches man in the depth of being that binds it to him.

In the valid transition from the ego-world-emphasised to the actually personal level of consciousness, man experiences how the contradiction between world-ego and being can be fruitfully *resolved* in transparency, but should not be soothingly resolved in favour of one side or the other.

As long as man is only orientated towards the objectively comprehensible and organisable world, sooner or later his being will come to a dead end and find it difficult to breathe; for his being belongs to the supramundane life and cannot unfold in this view. Yet it is precisely the suffering under the one-sidedness of this view that one day allows man to awaken to his essence. At first he only senses it in an incomprehensible rebellion of his inwardness against the world. But he only feels it fully in the experience of an incomprehensible fullness and power in the emergence from

shattering borderline situations in which he was at his wits' end with the power and wisdom of his ego; but sometimes also quite suddenly, without any particular cause, simply because it was "time". In this awakening, man experiences himself for the first time as fully transparent for that which transcends his ordinary experience of the world. Thus he calls it transcendental or transcendental. This moment of exhilarating awakening must be followed by the transformation to a constitution that guarantees transparency for transcendence as a permanent state. Again and again man is in danger of the illusion that the great experience of the first feeling of being already means transformation'- In truth, it is only with this experience that the sorrowful Great Path begins, which, through much darkness and an upheaval of the entire personality, gradually brings the goal closer.

The "essence" can never be traced back to anything else, to any worldly conditions, nor can it be categorised or understood "psychologically". Rather, the principle of all order and the key to understanding all human life lies hidden within it.

The "world" always demands of people that they assert and assert themselves in it consistently and powerfully. Furthermore, that he proves himself in it reliably and creatively in the service of the community and of enduring values. In contrast to this, however, the being demands to withdraw from every permanent grip of the world and to open himself up to him alone and to live unambiguously only to him. At the end of a development determined solely by this call of essence, man would be free of all dependence on the world, but also free of all affiliation to the world. But the human being, redeemed from the world, has finally entered into being, has ceased to be a human being. Every human being contains something of this "Eastern" longing. However, as long as man still realises his self-realisation in a form of proving himself in the

„Cf. Dürckheim "Erlebnis und Wandlung", H. Huber, Bern-Stuttgart 1956

The experience of becoming one with being is not a contradiction to "being-in-the-world" – and this is our "Western" destiny – but the prerequisite for being-in-the-world *properly*. Becoming one with being as an experience is only the beginning of integration with being
i.e. the transformation to transparency.

Where being and essence are only perceived in contrast to the world-centred ego, the human being is still under the spell of representational consciousness. Overcoming this contrast is the fruit of the process of becoming a person, in which world and essence are so integrated with each other that the world ego becomes ever more transparent towards the essence, and the latter progressively more translucent in the world ego. In the simultaneity of these phenomena, the transparent and the translucent increasingly coincide in the person overlaps both poles. And the person who experiences this can of himself: "The eye that sees me and the eye with which I see are one eye".

The fact that the ego, which revolves around what is fixed, obscures the realisation of supramundane life and prevents transparency, ultimately proves to be the "cunning of life" ("The path of the spirit is the diversions" – Hegel). Insofar as life wants to become aware of itself in man, it needs a counter-form from which it stands out, in which and by which it can be revealed. Without a medium that reflects the ray, it will never become light. Every step in the concretisation of the ego, which is turned towards the world and away from being, therefore not only contains the danger of the final apostasy from being, but also, to an increasing degree, the chance to consciously open up to it for once out of the suffering of alienation. Of course, this opportunity only exists to the extent that man does not fall prey to the temptation of approaching the Being that is dawning in his inner being with the means that distanced him from it. For us humans of the twentieth century, this means that it cannot be done by the means of rational consciousness. And it cannot be done by increasing and differentiating the possibilities of the ego and its gifts, no matter how much it is pushed forward, to fix life conceptually and to technically analyse it.

nically. Only by leaping into a new way of experiencing ourselves as subjects and the world as reality can we approach the new horizons. The incomprehensible cannot be grasped with a refinement of objective thinking, no matter how far advanced; what lies beyond the limits of our ordinary consciousness cannot be grasped with means that are at home on this side of the border. The world of tones, of sounds from being cannot be seen through a microscope, however sharp, which is tested on the images of this world. It must be *heard*. Once in this life it is about a leap into a different way of being human, about a real mutation on the path of maturing. The transformation it brings about is even more powerful than that which happens to man in the transition to puberty. But it is somehow related to it.

During puberty, people discover themselves in their gender, discover themselves as men or women. The unquestioning wholeness of the child breaks apart in the painful experience of inhomogeneity in the separateness of gender. But against this background, the longing for wholeness awakens and the realisation that only in the loving union of the sexes can one become whole again and at the same time fully oneself. It is precisely there, where in the tension between the I and the You, the whole that overlaps both is felt for the first time, one's own being is absorbed into one's inner being. Here, as well as in the tension between the personally pressing ground of being and the objectively opposing world, it is sensed as the depth, possibility and mission of existence. In the language and voice of one's own self, "the whole" is promisingly anticipated as a possible integration of world and being. Who does not remember the time of puberty when one's own individuality shone through, driving one to the brink of despair, but at the same time shining through in lonely bliss! And connected with it that upswing of the heart towards the idea of a better world in which the cold, distant order of the

„ Cf. Dürckheim: "Der Aufgang des Wesens in der Zeit der ersten Reife" in "Durchbruch zum Wesen" a. a. O.

The puberty is the time when the adult is cancelled and a new existence blossoms from the transforming glow of life felt in the depths. In puberty, a person becomes aware not only of his or her separation in gender, but also of the contrast between a world that demands objective fulfilment and an inwardness that calls for fervent perception. The reason for the eternal rebellion of the adolescent is, as always, the same today: that the world of adults, with its fixed orders and its supposed realism, forces him deny as unreal that which is budding in his own breast, that which is unspeakably deep and actually essential. But just as in the time of first maturity, man first becomes aware of the world in its harsh intrinsic lawfulness in the emerging being, and this in turn first discovers itself in the world that contradicts it, so also in our time the supratemporal being emerges anew in the growing man (if he has the stage for it) precisely in suffering from the modern world that threatens his humanity. Conversely, however, otherwise we would end up in a regressive romanticism of being or in a Far Eastern cult of redemption – the truly mature person also discovers the world anew, for the world itself becomes transparent for the being. And in the full realisation of being, man himself also becomes transparent in a new sense for the world, for the actual meaning of the world; for it now opens up to him as a mission and opportunity for the manifestation of the supra-worldly being. In the possible transparency of its historical order, it appears as a field of supra-historical possibilities. And man realises his possibility of revealing and preserving the supra-spatiotemporal being in spatiotemporal existence. "In the world" also means: not only in exceptional states of a special experience, but thanks to a growing conscience of being in everyday life. This can only succeed, however, where the human being from his attachment to a world that turns him into an object into that freedom of his being that comes from becoming and remaining within.

of the being grows out.

The transparency of everyday life, thought and action presupposes that people are always aware of themselves.

becomes more transparent. This closes the circle that began in puberty with the realisation of life. Where and to the extent that the being arises in us and we feel ourselves as this being, we can feel ourselves as witnesses of being, especially in our ego role, in which we are assigned to the world and serve it. As such, we can also prove ourselves in the midst of existence in fidelity to the original unity of life. And in realising this unity and witnessing it in the world, it can dawn on us that this very realisation is the meaning of all division and tension. This is also where the awareness of wholeness can emerge in which man ultimately overcomes the suffering that arises from his separateness in gender. Even if in the language of the man or the woman, the matured person can, through the full experience of the supra-opposite being, reach the state of that original unity in which, in freedom from gender, even if on the background of remaining bound to his gender, he now experiences being human in its supra-gender (androgynous) originality, the sovereign witnessing of which now dawns on the horizon of his possibilities as the final form. Transparency as a state of human being means the transparency of the person for the unconditioned being, namely the person in its identification with the conditioned world ego. One can also say: the person, which as the world ego represents only a partial aspect of the whole, becomes transparent for the whole looking through them.

In what-consciousness we the conditioned and the unconditioned as realities that are independently opposed to each other. If we become aware of ourselves and also of the world in who-consciousness, then we can still speak of a conditioned on the one hand and an unconditioned on the other, but then something else is meant. The conditioned and the unconditioned are then given in experience as two ways of being and, in their tension, are precisely the way in which we experience ourselves and, through ourselves, life. Then the conditioned is in the experience of the unconditioned, just as, conversely, the unconditioned is in the experience of what we call the conditioned.

Wherever transparency is spoken of in the consciousness of who, the person is meant in its transparency for the being. To the extent that the person increases in transparency, the being takes up more and more space in him. The world ego, on the other hand, gives up more and more of its independence and finally transforms into a serving transparent. It feels more and more charged by a depth that almost bursts it and is inevitably taken into service by it. Thus it itself increasingly acquires the character of an articulation of the essence. In this process, the opposition of world ego and being is progressively transformed into a polarity. In the same way, the difference between who-consciousness and what-consciousness becomes a life-consciousness of the person, animated by a productive tension, which in this tension feels the wholeness in which it lives.

Transparency comes in different qualities, depths and durations. The structure of consciousness that separates man from the real can more or less dense. It can become permeable for longer or shorter periods of time. This can be caused by external events or internal shocks, intrusions that a hole in the ceiling of the "beautiful order" of the ego. A small breakthrough, a shock, a brief elation, an upswing - transparency can occur everywhere for a moment. Something new can break through, which for a moment overturns the whole order of life and places the person in a new reality. For a moment, he senses the vastness of an unknown dimension. He does not know what it will bring him, what it will of him, and is afraid. An automatic defence mechanism kicks in, shuts him off again, and the wave of LIFE that carried him up for a moment sinks back into the old, well-rehearsed order. It depends on man's ability to endure the new whether being can open up to him and continue to act as a transforming force. Every human being has a certain degree of freedom to open himself to the depth that resonates within him or to consent to the defence mechanism; to allow himself to be bound by the depth that calls to him or to resist it. For he is afraid of the depth, of the depth of his unconscious, and not only

from his shadow, but from the being hidden by the shadow. In his shadow he fears the emergence of unlived life, which he has repressed and which now become poisonous and evil. And yet the encounter with the shadow is the prerequisite for the legitimate emergence of the being, just as, conversely, the first real experience of the being first the shadow fully onto the scene. But even more than from his shadow, man is afraid of the life that he disguises; more than through the aggressions hidden in the shadow, his entire well-played form of existence is called into question by the life that can only emerge when he has freed himself from these aggressions. So he will only rarely allow the measure of otherworldly life that is always waiting to be allowed to emerge. And out of fear of it, he clings to the shadow that hides it.

The character of transparency depends on the stage a person at.

There is the original pre-personal transparency in which the great life still shines forth undisguised. This is the case with the child. Something of this original transparency resonates at all levels of consciousness. It manifests itself in the "yes" to life that underlies all experience and unconsciously accompanies it constantly. In this "yes", the supramundane life is also present as a supporting and promising force at the core of the respective structure of consciousness as the keynote of the overall mood. However, where man is so hardened in the independence of his form of existence that this basic tone no longer resonates, existence ceases to "animate" him from the ground up. To a certain extent it has become soulless. Where the "yes" unconsciously turns into a "no", the ground shakes underfoot and man runs of steam. He falls into a state of fear, a kind of suffocation or even vertigo, as if he were falling into a void that sucks him in. Or, for no apparent reason, he falls into a state of exhaustion, sadness or nervous confusion. But it is precisely against the background of such moments that he can suddenly become aware of the basic quality of his experience. He can sense its full negativity, indeed, if he has the organ to do so.

In the specific deep quality of suffering from the separateness from the supramundane life, we experience this very life that is present in its essence as suffering. And in this way, many a person has already moved from a state of no to yes again in deep realisation through the quality of the numinous that clings to this no.

The absence of the basic quality of a normal attitude towards life that expresses the yes is part of every kind of depression. It always seems to take the wind out of a person's sails, extinguish the inner light and cut the thread that otherwise connects them to the infinite. Conversely, genuine transparency manifests itself at all levels as the presence of the breath, which, as the elan that animates and inspires all life, is vital as that "yes" within which every full consciousness of life is fundamentally based.

It distinguishes the degrees of maturity, to what extent the fullness, the imagery and the unity of being, which become apparent in the state of transparency, colour the experience only unconsciously or are really tasted as such, come to consciousness and are recognised, – just as the introduction to the art of sensing being in its three aspects in the things of the world belongs to the guidance on the path maturity¹:-. This "recognising" is then, of course, not the objectively fixating one of the world ego, it is much more a fervent recognising, a taking in, like a happy assent to the unheard-of that happens to man here. Unheard of and at the same time seemingly quite homely, so that in such an experience he suddenly feels completely at home and with himself. In other words, in the right encounter with the world, he becomes transparent to himself, and by realising this, he responds to the touch of being only with a "Yes – it is you, yes – that is you. Yes – *that* is me."

At each of its stages, life is the presence of supramundane life, but this itself at each stage in the language of that stage. At each stage of his development, man perceives being in a different way. Thus

¹ Cf. p. 124 ff.

People see it in different ways by virtue of the level they are born into, but also according to the level to which they matured in this life. Man always sees the light of being in the colours to which it is refracted in the prism of a particular level of consciousness. At every stage, however, the human being lives "fundamentally" from the deepest core of his . Admittedly not like flowers and animals without resistance, but as a being of consciousness more or less disguised, but with the chance to experience it consciously against the background of this disguise. This is also the meaning of the tension between happiness and suffering, fulfilment and longing, must and should, attachment and freedom, which other living beings do not know in this way.

For humans, life in time is not just life, but experienced, remembered and anticipated LIFE. In the basic feeling of all life experienced in the world, the supramundane resonates with man. It speaks to him as a basic mood, as a counterpoint to his consciousness, as a presentiment, a longing, a promise and an ungrasped fear, as hope and often also as "near happiness". It calls to him in the overturning event of a great moment in which all barriers fall. Then again, it waits again quite unawaitingly and as gently as a breeze or as brightly as a flash of lightning for no apparent reason in the midst of everyday life. Most clearly, of course, where something tears a person out of the circle of the familiar, where he is startled or in great happiness or misfortune transcends himself or in fighting, loving or celebrating puts himself completely at risk. But the more conscious a person becomes, the more he himself behind forms and orders that obstruct his being. The more mature he becomes, however, the more clearly he seeks a constitution in which being not only speaks to him momentarily, but because he has become transparent, he can no longer escape the inner dialogue with being.

"Transparency" says Jean Gebser, "is the form of appearance of the spiritual".

¹⁰⁰ Cf. Jean Gebser: "Ursprung und Gegenwart", Deutsche Verlagsanstalt Stuttgart, 2nd ed. 1966

There are people who are very intelligent, but not intelligent. What do they lack? Transparency. Even sophisticated intelligence does not guarantee the mind. It is astonishing how hopeless it is to have a conversation about the "way" with highly intelligent, perhaps even philosophically educated people who are not transparent. They simply don't understand what were talking about. And when it dawns on them, they become cynical or angry, because opening themselves up to the path and allowing themselves to be seized by what comes to them as the deepest reality would be the end of their self-importance anchored in a well-organised system that is far removed from themselves.

How does art differ from kitsch? Kitsch lacks transparency. It remains pasty on the surface. All art has within it the tension between the transparent finite and the infinite that shines through. It allows that which is beyond all form or non-form to resonate as a counter-form in the moulded. This is precisely why unformed people, for all their education and intelligence, are often boring. For the merely intelligent, the spiritual is uncanny. It calls their entire existence into question. This is often the root of both the citizen's unease towards the artist and the incomprehensible attraction that the artist's aura has for the citizen locked up in his mansion of life. The artist's aura speaks to him in a way that is both mysteriously attractive and somewhat uncanny - the real life that he has repressed.

Where therapy only means the removal of pain or the restoration of the ability to be in the world, it does not lead to transparency. The seeker consciously reaches it only by the initiatic path, the initiatory path of the soul, which about being alone, about enlightenment to being and transformation from being. However, this self-encounter is preceded by passing through the dark. It requires a conversion, at the threshold of which stands one's own darkness, in which the life that was not allowed, wasted or lived against the law has entrenched itself. This means total upheaval.

There are people who already know about transparency, they

not only longingly anticipate it, but already seem to be very close to it. And yet they do not yet come into their blessing, because they do not want to walk the path through the darkness, without which there is no experience of the Great Light, which is beyond "light and darkness". The "resurrection" is always preceded by an encounter with "hell and death".

The rising of the light leads to the cancellation of that which stands in its way. But this separating factor is not just wrong "thinking", not just a total of false images and ideas. Rather, it is the whole person in his structure of ingrained attitudes and behaviour. It is the whole person in his identification with a "way of being in the world", in which he has established himself so firmly and harmoniously that he confuses it with his "being himself".

On the way to his respective form of existence, man has always silenced much that wants to speak, imprisoned much that wants to be free, repressed much that wants to live. Until this is brought to light, even at the expense of the current well-established order and regardless of the consequences, the leap cannot succeed. Wherever man begins to sense transparency as what is actually meant, he must die to himself as the one who has established himself and stands in its way. He cannot reach it with mental acrobatics in a leap that only imagines it. The ego must "enter" so that the being can "emerge" and the person can become transparent. This applies to every feeling of being that outlasts the moment. It also applies to the first experience of the Great Light. However, it is initially nothing but a promise. In order for it to be a transformation required. The prerequisite for real transformation, which is characterised by lasting transparency, is an immersion in the world of shadows and an entry into the dark ground *after* seen the light once. It is precisely when the blossom of life seems close enough to touch, when we can already see the glory of its colour, perceive its fragrance and believe that we can already pluck it, that we must give up this direct attempt. Once again and once again

we must our shadow. Only then can we gain the legitimacy for the decisive transformation that only comes from an encounter with the forces of the depths, in which the person recognises and integrates them because he was gripped by them.

The valid transparency in which being finally bursts forth as the light that has swallowed up all the opposites of light and darkness has death in absolute darkness as its precondition. But this is preceded by the experience of light in which man experienced the first liberation from the misery of his ego world. The experience of being, which frees man for the first time from the prison of his ego and carries him beyond himself into the otherworldly, entices him to remain in it and yet only brings the experience of a "dark" onto the scene, which is just as little as the experience of light. psychologically" as this light that first liberates man. Only from the encounter with the light *and* its interplay can that light burst forth that awaits us beyond all opposites in the depths of our being.

In the first encounter with being, man sinks completely into the splendour of the ground that redeems him and, not always knowing what is happening to him, experiences the happiness of transparency for the first time. He feels free of the threefold misery of the never-ending struggle with the danger, the absurdity and the cruelty of the world that threatens him. He may well feel something like a great glow that illuminates him in an unspeakable way and takes him completely into the revitalising, clear and warm flood of a Great Life that redeems him. Anyone who encounters a person in this state is witness to a transformation. And yet it is not yet an expression of the "Great Transparency". This can only occur when the person who has now awakened to the supramundane experiences it not only in its light aspect but also in its dark aspect and then once again, perhaps for the first time, *truly* experiences the doubt of being separated from existence. Only out of this night of abysmal distress can that presence of being blossom in which the human being, as a truly transformed one, does not dissolve his humanity in the Great Transparency far from the world, but is able to fulfil it in the world.

It is only here that the form of its existence, in

that its essence does not just enter the inner being selectively in a fleeting moment, but is there as an enduring spirit and is effective in a way that touches and awakens the potential of being in everything that surrounds it.

Transparency always means transparency being, i.e. in the case of man, transparency from being and for being in the consciousness that has become permeable. Being always reveals itself to man as the supramundane life in its triune unity as fullness, form (order and law) and unity. Thus it manifests itself to a greater or lesser extent in the language of a joyfully energising elementary feeling with the cosmic powers or in the form of an order of comprehensive laws and images that move us inwardly or in the language of the soul that liberates us to love, in which the unification of heaven and earth, of I and world and of I and being in a human heart reveals itself as a creatively redeeming power in the world. The emergence of being in the human heart always requires the entry of the "small heart", which is only world-centred and world-dependent. It must enter into the depths of the earth before it is able to open itself, "virgin", "unmarried, to the spirit of heaven in order, fertilised by it, to bring forth the true human being in whom being enters into being and can now be revealed in the midst of the world.

Being as an overwhelming force, creative power and light in the trinity of its life-generating fullness, symbolism and unity appears in the state of transparency, sometimes more in one aspect, sometimes in the other.

In all three ways, the radiation of being touches us differently, depending on the level of maturity of the human being. But being only becomes truly perceptible, tangible in an incomprehensible way, in the to and fro of the three ways in which it reveals itself to the human sense. This human sense, however, is itself a way of being that reveals itself. And thus, the human being's peculiar realisation of being in the trinity of its ways is not just a human way of seeing, but in a sense a self-encounter of being

in the consciousness of the human being. In this self-encounter, being reveals itself in a human way and has a redemptive and creative character for the human being, who has become entangled or lost in the self-orientation of his objective consciousness.

Where being into being as fullness, the state of transparency is experienced as the presence of being sparkling in its infinite richness. The person experiencing it feels, as it were, the divine *élan vital*, senses both the redeeming and the creative forms of life, the preserving and the renewing forces of the depths in the overflow of the life pressing within him. He experiences all this like an infinite potential which, pressing into his inner being, almost bursts him. And in the genuine experience of being, he experiences all this completely independently of his situation in the world. Indeed, this is what characterises the Great Transparency, that the experience of being that is given in it is completely independent of all correspondence in conditional existence. The fullness of being is experienced as power, richness and strength precisely in states of great poverty, powerlessness and weakness. And in the same way, being in its meaningful symbolism often rises up in the midst of the world's desperate senselessness, often entering into being as an all-pervading, harbouring unity precisely in the state of greatest abandonment and loneliness. Thus, true transparency means overcoming the world in the midst of its dangerousness, senselessness and cruelty and the corresponding states of fear, despair and sadness. Indeed, transparency for the supramundane life is, as it were, a child of death in the small life and its bearer, the ego. This is the case throughout life, and it is completely so in physical death, in which the glory of the Great Life comes to man.

In transparency, we experience the presence of supramundane life working into the world beyond all activity as *radiation*. This radiation, in which it is revealed – always in the language of the particular being – is something other than "radiation" or "radiance".

There is the joyful radiation that emanates from a young person, for example the radiation of a young

A girl who still knows nothing of evil and walks along unbiased and pure, yet already full a life that only present as a promise. This radiance is strongest where the realising consciousness is just beginning to weave the veil of unknowing around the looking soul and now, in the approaching darkness, being begins to shine in a special way. Where knowledge of the world is consolidated, where experience hardens into a fixed order of things, the light from the being fades; for being is obscured in "grasped" existence, and, lost to the objectively grasped world, the adult as one who has outgrown the light. In the daylight of his world-consciousness the light of the star of his being has faded.

All things and beings have an emanation, such as plants, flowers, trees, stones, all things and also people. Such radiance is something like the emanation of a subtle reality. Its character depends on conditions. So is the atmosphere that emanates from any one thing. In this sense, all things, all beings and all spaces have their own particular radiance. Thus the living has a different character to the dead, the old a different character to the new, the sick a different character to the healthy. Each colour also has its own particular radiance. And the mood of a room, a cosy living room as opposed to a laboratory, is related to this. People have different sensitivities to these different types of "radiance".

The radiation that goes hand in hand with transparency is something else. In it, life itself touches us in an ever-changing language, but always with the same sound. It always has the character of a special purity, freshness and depth. It is as if the eternal youth of being is making itself felt here, opening us up to transparency. Probably the most striking example of this is the process of transfiguration on the face of someone who has just died. There is a glow, like a reflection of infinity – an unearthly radiance emanates from him. And then the shattering transition to actual death, to a corpse. The deceased

collapses, shrinks and sinks into itself (the corpse is no longer the human being). The transparency is gone, and a lifeless body lies there waxen and rigid like a monster, no longer responding, neither inwards nor outwards. And as it decays, putrefaction emanates from it.

The transfiguration is a presence of being that can be experienced directly thanks to the full transparency that has occurred.

The radiation in which being speaks to us can never be localised. It is beyond space and time. That is why it cannot be perceived with the consciousness that recognises and holds on. Thus the person caught up in rational consciousness does not "see" the transfiguration - he speaks of "relaxed features", of "peaceful expression". He thus remains stuck on the surface of the finite and conditional. The depth of being that is given and removed from all conditionality, the majesty of the divine, which becomes an event here, is closed to him. The radiation of being is only revealed to us in the encounter from being to being. In the same way, wherever it touches us, feel touched at our core, addressed and called and present in our true being.

"Radiation" is the mode of appearance of being. But there is also false radiation that does not emanate from the being but from the ego that has taken its place. This is the false radiation, a glaring Luciferian light that dazzles but does not shine. Its radiance is often very similar to the true radiance. And yet it is something fundamentally different. The reliable differentiation of true light from Luciferian light requires presence from the essence. A person who is still occupied by the world ego can easily be by false light, because it always has something attractive and captivating about it. But it is a cold light. There is no heart in it. It flashes at you like a promise. But that is a deception. It is false, flat and empty.

False rays are found in people who were perhaps originally born to be light bearers in a special way. However, because they have put themselves in the place of being able to see through, this cannot penetrate.

them. The space between them and their being is unpurified. It obscured by their ego. As a result, the person remains unfulfilled, and their "radiant" gaze has something boring and sucking about it at the same time. We feel poverty and emptiness through the apparent fullness, a noncommittal cold distance and the chill of a desolate isolation through the feigned closeness and warmth. And despite all this, such people with their iridescent gaze, flashing teeth and winning gestures, but above all with their false smiles, are often born seducers.

In the Great Transparency, we find ourselves in a state of complete freedom - from the essence. There is nothing between us and ourselves or between us and the other. For those liberated in being, that is, for each of us, insofar as we stand even for a moment in the freedom of our being, a ray of being passes through the "whole world" as through ourselves.

The precondition for the experience of transparency as a state in being is experienced as shining through is not only this being itself as a light, but no less the darkness of pretence in human consciousness. Only because man as a way of being *is*, on the one hand, light in essence - but at the same time, in his consciousness, *disguised* from it, can he, on the background of the disguising consciousness, become aware of being in a new consciousness and *therein* be transformed to a new level of being human, precisely the level of transparency. But this does not happen by itself.

Transparency does not grow on the path of becoming a person without working on oneself. Insofar as transparency means a revelation of being, this work has an intimate meaning. It is about feeling being, experiencing being, witnessing being.

Transparency only arises in the progression (or "leap") from the analytical to the holistic, from the static to the dynamic, from the factual-objective to the personal-objective, from the personal-secular to the supra-personal-transcendent way of conscious experience and behaviour.

Lasting transparency requires a total *upheaval*. The upheaval necessary on the path can be sudden or it can take place gradually and then be completed in a leap. It always means a more or less painful abandonment of a familiar way of being and form of consciousness and a passage through a zone of great darkness. Again and again, the painful relinquishment of the old precedes the emergence of the new.

Even if it can be generally recognised today that humanity, especially Western humanity, which is in danger of ossifying in its orders, is in a state of transition to a new level of consciousness, this is by no means a process that takes place effortlessly and of its own accord in the next generation. It is not spared the suffering at the boundary, the endeavour to break through it and the shattering of that transition which includes the death of the natural human being, the path through the darkness of the no-man's-land between world ego and being and, where the being has awakened, the changing confrontation and confrontation with the opposing world, which is only now rising to its full stature. The inner distress of the youth of our day who are embodying the future – not every young person belongs to this group – is largely explained by the transition to a new level of consciousness that is "fermenting" within them and has been abandoned to them. This transition is painful, needs to be *experienced* in a real and lasting way, *needs to be overcome* against many inner and outer resistances and needs to *accomplished* in a painful process of real transformation. But the transformation is not just an inner process. It also affects the human being as a body.

The person who has once really tasted the essence and knows what transparency means as a possibility and a task will sooner or later discover the significance that the body as a mirror of knowledge and as a medium for realising a transparent constitution of the person.

The one-sidedness of consciousness, which is orientated towards the objective and only towards the world, is clearly shown, among other things, by the way in which the human being of our time

perceives. Objectively, he sees it as a body that is relatively independent of the soul and spirit. Subjectively, he usually only becomes aware of it in pain or where it fails to perform. The body is only taken care of in order to keep it pain-free, fresh and efficient. If it functions and obeys, i.e. if one is "healthy", i.e. efficient and adaptable, the body does not "take place" for the consciousness, so to speak. It is only interesting as a tool for a secure, smooth and efficient existence in the world. But the living body is much more.

The body is not a body that man "has" and which he must be able to dispose of for certain purposes. *Rather, the body is man himself* in his way of being "there" in space and time. This can be right or wrong, "on the way" as intended or misaligned as intended.

If we look at the body not in what-consciousness, in the attitude of who-consciousness, we always encounter the whole person *in it* as a "person in the process of becoming". The whole person always speaks out of the body in a certain state of self-development, in a certain movement on the path towards or away from himself. The *basic* personal *law*, which states that the human being should develop into a "constitution" "in which he is permeable to his being and able to bear witness to it in the world", does not apply to an imaginary inner human being (who does not even exist detached from his way of being "there"), but to the human being in his body. Transparency as a requirement and meaning of the basic personal law concerns the way in which one is in the world, i.e. physically there. This realisation and the conclusion to be drawn from it require the development of a new body consciousness and body concept.

We have not yet been taught to perceive ourselves in the body with regard to the inner path and therefore with reference to transparency. And yet, the inner experience of the body, its mood character, its drive and behaviour, is a very important aspect.

„ Cf. Dürckheim: "Der Leib in der Psychotherapie" in Zacharias, Festschrift für W. Bitter, Klett, Stuttgart 1968

The most direct starting point for conscious work on oneself is the realisation of the impulses of the body, its tensions and solutions, its postures and gestures, etc. The realisation of transparency means above all a transformation in the body. It is about gaining a form that is permeable, about gaining permeability in form. The opposite is either hardening, tension and tenseness in a form that prevents all permeability or dissolution that prevents all form, letting oneself go.

Without the development of a permeable form, or a moulded permeability in the body, trans- parency remains wishful thinking, a mere imagination. What we are talking about here is illustrated by an example typical of our time: tension, often painful tension between the shoulders. It is characteristic of the "spiritual" man of our time that when reading this last sentence, some people the uneasy feeling of being dragged from the heights of spiritual contemplation into the lowlands of physical affairs. These, he thinks, are the of the physician, the gym teacher and the massage therapist, but not of the teacher in the spirit who walks or shows the inner path. This is a typical expression for confusing the body that one is with the body that one has and the spirit with a bodiless spirituality and regarding the development of consciousness as a purely inner matter. Certainly, if one perceives the tense shoulder area in the manner of objective consciousness only in what-consciousness, it is something merely physical that hurts and disturbs the power to perform. This The "physical" disorder must then be tackled in a technical way and can at least temporarily eliminated by an injection or massage. If, on the other hand, we look at the human being in the consciousness of who we are, such tension means something completely different. It means that the person is there personally in a way that is clearly contrary to and prevents trans parency, namely in a position of protection, self-protection, defence, caution and mistrust. His being "pulled upwards" means that he is dominated by an ego orientated towards the world, which threatened or overwhelmed by it.

But as certain as the domination by this ego is the central obstacle on the path to transparency, it is also the overall constitution of the human being in which it remains. This realisation opens up a possibility, still largely unknown in the West today, of working on the "body" to make the person transparent". The prerequisite for this work, however, is the development of the organ for the fervent perception of the body as a mirror and medium of the human being on the path to transparency. For example: the "tense shoulder" must be fervently perceived as an expression of a personal attitude that blocks the path to transparency. Work on eliminating this and other misconceptions always leads to anchoring in the "right centre" "" . It is the prerequisite for the growth of the right constitution in which the human being, freed from the spell of the ego that is always clinging to its position, can become transparent for the being that is pressing to emerge within him. He becomes permeable to the movement in which the wheel of transformation never stands still and is ready to allow the being present in the being to experience, radiate and be effective in the world. Only in the permanence of this movement is the form that corresponds to the image realised.

< Cf. R. Peltzer: "The work on the transparency of the body", in
M. Hippius (ed.) "Transzendenz als Erfahrung", O. W. Barth Verlag, Weilheim/Obb. 1967
,,,. Cf. Dürckheim: "Hara, Die Erdmitte des Menschen", O. W. Barth Verlag, 5th edition
1972, "Wann ist der Mensch in seiner Mitte?" in Tenz ler, "Die Wirklichkeit der Mitte",
Festschrift für A. Vetter, Munich 1968

DESIGN

A conceptually recognised and technically mastered world, life redeemed from suffering and the realisation of an image in a valid form - these are eternal goals fulfil man. Depending on whether man himself is perceived and taken seriously as an object of knowledge, or as a person in need of compassion and help because of his suffering, or in his longing for self-realisation and harmony, the spirit that enters into him is set in motion in a different way. It has a different point of view and sees something different. Depending on which of the three impulses moves us, we will always see people differently and respond to them differently.

In the first case, the movement of the mind is primarily aimed at objective cognition, in which facts are described, explained with reference to their existence or understood in their context. This is the scientific aspect, which aims at objective cognition and results in objective knowledge.

In the second case, the movement of the spirit aims at redemption from suffering. This is the medical, therapeutic or pastoral aspect, which, in order to the theoretical and practical goal, requires a compassionate, understanding approach to the other person in their body of destiny.

In the third case, however, the attention is focussed on the person on his path to a form of life in accordance with his nature, and this requires guidance and accompaniment on the path to maturity, i.e. to transparency.

Broadly speaking, these three approaches reflect the conflicting nature of the situation in which human work finds itself today. Viewpoints that belong together and complement each other are either separate or hostile to each other. They are often in conflict each other - "three souls are in my breast" - in the same person in a tense and disruptive way. And they are often played off against each other in a pejorative manner by various "representatives".

How often the scientific "consciousness psychologist" working at universities in the continuation of a great tradition, especially if he is purely theoretically interested, regards the results of practical psychology, e.g. today the insights of depth psychology, i.e. the psychology of the unconscious, gained from the helping practice of the therapist, only with the greatest reserve and often only from the point of view of how far the statements gained here can be integrated into the system of already existing problems and conceptual orders. Just think of the disregard C. G. Jung experienced from the official representatives of psychology throughout his life. Conversely, the doctor and therapist who is orientated towards human suffering complains about the unfruitfulness of university psychology for the problems and tasks he faces as someone who wants to help and heal. And both are criticised by the third party because, as he says: Neither theoretical knowledge of the phenomena of consciousness nor depth psychology, which is orientated only towards the person suffering from his incapacity for the world, can justice to the person who wants to become himself out of his being. This third party, however, is in turn attacked by those for whom an essential maturing is not in the foreground, let alone already recognised as a theme that plays into every expression of life. But he is suspected above all when he claims that genuine maturing has a transcendent root that must be recognised and included if one wants to lead to the full maturity of the person. For such things are beyond scientific observation in the conventional sense. And beyond this, transcendent experiences and realisations as such and in their consequences for all theories and practices are the same.

It is inconvenient to work with people who move on the surface, be it the "phenomena" or an endeavour that merely aimed at restoring their ability to function in the world (minor therapy) or even just the elimination of pain. And yet every endeavour to help people must be unfruitful in the long run if its field of experience remains on the surface of fixable and conceptually graspable phenomena and does not dare to extend "empiricism" into the realm of deeper, the "psychic" and the "spiritual".

experiences that transcend the "physical".

Every endeavour for knowledge, healing or guidance that truly concerns the whole human being must start from the experiences that concern the root of the human being and that allow the supramundane in him to resonate. Only from there can his present form of life be correctly seen and judged, namely as a way in which the supramundane life present in his being can manifest itself in this life in accordance with its nature – or not! And only from there can one be properly helped and led to the fulfilment of the form corresponding to one's own image.

Every living being embodies its inherent being in a special way and realises it more or less perfectly, depending on the conditions under which it was created. In the human being, existence takes on a special life form because the human being is a being of consciousness that is designed to be a self- and world-conscious "subject", or more correctly, a "person". The lifeblood of this subject is the tension between the unconditional being, which in its essence pushes towards manifestation, and its universally conditioned respective form of existence. This relationship presents itself in man in the agony of the tension between a world-conditioned must and an unconditioned should founded in the essence and in the premonition of a freedom that could outgrow and overcome the respective conditioned out of the power of an unconditioned. The fact that man in his existence is not only integrated into a structure of causal laws, but also invested with this freedom by virtue of his belonging to an unconditional being, makes

its speciality.

Man exists in a spatio-temporally determined and limited world of conditions that both the existence and the essential nature of his form of existence, call into question the possibility of his and his world's perfection and threaten his oneness with himself and the world. Thus the realisation of his form of existence takes place under inner and outer circumstances, the power of which means that there is always a tension between his fatefully conditioned life body and his own form of being, which is given to him for unconditional and pure manifestation. The life of man is a permanent conflict between the essential form and the body of destiny. Their "confrontation" is the theme of his maturity.

Under the pressure of circumstances and "bystanders", suppression, bending and suppression of essential development occur from childhood onwards. Thus, a person's particular form of existence is never the straightforward expression of the being embodied in him, but always also the result of fateful conditions that do not allow the immediate and full realisation of the form inherent in his being. Yet every human being is and remains moved by the urge to fulfil the life form inherent in his being. He never wants to live just to survive, but to live and fulfil himself as a certain someone. And basically, whether he knows it or not, he always wants to become such that he can bear witness without restriction to the supramundane being alive in his being in this worldly existence.

By the essence of man we understand the individual way in which he participates in the supra-spatiotemporal being and this urges in him, more correctly, "as him" to manifest itself in the world. Out of his innate nature, man experiences a never-ending urge, a living obligation in his conscience and an eternal longing for self-realisation in a certain form in which (his) being can emerge undisguised in existence. However, this would only be possible in full harmony between what a person originally "is", i. what he "is" by nature and wants to be, and what he wants to be under the conditions of his existence.

of the world. We now call that which in all change and all becoming proves its reality as a unified and individual factor in the urge, in the intention and in the longing for a certain form, *the archetype*. The image of man would therefore be his essence, understood as the unwavering urge towards a certain form of life, as the obligatory formula for becoming a certain form that determines the basic longing. The image that lives in each of us proves its reality in the unconditionality with which it maintains its claim to fulfilment and witnessing in a certain form under *all* conditions – be it as an instinct for life, as an unbending conscience or as a never-silent longing.

The straightforward realisation of the image is hindered by external factors in all living beings, but in humans are also internal factors. Plants and animals do not of their own accord the development of their image in accordance with the laws of life and the nature of their being. As they grow, mature and bear fruit, they simply allow the image that is real in them to shape. Shape" here means the visible, corporeal form of existence. Man, however, seeks and has, gains or misses his form at the same time as a being of consciousness, as a certain someone who consciously or unconsciously exerts a promoting or inhibiting influence on his development into form.

Self-realisation in humans does not happen by itself. It is a co-active response to the call. "I have called you by your name, for you are mine". The name, which means man in his uniqueness and is experienced by him as an individual call, obliges him. Only in obedience to this obligation and in answering his essential call does man become a person through whom being can resound in a formative and connecting, redeeming and creative way. Every person's form is not simply given to them, but given to them. Its realisation requires his responsible cooperation. Without this, he will not achieve the transparency he has been given.

But in what sense are we actually talking about the "spirit"?
form of man"?

We understand the shape of a person to be the nature and

The way in which his image is "there" in the world. This concerns the inner and outer human being, meaning not only the spatially visible body, but also the person in its entirety. This is man in the unity of his gestures, in which he experiences and lives himself, i.e. lives himself.

Under the conditions of the world, the way of being can only ever correspond more or less to the image. Certainly, man would have his best form there and then, where he could present his image pure as a cinder and where he could reveal and sustain his image in a human way, that is, with consciousness and out of freedom, unshakeably in pure gesture". The gesture is "pure" where it allows the pure testimony of the essence. To endeavour to achieve this purity, i.e. perfect transparency, is the purpose of all exercise, especially all exercise of the body.

The transfer of the term "Gestalt" from the area of objective spatial forms to the human being is easily misleading because it conjures up the idea of a detachable physical form. However, such a form can never the bodily realisation of the human being. From the nature of our objective consciousness, it is understandable that the prevalence of the optical and physical contained therein restricts the concept of the human form to the "surface appearance" of the human being, which seemingly outlasts the moment unchanged and therefore tempts us to a static way of looking at things. It is also understandable that the idea of the "completed" or "final", which sense for geometric figures (e.g. the completed circle), is transferred the idea of the form given to man. However, where human form is thought of in this way, both the nature of the opposing way of thinking, which always aims at something fixed, and a specific trait of the occidental mind, which is probably the only one in the that always revolves around the "" human form, have an effect. Just think of the masterpieces of classical art in all European countries.

◆ - Cf. Dürckheim: "Die heilende Kraft der reinen Gebärde", in "All tag als Übung", H. Huber, Bern and Stuttgart, 2nd ed. 1967

The human body has been the centre of attention among the peoples of the East, while in the East there are hardly any depictions of the human body for the sake of its beauty. But nothing must be more carefully avoided in the endeavour to find the right concept of human form and perfection than the transfer of concepts of form and perfection, which originate from the realm of spatial objects and artistic forms, to man as a living person.

Wherever man thought or imagined as a thing with static characteristics, he is missed and likewise where his vital form interchanged with his body. Man's vital body also includes his entire "inner form", the form of his inwardness, in short the *whole* of his personhood, insofar as it takes on form. The static misconception of man usually concerns not only the visible appearance of man, but also the concept we of his *being*. This too is often thought of as a somehow fixed form of a somehow spatial character. That is the sausage of a myriad of false and misleading concepts.

The essence and thus also the "image" of a person belong to the reality dimension of unconditional, supra-spatiotemporal existence. It is indeed natural for the ordinary mind to imagine the unconditional being, which is given and removed from all space-time, in contrast to transient existence, in the image of an eternally enduring, immovably fixed being. But this transformation of the non-finite, supra-spatiotemporal being into a spatiotemporally "endless" and "unmoving" being (in contrast to everything that is changeable in space and time) is only another typical expression of the level of consciousness at which the view of the ego that fixates and moves in opposites dominates. And another: the manifestation of the divine being, which we call *life*, only takes shape in the world as a form that changes from form to form over time and is constantly passing away. Thus, its image is never to be thought of as a "form" that is fixed, but rather as a "formula", according to which the being urges itself to reveal itself in worldly becoming.

Supra-temporal being appears in spatio-temporal being as the essential formula of its transformative character. This

Thus the form of a living being in accordance with its being can never a form of being that is complete in the static sense, but only a constitution in which the essential formula of becoming is reliably anchored. We have perhaps the most concise expression of this fact in Ekke Hart's master phrase: "God's being is our becoming". This means that the essence of man as a manifestation of divine being can only ever manifest itself in becoming. The optimal form of human becoming, however, would be one in which the being is able to manifest itself ever more purely in its individuality thanks to its never-ending maturation and transformation. This would be the case where nothing would "stand in the way" of the process of transformation, in which only being can become manifest in existence. It is precisely here that the problem of man's development into form lies, for in him the "fixed", that which is opposed to all becoming, plays a decisive role. As an eternally transforming being, he should be a reliable witness of being – but the nature of his consciousness only accommodates this to a limited extent.

To be "there" in the right way means for man that he is there in the right way as a human being, and that means as the bearer of a human consciousness. Precisely as a being of consciousness he should therefore not be hidden from being, but rather be in accordance with it. But man only arrives at this via the diversions of developing a consciousness in which he revolves around the "fixed" and hardens himself statically. It is, as it were, part of man's nature – and in this he differs from the animal – that he first of all gets caught up in a shell, encloses and fixes himself. And only by forming the ego, which lives at the centre of this shell, does man become a man. But the hardening of this worldly ego contradicts the supra-worldly life that is innate to it. Only when the human being in his

When the "I-form" becomes permeable for the claim to become from the being, it can gain the form that corresponds to its image! This is a long process, full of renunciations and sacrifices, because what has become must always be given up again. There is a law of becoming for this process. Thus the form that corresponds to the supramundane life is nothing

other than a sequence of steps to be travelled in the principle. The right form is ultimately a *path* travelled in accordance with the essence.

In the same way, transparency of the human form does not mean transparency for an *image*, but reliable permeability for the "*path*" marked out in the being as a predetermined sequence of developmental stages. The in-image is basically the path marked out in the being and given to the human being. The *in-image* is the *in-path* given with the essence.

Where, under the pressure of circumstances and for reasons of self-assertion, "forms of adaptation" arise that do not correspond to the essential formula and these become ingrained, they become a centre of psychological and also physical disorders, because they have brought the "wheel of transformation*" to a standstill somewhere and prevented the essential maturation. Wherever such a "substitute solution", such a "fit", finally settles in and hardens, those permanent disorders arise that we call *neuroses*. Insofar as neurotic mechanisms arise where a person hardens in any form of existence, neurotic mechanisms will be found in every person. Whether he also becomes ill as a result depends on the extent to which the being is hindered in its formative power. This is how one distinguishes between mild neuroses and core neuroses.

What becomes visible in the course of healing deep-rooted neuroses (and often makes the suffering from the neurosis the starting point of the great process of transformation and maturation) is of general significance for the realisation of the human being and the form of life intended for him. The wall of the neurotic, against which life breaks and is finally deformed, is only the disastrous increase of the normal structure of consciousness, which has its centre in the fixating ego that is focused on "facts" and only aims at self-preservation.

Like every expression of human life, these are also "Attitudes" in the body are there or they are not there. There is no maturing on the path of self-realisation without a constantly differentiating awareness of the extent to which the there-ness is there.

* See Dürckheim: "Everyday life as an exercise" a. a. O.

The way in which being in the body corresponds or contradicts the demands of the image. Man's relationship between heaven and earth, to the world and to himself is unmistakably revealed in all his gestures, in his tone, in his breathing and in his entire posture. It is characteristic of man's bodily right constitution that he is always able, without "stiffening", to enter into the world and let it approach him as it is. Why? Because he is permeable to his essence, i.e. open to feeling it, and able to witness it to the world under all conditions in serenity, cheerfulness and kindness.

In the process of an essential transformation, the person also takes on a different physical form. The voice lowers, the complexion becomes a few shades darker, the expression of the eyes becomes fuller and deeper, the forms of the movements become rounder, the whole rhythm of movement becomes more relaxed and at the same time quicker, the whole tone becomes more balanced, the breath, and the whole posture becomes more permeable and acquires a new centre of gravity. The whole person finds the right "centre of gravity", not just the body. But together with the awakening or refining conscience for the essential form of becoming, the human being also gains an ever finer sense of the essential nature not only of his physical form, but also of his materiality. Essential form is of a different "substance".

Something other than the image of man, which aims at realisation in a form of becoming in accordance with the nature of *man*, is the image of *being human!* This, too, aims at a certain form of life; but we only come to it if we admit that there is no such thing as a "perfect" expression of the image, indeed that it is part of man's existence that there be a perfect form of becoming in the sense of something final,

1. because the process of maturing and bearing fruit never comes to an end, 2. because the ego world-consciousness, which aims at the permanent, works against the becoming-form demanded by nature, 3. because the destiny body of man, which grows under the historical conditions and is twisted in a thousand ways, can never be a perfect "development". Where these irrevocable facts

If, under the spell of the "idea of the perfected form", the idealistic overtaxing and forfeiture of the "right form" is overlooked. Man must affirm his historical reality, accept himself in it, bear the burden of what he has become under certain conditions and the associated failings, without becoming weary in his endeavours towards perfection. Man is therefore only on the path to the "right form" possible for him when he, without slackening in his endeavours to achieve the form of development given to him by the imagery of his being, has the humility to accept himself in the form life has made of him.

Man realises the image of *man* and his individual essence in the material of his body of destiny to the extent that it asserts itself against it and transforms it. The image of *the human being* is fulfilled when the human being, in all striving for perfection, accepts his respective body of destiny as it is and allows it to become transparent in its becoming and conditionality towards being.

We said at the beginning that there are three impulses that direct the spirit of man towards his fellow man: The will to knowledge, compassion, which is met by helping, the urge to fulfilment, which is met by guidance on the path. Where man now finds the form of life that truly corresponds to his inner path, all three forces gain a deeper meaning, because they all three become instruments through which the supramundane life can assert itself in the life of man.

A consciousness anchored in the Supermundane brings a higher kind of knowledge, in which the self-consciousness and world-consciousness of man Being itself, and this as "high knowledge" becomes fruitful. - Empathy then distinguishes between the suffering of the ego under the world and the suffering of the being under the ego, which suffers under the world. - Finally, guidance leads man to the fulfilment of his destiny, which is no longer seen in the realisation of an autonomous self, i.e. not in the service to the liberation and redemption of man alone, but in the liberation of the being in the world.

being present in human beings. This transformation of the powers to serve the supramundane life is the meaning of the *path* - which is called the "initiatric" path.

THE WAY

THE INITIATIC

Experience of being and faith

Today we are witnessing an event of universal significance, an event in the history of human development, the consequences of which cannot yet foreseen: The West is beginning to open up to the initiatic for the first time on a broad front.

What is by this?

Alongside the religion of *belief* in a transcendent God, there is today the religiosity of the inner path, which is based on the *experience* of the supra-worldly being, seeks the transformation of the human being in the *exercise* and culminates in a liberating *awakening* to being. Alongside the belief in a God from whom we are separated by an unbridgeable distance, and in a redemption that we owe to a redeemer, comes the knowledge of the possibility of an awakening to an inherent, supramundane life that we are ourselves at the core of our being and in which we have never unredeemed. This is a new realisation for the West: the possibility developing the conditions for this awakening according to a law that lies in the transformative character of the human being. This religiosity is nothing other than the unfolding of our innate path to full maturity as a person. It starts from the experiences of our being, leads through the realisation of their conditions to awakening in the light of a higher consciousness – and this in cultivated practice, which leads out of the night of natural consciousness in small steps.

The word "initiatic" refers to a dimension of the human being.

This is different from what is usually understood by "religion" as well as from all "therapy".

The initiatic concerns a dimension of human existence that belongs to a certain *stage* of being human. The essence of this stage is that the human being realises that the actual reality, both of himself and of his world, is not that which the natural ego understands as such. The natural ego understands this to be the reality that it encounters sensually as a spatio-temporally determined reality, which is more or less accessible to its rational consciousness for cognition and mastery, and which, as an "objective" reality, stands vis-à-vis its "subjective" "inner" states determined by drives and feelings. At the level of the initiatic path, the person recognises that this world view represents only one aspect, the ego-world aspect of another, actual, supra-worldly reality.

From his natural view of the world, in which man

By identifying with his world ego, he understands himself as a subject that not only stands independently in opposition to the world, but is also separate from everything that is beyond this world. But just as he feels dependent on and determined by the outside world he also feels dependent on and determined by otherworldly powers that exceed his natural capacity to comprehend and which he therefore describes as "transcendent". In his worldly distress, he cannot without the idea of such powers. He also needs them and believes in them in the form and in the images in which they live in the tradition of his spirit according to the testimony of great heralds of the supramundane. This is where religion develops as a realm of faith. Religion in this sense is associated with the natural consciousness, as a kind of antithesis; for all transcendent reality is transferred to a superhuman outside in which one believes. Man does not rely on his own experience, but on the testimony of appointed mediators to whom it has been revealed, or he believes on the basis of special inspiration or speculative metaphysics. In this belief, the reality of the divine is separated from that of man, for example in the Jewish, Christian and Islamic religions.

Where man everything that transcends his natural consciousness, he remains confined to the space of his natural humanity. He is not entitled to anything beyond that – from exceptions, for example in extraordinary states and rare people, the "mystics", who transcend the space of what is actually due to man. At best, such things only have their place on the fringes of ordinary life and religion. This whole position is now into question as soon as one no longer places such states in the realm of the superhuman, but recognises them as experiences that belong to a certain level of the human being and justify a higher *knowledge*.

There is the experience of a reality that transcends the natural ego and its conceptual capacity, indeed even stands in paradoxical opposition to it. This experience takes the supernatural reality that emerges in it out of the realm of mere belief and adds it to human *knowledge*. Such experiences are more common than we realise. But a person of a certain level not only has such experiences occasionally, but also feels at home in them and feels committed to the reality that emerges in them. But what gives the certainty that a valid knowledge has really been gained here and that the has not fallen victim to an illusion, a projection of subjective wishes and hopes? What are the criteria for such experiences really being experiences of another dimension, i.e. valid experiences of being?

1. The evidence of the total otherness of *taste*. There is a *specific quality of the numinous* that unmistakably and unmistakably indicates the presence of another reality in human consciousness. No word is sufficient to describe it. It cannot be categorised anywhere. It goes beyond every word, every concept, every image.
2. The *radiation*. The presence of being in or in the aftermath of an experience of being, even in a longer-lasting feeling of being, always manifests itself in a special radiation. This is not only perceptible to the other person – insofar as they only have an organ – but also to the person who has this radiation.
3. The *transformation*. Decides more than anything else

The validity of an experience of being is determined by the degree of transformation that begins with it, happens in it or emanates from it. This transformation concerns both the strength and the way of *enduring* life and the way of *working* in the world. Here as there, the transformation manifests itself in that enduring transparency which in turn brings about transparency.

Even with regard to the feelings of being, i.e. the perception of the "numinous", the question can be as to what the assertion that *being* is involved here is based on. The answer to this is as follows: Where we feel pain in the body, it is natural for us to ascribe something to the pain that causes it. And this despite the fact that there is also imaginary pain, to which nothing organic corresponds. In the same way, we unhesitatingly assume that everything we experience in terms of sensory sensations, i.e. what we see, hear or touch, smell or taste, is something that produces such an experience - even though these are also hallucinations. So why should we not, although there may also be illusory experiences here, also be allowed to speak of "something" in the case of experiences that are unmistakable in the peculiarity of their quality and unsurpassable in the depth of their after-effects, the expression or effect of which are such experiences? The inhibitions that arise here, even in relation to the deepest experiences of being, reveal not only the rigidity and dismissive narrowness of the existing conception of reality, which simply does not allow what does not fit into it, but often even more the *fear of* questioning a reality in whose, albeit narrow, limits one has established oneself and knows one's way around! It is time to tear down the barriers that are still being erected by the natural sciences, psychology or even theology as soon as such experiences are assigned a supramundane reality that appears in them.

The validity and significance of experiences of being can only be judged by those who had them themselves and experienced their consequences for themselves, but not by someone who has not had them or is not allowed to have them because of their loyalty to a particular belief system. It comes

It happens again and again that, for example, a devout Christian has such an experience, experiences its redeeming and transforming power in himself, but then distances himself from it in horror because he cannot categorise it in his belief system. Just as it also happens that a blatant materialist has such an experience, but is not allowed to accept it because it is simply incompatible with his world view. There is something of both of these in every human being. Experiences being always contradict both a belief precedes them and the natural mind.

The knowledge that merges into genuine experiences of being overturns the existing order of the world and value in natural consciousness and replaces it with another! All the basic categories of the old order are no longer correct. Genuine experience of being opens up a state of transparency in which the man behind the misery of the five big "*Ws*". The

Great life is beyond the *what, where, when, why, what for*.

Where being enters the inner being and is neither transformed by the objective consciousness into a being, nor dissolves into the vagueness of a competent consciousness, but remains present in the transparent alertness of a fervent consciousness, there man stands in a new freedom. The consequence of this is that the hardships of existence, the threat of annihilation, absurdity and loneliness are transformed into gateways to a dimension of a higher life, a deeper meaning and a greater sense of security, gateways to a "supernatural" development. Behind all the opposites of ordinary life, something opens up that cancels out all opposites within itself; so too "life and death", in a LIFE that closes this opposition within itself. But where does the reality of this greater life have its place? Only outside of us?

Immanent transcendence

What is decisive for the initiatic path of the Great Experience is the realisation that one does not only belong to this reality "on the fringes" and may only participate in it in an imaginative way, but that it is in us, indwells us, is present in our being, indeed that we are in the essence of this reality.

The decisive aspect of the Great Experience is the birth of the knowledge of *immanent transcendence*.

There is a stage of being human that no longer dismisses such experiences as exalted, hybrid or even pathological, only to "humbly" or "healed" and reassured to the old narrowness, but accepts them and with this acceptance begins the path to full maturity of the human being, to his maturity. The human being now accepts that the dimension in which he previously could at best only believe is the one that constitutes his own reality, and recognises that the one that he alone believed to be reality only one aspect of the whole, i.e. only the manifestation in which reality presents itself to him when the actual *life* embodied in him passes through the simple-minded prism of the ego and now arranges and presents itself in the category system of this ego.

Today we are faced with the exciting realisation that the reality that appears in the experience of being, which had previously been dismissed as merely mystical and subjective - in contrast to which the scientifically recognisable and technically mastered reality is the objective reality - is the reality that is actually real for man as a person. In contrast to this, the rationally recognised, so-called objective reality an obfuscation that loses its position of dominance on the path to true life and is reduced to the serving role to which it is entitled.

place must be pointed out.

Certainly, man always remains the old ego, and so the old reality also before his ego eyes, only with the difference that he now sees it as a way determined and limited by his ego eye.

"sees through". Thus his old way of transcendence remains intact, insofar as he still remains in his old self. But it is no longer fundamentally valid for him as a person. The "experiencer" knows that the reality that transcends his ego-reality must necessarily be seen "outside" by the ego, but that it *is* not outside. Indeed, that this contrast "inside and outside" is itself ego-related. Of course, he also experiences that he repeatedly falls back into the view of his ordinary consciousness that conceals the real, but he also knows about the possibility of freeing himself from the dominance of this ego-reality.

The obligation to walk this path to liberation. With every step of this path, another shackle of the old self can be released, but before each step, what has become must be abandoned, a new death must be died. Again and again it is a matter giving up the subject with which one has been identified up to now, together with everything that belonged to it and to which it was attached as a possession, protection, source of pleasure, centre of meaning, etc. Such a letting go has only been possible in the past. Previously, this kind of letting go only existed as obedience to an *ethical* commandment, such as the demand to leave one's ego or possessions in the service of an idea, a cause or a community, or even "for the sake of God or Christ". Here, however, it is done for the sake of a transcendence that is experienced as immanent, which is happy, calls and demands in an irrefutable experience.

The more a person progresses on the initiatic path, the more his life is filled with something completely new and his horizons widen, the more he experiences this not only as *liberation* from the confines of a supposedly natural state, but also as a completely new kind of *commitment* in the service of a completely different master. What religion imposed on him, as a life in honour of the distant God, is now experienced from within as an exhilarating possibility and an irrefutable mission in a way that transforms the *obedience of faith into the obedience of experience*. Now it is no longer a question of man saving himself or finding his personal salvation, but of creating space in the world for the supramundane LIFE he has experienced, i.e. revealing his being in this existence. Compared to ordinary life, all this is something quite extraordinary. Indeed, everything that happens in a genuine experience of being, but also everything associated with it as a hard precondition and transforming consequence, revolves around something that is completely inaccessible to the ordinary mind, and therefore also *mysterious* for those who do not have these experiences or have not yet matured into such experiences. Only those are prepared for it through their level and in a process of personal maturation have access to this secret only those who have the prerequisite to be initiated into the meaning of such experience, its prerequisite and its consequences by life or by a master.

become. "Opening access to this secret" is the meaning of the word "initiare":- ". *Initiation* means the process in which this initiation takes place, and the initiate, the initiate, is the one who not only possesses the secret knowledge, but who has been transformed through experience, practice and testing into a superhuman dimension of being. Initiation in this sense is a word that should only be spoken with great caution and restraint. It means something so powerful, transcending the boundaries of ordinary human existence, that everything that has ever taken place and can take place in an initiation in this sense is and must remain surrounded by a thick veil of secrecy, protected from access by unauthorised persons. The word "initiation" must also retain this status. But the time has come for man to begin to move in the direction this highest, i.e. "initiatially".

Even if only a few may be chosen to be initiated in the full sense of the word, many are nevertheless called to out on the path. In this sense, we speak of an "initiativ" as something which, in its sense, is certainly orientated towards initiation, but which itself is not yet identical with the processes, demands and mysteries that occur at the highest level of initiation. In this sense, then, we can also speak of different levels of initiation: The highest, *initiation* in the narrower sense, which is practised in solitude or in a circle closed to the world and is not accessible to outsiders, and the "*initiativ*", in the broadest sense of the word, which concerns all those who have matured to the stage at which they are capable of experiences of being and a transformational work on themselves based on them. Then "the initiatic" means a work that is not only possible for the person who has reached a certain stage, but is imposed on him to transcend the boundary that is set for the natural I-world consciousness. It is about a transition into another dimension of reality and another form of being human.

The awakening of the initiatic is an auspicious sign of a turning point in our time. It stands above all realities.

„ Cf. Julius Evola: "On the Initiatic", Antaios, Vol. V, No. 4 76

areas in which people are led. Where one

If a person "leads", who "belongs", his leadership will always have an eye on the possibility of initiation, whether he is a pedagogue or doctor, pastor or therapist, or otherwise in a position "leading" people.

If the word "religious" is used for everything that concerns a person's relationship to a supramundane reality and fills their life with order, meaning and promise from this transcendence, then the initiatic life also means a religious life - not in the sense of a religion of faith, but in the sense of a religiosity of experience. As illogical as it may seem, both can, indeed usually will, live together in a person. To the extent that a person is and remains human, he will always identify with his natural self. From this, he will experience himself in a reality in which everything is present according to the principles of order and form of his ego. And then he will also externalise the divine. If he has now already reached the level that enables him to experience the transcendent nature of his being, he will soon perceive the belief in an "external transcendence" as a relapse into a lower level, and soon the "knowledge" of an "internal transcendence" as a transgression of boundaries that he is not entitled to. This is precisely what characterises man on the path that he is always already who he is not yet and is no longer who he still is. Thus he can sometimes address God, e.g. in prayer, as the distant supreme being, to whom he himself is only a speck of dust, and at the same time sense the presence of the divine as the supramundane reality that constitutes him in his being. He can believe "in Christ as the Redeemer", who once died for him on the cross and through whom "all things made", and at the same time experience him as the very centre of himself, as his own centre. To not only endure this dichotomy, but to recognise it as belonging to the essence of man and his development, is part of the path on which this dichotomy itself then increasingly fades away.

„ Cf. Dürckheim: "Wann ist der Mensch in seiner Mitte?" in "Wirklichkeit der Mitte", Festschrift für A. Vetter, Verlag Alber, Munich 1968

Once a person has matured to the initiatic stage, he is called to the initiatic path. He cannot avoid it. In words, only in this way can *he* become and remain whole in the full sense. But becoming whole, which is what we are talking about here, is something different from what all therapy endeavours to achieve.

Innovative leadership and therapy

Recently, a distinction has been made between minor and major therapy. Minor therapy refers to those forms of therapy that focus on curing the neurotic, on restoring a mentally ill person. This means enabling the person to assert themselves in the world again and to prove themselves as capable of working and socialising. And it also means freeing them from their fear, their feelings of guilt and their lack of contact. This work is done in the service of the person who is naturally identified with his world ego. It will always remain the doctor's first concern. In addition, another theme has recently emerged where it becomes apparent that man's suffering – be it physical or psychological – can have its roots in a depth that reaches beyond the still psychologically comprehensible into the core of his metapsychic being, i.e. into those depths of the unconscious whose expressions have a numinous character. Where the numinous emerges, the supramundane life is at play. And "healing" is then only possible if the "sick person" learns to understand himself from there and understand his failure in the world as an expression of the blocking of a self-realisation in which his own transcendent being can emerge.

It is understandable that an "analyst" who does not have the "level" himself does not want to or cannot know anything about a "transcendental core" as a reality. He will interpret the expressions of this core as projections, as illusions and wishful thinking of an ego that has fled the world. This causes a great deal of harm. A sufferer who belongs to the level of the initiatic and is not at this level

If a person who is not in the natural stage, possibly without understanding, kept in the natural stage, he will be severely damaged – just as a person who belongs to this stage but does not develop according to it will become ill. One could also say that he has taken guilt upon himself and must atone for it.

It is important to realise that the transformation that is at on the initiatic path does not always begin with clearly defined experiences of being, so to speak, with stellar moments in borderline situations. Sometimes they are only more or less quickly passing feelings of being! Sometimes just a hint of the numinous in a dream. But in our time there are more and more cases in which people, often very young people, become aware of such moments and wonder what they are. Fortunate is the person who meets someone who knows how to confirm and interpret the standard-setting value of such moments and who preserves for him the binding sentence that they harbour. But how much sin is still committed against such experiences today! Both by incomprehensible and unsuspecting parents and educators, who smilingly dismiss such experiences, which occur primarily during the period of initial maturity, but often already in childhood, and by scientifically inhibited, pragmatically orientated or even immature therapists, who understand, interpret and such moments as mere illusions or exaggerations, as sublimations or inflations. In doing so, they rob decisive moments of a human life of their metapsychic valence instead of, on the contrary, raising their significance to consciousness. Perceiving and taking such moments seriously can be the beginning of a path that points beyond therapy, but it does not have to. The "great theory" is certainly the one that is not primarily concerned with man's ability to function in the world i.e. with man functioning smoothly and painlessly, possibly at the expense of his being. It is about self-realisation from the world. But this does not necessarily mean that we have left the realm of therapy and entered the realm of the initiatory. This only happens where it is neither about adaptation to the world and pain relief, nor only about a "self" realisation.

realisation from the being, but only where the "true self" is understood as the place where *being* itself can reveal itself in the language of this individuality in the world. The emphasis is then on being and not on the human being. Only where the human being no longer seeks "his" self, but is willing to mature exclusively for the service of being, has the level of initiation been reached. Life is only "initiatric" when it is clearly at the service of the "Great Third". As long as contact with being, integration with being, is only sought for the sake of the healed self, it is still therapy. Only when the process of self-realisation of the self for the sake of *being* is taken upon oneself at all costs, whatever the pain it may bring or the losses in terms of worldly ability, only then has the path of the initiatic been taken.

Another question is how far the path of initiation requires depth psychological insight and also psychotherapeutic work. It does indeed require a deep psychological cleansing of the unconscious. Without this, man easily becomes a victim of his illusions, which always make him believe that he is closer to transcendence, and therefore to transparency, than he actually is. Just as the perception and taking seriously of the numinous is part of the work on the initiatic path, so is the insight into what separates man from the reality of being that appears in the numinous. Conversely, psychotherapy that is correctly applied, i.e. aimed at the *essence* of the patient, can become the starting point for a development that leads to initiation. Just as religion, which is rooted in faith, can be the starting point of an initiatic development, whether by way of a deep experience of faith or, conversely, out of the need for a lessening of faith.

EAST AND WEST

Zen

The initiatic path has always the religious path of the East. It is therefore no wonder that at a time when Western man is maturing into the initiatic, Eastern wisdom and Eastern prayer practices are gaining a special attraction. This is particularly true today for *Zen*, which in the core of its teaching and practice is by no means only of significance for Eastern man, but has an initiatory significance no less for the mature man of the West. Zen is a wisdom product, i.e. in its theoretical foundations a reflection of the experiences of mature people who have broken through the shell of their world ego, tasted being and have witnessed the possibility of its manifestation in the world through their own lives. The golden thread of experiences that run through all Zen expressions by no means only Eastern, but of a general human nature, i.e. in principle they can be given to every person on the path to maturity. Some of this only appears Eastern in the West because these experiences and their "way" has not yet been recognised in Western intellectual development. right place. Incomprehensible to purely rational thinking, "suspect" to theological thinking, these experiences could not have any effect.

The charisma of the buildings that bear witness to the greater life

◆ Cf. Dürd..heim: "Zen und Wir", O. W. Barth, Weilheim/Obb. 2nd ed. 1972, and "Wunderbare Katze", O.W.Barth, Weilheim/Obb. 1964; H.Fno miya I.assalle, „Zen, der Weg zur Erleuchtung", Verlag Herder, Vienna; Hugo M. Enomiya, „Zen-Buddhismus", J. P. Bachern, Cologne 1966

The strong impact of Zenist writings is based on the experiences and the promise inherent in their communication. If one wants to indicate in a few sentences and quite independently of all Eastern tradition the general human foundations on which Zen is based as a teaching and practice, then they must be as follows:

1. Man is by nature a way of being divine.
2. That which man *is* in his essence is hidden from him in what he *has* in his consciousness. Man is alienated from being as long as he is caught up in the objectivity of his natural ego-world-consciousness, has not yet been liberated to the objectivity of being in consciousness and not yet reached freedom being on the path of progressive transformation.
3. The root of all alienation and thus of all specifically human suffering is the identification of the human being with an ego that fixes everything experienced, holds it in fixed orders of images, concepts and values and is theoretically and practically intent on a secure "position".
4. If all suffering is ultimately an expression of the alienation from being founded in this ego, then all salvation ultimately depends on man being redeemed from the dominance of this ego and its orders and becoming a new subject by becoming one with what it conceals, i.e. with its essence. *Healing* then means *breaking through* the wall of our objective consciousness anchored in the fixating ego that separates us from being and *awakening* to a new consciousness. This process of breaking through the separating wall, of entering into being and re-emerging as a transformed ego is the "Great Experience". In Zen it is called *satori*. It is the metanoia of human life and the pivotal point of all soul guidance in the spirit of Zen.
5. Genuine *satori* means two things: a shattering, exhilarating, liberating *experience* and the birth of a new *conscience*, i.e. a mission for a transformation that the meaning of

"Cf. Dürckheim: "Durchbruch zum Wesen", H. Huber, Stuttgart Bern, 4th ed. 1967; "Im Zeichen der Großen Erfahrung", O. W. Barth, Weilheim/Obb., 2nd ed. 1958

of this experience. The experience is the awakening to one's own *being*, and this means a redeeming and at the same time obligatory enlightenment. One's own *being* is nothing other than the *path* laid out in the human being to becoming a person, in which he is transparent for being as the transformed. In this sense, *satori* is an experience that liberates from the old order, brings enlightening realisation in the transformation of consciousness and, through the birth of a new subject, is at the same time an event that sets the whole person on the path to transformation. This is therefore not a mere emotional experience but, if it is genuine, the starting point of a responsibly described path to the realisation of that state of the subject in which the human being, as a transformed ego, maintains his oneness with the being in the service of being in the world. This is only possible thanks to a new consciousness and a new overall *physical* constitution of the human being. In it he is not only inwardly "attuned" differently, but has also become transparent as a body for the supra-worldly being and is able to sense and witness it under the conditions of space and time. Relation in the body is therefore also a natural concern of Zen. But Zen, understood in this way, is not something specifically Eastern, but an expression of a universal human possibility and task, an exemplary example of initiatory practice.

The fact that, despite all contradictions, Eastern wisdom and spiritual exercises, especially Zen Buddhism, are gradually gaining ground in Western humanity, makes it necessary to reflect again and again on the relationship between Eastern wisdom and the Western spirit. Above all, the question must be asked about the relationship between the Western religion of faith and the "initiating religiosity" of the East.

Where do the Eastern spirit and the Western spirit meet? They meet in the conflicts of major politics, in the development of the world economy, in the research of international studies, especially comparative religious studies. The encounter between East and West plays a growing role wherever work done on a sensible world order. The encounter with the

However, the Eastern spirit also plays an ever-increasing role in the search many who have lost their old faith and are struggling to find a new direction. Wherever there is talk of the Eastern and Western spirit, the "Eastern" or "Western" is quite naturally localised geographically, i.e. the Eastern spirit is in the eastern part of the world, above all in India and East Asia, and the Western spirit in Europe and the USA. It is now time to look for the East and the West somewhere else entirely, namely *within ourselves*. The tension between what we call the Eastern spirit on the one hand and the Western spirit on the other should not only be seen as a political, economic or ethnological problem, but above all as a tension between two poles within ourselves. Understood in this way, it is an inner human problem that we all face. What is meant by this is easily illustrated by a realisation that is already quite familiar to us today, which concerns the relationship between the "feminine" and the "masculine":

There is the man and there is the woman. But there is also the "feminine" (the female principle) in man and the "masculine" (the masculine principle) in the woman. Today we know that a man can only develop into a true man and a woman into a true woman if they become the *whole*, i.e. if the man recognises, admits and integrates the feminine in himself and the woman the masculine in herself. In the same way, the Western man will only gain his wholeness as a human being and the Eastern man his wholeness as a human being and thus only be able to fully develop and remain whole as a Western or Eastern man if both learn to recognise, allow and integrate the other side within themselves. Only from his wholeness, in form, is man granted creative development.

The universal human being

"Man in his wholeness" – on the one hand, we can only sense what this is with regard to "humanity as a whole", and on the other hand, we can ultimately only recognise it within ourselves.

There is nothing that we could perceive in a people, however distant and foreign, as a characteristic of their feeling, thinking and behaviour that would not also be in us and have its specific place and significance here. The comparison of so-called primitives with highly civilised races and peoples shows us the *stages* of being human. Just as we all "carry" these stages within us, we also carry that which is different in *nature* within us as potential. In the same way, what we Westerners perceive as quite different in the East, as "Eastern", is an inherent potential within us. Only when we become aware of this potential that is also contained within us can we Westerners become fully conscious of the *wholeness* of being human as a possibility and a task that urges to manifest itself in us and through us in a particular way.

This idea: "The whole human being", the human being who is the whole, the human being who manifests the "fullness of being" in long development under changing conditions, step by step and in infinitely diverse ways (but always in the language of being human) - this idea has creative power, the power of a primordial archetype. We sense and experience in it the reality of the *universal* human being who is innate to us and who reveals existence in all its fullness. As the origin and mission of being human, he shines through the esoteric teachings and practices of all peoples and times. Only the idea of this universal man, in whom, through space and time, in many different stages and ways, being as the supramundane life presses to the light of a conscious revelation and realisation, provides a supreme standard for man's self-knowledge and self-realisation. This idea can become the deepest source of mutual understanding between peoples and promote a development in which the all-connecting *unity* of humanity in *essence* could also become a reality in a structured *wholeness* of the *human world*.

¹- Cf. J. Gebser: "Ursprung und Gegenwart", Deutsche Verlagsanstalt, Stuttgart, new edition 1962. - ,Φ;- Cf. Rene Guenon, Sämtliche Schriften et al: Le symbolisme de la Croix", Les Editions Vega, Paris 1957. "Aperçus sur L'initiation", Les éditions traditionnelles, Paris 1953

The shadow

There is an opportunity to become aware of our inherent wholeness we encounter

"other", be it with sharp rejection (as if we had something to defend) or with particular fascination. In both cases, we react in the other to a side of our own self that is repressed in the shadow of our "own kind" but is eager to be . In this sense, the specifically Eastern often proves to be a *shadow* of the Western. The vehemence with which loyal representatives of the West often react in discussions about the Eastern spirit usually means that a person from the West has encountered his *shadow* here. "Shadow" means a side of oneself that belongs to one's wholeness but has not been admitted. It forces its way into the light and should be admitted. If this does not happen, then the person remains unwhole, i.e. "un-healed". In this way, however, he necessarily reaches a limit and sooner or later becomes ill. He would have to recognise, accept and integrate his shadow. In this sense, in order to remain whole or to become whole again, Western man would have to learn to recognise, accept and integrate his "Eastern" side, which he has not sufficiently allowed and repressed.

What is meant when one speaks in this sense of the eastern shadow in Western man? Is it certain customs and traditions of Eastern peoples, certain contents of his culture? Certainly not! Rather, they are *basic principles* of the spirit lived in the East, which in themselves are nothing "Eastern", but something generally human, which under the racial and geographical conditions of the East has found a stronger expression there than with us - but which nevertheless also belongs to the wholeness of being human. These are primal possibilities, primal forces and primal directions of human self-development in general, which belong to the basic themes of human life, but which depend on spatio-temporal conditions in their varying degrees of development. And since these fundamental themes of human existence, they are always also religious problems. These are the existential roots of spiritual becoming, which are both green and green in the deepest meaning of life.

how they flow in. These are archetypal principles of form and development, predetermined in all human becoming and consciousness, which are inherent in us from the beginning, but which emerge to a greater or lesser extent depending on the conditions of life and determine the particularity of the development of life, the form of life and culture of a people step by step and in different forms. Thus, the religious view prevailing in the East can be contrasted with the Western view not only for the purpose of distinguishing geographically separate peoples and areas, but also to ask how they both originally belong to the whole of human existence and must also be admitted in the future for the wholeness of man here and there for the salvation of mankind. To this end, it is fruitful to begin by reflecting on the differences in the forces that have characterised spiritual life in East and West in the course of historical development.

Eastern and Western spirit

Western civilisation owes its culture above all to a *knowledge* arising from the natural *experience* of our five senses and their processing, and a *faith* based on the natural *revelation* of God. In this way, science and the technology based on it and the Christian religion have shaped Western mankind. In the Far East, on the other hand, neither the idea of a personal God has ever the importance that it had from the beginning in the Judeo-Christian-Islamic West, nor has reason ever been recognised as having the ability to recognise the essential problems of life. Instead, the East has placed something third at the centre of all meaning and life management: The *supernatural experience* that transcends the limits of our natural consciousness; one could also say "natural revelation". All Eastern religiosity and wisdom revolves around *the experience of supernatural life* that transcends all natural experience of the world. It is always about the "great experience" of supra-spatiotemporal being, in which man senses the possibility of his liberation from the misery of his ego, which is bound to the world. On

The practices of initiatic religiosity that characterise the East are based on taking this experience seriously as the starting point, path and goal of human beings. Historically, this has always played a greater role in the East than in the West. However, the initiatic is neither Eastern nor Western. From the mysteries of antiquity to the circles of the Knights Templar, Rosicrucians, Freemasons, but also alchemists, right up to modern manifestations of this kind, there have always been esoteric circles that were with initiatic transformation. Of course, unlike in the East, they were not the distant shining summit of a path that was also open to the broad mass of believers. Rather, they were condemned to a shadowy existence by official religion and theology, and later also by the scientific spirit. Just as little as the experience of being, however, is the inner path based on it as such Eastern. There are many reasons why it has always belonged more to the spiritual tradition in the East. The initiatic path, which begins and ends the Great Experience of *Oneness*, corresponds to the Eastern character, while the dualism found in all Western religions, i.e. the emphasis on the ego-person and the "opposite" of ego and world, as well as ego and God, corresponds more to Western man. This difference is also evident where the initiatic is taken up by Western man. Within the initiatic practice of the East, the emphasis lies on a different side of the experience of being than in the West. Differences emerge that are not only related to different religious traditions, but also to the differences in character and the prevailing attitude to life of the peoples. It is significant, for example, that until the introduction of Western philosophy there no term for "personality" and none for "work" in the Japanese. The self-contained *entity* with own value and form was not "conceptualised". Compared to the *form* as a graspable, *self-contained* entity, the feeling of life and world consciousness of the East favours the *change of form*, the flowing, the unoutlined, the incomprehensible and the ALL-ONE that cancels out all form; compared to the *I c h* that preserves itself, the lifeless, losing itself in the

All etc. This difference is then also reflected in what is and must be emphasised within the initiatic experience and guidance. And it is also reflected in the prevailing view of the Absolute, i.e. religiosity in general and religions in particular.

Eastern and Western religiosity'

If we briefly compare some essential points in which Eastern and Western religiosity differ, we find that In the East, the *starting point* of all religious thought, feeling and action is the doctrine of the "*All-One*", which we ourselves are in essence. In the West, on the other hand, we have faith in God, the almighty Creator, from we are and remain dependent and separated by an unbridgeable distance. On the one hand, *the goal* is to become one with the All-One (beyond life and death, being and non-being), on the other hand, a communion with God, with whom we never merge, but who is present to us in faith as the great You and remains "opposite" us. In assessing this difference, we must remain aware that both "standpoints" exist in a lower and in a higher sense. Thus one must be careful on both sides not to consider the highest form for one's own position, but the lowest form for the opposite position. This happens, for example, where from the Eastern side one has the experience of the All-One in the sense of a superior consciousness, that is, as a result of long practice and maturation, and contrasts it with the most primitive form of natural consciousness with its I-world and its I-God. The same mistake is made on the Western side, where the highest form of a belief in God rooted in Christ is contrasted with a pre-personal feeling of aloneness of the East.

The Eastern path only leads people out of individual specialisation and earth-boundness into the experience of becoming one in a long series of transformations

* See A. Cutat: "*La rencontre des Religions*", Aubier, Paris 1957

The Western (Christian) path, on the other hand, is the opposite in a progressively accentuating profiling individuality up to an independent person who is responsible for himself. In the encounter with the Absolute, the East aims at a progressive abolition of the "other" in the experience of being (which it knows very well, but leads back to the separating ego). In the West, on the other hand, the development goes in the direction of an ever stronger expression of the opposite, in which the I and the individuality of essence are preserved and sanctioned in their perfect expression, leading a free opposite of human person and God-person, in a highest form of the I and a divine You. A progressive depersonalisation of both the seeker and the Absolute in the East is contrasted with the progressive personalisation of both in the Christian quest.

The East is ultimately orientated towards impersonal being, the West towards the personal God. For Eastern "knowledge", "real" is ultimately only the unity of being that abolishes all particularity, which is only concealed in the limitation rational consciousness, which splits everything up, although it is fundamentally one, whereby the East repeatedly emphasises that there is no discussion about what this being is. What is meant is an experience whose content cannot logically contrasted with another. For the Christian faith, the separation of man and God remains even where in love the connection in the other is experienced or in the mystical experience of unity the separateness appears to be temporarily cancelled. For Western sensibilities, the mind is also not the creator of an imaginary multiplicity that conceals a reality of unity that is in essence indivisible, but the valid instrument for perceiving a real multiplicity created by God that we encounter in various stages of manifestation. And the relationship between child and father that is claimed in the Christian faith for the relationship with God cannot be compared with the relationship in which the ego is completely separated from an otherworldly God.

In the Eastern view of reality, all particularity, individuation, independence and therefore also

The I-Thou relationship based on this is ultimately a delusion. The forms of living and thinking that are constantly renewed and maintained in this delusion are then signs of a limited consciousness that is part of being human, but which the root of all suffering. It is based on the unreality of an ego that is the source of all error in the splitting of the one and the fixation of the split. This doctrine of consciousness concealing being is not a "belief", but the expression of the deepest experience. The proof of the validity of this experience or its interpretation lies in the *enlightenment*, i.e. redemption, which it brings to man by suddenly freeing him from the suffering of this delusional world. Seen from the West, this teaching itself appears like a delusion, at least as an abysmal passing by of the true fullness of existence, which is not an impairment of the divine being, but rather its creative manifestation. The more one "summarily" contrasts East and West in this way, the less comfortable one feels. Is it not the case that is also a yes to the diversity of the world in the East? And is the doctrine of a delusion-weaving consciousness really only something Eastern, or is it not perhaps a realisation of universal significance that has merely perceived more in the East than in the West?

YinandYang

When we juxtapose Eastern and Western perceptions of reality and religiosity, as we have just done, they are undeniably irreconcilable positions. Viewpoints and positions are always . Two things cannot stand at one point at the same time. Nor can two movements leading in opposite directions take place at the same time and in the same place. They can no more exist together than exhalation and inhalation are simultaneous. But what if the eastern and the western actually behaved towards each other like the *outbreath* and the *inbreath*? Exhalation and inhalation are dialectically assigned poles in the life movement.

of the *breathing*. In this sense, all living things are breathing things, which, of course, have not been mentioned enough in the doctrine of man, or even in the doctrine of breathing.

The off and on of the breath can only be understood in relation to each other and only in relation to the breather. Should we not perhaps understand the earth, the spiritual earth, as a great breathing being? Could we not see in it a breathing being that lives, develops and pushes towards ever more highly differentiated wholeness, a polarity that is reflected in the relationship between Eastern and Western spirit, like the relationship between the feminine and masculine in every human being? I believe that this image is fruitful and more than just an image.

The great Breathing One! In it, the Far East comprehends the highest reality itself, which is sensed, seen and travelled as *Tao*. Towards and from this Tao, the two poles in which life vibrates are called *Yin and Yang*. When Western thought today begins to incorporate the living polarity of yin and yang into its conception of the human, it is by no means only allowing access to the core of Eastern wisdom, but is also opening up to the fruitfulness of a fundamental principle of valid ways of looking at life.

Yin and yang, what does that mean? It means the togetherness and coexistence of two primordial principles, in the sign of which all presents, borrows and reincorporates itself in the rise and fall of its living forms. Life brings forth the fullness of forms and drives each one into the particularity and perfection of its form. However, every movement into form corresponds to an opposite movement back into the All-One, which contradicts all particularity and the fixation of all form and takes it home again. Thus every push into the *particular* corresponds to a pull into the *unity* that lifts it up. In man this movement appears in the play and interplay of masculine and feminine, of father world and mother world, of heaven and earth, of witnessing and receiving, of creative doing and redeeming non-doing, of active use of the will and allowing, of light ego-world consciousness and dark unconsciousness, of world ego and God-like being. But

Human *life* is always both. The one without the other is not yin, is not yang. Only in the circle and in the circle of the whole is the sign valid and bears what it means as fruit. Every living being is a fruit of yin and yang, of heaven and earth. So is the living human being. But he is only truly alive in harmony with the great law - that is, in the *rhythm* of yin and yang.

The breath only vibrates truly alive in the interplay of an outbreath that flows into the inbreath and an inbreath that flows into the outbreath. Wherever the movement stops on one side or the other, life comes or is in disorder, where it , it stops! That is why the "*adversary*" of life can also be understood as the power that is at work in two ways. Either it brings the movement to a standstill at the climax of the development of form, whereby it holds what appears to be complete, narrows it down at certain points and causes it to *solidify* - or it prevents the movement of the sinking into form from turning into the ascending movement to new form, and this then means *dissolution*. In this way, the "simultaneousness" of *tension* to form and *resolution* in the unity that cancels and rebuilds it is replaced by the deadly opposition of *tension* and *dissolution*. The Western danger is the first, the Eastern the second. In both cases, life no longer breathes, and that means death.

When the West opens itself up to the mystery of breath, it not only opens itself up to a centrepiece of the practical wisdom of the East, but also to the source of living humanity in general. Breath" is a fundamental principle of life. In it, the eternal cycle of becoming and un-becoming, the rising and entering, the taking and cancelling of form, the emergence and re-emergence of all that exists in the foundation of being, takes place, grows and unfolds. However, it distinguishes the times and spirits, and thus also East and West, on which of the two movements the accent lies, on the "entering and returning home" or "going home".

.. Cf. Dürckheim: "Die Übung des Atems" in "Hara, die Erdmitte des Mensdien", 0. W. Barth, Weilheim/Obb., 5th ed. 1972

on the "rising and going out". The peoples of the East are more peoples of eternal return, the peoples of the West of eternal departure and exit. But as certainly as the position of the accent characterises the difference in attitude to life and basic intention, human life only remains fruitful and whole if it also contains the other movement. This also applies to the coexistence of active and passive forms of life. The overly active West is endangered to the extent that it recognises the obstinacy of leisure. This is already generally recognised today. In addition, meditative practices, such as initiatic exercises, which are part of the ancient Eastern way of life, must be properly recognised and accepted.

Meditative exercises have played and continue to play a central role in our spiritual orders and, especially as spiritual exercises (Ignatius of Loyola) and in forms of prayer in the transition from "contemplation" to "contemplation", have determined the path of the great mystics such as Ruysbruck, St John of the Cross, Therese of Avila and others. It is true that they did not generally shape the character of Western life. However, if we recognise today that it is necessary to give the meditative a proper place in our lives, this is not a decision in favour of an exclusively Eastern concern that actually contradicts the Western spirit. Rather, it is an expression of the realisation that it is necessary to complement Western lifestyles and ways of life, which have largely succumbed to the delusion of achievement. The introduction of the meditative is part of the restitutio ad integrum of the West and is infallibly due where the initiatic taken up:-

The difference between a religiosity that is based and leads to the experience of the All-One and another that originates and fulfils itself in the juxtaposition of the human I and the divine You has a parallel in the primal situations of early childhood. The infant is still completely embedded in being - it is always "still" in the womb - and this situation lives on in people throughout their lives. The Zuhau-

" Cf. p. 136 94

Being in the Great Mother, in the All-One that cancels out and redeems everything, is an irrevocable aspect of life, always remains a longing of man and always forms a possible direction of his becoming. However, the human being only truly awakens to humanity in the budding relationship with a You, in being addressed by a You and in responding to a You.

Human beings are built for dialogue. We can therefore ask ourselves whether this I-Thou relationship is really only there to make us aware of the unity that jeopardises its development and consolidation, or whether it is not better to it as the intended articulation of the primordial unity in man. The life founded in the All-One is first articulated in the relationship between I and Thou. But this, in turn, only remains alive to the extent that it remains simultaneously encompassed by the whole that cancels out I and Thou, into which it continually enters and merges.

Where the human being progresses from the living *movement* between the primal One and the I-Thou to an *I-stand* and turns the experience into a counter-stand – there the

You are an it. And since this "it" only comes to to the extent that it is completely separated from the ego and all traces of the ego are erased in it, the "it" drives towards the destruction of the unity between the fully human ego and its personally experienced counterpart. Every counterpart in whose "objective" reality the human being is interested falls victim to this process of rational consciousness belonging to the human being. It becomes an object that should no longer have anything "subjective" about it. Where man surrenders himself to this process of objectification, the realm of personal encounter also falls victim to it, and God, too, is ultimately separated from man like a thing. Then the living unity is lost altogether and thus the presence of God, which is only possible as an "encounter", is also eliminated.

With regard to the relationship between the primordial "I" and the "*I-Thou*" *experience*, we can ask: But what is the emphasis on? This is the question that divides the Eastern and the Western in us. The East answers: On the One; the West: On the I-Thou! But don't the two ultimately always belong together? The human being misses himself just as much where he is at the root of the

life – as where he finally falls out of it. This is precisely the fate of man, that he grows out of this interweaving of being, and then his life stands under the sign of death – "the pay of separation". To reconnect with that *life* which is life and death is the purpose of all initiatic practice. It always leads to re-rooting in the "mother ground" of life. But even in therapeutic practice, which usually with people who have lost the wholeness of their humanity in a one-sided, rationally determined world, regaining the "maternal space" within us plays a decisive role.

The problem of "East-West" takes on a special significance through the question of the relationship between essence and person.

Essence and person

If we understand essence as the way in which the divine being is present in man, then man in his essence is one with all others. In his essence he is the All-One in the language of his particularity, his individuality, but *as* this All-One he is at the same time connected with all. So one can say: I only penetrate to my essence in the deepest sense when I allow the All-One (even if in an individual way) in such a way that I completely merge and enter into it. Then the "true self" (e.g. for the Hindu) is nothing but this All-One and therefore one and the same for all people, indeed all beings! Man in his true self is then *nothing* but this All-One, in which he merges into one with all beings. This is how the East thinks. But one can also say: The All-One testifies in its reality in man in his individual and always unique being. Then I can only find my true self by finding my way to this individuality and releasing it and in it the All-One in me! And then it is precisely not the abolition of individuality in the All-One, but the expression of individuality in the "person", that becomes the way to face the All-One being, the supramundane life.

responsible task. This is how the Western spirit sees it. It says: Only by saying yes to their uniqueness can everyone realise and manifest the participation in being that connects them to everything in their own way. One in essence and being, separate in the way of embodying and manifesting it – that is the formula of all living things – be it plant, animal or human. In man, however, something new is added that lifts him above all living beings and by virtue of which he need not feel lonely in his individuality – the *person at the top of* his consciousness. In this person he can "encounter" the individuality of the other precisely as an individuality, and in a way that allows him to feel a special kind of connection.

The encounter from person to person requires special consideration, particularly with regard to the relationship between Eastern and Western spirituality. Both in the general sense of existence of Eastern man and in his religiosity, the person does not have the significance that we attach to it. This is also one of the main reasons why West often it unhealthy to engage with Eastern ways and absorb Eastern spirituality.

I pursued the problem of "being a person" in Japan. It is rare to come face to face with a person in which one really meets the other. That there are great and outstanding personalities in both the East and the West – no one will doubt that. Anyone who has ever met a Japanese master knows this. But is he a person in our sense or just a highly impressive personality?

In Japan, we also find that people have great respect for one another, but what does this respect actually refer to? In addition to a distinct lack of compassion for the "suffering creature", even for fellow human beings if they are not of one's own family, we find a deep respect for the other in his or her supra-personal being. Or what is it, who is it that they are afraid of?

for example, often bow so low when greeting each other? I remember an old master who was then the head of a camp of young people who were intended to be settlers in Manchuria – strong, usually somewhat

primitive-looking young men of peasant descent. While walking through the camp, I had already noticed the way in which the old man greeted the men – hardly at all or with special affection. And once, when we were sitting at tea, one of them asked for a message and then bowed deeply to the old man before leaving. I was amazed when he stood up and bowed deeply to the young man. When the boy was outside, I asked the master: "Who have you just bowed to? But not to the young man?" He looked at me and said: "No, certainly not. To the point in him that is also in me!" And he added quietly: "Tenno". He was a Shintoist. As a Buddhist, he would have said: "Before the Buddha nature in him, which also in me"; as a Christian perhaps: "Before the Christ in him, who is also in me." But this "point" in the other, which is also in me, is that already the person? No. Do I encounter it in the perception of the individuality of the other? Even that is not yet an encounter with the person!

Becoming a person involves an integration of all-ones, individual beings and the world-self, in which freedom can manifest itself in an uncaptured directness, undisguised immediacy and unconcerned authenticity, which only possible through contact with the transcendence that is immanent to us, but at the same time also present in the world-self. But this contact only leads to personhood in the full sense if it is not only present as redemption from the shackles of the world ego, but at the same time brings the characterisation from the individuality experienced as binding. But there is a precursor to this:

How does a Zen master recognise that his student is "through", i.e. had satori? By the fact that the disciple suddenly confronts him for the first time in the full power of his selfhood. As "he", as the integration of who he is in essence with who he has become in the world, i.e. as the unity of world ego and essence. Charged with the power and shining with a radiance that manifests the presence of being, the disciple confronts the master in full awareness of being liberated from his small ego. He finally dares *to be himself*, so to speak, in full measure. He has become a person to a certain extent. But now

comes the difference between Eastern and Western: For the Eastern master, the birth of the person out of the unification of world-ego and being is only a *symptom* of the fact that the other has tasted being and with this experience is released from the suffering spell of his world-ego in principle (although the growing through of this world-ego is a *symptom* of the fact that the other has tasted being).

"Redemption" is a matter of further practice and transformation). The

The "moulding" into an individual form is not appreciated as such and thus does not yet gain full reality. For a Western master, however, precisely this would be the decisive factor: that the disciple, by virtue of the redemption of the ego that clings to the surface of appearances, clings to the world and is more or less functionalised and

is liberated *to become an* individual person. For us Westerners, the new emergence of a new world form *from* the essence is more important than the entry of the world ego into the essence and into the being present in it, in order to bear witness to the being present in the world.

The richness of being that reveals itself to the world. It is not the redeeming, but the creative act of being or aspect of the experience of being, the liberation of the person through the given being.

word" would be in the foreground. In it is

But there is something else that distinguishes the West from the East: Not only the yes to complete *particularity*, the yes to individuality, but also the yes to the complete integration of the being with the *world ego*, i.e. the integration of the supra-spatiotemporal being into the temporally moulded *body of destiny*.

This sanctioning, i.e. the sanctification of destiny, which is not affirmed as a contradiction but as the place of appearance and medium of the divine self, is what makes the person possible in the highest sense. This is perhaps something specifically Christian. remember once suddenly feeling compelled to ask a Japanese woman who worked for me temporarily: "Mrs Toda, are you actually a Christian?" She replied in surprise: "Yes, what makes you say that?" My answer was as unexpected for her as it was for me: "Because your eye is so open!" In fact, it is characteristic of Japanese people that you rarely get to see personal eye, i.e. themselves as this person. He only ever shows himself in a certain role, e.g. son, pupil, teacher, guest, Japanese, etc. In his highest experiences

In the forms of appearance, the masters, he appears in a form of humanity that has transformed everything personal into something super-personal, almost removed from the world, or at least uninterested in the world. The human being as the suffering human being, through whose eye, filled with happiness and suffering, the supra-worldly shimmers through in a very unique personal point, is hardly ever encountered. He cannot be seen. This is not to say that all Christians have an "open eye". This form of presence also remains a task for Christians. It is only to point out that a personalising principle is at work in Christianity that I have not encountered in the East.

Eastern "danger"?

Two components must be distinguished in the West's reticence towards Eastern religiosity: The reticence of the representatives of the Western spirit in general and the representatives of the Christian faith! The first is a clear manifestation of the shadow, i.e. the one-sided emphasis on the Yang side and the repression of the Yin side in man. There can be no doubt that this shadow is also evident in the scepticism and fierce opposition of the representatives of the Christian churches to everything that comes from the East (just as the Christian religion itself, in the church, has taken on a character that is more Yang than Yin). However, there are very particular concerns: three aspects of initiatic practice cited as highly dangerous: *Self-redemption, depersonalisation and excessive emphasis on the body!*

1. *Self-redemption?* Christians seem to be threatened with inadmissible self-redemption even where people think they can draw closer to God by practising. Concentrating on one's own inwardness alone seems to be contrary to a movement that brings God closer to us in a clear and direct way.

-- Cf. A. Cutat: "La Mystique et les Mystiques" Desclee De Brouwer 1966

should remain turned towards the other. Thus the Christian practice of prayer, with its never-ending listening and its progressive deepening of devotion to God and its never-ending endeavour to hear the will of God, is contrasted with the attempt gain "mastery" over one's own soul, which is perceived as dangerous. There are indeed differences here. But do the different "standpoints" in the movement of becoming pious have to be mutually exclusive? In order to make a correct judgement, it is necessary to understand what is really meant and experienced on both sides. In Japan, for example, distinction is made between "Tariki" and "Jiriki", which literally means self-redemption and external redemption,

i.e. those who have not yet penetrated to their own experience, entirely on the merciful act of redemption of the Amida Buddha, while the others must learn to consciously recognise and carry out in their hearts the "redemption of the soul in being" that exists from the origin and has never not existed. The purpose of the exercise is then to *experience* this mystery, which can only be experienced in the soul's supra-worldly life. However, this does not mean that man "redeems himself". But what does redemption actually mean? Here, too, there are often misunderstandings. Redemption in the Christian sense means first of all redemption from sin and guilt. Both are rather foreign concepts to Eastern religiosity. Redemption in the Eastern sense refers to suffering, especially suffering under the transient world, the root of which is a form of consciousness that separates man from being and from which one can free oneself. Being is beyond life and death, beyond all the opposites that tear man apart. Finding being presupposes an expansion of consciousness. This brings world conquest. Must this realisation remain an Eastern privilege? It seems to us to of universal importance.

But is the being of the experience of being God? The question, posed in this way, is too crude. For in the experience of being, the

"What-is-that?" question. Whoever the question:

Where is God for those who have an all-liberating experience of being without thinking of God and Christ? Why should He not *come from* our deepest

experiences speak to us? Experience also teaches us that in such experiences the ground is prepared for a new faith in God, and this in all those places where his ground had dried up due to a lack of his own sense of being and the increasing rationalisation of the mind.

2. *Depersonalisation*: The following must be said about the fear of depersonalisation in initiatic exercises: a distinction must be made between the small *ego*, which fears for its position, is stuck in the objective and - although it may be very high ethically - must be overcome, and the becoming *person*, the new *self*, which the small ego to melt away. Christian scepticism or rejection of exercises that bracket the ego often arises from the concern that God could also be bracketed together with the ego. Their instruction is therefore: Do not turn away from God or Christ for a moment, remain clearly in this relationship! However, this also demands something that jeopardises the full becoming of a person. The practitioner is robbed of the possibility of trusting immersion in the supra-representational ground, in which alone the ego with its hardened image of God can perish and from which alone the actual core of the person can emerge, and in which alone the person hears the call of God, which is more than a counter-voice to his fearing and desiring world ego.

3. *Overestimation of the body*: It is paradoxical that the East, whose religiosity almost everywhere amounts to disembodiment, naturally places the exercise of the body (yoga) in the service of inner transformation, whereas for the Christian world, for whom the incarnation of the Word is at the centre of their faith, the struggle against its "materiality" and the "sensuality" arising in it was in the foreground in the exercise of the body. Today we are certainly in the midst of major revisions, but it will take a while before the importance of the relationship of the body for the becoming of the person is recognised instead of the negation of the body.

" Cf. J. B. Lotz: "Meditation in everyday life", Knecht, Frankfurt/M. 1966

The exercise is about, for example, learning to be aware of the rhythm of the body, which cannot overestimated in its importance for the inner path'i-.

We have to surrender to the form of the breath, in which life lives itself, in such a way that we really experience how the form that has become in it fades away and gives way to new form, how new form grows out of the loosening of form, and how gradually that fec tured permeability arises which guarantees the undisturbed progress of the eternal movement of transformation. And of course, where the small self emerges, its God emerges too.

We Westerners who have grown up in the Christian tradition must stop fearing that we will lose ourselves as a person if we allow ourselves to enter into the maternal ground of being, and that we will be unfaithful to our faith if we open ourselves to the initiatic. Only where the person form that has become is repeatedly melted into the unmade is a new person always born. Being a person" itself can be nothing other than the *movement*, experienced and co-responsible for in a peak of consciousness, of the eternal-creative-redemptive being that manifests itself in us.

Experience of being and faith

Where soul guidance is ultimately about the supramundane being and service to it, the contrast between initiatic religiosity, which grows from experience, and

Christian faith is cancelled. Where man says *yes* to the ever new development of form out of being and does not *want to* enter into the *All-One* with final validity, every return to the All-One ground leads of itself to a new issuing to a new level of personhood, and the person-form of the Absolute also gains an ever new character.

At each stage, however, when the human being is constantly ridding himself of the shackles of the world-dependent ego and his body of destiny, *all* "personhood" gains a character that, seen from the ego, more and more *supra-personal*. Wherever we find a new form in the upswing of Yang

<- Cf. Dürckheim: "Die Bedeutung des Leibes in der Psychotherapie", Zacharias, Festschrift für W. Bitter, Klett-Verlag 1968 and "Hara, die Erdmitte des Menschen", op. cit.

of personhood, we must dare to swing back into the yin with everything we are, have and believe. Again and again we must dare to take that which has hardened in our image-consciousness home into that unfathomable ground in which there are no more images and forms and in which, as Meister Eckehart says, there is also

There is no more "no more to and fro". But we can faithfully that for this reason it will always carry us out again into a new form of personhood, i.e. to a higher level of a free and responsible humanity, because it is ever more deeply imbued with the supramundane life.

In an increasing sense of being, a new access to faith can up for those who have lost their faith by following the initiatic path. He only has to learn to trust the content of his deepest experiences, to learn to recognise them in their meaning and – starting from them – to practise consciously surrendering to the transformational movement that arises in them. Whoever dares to enter the maternal ground of being without rest, to endure it there and, free of all things,

"to let it happen to him", can experience that new birth and through it that "becoming a son", .e. that Christlikeness in himself which constitutes the essence of man and in which he is orientated towards Christ.

So the "East and West" in us also applies to religious life! Certainly there remains a difference between the "religion" that is based on experiences of being and one that is founded in faith, as well as between a religion that has its beginning and end in the impersonal All-One and another that is founded and ends in God as a person. In the experience of being, however, it is not only the redemptive All-One that becomes an experience, but also the encounter with a "caller" and with one's own personal core. On the other hand, *the living* faith in a personal God is interwoven with the obligation to melt all images of God that have come into being into the depths of that spirit and that truth that is beyond all images. The experience of the supra-personal being and personal faith are essentially not two different things, but belong together. In a living religiosity, they emerge from one another and grow together into one.

Only the "religions" divide, living religiosity unites, as long as man does not let go of the golden thread that is given to all, which connects him with the supramundane in a detaching and binding way.

On the subject of the "personality of the absolute": Because man is a human being, as long as he still experiences as an ego-subject at all, he will perceive what he experiences "physiognomically"; on the other hand he will "fix" it with his world ego. In this way, he will also always imagine the core and summit of the supramundane life that emerges for him in his deepest experience in the form of a personal being - even if he "theoretically" holds on to the impersonal All-One. The emerging idea of the centre of his experience, which transcends all worldly attachment, will always take on a personal character. But the image of this being, just like that which is passed on in tradition and comes alive in the "initiates" as *inner* knowledge, will always have a *personal character*.

always coagulates into a structure of objectively fixed beliefs and hardens contrary to life, where man only takes himself seriously and settles down in the form of consciousness of his world ego.

Every faith that is organised in a structure of content is in danger of falling prey to the hardening of the ideas and images assigned to it. In order to remain alive, all of this must then melted down again and again into the reality of *life*, which is *transformation* and itself beyond all images.

Homo religiosus only progresses in the rhythm between a personal and an impersonal pole. The movement that surrenders a won structure of faith full of trust to the unfathomable events of the supramundane life turns back into the other, which allows the "great melting down" itself to reappear as a divine form. We must recognise the basic movement as a principle that both redeems from form and creates such a form. It is only because the East often represents the primordial ground solely in the yin aspect and the initiatic has so far predominantly presented to us in its Eastern manner that it appears so incompatible with our Western perception, especially with the religion of faith in a personal God.

unifiable. The initiatic in itself is not bound to either yin or yang, but to the supercontradictory LIFE, i.e. to Tao, which lives itself in yin and yang, the primordial rhythm of life with which every religion, including Christianity, lives or dies.

The All-One in the deepest sense is not, as it is easily misunderstood in the West, to be seen as the fundamentally impersonal, the opposite of the personal, but on the other side of this opposition. In the initiatic movement, Yin must be lived as well as Yang and must change into the other pole in each case.

The only difference between the East and the West in us and in the world is on which side the accent lies. It is obvious for Westerners to feel that the accent is on Yang and that their personal religion of God can understand and include Eastern religiosity, but not vice versa. Wherever the initiatic will find its way into the West, the accent will necessarily be on the development of the personal life. Wherever, however, the West attempts to definitively fix its life forms, including the image of its religion, it will always be disabused by the supramundane life. The more the bearers of its spirit harden, the more their buildings will be the victim of a new generation, whose radicalism will then be the instrument that life uses to reassert its law of transformation. Only where the leading representatives of religion are themselves initiates will they be able to speak in all tongues and not, as hitherto, be deaf and dumb to the initiatic stage of man.

remain silent.

THE EXERCISE

The initiatic path is a path of *practice*. It means *Exerzitium* - never-ending work on oneself.

Initiatic "work" is - and this should be stated right at the beginning - not "doing", but *allowing*. It is listening, hearing, obeying, allowing something to happen, allowing a reality to emerge that touches us within ourselves and in the world, that calls out to us and urges us to make certain changes.

At the beginning and end of the path is taking the *experience* seriously and *allowing* the workings of that reality which stands beyond the reality of our ordinary self. We must learn to listen where this other touches us, we must learn to open ourselves to it and accept what is calling us, and we must be prepared to - on the obligation to transform ourselves in a certain way. This is all part of the beginning of the path called initiation. However, this path can only really open up to the man of our time where he breaks through the barriers of a self-understanding that in truth is a misunderstanding of his own self. This misunderstanding prevails - and we are picking it up again - where man only takes himself and the world seriously as "real" where he can recognise and master life more or less by virtue of his rationality. The time has come to make a change here and, with sober realism, to take seriously the experiences in which, unmistakably and irrefutably, with clarity and force, we recognise ourselves as the core of our self and as beings.

of the world, a centre of power and meaning that leaves behind our ordinary ego-world ability. We must learn to allow such experiences, must foster the capacity for them in practical exercise and learn to walk the path of transformation that follows from them in a planned way - in a word, we must open ourselves to *spiritual exercises*.

The three aspects

The initiatic path refers to a spiritual exercise whose purpose is the revelation of being in human existence. It only deserves the name "retreat" insofar as it is clearly in the service of being and is free from all pragmatic secondary thoughts, above all from the endeavour of the world ego to achieve an increase in power through the exercise. The work on the path is divided into three tasks.

1. The development of the organ for the feeling of being.
2. Insight into the conditions of the experience of being.
3. The practical exercise to eliminate that which separates us from being and to develop that which connects us to it. This exercise aims to create an overall physical constitution in which the human being is able to remain in contact with being on the one hand and to express it in the world on the other.

The first task is a culture of transcendental *experience*. The relationship to the supra-temporal being in essence that prevails here represents the esoteric character of the path to a special degree. Working through that which stands in the way of experiencing and witnessing the path (the unpurified unconscious, the shadow!) is the task of the *depth-psychological* side of the path. The planned work on the transformation, also of the physical constitution of the human being, takes place in the exercise in the narrower sense as the *exercitium ad integrum*, which also includes the body.

1. The first task is the constant work on the development and refinement of the organ with which one can become aware of being¹:-. This is first of all the exercise

¹ „ Cf. H. Kükelhaus: "Workshop, Forum 8" 1967

in recognising and taking seriously the specific qualities in which existence touches us - be it in ourselves or in the world. It is about the ability to discern the quality of the "completely other", i.e. the specific quality of the *numinous*.

"Everything outside is an inside lifted into a state of mystery," says Novalis. When this "inside" touches us, the world is transformed. When we speak of a special "organ" that enables us to do this, this is an image. It is the whole human being who is open or closed, the whole human being in his way of being aware of the present, of himself and of the world. Basically, he must always be determined by a specific orientation towards the numinous, i.e. keep himself in a certain alertness in which the "awareness" of being never leaves him. This also includes the development of "transcendental memory". This proves itself in fidelity to past magic moments, which we cannot recall often enough. We must also learn not to misinterpret the small golden threads that we occasionally discover on our life's tapestry as being detached from it, as minor exceptions or even as deceptive weaving errors. Rather, we must understand them as belonging to the golden tapestry that everything, but which we have stitched over beyond recognition in our one-sided worldliness. We must develop that supersensible sensuality with which we can sense the being that shimmers through all phenomena of existence as a specific quality. We must learn to perceive this quality as an expression of the very essence of everything that exists.

"It is not only the widely shining and unforgettable, be it shattering or exhilarating, great moments of our lives in which the Being, from which we basically live all the time, enters our inner being. There are less outstanding moments and hours in which we unexpectedly find ourselves in a special state, in which being touches us without our understanding. All of a sudden we feel strange. We are completely present, completely there - and yet not focussed on anything in particular. We feel "round" in a peculiar way, within ourselves "closed" and yet at the same time open in such a way that a great inner fullness opens up. We are like floating

and yet we move safely and balanced on the earth. We are as if absent and yet completely present and full of life. We rest completely within ourselves and yet at the same time we are intimately related to everything. We are removed from everything and at the same time within everything, connected to everything and attached to nothing. We feel incomprehensibly guided and at the same time free. We feel free of all things and demands, poor in the world and yet filled to the brim from within, powerful and rich. In such moments we feel interwoven with something precious, which is at the same time very fragile. This is probably why we involuntarily move cautiously, taking care not to stop and look too closely at what is happening to us♦'."

The aptitude of human beings for such an experience is quite different on the basis of their level, their character as well as on the basis of their personal experience. Certainly, every human being has an inherent longing to become one with Being due to his ontological affiliation with Being - while at the same time being separated from it in his objective consciousness. This longing is naturally strengthened where a person has already been touched by Being in the experience of something extraordinary, perhaps without understanding what happened to them. This may be in the borderline situations of life, in the great moments of their existence. It can also be experiences from childhood that create a lasting longing in people to become one with being. Such an experience from childhood in most people.

Being is still reflected in the child's consciousness in an indirect way. As long as the separation of ego and world on the one hand and ego and being on the other has not yet become a real separation, the experience as a whole remains permeated by the presence of the overarching being. The special atmospheric quality of the experience thus given is the reason for the homesickness for childhood, just as it also constitutes the special magic of the atmosphere that appears to us in the living space of primitive, i.e. still being-connected people.

* Dürckheim: "Der Alltag als Übung", op. cit. p. 31 ff.

Experiences of being are often already pronounced in childhood, namely where, on the background of the ego that has just alienated itself from being, the first growth of objective consciousness, the overarching being suddenly asserts itself again and enters into being as an exhilarating experience.

Homesickness for childhood is unfruitful if it remains backward-looking. It can, however, become fruitful and a useful starting point for conscious practice if one is able to allow the quality of being remembered from there to come back into being. This is where an understanding of the phrase "to become like children again" can arise from within. That is to say on the background of separation, to become such that the unity with being, which in essence never ceases, once again the dominating factor of consciousness.

2. The Spiritual Exercise on *Insight* concerns the systematic development and deepening of knowledge about the precondition of the experience of being. This concerns the insight into the polarity of world ego and being, the insight into the shadow and the insight into the stages of human becoming, in particular the transformation of consciousness.

a) Insight into the relationship between the world ego and essence must be gained through personal experience. The practitioner must *experience* the difference between the conditional and world-oriented subject centre (we call it the world ego) and its unconditional essence centre in himself, which urges towards manifestation under all conditions, and also the difference between the world ego and the personal subject, which grows from the integration around world ego and essence to ever greater freedom.

b) Insight concerns everything that stands between the world ego and the being and thus hinders our becoming one with our innate being and our becoming transparent. This involves two things: recognising the character of the I-world consciousness that prevents us from becoming conscious of the being and the insight into what is called the *shadow*: the totality of the potentials, reactions and impulses that are not allowed, i.e. not lived or repressed into the unconscious.

pulse of the human being. The "blocking" of the world ego is primarily due to the static character of the orders of life rooted in it. They oppose the becoming effective of the being, which "dynamically" urges constant transformation. A further factor that impedes the emergence from the essence that the world ego, with its will to possession, validity and power, constantly seeks to place itself at the centre and thus in the place of the divine essence.

The perception of the shadow is about the application of all those insights that modern depth psychology provides us with, particularly in its doctrine of repression. These insights will progressively part of the knowledge of educated people. But only where people are not only theoretically aware of the phenomenon of

"shadow", but rather encounters it practically, i.e. discovers it within, allows it and endures it, the purification of the unconscious can occur, without which there is no reliable progress on the inner path.

C) Gaining the right insight is ultimately about an increase in the knowledge of life in relation to the *stages of inner human becoming*. The following must always be recognised:

Those who begin to work on themselves are necessarily already at the level of the world ego. This is the form of being a subject in which a person has stepped out of the original unity of life and "created" an independent personality.

The actual "path", the initiatic turning point, only begins with the breaking through of their hard-won order of concepts, values and behaviour. Only with this step does the person open up to transcendence by "transcending" their usual reality. This transcending of the we are accustomed to is always also a matter of daring to allow ourselves to enter into the *maternal ground*, of accepting and allowing the Great Feminine within us to become effective. This allowing of the cosmic depth, this "entering into the *earth*" is the prerequisite for the rising of *heaven*, for the shooting in of the supramundane spirit, the realisation of the *Logos*. Only from the union of heaven and earth is the *higher human being* born. As

He is initially held entirely in the supra-spatio-temporal being. In this supra-worldly trinity, however, he is far from the world and not yet a complete human being. It is therefore crucial for the right progress on the path to recognise the difference between the experience of being and transformation.

The first genuine experiences of being, i.e. the experiences that liberate man for the first time from the confines of his fearful, dark and cold world, are predominantly of the character of a redeeming light. But man is mistaken if he believes he can remain in this light. Rather, it is only by standing in this world-superior light that man is actually enabled to encounter the dark. The absolute light, so to speak, calls the absolute darkness onto the scene. Only the with this enables true transformation.

It is an old experience that genuine experiences of being infallibly summon the "adversary" who, usually in the form of an external event, disputes the fruit of his experience with the person who has been blessed by it. On the other hand, it is only after his first experience of being that man has the courage to recognise himself in his darker aspects. Moreover, it is only now that he recognises the truly destructive powers of the world. In a word, it is only now that he has the strength to allow the dark to be recognised and to face it in truth. Genuine transformation from the essence is only possible through this encounter. It is only through this encounter that the experienced human being is hardened with the dragon's blood that enables him to bear witness to the supramundane in the world. And it is only in the contrast between the absolute light and the absolute darkness that the opportunity grows to ascend into that supra-worldliness, the superiority which is the LIGHT, which is beyond light and darkness.

The realisation of this gradual process is not a rational learning process, but a hard path of maturation interspersed with happiness and suffering, which takes place in an alternation of slow growth and sudden breakthroughs.

3. The third side of the work on the path is the exercise in the sense of those exercises that aim directly at the transformation of the human being and always reorganise him in the structure of his body. This work presupposes a new concept of the body.

The term "body" does not to a body separate from the soul and the spirit, but to the whole human being in the way of his bodily existence. Where it is a matter of the human being becoming transparent, the task of transparency in the body also arises in particular.

Whereas in the past we only listened to the body when it hurt or didn't work, and becoming fit in the body only referred to stability and effectiveness in the world, now, when it comes to the inner path, it is important to the voice of the body in a completely different sense. We must learn to understand the "religious wisdom of the body", that is, to understand its language in those quiet signs in which our bodily personality is reflected in its relationship to the path we have been given. The right exercise for this, however, requires the right understanding of the body, and this means above all distinguishing between the body that one *has* and the body that one *is* as a personal subject in this world.

Exercising on the path" is never about training the body as an instrument of an ego that wants to assert itself healthily and powerfully in the world, but about transforming the way in which a *person* is physically present in the world. This work is supported by a *certain kind of body* that is orientated neither towards health nor beauty, but towards *transparency*. In this orientation, all deformities of the body do not signify something sick or deformed in a medical sense, but rather an impediment to transparency. They all have a personal meaning.

Every tension then proves from within to be an attitude that is contrary to the essence of the human being in so far as the human being manifests himself in it as the mistrustful ego. Every tension is, as it were, a frozen gesture in which man holds on and protects himself against the world in a state of defence or attack. Bringing the body into order then does not mean a technical "relaxation exercise", but rather allowing the gesture of basic trust to arise instead of the gesture of distrust of life. Only in this will the ego forces become free to work properly in the world. And seen in this light, posture, tension and breath are not to be understood and evaluated in the context of a functional mechanism,

but as ways in which man reflects, expresses and realises himself as a person in the flesh':-.

In the West, the aspect of initiatic work that concerns the human being as a body is usually only known as "yoga", although the "spiritual" aspect of hatayoga usually reduced to physical gymnastics. Recently, interest in Zen Buddhism has been added, both with regard to its basic exercise, zazen (sitting in the silence of contemplation), as well as with regard to all those exercises in which some everyday action is made the object of the exercise. The best known example the art of archery (see Eugen Herrigel "Zen and the Art of Archery"). The basic principle of this practice is: "The effective mirror of the technically skilful", which the incorrect postures of the inner person to light through eternal repetition. Practising in the sense of this principle is nothing Eastern and does not depend on adopting Eastern exercise content. The work on the bodily correct constitution of the whole human being always aims at the "essential form", i.e. precisely that dissolved-open form, which is at the same time a moulded, dissolved openness to being, in which we are transparent, i.e. both able to receive being and to allow it to become effective through us by virtue of this form in the world".

Expansion of consciousness

One of the main themes of the initiatic path is the ***expansion of consciousness***.

Overarching the three sides of initiatic work is the "development of consciousness", which in its basic forms is characterised by different ways of being and basic attitudes of the individual. subject". In his work "Origin and Presence", Jean Gebser described the progression from the magical via the mythical to the mental and beyond this to the integral consciousness and showed that the respective

... The side of the inner path concerning the body is described by the author in "Hara, die Erdmitte des Menschen", O. W. Barth Verlag, Weilheim/Obb., 5th ed. 1972 and "Sportliche Leistung - Menschliche Reife", Limpert, Munich, 2nd ed. 1967.

The later stage of consciousness not only presupposes the others, but in a certain sense still them. It is now quite decisive for the initiatic path that the human being finds his way not regressively but progressively to that "inständlichen" consciousness in which all stages, in particular also the rational consciousness, are cancelled and overlapped by an expanded consciousness.

When it is said that the initiatic path opens the gateway to the supramundane life, this does not mean that the old man enabled to ascend to a higher realm by virtue of some higher faculty. Rather, it means that he himself must become this gateway,

i.e. to become someone other than he was before. This means a total reversal. It really is a 180 degree turn, away from a predominant relationship to the spatio-temporal *world* - whereby the supra-worldly appears at best as an aid to existence in the world or as an adornment to embellish or as a means to deny existence - to a predominant relationship of life to the supra-worldly *being*, whereby the old world the manifestation space of this being. For this conversion it is necessary for man to transform himself completely, i.e. in spirit, soul and body. Only in this way can the supramundane life be absorbed into him. But what does "merge" mean? It means: to be absorbed *in consciousness*; better: to be absorbed *as consciousness*.

The human being must become so transparent that existence revealed in him as a consciously felt, responsible life that pours out into the world. This requires a change in consciousness, both in the way of recognising and feeling as well as a transformation of bodily consciousness, in which man becomes aware of himself as

"gesture" is inherent. The transformation of consciousness into a supramundane consciousness means that in its centre stands the subject identified with its *essence*, whose becoming conscious widens the horizons both in the direction of the supramundane cosmic and in the direction of the "Logos" more and more towards the universal. The transformation of consciousness also means that, as an *experience of the mind*, it is dominated by the quality of the numinous. The transformation in the body also means bodily transparency.

Only where man himself becomes *another* does he see *differently*, and only where he sees differently can he also see *differently*. "If the eye is not sunny, the sun cannot recognise it."

Where man really progresses on the path, i.e. as a *whole* human being enters more and more into the Supermundane and is taken up by it, he is transformed in his consciousness, i.e. as a recogniser and as a feeler, as well as in his body as a doer.

The ontological precondition for the transformation of man into being is, as already said, given by the fact that he himself in his being participates in being; the precondition for the readiness and necessity for this transformation lies in the fact that he is separated from it in his form of existence and suffers from it. But this separateness is based above all on the fact that his form of consciousness

i.e. 'he' as a conscious being is initially inadequate to his being! Measured by the *depth* of consciousness adequate to being

The objective consciousness is too *shallow*, its horizon too *narrow* and its character inclined towards *stagnation*. The initiatic work is about both a deepening and an expansion of the ordinary consciousness of reality, as well as about everything back into the movement of essential transformation.

In modern therapy, too, it always first of all a question of getting the inner self moving again, of penetrating the flat level of our world consciousness towards the unconscious, of discovering the collective unconscious and actualising the archetypal forces and images, the basic formulae of becoming. this already the expansion of consciousness that the initiatic path is about? Not necessarily. Rather, this is only the case when the decisive moment is added in the perception of all these factors: *the sign of the supramundane* and its sign, *the permeation of the numinous*. All the steps just mentioned can only mean a quantitative deepening, expansion and movement. But it is about a qualitative leap, the leap into that reality which manifests itself in the quality of the numinous. It is C. G. Jung who taught us to recognise the numinous character of the archetypes.

The first step is to take the encounter with the numinous seriously when working on the self.

The experience of the numinous

In his book "Indian Wisdom - Western Therapy", which is well worth reading, Dr Jacobs begins a chapter with the following statement: "There are two forms of knowledge, one is rational knowledge, which relates to impermanence, the other is spiritual knowledge, which relates to the impermanent." How simple that sounds! For the Indian it is probably self-evident. But who teaches *us* that there two kinds of knowledge? One is rational, based on sensory experience, and the other is non-rational, which arises from taking supersensible experience seriously. In it, the numinous touches us in a special kind of quality. It on perceiving, recognising and taking this quality seriously. You can learn to be open to it. This involves two things: taking seriously and being able to bear a completely different *content* that can touch us at any moment through everything else, and developing and allowing the other *form of consciousness*. What the "holding" is about becomes immediately clear in the experiences of being in which we feel touched by that supramundane fullness, imagery and unity of being. But what does the other form of consciousness mean?

When I once took the opportunity to ask the old master Daisetsu Suzuki about the difference between Eastern wisdom and Western knowledge, he replied without hesitation: "Western knowledge looks outwards, Eastern wisdom looks inwards," he added, smiling softly:

"But if you look inwards as you look outwards, you turn the inside into an outside." This means that if you perceive the inside like an object, you miss out on the non-objective, i.e. precisely what you were looking for inside. The inside here means the non-object.

„ Cf. Jacobs: "Indian Wisdom - Western Psychotherapy", J. F. Lehmann, Munich 1966

the real, supramundane. The great sinner against the Holy Spirit is therefore not so much the little ego with its urge for pleasure, prestige, possessions and power. The great offender is rather the power within us that keeps us in the opposing consciousness and does not allow us to approach the supramental.

It is one of the mysteries of the development of the Western world that its spiritual educators have kept man at the level of the lowest reality accessible to him through *experience*, which corresponds to and is accessible to objective, object-centred consciousness. Everything that exceeds the rational possibilities of recognising and mastering reality was declared to be a matter of faith and assigned to the domain of theologians. This demonstrates the immense power of the world view, be it theological or scientific, over what is directly experienced. It decides what taken seriously. Only in this way can it be understood that even the experience of the supra-worldly, even the supra-human, bounces off the world view constructed by man cannot assert itself with the weight it deserves. But this is where the turning point occurs today. It begins with the rebellion against everything that is fixed and the full acceptance of the numinous as a manifestation of the supramundane life.

Transparency as openness to the numinous, in which the supramundane manifests itself in particular mood qualities and impulses, means in particular openness to all those driving forces in which being as a moving, obliging and transforming force enters the inner being of man in a way that prompts and enables him to become and work anew. In the right permeability, being determines and overcomes man with dynamic force. At times it moves him only quietly as a gentle force, as an invitation, as a gentle pull or pressure, or with the force of a powerful push that suddenly throws man out of himself, points beyond himself or plunges him into unknown abysses. But a person can have had many different numinous experiences without ever really become aware of them and their significance. In every practice

must therefore pay particular attention the moment when the seeker consciously "experiences" this quality for the first time, i.e. becomes fully aware of having just been directly touched by a dimension unknown to him.

There are touches through being of greater or lesser depth and sustainability, and one should distinguish between *feelings of being* and experiences of being. Nowadays - after initially not wanting to know anything about it at all - we speak a little too easily of experiences of being, as if they were self-evident and as if everyone should know what they are. However, they are and remain the exceptionally ordinary, even for a person who has found a certain permanent contact with being. And so it is initially more about establishing a *sense of being* as preparation for a possible experience of being. Opinions differ as to whether the Great Experience is a unique experience that transforms a person once and for all or whether it can be repeated. Suzuki once said to me:

"There are people who have a small satori at the beginning of their spiritual career, which opens their eyes to what is important and finally instigates the great search within them. Their search and work on themselves then has the standard within them, giving them direction. When a true satori comes, this *experience* also signifies the great *transformation*. For others it is the other way round. They search without a small satori at the beginning of life, only out of longing and hunch. When it does come to them it is a wonderful experience, but it requires further hard work to achieve the corresponding transformation." The great Master Hakuin¹; reports having had several major and many minor satoris. In general, however, we would do well to avoid the demanding terms satori and samadhi altogether.

The "numinous" fulfils the content of every religious experience. We don't have a word for it in German. The

¹ See Dürdiliheim: "Hara, the earth centre of man", a text by Master Hakuin: "Ja - Sen - Kan - na". O. W. Barth, Weilheim/Obb, 5th ed. 1972.

The word "holy" is not quite right. Everything sacred is numinous, but not everything numinous is sacred. In French we have two terms - "saint" and "sacre", the sanctum and the sacrum. We should say: the holy and the sacred. The sacred is always associated with a person - the person of God, Christ, the Holy Mother of God, the Holy Spirit or the saints. It almost seems as if the departure of the people of our time from traditional faith and thus from holy persons has made them wary of admitting the numinous in general, including the sacred. We must re-establish the lack of bias towards the sacred, and even more, give the sacred and, beyond that, the numinous the highest place in the hierarchy of experiential qualities that it deserves.

The concept of the numinous encompasses even more than the sacred. It is the ambivalence of the transcendent, including the dark transcendence. The quality of the numinous can be attached to everything. It can be experienced in nature, in an encounter with a person, in dance, in eroticism, in art (e.g. in certain moments when the word "beautiful" is no longer sufficient). As R. Otto has shown for the sacred¹, it is always both a tremendum and a fascinosum that touches us. It is something that, as C. G. Jung says, "overwhelms" us, lifts us with the powers of the attractive as well as the dangerous beyond the ordinary space of our world ego into another dimension, thus destroying and liberating us at the same time. It always somehow carries us beyond ourselves. This uncanny ambivalence of numinosen - especially when the master is present - dominates every Japanese training centre, be it the archery practice stand, the judo-ka hall, the room where ceremonial sword fencing is practised or the tea ceremony room. There is danger in the air, the danger of being destroyed as the old self; but that is precisely why the air is also full of the promise of a new being. And so the initiatic path directed towards the numinous is always shrouded in danger and promise.

¹ Cf. Rudolf Otto: "The Sacred", Beck, Munich

The numinous and therein the sacred is the quality in which being in general touches us. The sanctum, on the other hand, only touches us as the presence of a personal being. Where man in his religiosity ultimately means fulfilment as a *person*, the sanctum is added to the sacrum in an experience of being *that is valid for him*. But what is the person *in* such an experience other than a medium for the supramundane being present in the experience of being?

The first exercise in differentiating consciousness towards a sense of being is the distinction between an objectively distancing form of consciousness and an "inständige" form of consciousness that allows and recognises the unity and unification of subject and object:-. In it, the human being is what he "has" in his consciousness, at the same time, to a certain extent, himself. Thus the craftsman or artist who understands his craft or his art is instantly one with both his *tools* and his *work*, even if they are also present to him in an objective sense, especially if he has not fully mastered the *technique*. But the work is only accomplished when all three are only fervently present - and one with the person. Thus the completed act and the valid work are created where the person, having become one with a technique that has been fully mastered and freed from all the need to do something, makes it available to a deeper force that now produces the completed achievement through him and without his intervention.

A specific "listening inwards" "being open from within" are decisive for the development of the right form of consciousness. One must learn to distinguish between a fixing consciousness, which can be compared to an *arrow*, and an all-round open, receiving, simply absorbing consciousness, which neither determines nor judges, which can be compared to a *bowl*; i.e. between a more *masculine*, penetrating, holding consciousness, which analyses and promotes "constructing", and a more *masculine*, penetrating, holding consciousness, which analyses and "constructing".

... Cf. Dürckheim: "Die transzendente Bedeutung der Ichwirklichkeit" in "Erlebnis und Wandlung", H. Huber, Bern-Stuttgart 1956

the more receptive *feminine* consciousness, which melts down, transforms, transmutes and allows something new to emerge. The development of this more feminine bowl-consciousness, in contrast to the more masculine arrow-consciousness, stands at the beginning of the initiatic path. It determines the first step towards liberation from the compulsion of objective fixation, towards a presence of consciousness of being. The next step is the development of a form of consciousness in which the human being reaches out towards being as a whole, as it were, in order to absorb it as a whole. This consciousness is not located in the "head", but rather in the neck, or more correctly in the entire spinal column. Perhaps even more correctly, in the whole body". At least that is how it is perceived. It is a total human receptiveness and devotion to the unknown, "as if a message were in the air".

The development of shell consciousness, which, by freeing us from the dominance of the objectifying gaze, opens and prepares us for the gaze of being, includes the exercise of *withdrawal*, which is important for all progress on the path. Where a person identifies completely with the ego, which is only orientated towards the world, he will repeatedly lose his closeness to being and transparency in the objective figuration of that which holds him captive in the moment. Then it is not there from its essence, but is completely "directed" towards the world and from the world ego. On the other hand, taking oneself back again contact with one's own depth of being, so that the inner ear and the inner eye also open up to the depth of being of the "world" and "valences" emerge in place of the merely objective appearance, in which the supra-worldly being shimmers through. In this way, the artist also repeatedly takes a step back from his work. Only when he repeatedly withdraws from the objectively sharpened fixation of his work does he gain that inner breadth of vision that enables him to recognise whether his work is transparent or not. Only those who are detached from the world can see it transparently for what it is.

Just as you can stand still for a moment on a walk in nature and take yourself out of the focus on a "where" and listen into it without a goal

Just as we can enter the forest and now all sorts of life can be heard, we can and must learn to withdraw again and again in the midst of everyday life in a way that creates space in our consciousness of existence for the reality and depth of being that transcends it. This opens up the possibility for us to remain in the supramundane in the midst of our daily activities. The eye of the mature, which sees through the crust of worldly forms, comes from far away. In the same way, serenity, which has its roots in the otherworldly, leaps over to those around us and makes them permeable to being, because it allows their being to emerge and their ego, which is afraid of the world, to recede.

Trinity of being

Being touches people in three ways: As undivided *fullness*, supramundane *order* and all-pervading *unity*. Abundance appears in man as a *force that makes him happy*, the lawful order as a *sense of form*, the unity of being in *love*.

Initiatic life gains full reality where man has realised and accepted that his life is subordinated to the all-embracing purpose of serving the supramundane in the world. Just as the purpose of everything rational is to create living space for a non-rational, so all human life only fulfils itself there and to the extent that man in his experience and action becomes the mediator of the supra-human.

The exercise for the perception of being in existence can be differentiated with regard to the three aspects in which being can be revealed: In its fullness, as form or as love.

There are experiential qualities that particularly symbolise being as fullness, others that symbolise it as order and law, others that suggest or indicate it as the unity of the reason. And accordingly, there are also differently orientated exercises. Of course, wherever being touches the human being, he is always involved as a whole person, and conversely, there is no exercise for being that is not also an exercise for participation.

of the whole person. The more the whole person is involved, the more their experience has the quality of depth.

The whole person is reflected in every experience. A sensory impression is never "isolated". Its specific experiential quality is part of the overall context of life in which this sensory experience place. Thus every sensory experience, a sound, a melody, a bird's cry in the night, a scent, a pain or whatever it may be, always touches the whole person. It makes the strings of his wholeness resound.

But just as every sensory impression resonates with the wholeness of the person, it also receives its particular quality the whole. Just as one can gain an influence on the whole from the particular, so conversely one can influence all partial experiences of the human being through a change of tuning in the "centre". For the practice of spiritual exercises, this means that both approaches must always go hand in hand.

To be present from the right centre, it is above all a matter of daily *renewal of the basic decision* for the path, furthermore of *reflecting on certain basic experiences* in which one was asked and called to make this decision and finally of the *constant practice of certain basic attitudes* without which there is no transformation – particular the practice of the right centre, which the prerequisite for progress on the path to transparency.

Practising to taste being in existence does not lead to the invention of something new, but only to the realisation of a quality that pervades our entire life and experience in the background, but cannot be perceived in the veil of the superficial world consciousness that dominates us. The quality of being that generally accompanies all our experiences is, where it becomes conscious, always something deep and broad. It can be overwhelming or delicate. But it always lifts us out of a narrowness that we only really become aware of with it. The freedom that we suddenly feel contains three : A gift, a promise and a call. It is a gift in the form of the fullness of being that penetrates us, a promise of a life of a higher order and a call to prepare ourselves for this life. For

It is important to listen carefully to this call. To do this, we must learn to take the promise seriously. But in order to be able to hear the promise, one must be able to be touched by the fullness of being, i.e. be open to being in its entirety. You can practise this.

The numinous and the senses

The experience of being in its *fullness* takes place above all in the medium of our *senses*. A culture of the senses, which progressively opens people up to the presence of being by sharpening and differentiating their ability to sense the deep dimension of all sensual qualities, is therefore above all part of the great spiritual exercises. "The cultivation of the senses as the mediators between above and below as well as inside and outside must be taken seriously in its entirety." (M. Hippius)

Where man reaches a limit in his rational grasp and mastery of life and becomes weary, he becomes needy and ready to open himself up anew to the wonder of the senses. The more his life is played out and flattened on the surface of the world, and the fullness of being is bogged down in the conceptual "mastery" of multiplicity to such an extent that its depth is depleted and creates suffering, he becomes more sensitive to moments in which his being is touched. Then he will also be ready to rediscover the world of the senses and, in its deep dimension, to open up the source of a life that lifts him above the dullness and flattening of an existence that has been robbed of its originality and closeness to its source. The senses as a source of transcendental experience are known to the esoteric practice of all times and all peoples. The depth of colours and their symbolism, the power of sound and the sign language of tones, the penetrating, consciousness-altering power of smells, the power of certain bodily movements (yoga) to transform the whole person, the power of sexuality to suspend ordinary consciousness – all these have been at the service of transcendental experience, initiatic practice and relationship since time immemorial. Today, we are faced with the task of finding the

The aim is to take up the experiences that have been delivered, to free them from their character of a privilege only for the chosen ones and to make them accessible to the constantly growing circle of those called who, due to their innate level or special development and maturation of destiny, have approached the limit at which the world ego may and must relinquish its position of dominance and man must consciously enter into the service of transcendence.

Man first and foremost becomes aware of being in its fullness in his lust for life ("I like to live", Master Ekke hart), especially where he experiences it quite unreflectively as a juicy root force, as an unfolding and active force pressing within him and as a releasing warmth. The great spiritual exercise systematically lifting "standing and living in abundance" out of unconsciousness and making it conscious. Only in this way the senses become the gateway to the depths – life really opens up in them: Glorious in the brilliance of its glowing colours, in its eyelids and sounds, always surprising and new in the play of its large and small forms, full of tension and danger, but also always full of promise. This sparkling fullness of being, experienced as swelling life, as an urge to move, as driving energy and dynamic force, as a living breath, as a luminous, sounding, fragrant, tasting, driving, thrusting, warming, enticing and releasing infinity – all of this is experientially assigned to the senses. He whose heart is closed to all this or only accessible with difficulty is poor. However, it is never the multiplication of impressions, but the deepening that opens up the richness of being.

Feeling life in the medium of a deepened sensuality is a prerequisite for a rootless sense of being. For just as ordinary sensuality provides the basis for the development of the rational spirit, the development of a *supersensible sensuality* is the prerequisite for the unfolding of the spiritual spirit. Supersensuous sensuality in the highest sense presupposes the "death of sensuality". There is also the exercise of "dying to the senses", which can be the prelude to the awakening of the supersensible sensuality. There are also exercises that centre around the empty

The senses will circle around the many, since only by becoming empty of the many can the fullness of being emerge. However, before such an exercise be, the supersensible sense for qualities of being in the realm of the natural senses must be developed. In seeing, hearing, tasting, smelling and touching, in the overall quality of bodily feeling, as in erotic encounters, everywhere one can learn to recognise being as being.

to feel, to taste "fullness".

Just as the connoisseur (the gourmet as opposed to the gourmand) perceives the "delicious" when tasting a fine wine – which no longer has anything to do with ordinary drinking – so there is a development in all areas of the senses from devouring to eating to tasting, in which at the end what the Indians call "prana" comes to us, that supramundane substance of life in which existence is revealed to us in a subtle way through the senses.

Sensory perception therefore exists on different levels. We must learn to distinguish the sensory mode of the ego, which is only related to the world and its natural capacity, from all the experiences that go beyond it, that is, that transcend it. When listening to Mozart, one can "find it very beautiful", and suddenly there is something that no longer fits the word "beautiful". It somehow goes "through and through", creates a shiver of delight. The sound belongs to a different dimension, which as depth and content

is "transcendent". This also exists in the experience of pure sensory qualities.

All experience has a more secular or more transcendental basic character. The organ for this differentiation can be practised. In relation to the basic qualities of one's own state of mind, this means the following, for example:

You can feel more or less alive or dead, fresh or dull, rich or poor, full or empty, in both a secular and a transcendental sense. Here, being appears either in the presence or in the absence of its fullness.

You can feel more or less centred and "in shape", in your centre, composed, in order, in accordance, present, or not in order, without a centre, tense or upright.

dissolved, rigid or dissolving etc. Both again in a sense orientated to the essence or only to the world ego.

One can feel more or less "in contact", connected with fellow human beings and the world, safe and secure without being cancelled out, or not in real contact. These experiences, both positive and negative, can also have a more secular or more transcendental character. It is a different matter whether a person feels abandoned by the world or by God, whether they feel connected to their fellow human beings and the world or, even in their abandonment of the world, experience a supra-worldly contact.

So it is also something different whether "being in form" merely corresponds to a persona image or a world demand for certain behaviour and performance, or whether it is simultaneously or independently of this, the transparent form in which man corresponds to his inner image and is permeable to being. To be transparent in this sense, open to being and still permeable to the revelation of in death, is something quite different as a "form" from secular steadfastness, strength and conformity or even as an aesthetically "good form".

And both can only be unconscious or conscious in their displacement.

The transcendent meaning of a state of mind becomes most clearly visible where it paradoxically appears together with the opposite of its secular form. Thus where man feels rich in worldly poverty, strong in weakness, basically in form in worldly inappropriateness or basically in contact with everything in worldly abandonment; there is also the reverse: that man feels rich in the world, but basically poor, appears stately and in form in the world, but basically feels contrary to his nature and finally knows that he is in a community in the world, but inwardly feels quite lonely. Becoming aware of these differences, especially in those moments in which transcendence is experienced in a paradoxical relationship to the "situation", forms an important part of the work on the initiatic path. It is precisely here that the perception of the qualities of being can be practised, deepened insight into the being-ness of the situation can be gained.

The right starting point for practical exercise can finally be found.

We must also learn to distinguish one transcendence into the vastness and openness of superhuman cosmic life from another that touches us as a sphere of spiritual being removed from all spatio-temporal reality.

The encounter with supramundane, "cosmic" powers is something different from being touched by the "Logos". In the same way, the encounter with the Mater Magna is different from being touched by the Father-Spirit. We could ask ourselves whether we should not use the word "life" for the feminine aspect and the word "being" for the masculine. Or, as we do, use both the term "being" and "supramundane LIFE" to the overarching One, which, as TAO, manifests itself *in* the polarity of yin and yang, sometimes feminine, sometimes masculine. In a certain sense, however, being (as logos) remains *above* life (as cosmic life), heaven above earth. Therefore, one can also speak of the difference between a transcendence upwards and a transcendence downwards. The latter has a more feminine, dark and warm character, while the experience of transcendence upwards has the character of a more masculine, cool and clear-sighted alertness. Of course, this opposition of yin and yang always urging us to dissolve into the experience of the overarching One that lives itself out in this polarity. Indeed, it is only where the overarching BEING makes itself felt in the opposite pole and counter urge that the presence of the pole just lived is and remains charged with being.

Wherever experience transcends natural sensuality, the dualism of ego and world recedes. However, it is a different matter whether this happens in the powerful feeling of a cosmic experience and leads to a liberating intoxication of becoming one, which devours all consciousness, or in a lucid presence in the emergence of the orders of being, in which a higher being is realised.

Consciousness is born. In this consciousness, archetypes and principles of life may emerge for man, intangible, but nevertheless transparent in their meaning that determines all life, mysteriously luminous and illuminating. One is then oneself the experienced order. The luminous power of this experience is based precisely on the fact that one does not have the experience "in front of" oneself, but *is it*. The return of the subject-object split that accompanies the return from such an experience is painful and associated with the sad realisation that we have fallen back from the true, above-natural reality into a view that is natural to us but which obscures the truth.

The experience of the conscious ego in the objective sense is preceded by the magical and mythical experience. Thus we can distinguish four levels of human experience:

1. the level of pre-personal existence, 2. the level of the far-reaching ego, 3. the experience in the deep layer of a cosmic life that is superhuman and yet connected to the human being in depth, 4. the experience of the high layer of the being that is superior to everything cosmic and reflects existence. In addition, there is 5. as a possible quintessence, an experience which, as a result of an integration of all these levels, truly grasps the human being in all its comprehensiveness and depth, its independence and interwovenness with transcendence, where being emerges for him in its full splendour on the background of his limited form of existence.

The numinous nature of the form

Something other than the spiritual exercise that opens people up to the fullness of being is that which prepares the way for the experience of *being as image, order and law*.

Just as the undivided fullness of being touches us above through the medium of sensual qualities ("how man feels and senses himself and the world"), so being as order through everything that is "meaningful form". And just as natural sensuality must be distinguished from supernatural sensuality, so the "Gestalt-

Experience" is the difference between an experience of only secular meaning and another in which it is "trans parent", translucent for being. To aware of this is the first task of the Spiritual Exercise, which begins with the "Gestalt character" of existence.

A glimmer of supernatural being permeates our lives wherever we behave towards a thing, a work, a community or another person in a way that behind the value-removed egoism of the ego. A transcendental factor is inherent in all value experience as well as the behaviour assigned to it. Logical, ethical and aesthetic values, the true, the beautiful and the good are the ways in which the supramundane being is experienced by the world ego in the order of natural existence. The triune unity of being in the *conscience* of the world ego can be heard here. The experience of value is the first intrusion of being into existence. But this is so self-evidently part of the natural life of the normal personality that we do not become aware of it as the manifestation of another dimension. But this is where education in the perception of being in existence must begin, in order to be able to appreciate those special moments in which being touches us with its demands and promises beyond what we are used to, sometimes even in contrast to our "natural" sense of value.

The basic attitude associated with all human creative life is *service*. Every creative life contains as a component the presence of a whole which, as an entity, more or less realises what it represents and now *calls upon* us, as it were, *to* respect this meaning, to protect the whole and to serve its perfection with regard to the idea inherent in it and the completion given to it. There is a factor inherent in every interaction with objects that compels people to give up their egocentricity and enter into an objective, devoted service. This mysterious relationship between being called and having to obey contains a transcendental factor that needs to be recognised. The organ for this relationship is the conscience.

Just as in the happiness of sensual contact with the world there is always a spark of the fullness of being, every

Addressing and "responding" to a figure, be it looking, accepting, understanding or setting, organising and shaping, a transcendent quality, a glimmer of being. We experience it wherever the "miracle of form" appeals to our *conscience* and irrefutably takes us into service and duty, i.e. touches us in our depths. Every moulded object, every shape can, if only we can bring it close to us.

Let us "arrive" and get involved, so touching. And especially everything that we encounter as living beings or works of art. In particular, however, we can hear the claim of being in the form that we ourselves are. For this, however, our self-consciousness as Gestalt-consciousness must be developed to the level of Being-consciousness.

There are three types of conscience: 1. conscience as a *fear of punishment*. This is by no means only found in children. Rather, wherever people orientate their behaviour towards the consequences it could have in this life or in another life, this conscience is at play. Heaven and hell play a greater role in human behaviour than one might think. 2. conscience as an *expression of attachment* to an idea, a cause (work-conscience) or a community. "The being of the whole is the ought of its members." Here the conscience gives voice as soon as a person does not or not sufficiently act in the sense of experiences as "one", be it that he is connected to it as a member or has committed himself in some other way. At the centre of this conscience is the *honour* that one loses if one does not loyal one's cause or community. This conscience of value is already a stage of being human that comes closer to life from being. 3) The third conscience is the *absolute conscience*. This is an expression of the fact that man basically only feels committed to the Being present in his being. This becomes clear when he forced from there to do something that is contrary to his conscience of work or community. Thus in the conflict between the obligation to the community and to oneself. In the conflict between altruism and egoism, the decision must be made in favour of serving "others" and putting the ego aside - there is no problem here for the ethical person - but the contradiction is just as certain.

There is a real conflict between community obligation and conscience. To be on the safe side, a person will first decide in favour of the community obligation, but then he may find out that this poisons him or another "master" in him will inevitably come forward. Then he must in favour of the voice from the otherworldly. It is precisely such experiences that can sometimes people feel the reality of being for the first time.

The ability to experience being in the medium of forms of existence increases to the extent that the revelation of being in existence dominates the basic attitude to the world, i.e. has been absorbed in the authoritative conscience. If this is awake, then every form, so to speak in the "Seinsblick", suddenly appear in a new light, lifted out of time and yet allowing the timelessness inherent in time to shine through.

Two things can be conscious in the view of being: The supratemporal */dee* of a figure and its immanent *character of change*. The view of being makes every gestalt transparent to its inherent essence and sometimes also to the path it has travelled through, on which its essence has evolved into a gestalt. What can be experienced in this sense in a particular gestalt life applies to an even greater extent to the experience of life in general the more a person lives towards being. It can generally become transparent for the idea inherent in its phenomena and for the orders of growth that move them.

All living things obey a secret order of growth, according to which they come into being, strive towards their fulfilment and disappear again. From the natural point of view, entering is, as it were, the end. To the extent that the human being is open to being, he experiences each entering as a mysterious prelude to the emergence of a new form. The world ego is opposed to the relational character of life. It presses for something definitive that is fixed and remains. In essence, this becomes visible as the great danger for the fulfilment of our destiny to and create the transformative character of life. This reference to the eternally creative-redemptive and redemptive-creative nature of life is the great danger for the fulfilment of our destiny.

The spirituality of life must be included in the retreat in the space of the figures. Ultimately, it is always about the presence of the great dying and becoming. The essence of a form is only revealed to the one who is able to dissolve it in the formless and let it arise anew from there. This is also the secret of the importance of breathing in the practice of stillness. The more a person stands in the supramundane life and lives from the essence, the less he is a prisoner of the fixed orders in which his life is structured and takes place. He basically remains free in relation to space-temporality, even though he lives in it, because he is able to see and experience the supra-spatio-temporal in it.

There is a "simple" exercise for this: at any moment, with a certain turn of consciousness, one can, as it were, cut what is directly and sensually given out of the concrete context in which it stands and, lifted out of all relatedness, "see" it. In

this looking it can be held in suspension, so that, detached from the spatio-temporal here and now, it becomes the witness of another being - the glimmer of which now creates a peculiar feeling of untouchable freedom in the experiencer.

generated.

In the knowledge that life continues precisely where death takes place, man transcends the horizon of what the world ego can accept. To the extent that this knowledge is transformed into a basic attitude, life, even where it takes place within the framework of fixed orders, gains a different significance; for where man accepts transformation as a basic law, it is precisely in the change of existence that supratemporal being appears to him. Admittedly, some people already know theoretically about the "dying and becoming" of life without absorbed it from within. But only then can it mean promise, and only then can the presence of this law become the lifeblood of every exercise. The purpose of all life is to free people from the spell of their world ego. Thus, "die and become" is also the core of every *meditation* worthy of the name: the letting in of the ego in the transforming ground and the emergence of the new ego as the fruit of this transformation.

The transformation in which the ego is remelted and

The renewal of the manifest world of its forms by entering into the formless towards the essential is the meaning of all meditation.

Meditative practices

The initiatic path is inconceivable without the practice of meditation. In properly practised meditation, and furthermore in the basic meditative attitude of the practitioner, that dimension of the supramundane – the "dimension of depth", as Paul Tillich calls it – not only comes into consciousness visually, but can unfold in it by transforming it.

Meditating does not mean "doing", but "allowing". It comes from *meditari*, not from *meditare*, so it means going to the centre, not actively going to the centre. In meditative behaviour, the person withdraws from all attitudes that oriented towards an active need to be alive and to a receptive allowing. Meditation is also not a concentration on something, but a coming together through something. It is not a confrontation with something, but a becoming one. Certainly, at the beginning of every exercise there is a "focussing" and an active "taking oneself out of the day" and an "gathering of the senses". But meditation, i.e. the state of meditation, only begins when this concentration is guaranteed.

Meditation is not an objective contemplation of an object. "counterpart", be it an image, a word or a thought. It is not primarily an engagement with *something* specific, but a "becoming one" with whatever it is. Therefore, the way in *which* one "meditates" is more important than the content that one meditates on – provided that meditation is practised as an "exercise on the path" and not for any practical purpose, e.g. to learn, "to concentrate".

If meditation, like every exercise on the path, ultimately means becoming permeable to being and if this orientation towards the supramundane determines the basic attitude, then the suspension of objective consciousness is important.

more important than its content. Objective confrontation is cancelled out in fervent confrontation. Thus, in all meditative behaviour there is a detachment from the "many" of a surface consciousness in favour of the undivided fullness that awaits us in the depths. Regardless of which "contents" assumed, meditative behaviour allows the person to penetrate the layer of objective-present orders. It allows him to experience himself anew in the qualitatively completely different content of a depth without content and, if he really dares to do so, enables him to strip off the empty shell of his faith and renew it towards the supra-worldly fullness actually meant in it. The "meditari", the going to the centre, ultimately drives man to the bottom of his soul. It is a being led home to the sources. Wherever the practitioner succeeds in going home to the ground, he enters into something that not only absorbs him and releases him from the tensions of the surface. It also releases him into a new form and allows him to go out into the world again charged with something new. The "harbour of the deep", which is always waiting for us, can therefore have two things: A place of final homecoming or a place of departure for a new journey. What it really becomes depends on what you are looking for in it: the final entering and going home or the transformation to a new departure. The reconnection to the supramundane sources can be a blissful end or a promising beginning.

Only ignorance of meditation and a lack of experience can lead to the often-heard statement that meditative practices, such as sitting in silence, lead to Eastern world flight. On the one hand, in the East it is not about escaping the world, but about overcoming the world"; it is the prerequisite for genuine mastery of the world. On the other hand, becoming one with the All-One is by no means necessarily a "final" entry. It can also be the starting point for a new acceptance, approach and shaping of the world and thus also the place of birth of a human being who is also in his world-centredness in accordance with being.

* See Lama Anagarika Govinda: "Fundamentals of Tibetan Mysticism",
3rd edition, O. W. Barth Verlag, Weilheim/Obb. 1972

Whoever does meditative exercises will experience that wherever they are carried out in full devotion, the action turns into a special kind of *activity* at a certain moment. But this is an activity which, coming entirely from the depths, expresses the original "elan vital" in a certain way and is far removed from any ego-centred, will-determined and object-oriented activity. In meditative practice, a shift takes place from a passive-redeeming to an active-creative state. Meditative practice also leads to a letting go of ingrained pathways and hardened structures that stand in the way of maturing and becoming new as as the original act. *Giving up what has become awakens what has not yet become in us*. It is precisely the unrealised that is the source of genuinely creative existence, work and action. This insight forms the basis of the ancient Japanese work and deed exercises, which are all in the service of the "path": A fully mastered technique allows the practitioner to leave his ego behind and abandon himself to his "essence", i.e. that unrealised ground from which being now bursts forth. Undisturbed by the ego, which is occupied by ambition and fear, it reveals itself joyfully in a fully completed work and deed, which, because it is no longer made, but blossoms out of the ground without intervention, has a creative character.

This combination of redemption from what has become and becoming new from what has not become is also the experience that can be had by those who devote themselves to the sitting exercise in the sense of Zen, i.e. zazen. Here too, the practitioner is not objectively related to a specific content. They are only aware of such content, e.g. the breath or counted rhythms, in the phase of concentration that precedes meditation. Afterwards, he becomes free of all content and can then reach the threshold of something that is "transcendent" to the old self.

Experienced form only becomes transparent to being where it experienced in its *uniqueness* and speciality.

„ See Hakuun Yasutani: "Za-Zen" in Dürckheim "Wonderful Cat",
O. W. Barth, Weilheim/Obb. 1964

Just as the all-one Being only reveals itself vividly to man in his respective individuality, but never, if he tries to refrain from it, really opens up inwardly as an experience, so also the experience of the numinous character of every figure we encounter on the fact that it touches us directly in its uniqueness. That is why the archetypes in dreams only have a meaning in that

The "symbolic" image has a numinous character, in which the dreamer's life and experiences are concentrated in their unique here and now. Conversely, however, an image will only take on a numinous character if a higher order, a "different dimension", can be witnessed and illuminated in it.

The miracle of being can only be realised in uniqueness. Every template, every generalisation robs it of the possibility of appearing to us. Conversely, the familiar or well-known can also a revelation of being when it suddenly touches us with the magic of uniqueness. A chime that I heard a hundred times, the tree under my window that I see every day, the gesture of my life companion that is completely familiar to me – whatever it and whoever it is: if it touches me "originally", that is, originally in the pure here and now, it can become a mouthpiece of being. And wherever being touches me, the most familiar thing also becomes an original event. This is precisely why it is important to develop that attitude and form of consciousness in which the form given to us for fulfilment is repeatedly freed from the veil of familiarity and its conceptual meanings and is able to touch us directly.

Only in uniqueness does the all-one being touch us. However, the unique only becomes a speaking witness of being to the extent *that* it is simultaneously experienced as a manifestation of the All-One and becomes "inner being". In the ascending order of concepts, the "All-One" is the most abstract of the world. In the scale of experiences that descend into the depths of our experience, however, it is the most concrete of all. It is our own most intimate life in its highest potency, is the power that transforms us par excellence. It is "we-ourselves" in our being. This is how we experience it

from our ego as the deepest part of us and at the same time as that in which we are entangled and cancelled with all levels of our self. But where there is a genuine experience of being, both the ego and the being merge into one.

It is an exercise in itself to practise feeling the All-One in the particular and through the particular. To the extent that this attitude also everyday life, the "tone" of the one Being becomes the counterpoint from which the melody of Being resounds in everything special. The *radiance* of the form also depends on the uniqueness, which at the same time signifies the presence of the All-One. It disappears where conventional moulding or a certain conformity robs the meaning of the form of its uniqueness. In the same way, our own radiation on how far we keep ourselves free from adaptation, compromise and habit, from routine and template, how far we are always able to be there anew in the here and now from the creative centre of our individuality. Good form, if it is genuine, gives us this freedom under all conditions. The "good form" prevents it if it only imitated and therefore artificial.

The insight into the relationship between the all-one being and the universal principles, the ciphers of life in which it touches us, on the one hand, and the individuality of each life form, on the other, can become the basis of special spiritual exercises. This is the basis of an exercise that of a responsible and vigilant repetition of primal gestures.

The awake encounter with the primal ciphers of existence constellates the experience of the individuality of the being and brings it to living consciousness. This realisation is made possible by the *exercise guided drawing* developed by Maria Hippius, in which the student learns to execute basic signs such the circle, the wave, the spiral, the square, the round, the radiant, the closed, the bowl etc. in long repetition and full devotion – so that he enters into this activity in a way that awakens the universal principle of form within himself. Ver-

-- Cf. Maria Hippius: „Beitrag aus der Werkstatt" in M. Hippius (ed.) „Transzendenz als Erfahrung", O. W. Barth, Weilheim/Obb. 1966

If he can really allow himself to become completely one with this activity, so that it is no longer carried out objectively, but rather fervently, then he can experience that it him aware of his individuality of being through all historical conditionality. For he only ever carries within himself the basic signs of all existence that characterise him his individual personal way of embodiment. Where he now meditatively "fulfils" them in long repetition, his own essential individuality emerges in them and through them, redeeming the old ego and creatively taking on a new form, into the light of consciousness.

Even in the receptive acceptance of the form, being in existence can flash up, as it were, and touch the experienter's own being. In this way, the shape of a flower can become transparent to its essence, its numen, the visibility of which lends the entire experience a numinous quality and touches the experienter's own essence. Such an experience can also the meaning of an exercise in meditative dwelling and looking.

All experience of the "fullness of being" is felt as a sustaining, revitalising and renewing *force* that seems to make a mockery of all conditionality and endangerment of spatiotemporal existence. All experiences of being as "order and form" are characterised by an experience of *light* that illuminates all "darkness in the conditioned", brings the essential to light and allows the insubstantial to fall away.

Only light allows the forms and their order to emerge from the darkness. Where being experienced as a supramundane order, life is illuminated, existence becomes clear, a sense emerges that is beyond the sense and nonsense of this world. The clarity that occurs here is not clarity about something, but clarity as a state, as "standing in the LIGHT=-". It proves to be a witness of being especially where it lights up in the midst of great darkness of existence. There are starry moments in which being manifests itself as an illuminating meaning that is beyond the sense and nonsense of

Cf. Jean Gebser: "Conjectures on the Uncreated Light", in:

"Transzendenz als Erfahrung", O. W. Barth, Weilheim/Obb. 1966

world and people are suddenly freed from the despair of the absurd.

Wherever man is in a state of transparency, existence becomes transparent towards another *order*. A mysterious order then shimmers all the disorder of existence. Then man can suddenly "see" himself in a new light, lifted out of all the obscurity of his existence. In such a state he can best realise how much transparency also depends on a very definite inner form of his bodily existence. One feels sometimes more, sometimes less at one with oneself, can learn and practise to feel critically under the skin whether and to what extent it is right with the inner shaping. If you are outside (in the body) as you are inside (in the spirit) and inside as you are outside, you can be "perfectly happy". The order of the body then expresses and realises the order of the spirit, and the order of the spirit interiorises and realises the order of the body.

"L'ordre du coeur" is reflected and realised in the "ordre du corps".

Every genuine experience of being in a form not only has something redeeming about it, but also something obligatory. The experience of being under the sign of form, order and law fills us with the happiness of the promise of an order that transcends all existence and at the same time awakens our conscience to work on the right form in the midst of our spatio-temporal existence. Every life of form that is transparent towards being awakens us from the sleep of habituation and pushes us, as it were, a new becoming and new work.

The numinous nature of love

The retreat on the experience of being in the third aspect concerns being as a supramundane, all-connecting, all-pervading and all-encompassing *unity*.

The possibility of being touched by "being as unity" exists wherever *there is unity* in the world.

„ Cf. Hipplius, "Transcendence as experience" op. cit. S. 30

The human being is not only the one who seeks, allows, lives and experiences happiness, but also the one painfully lacks all of this. Indeed, it is there, where man experiences the cruelty of life, where he feels abandoned, lonely and thrown back on himself, that paradoxically, from the depths of in the unbearable, being can emerge as a supra-worldly, harbouring unity, and in the midst of the coldness of the world we experience the harbouring warmth of being.

The specific qualities associated with all becoming one are often experienced most clearly in their otherworldly character precisely in abandonment. Here, the quality of being as the flavour of its presence can be

be experienced *in* his absence. Certainly

It then becomes a special experience where worldly abandonment turns into supra-worldly security. Thus, where separation and division in the world the limits of what is bearable, the unity of being is experienced in this transgression, only to be grasped even more deeply in the overcoming of separation. It is important that man does not pass by such moments, or rather that he is prepared to perceive the special supramundane quality of the moment and is able to enter into it and allow it to open him ever further towards being.

The possibility of experiencing being as the unity of the ground is not limited to exceptional situations. It can already resonate wherever the human being emerges from the isolation of his ever-preserving ego, i.e. wherever self-assertion turns into self-giving. Even those who are weak in contact, who are temporarily completely separated from life, have the chance to unexpectedly experience being as unity, wherever they are able to give up their isolating and self-contained ego and engage with another.

Every real becoming one with a thing or a person contains a qualitative moment, a possibly numinous core, in which the resounding unity of being manifests itself. In it, the current experience is elevated in its significance beyond the merely spatio-temporal event and the person experiencing the becoming one with a warm wave coming from the depths, perhaps

Only for a fraction of a second, but unmistakably carried into another and more comprehensive reality.

The field in which being as a unity can emerge in our consciousness in a numinous quality before all others is *love*. Every relationship that can be called love contains the chance to feel being in the midst of existence.

Wherever the word love is rightly used, man feels a unity that basically connects him with another – whether it a thing, an animal, a person or God or even himself in his essence – and at the same time, because he is separated from all of this, the impulse to become one with him. In this becoming one lies the opportunity taste the unity that fundamentally connects him as a numinous quality, and all the more so as he learns to perceive every becoming one as a manifestation of the ONE HEALTH, "the reason for all beings".

It is not only at the moment when oneness comes about, but already separateness that the mood possible unity can be full of being. Where two people who love each other are separated, this very separation, for example in their longing for each other, is charged with qualities of being, of painfully joyful power. So too the longing for home in the one who must be far from it.

As surely as man's primal suffering is rooted in his separation from the supramundane life, so surely is the desire for reunion with it man's primal longing. And it is precisely for this reason that love, in which becoming one and separation are always associated with each other, is also the field in which the supramundane could touch us most easily, if only our minds were set on experiencing its presence.

Not only the merging becoming one and the liberation from the suffering of separateness and specialness that takes place in it, but also the coming-to-oneness that is inherent in it, the realisation of the creative potential, which is a meaning of all becoming one, can be filled with a sacred quality. Above all, however, it is the experience of real *communion* that is only now possible, in which both, as in the one-

The experience of being is not only the experience of unity against the background of separation. However, fulfilment of being is not only the experience of unity on the background of separateness, but no less the moment when, on the background of experienced unity in the love radiation of the other, one's own being becomes conscious in a wondrous way. From this high form of love an illuminating light falls on all human relationships and on the possibility of becoming aware of being that is contained in them and awaits us as the deepest meaning. However, the prerequisite for "being" to be addressed in human relationships is that they are free of any pragmatic character.

In the midst of existence, love is the great teacher of being; for it is always the antagonist of the world ego, which only ever wants to preserve itself. Always mindful of its position in the world, it cannot give in, cannot let go, cannot give in and cannot surrender. With its tendency to stand still and encapsulate itself, it is the great adversary of the all-melting and redeeming being and the possibility of experiencing it in inner being. Life is rich in moments of transient realisations and therefore in opportunities to become aware of the being that emerges in such moments. We only have to learn to perceive experienced unity and becoming one as such and to the specific quality of all becoming one on the background of preceding opposites. Thus in the practice of becoming one with an instrument that we use in an art, a craft or for some purpose (writing machine).

Becoming one with something that is assigned to us, which we may have initially resisted; the moment in the solution of a problem that has caused us headaches, or the surrender in letting go of some resistance - unity can be felt and savoured everywhere here. Precisely because our entire life in the world rests on the world ego, in which we stand out of the oneness of being, while we are always homesick for the oneness of , whether we know it or not, in every becoming one, however fleeting, there is the chance to experience a quality of being

as well as wherever we are "at home".

There is the careful handling of a "familiar", the careful use of an instrument with which one has grown together, the quietly careful walking on a path that one walks daily, so that one experiences the docility that lies therein like a greeting from the unity of being that moves one inwardly.

There is the execution of a skilful action, the awareness that precisely this movement, this grasp has to take place now and here and in precisely this way and no other, creates a presence in which the unity consciousness containing its being is at work. Admittedly, in the inveterate other-directedness of our world-ego consciousness, the opportunity that lies here tends to get lost. However, if one is first and foremost focussed on and committed to the manifestation of being in existence, then the longing for such an experience also gains more and more weight, and every letting oneself become one in the world or feeling one with the world becomes part of the great retreat. In this way one can learn to one with what is seen, heard, spoken, tasted and sensed in such a way that the contrast between what is seen and what is heard, what is heard and what is seen, etc. is overcome and that pure seeing and hearing fills the consciousness, it a witness to the unity of the reason in the language of the moment.

It is also beneficial to practise the inner meaning of *uncontrolled shapes*. The twilight, the moonlight, the foggy landscape and also the dancing brightness of midday, in which the contours become blurred in the flickering light, offer the opportunity for such an exercise. In the stepping back and silence of the opposites, the stillness filled with the unity of the ground can resound here. This also includes exercises in immersing oneself in undifferentiated sounds, such as those found in a waterfall, in the indefinable rustling of the forest, but occasionally also in the noise of the city. The prerequisite for the success of such exercises, however, is practice in that specific pausing and withdrawing into an inner looking and listening that is no longer looking or listening, but precisely for this reason allows that "counterpoint" from being to be heard, at which all the noises of existence are transformed into melodies that bear witness to it.

The practice of forms whose meaning only emerges from their *opposite form* is highly effective. Examples of this are the Eastern ink paintings, in which the painted form only ever has the purpose of the non-form resonate, and thus makes the form itself transparent towards the ground from which everything rises and into which everything . In this exercise, man learns to abolish his objective fiction or his indulgence in mere feelings and to elevate them in an experience that destroys the opposition of form and non-form, world and non-world, and at the same time leaves it in a way that allows the superposed One to shine forth. This is about that which is neither form nor non-form, but rather stands beyond the opposition of non-form and form.

At first it seems paradoxical and contrary to natural empathy to want to make the acts of becoming one, and thus also the moments of loving devotion that redeem man from his separateness, conscious of their being content. Does such an endeavour not destroy the treasure they contain? It would do so if "becoming conscious" were always synonymous with the objectifying realisation that is the basis of all rational order. Such consciousness, which places man in relation to himself and his world, simultaneously places him out of existence, so to speak, and of course makes him dust. It is therefore a recurring misunderstanding, which has a disastrous effect in some sects, to confuse awareness of being with that rational alertness which fixes the given, organises it into a predetermined structure, imprints it on oneself, etc., so that it becomes available, as it were. In the midst of an experience of being, one may well "recognise" it as such, become aware of the significance of the moment. But this realisation is precisely an alert "becoming one" and not a distancing ascertainment. And here it depends precisely on what "becoming aware" means. There are two ways of perceiving. One conceptually, the other integrates the experience into one's own "path-body", which grows in the progressive realisation of being.

"The intention to comprehend the incomprehensible does not destroy the quality of being where the consciousness that clarifies and illuminates the situation originates from the same dimension of being as the highly potentised experience. It is *light* that penetrates into the shadowed interior and the crystallisation point for collecting and lifting the treasure of a sensual-over-sensual experience seeing through and bringing to transparency what until then was the immature child of the dark mother's depths. With the consciousness of a higher order, the "spiritual spirit", the enlightened consciousness, is born. And thus a filiation of the primordial light is created in man"♦.

A becoming-order is inherent to man and his becoming on the path, from which he can be aware of every moment of life as a particular station, i.e. equally as such in its "significance". This awareness is not an objective having, but an expression of the bodily interiority of the path. Perception, which preserves the being content of an experience instead of disturbing it, indeed, not only preserves it but deepens it, is a clearing and supplementing of the order of the inner being. In this

In the process of "becoming conscious", man deepens his openness to the Great Life. He matures and becomes more capable of allowing himself to be influenced and transformed by it. Thus it is that a person who remains on the level of objective consciousness also opens himself to the depths. So where he is in a meditation exercise,

For example, when practising zazen, you constantly "pay attention" to staying in the right posture, but at the same time you are "somewhere else" with a deep awareness and feel the signs that indicate the correctness of your overall behaviour: A peculiar, inward becoming strong, a warming of the body, a slight vibration of the spine, a becoming light in the spirit, a becoming filled with love – all often only in the faintest but unmistakable "waves", which altogether indicate a gradual transformation of the whole constitution, which lift the practitioner, who is filled with the fullness, luminosity and warmth of being, out of his ordinary state of existence. The progress in the ability of this inward

„ M. Hippius, "Transcendence as Experience" op. cit. S. 33

perception is part of the inner growth of the right "Gestalt", in which the human being becomes ever more permeable to being, i.e. ever more capable of experiencing and witnessing it in its supramundane fullness, order and unity in the midst of the world. The exercise of feeling being in perceiving and taking seriously the numinous in the realm of sensory qualities, form and love accompanies the initiatic path from the beginning to the end.

Everything that we experience with our five senses and, moreover, experience as a meaningful entity, is preceded and superordinated by the primordial meaning of life. The word "sense" means both the sense that can and should be recognised and the organ with which this happens. Exercises that aim to open the eye to the fullness, order and unity of being, as we encounter it in the numinous qualities, ultimately lead to being able to sense the power, meaningfulness and love of being that is rooted in the supramundane in the midst of the danger, meaninglessness and lovelessness of the world.

The meaning that life can possibly have and the meaning with which one grasps this meaning coincide at the beginning and at the end. Wherever and to the extent that man is there in relation to being, his way of being "there" is itself an expression of the presence of being. Just as the motor of the search on the path the search itself, being itself is at work in every devotion of man to being. And where the devotion is complete, the person turning to Being coincides with Being itself. The working, illuminating and all-unifying primal meaning of life is life itself.

THE FRUIT

WITH HUMANITY

MAN AND FELLOW MAN

The fellow human being! This word does not have a good ring to it for the time that is coming to an end. It contradicts and continues to contradict the spirit of a world dominated by reason. This spirit is hard and soulless, objective and without room for the heart. In contrast, "humanity" has something too warm and soft about it that like compassion. It means something like "caritas". This word makes some people uncomfortable, because it them a bad conscience, reminds them of something they should be practising but are neglecting; others because they don't want mercy, but only what they are entitled to.

When people themselves, they also rediscover their fellow human beings, their fellow human beings as partners and as a mission. Human beings are built for dialogue. Human life takes place as a call and response: from the world to the world, from the other to the other. But the fact that this call

-The call of God is superimposed on the relationship between man and the world: "Adam, where are you?" and that man only becomes fully human in response to the call of the supra-human being is something that only a few seem to be able to recognise. It must also be anew that the relationship between man and his fellow man is only correct in the deepest sense where the supra-human being is the determining factor. For human life will only be fully fulfilled where the relationship with one's fellow human being fulfils its true meaning: To open up the supramundane in the other in the world. But this is preceded by many things.

If we try to clarify the meaning of the right relationship with a fellow human being in general terms, this seems impossible at first; after all, we only encounter this relationship in the infinite variety of unique relationships, and each relationship seems to have its own unique problems. Apart from the uniqueness of every human relationship, the relationship between parents and children, for example, is fundamentally different from that between spouses. And so there is the relationship between doctor and patient, manager and employee, teacher and pupil, priest and believer, and so on. Every relationship is about something different. And yet there is something that runs through all relationships.

the personal conditions, the role, the particular situation, etc., in which one person encounters another, everywhere a *person* encounters a *person*, and everywhere one person is given to another as a person. Throughout all roles, we face a person in their urge, their obligation and also their longing to become a person, to become a certain person and to be allowed to prove themselves as such. We encounter life in every human being and thus also the supra-worldly life present in every being. And so through all human relationships there is also the possibility of reciprocally concealing or opening up the manifestation of this greater life, i.e. helping the other to become in accordance with his human destiny or denying him this help.

To prove oneself as a fellow human being ultimately means to help the other to be and to be allowed to remain in such a way that he can live, protect and pass on the supramundane life in his own way. What this means as a possibility and a task only becomes clear when we see and realise being in its trinity: As original fullness, as predetermined order and as all-connecting unity. This trinity is the *a priori* of all life in the world, including human life. Every revolution, including the revolution of today's youth, basically means the restoration of conditions under which the

The triune unity of being can appear in our existence; supporting, giving meaning and harbouring.

In man, the Greater Life manifests itself as a primordial force from abundance, as an original urge and commitment to a certain order and form, and as a longing for overarching wholeness and birth, i.e. for love. All human life is, by its very nature, determined by the urge to fulfil itself in this threefold respect, and all human distress stems from the fact that one of these primal needs not been fulfilled. Thus all genuinely human behaviour ultimately relates to nothing other than their fulfilment. And we must always remember : All distress in human life is related to the non-fulfilment of one of the primal concerns.

The elementary urge to experience the fullness of life is countered by the dangerous nature of the world, which poses a devastating threat to people and casts them into fear. Behaving with humanity means taking the fear of others seriously and helping them to overcome it. The injustice and lawlessness of the world contradicts the desire for an exemplary way of life, for a meaningful existence. It throws people into the misery of despair. Compassionate behaviour sees the despair and seeks a remedy. The longing for community, security and love is confronted by the cruelty of the world, which leaves people in solitude. Human behaviour means empathising with the loneliness of others and helping them to emerge from it. Regardless of the role in which we each other, one of the three needs is always present, and so is the opportunity to prove ourselves as human beings.

There can be no humane behaviour where the human being is theoretically or practically into a thing, an object, a piece of the world. For example, where the sick person is only perceived as a body in the objective aspect of the professional and becomes a "case". This is the case in the world of work, where the human being only valued and treated as the bearer of an objective achievement, only as a functionary in the structure of a factual organisation.

This is also the case in pedagogy, where the teacher only sees the pupil, no longer the person in the pupil, the human being, i.e. the subject, the person.

As a person, man stands in a coordinate system whose orders and values cannot be recognised by reason alone, nor they be derived from the factual demands of the world, because the experiencing, feeling, suffering and hoping subject is at the centre of life from a human perspective. This is about promise and fulfilment, about suffering and redemption from suffering, about self-fulfilment or self-realisation. In a word, it is about growing and maturing on the inner path. Compassionate behaviour means accompanying others on their inner journey.

The meaning of human behaviour is fulfilled in a different at each stage of development, just as the trinity of living being and the primal concerns and needs founded in it mean something different for the child, for the adult personality and finally for the who has matured into a person. Each stage has different hopes and different demands in relation to the fellow human being.

The child lives on a premental level, still interwoven into the original wholeness of life. It is still completely anchored in being and expresses this, as long as it is undisturbed, in its own sense of existence of a basic trust in life, a natural belief in an order that is right for it and a feeling of unconditional security in the world. Parents only fulfil their human role towards the child to the extent that they meet these basic expectations. Where – to mention only the most well-known misconceptions – excessive strictness breaks the natural trust in the supporting forces of life, or a schematic approach to education disregards the individual nature of the child and distorts its development in accordance with its nature, or a withdrawal of love disappoints the basic need for security and throws the little person back on himself, the original contact with being is lost. Forms of fit arise in relation to the world that is contrary to the nature of the being.

child shields itself from the dangerous, unjust and cold world. Although these forms of adaptation enable it to get through relatively painlessly, they suppress the original impulses of the being. The deepest roots of all neuroses lie in the hardening of such passports. Their emergence can therefore be traced back to a failure of the parents in their interpersonal behaviour towards the child, usually due to ignorance. The neuroses that manifest themselves in fear of life, feelings of guilt and contact difficulties are essentially rooted in early childhood experiences of forces that are contrary to one's nature. If, on the other hand, you meet a person who a confidence in life that cannot be shaken by fate, a faith that cannot be disturbed by injustice and a feeling of security in life that cannot be disturbed by being alone, this is based on a childhood that was in accordance with the primal nature of man . . . or else in a maturity in which he was able to rediscover the roots of his being that were buried childhood.

It is not only the failure of the parents or drastic experiences later in life that cause the separation of man from being. Rather, there is a factor in natural human development that jeopardises the primal bond: The development of rational consciousness. The development of the human being includes the development of the ego, in which the human being focusses on himself and is aware of a world that confronts him independently as master or servant. This ego is part of being human, and whatever the state of man's original connection with the supramundane life may be, his full self-consciousness must also include confidence in the power of his broadly orientated, independent ego, the belief that he is to some extent equal to the world by virtue of his own possessions, knowledge and abilities. Therefore, human behaviour towards the growing child means him in the development of a worldly ego, i.e. helping him develop, live and prove himself in an efficient, energetic and communal way. The development of the ego in particular depends on special interpersonal factors. Discouragement prevents it no less than effeminacy. Here, humanity means trusting encouragement and support.

loving awakening of strengths and enabling them to unfold and prove themselves in the face of gradual obstacles. Pedagogy is the art of productive resistance.

The decisive factor on which the happiness of the right development of the self depends is the sustaining "yes" to life. The root force of all human existence is the divine *elan vital*, which carries all living things and leads them towards their destiny. In man it appears as a natural, unconscious "yes" to life. However, it can only assert itself in a truly healing and creative way, where people consciously say "yes" to their lives.

The natural yes to life of a healthy person is called into question where the supporting forces of their childhood prevented the fulfilment of their primal needs. The naturalness of the yes is jeopardised where a child was not welcome or where there were traumatic experiences in which they felt unaccepted, not part of the group, hurt or abandoned and where discouragement, lack of understanding or unkindness threw them back on themselves. And the climate of life from childhood onwards is healing where people taken seriously, understood and accepted in the role in which they encounter others. The yes that people say to life, thus their entire self-awareness, always depends on the yes or no that the world says to them. The other person is jointly responsible for this self-awareness.

All *self-consciousness* has three roots according to the tri-unity of being present in the essence, in other words: The tri-unity of being appears in three different forms of self-consciousness, as self-power-consciousness, as self-value-consciousness and self-effect-consciousness.

If it was possible for a person to preserve his original connection to being as a child, then he will always have that unshakeable self-confidence, i.e. trust in himself and in life, which no threat from the *\Welt* is able to disrupt. So too, where he was allowed to develop his individuality undisturbed, a self-esteem that not dependent on the esteem of others or impaired by disregard from the world. And in the same way, he also has that lasting awareness of a primal bond

with everything and everyone else, which also carries us through all of life's downfalls. It is fundamentally in contact. Thus the essential, original self-consciousness, independent of the world, depends on the right interpersonal behaviour of the key figures of the parents, i.e. on the extent to which they preserved the intactness of man's roots of being.

As the child grows into an adult, with the development of the independent world ego, contact with the world-independent being diminishes. He then has to master the world theoretically and practically on his own and feels increasingly dependent on the world. And this is all the more so as he has already lost his original connection with the supra-worldly being in childhood. At this stage, compassionate behaviour means the other person to fulfil the three basic impulses of life in the form in which they manifest themselves in the world ego. This means: helping the other person to lead a secure life, enabling him to lead a meaningful life in service to work or community and helping him to feel at home in genuine contact in worldly community. These are abstract formulas that each require a different fulfilment. But every role or situation in which a person encounters another offers the opportunity to fulfil this human task in the worldly existence of the other. You just have to have it in mind. But to fulfil the duties of humanity in this way in no way exhausts the possibility and task contained in it.

Just as man is not identical with his world ego, but only becomes fully himself when he gains conscious contact with his supra-worldly being, so genuine humanity is only fulfilled when it proves itself in the sign of the supra-worldly being. We must therefore distinguish between the human task that falls to us in view of the fate-induced world ego and its need, and the other task that falls to us in view of the being of our fellow human being that is overshadowed or repressed by this ego. This is about accompaniment on the path to maturity.

There is no relationship to the other person, be it in the 156

There is never a time in the family circle or in the world of public life and work when we would not the opportunity to accompany and help others not only in their worldly needs, but also in their essential needs. But we are always in danger of seeing the other person only in his world role and overlooking his essential needs. This begins with the fact that parents only see the child as a son or daughter and keep them in this role, but only note of the child's individuality as an "originality" or disruptive factor, for how often does the child's essential development fall victim to a child-rearing template. This situation, which is contrary to salvation, continues where the respective authority then only perceives the person in their world function. The actually decisive factor in human development is thus obscured. The secret longing that expresses the deepest of human concerns: to grant one's own true being room for development, remains unfulfilled. Thus the meaning of true humanity is only fulfilled where we prove ourselves to each other as brothers and sisters in being. This means helping each other to break through the painful boundaries within which the reality of the world moves in circles. This is where the real possibility and, in a certain sense, the new task of our time begins.

While the fully developed personality used to be the highest of the goals that people used to set themselves, today it is about becoming a person. The idea of personality is fulfilled by those who are able not only to maintain themselves in life, but also to prove themselves in the service of community and work. It is considered perfect wherever it proves itself to be a reliable guarantor of the values entrusted to it. Those who fail in this task lose their honour. The freedom of man here is the freedom of the spirit, which overcomes elementary nature and the small ego in selfless service. This service could previously be regarded as the highest form of human fulfilment because the work in the world, especially the supporting forms of community, had a human validity in the deepest sense. They carried and supported man in his entirety. In this way, their transcendent core was addressed and protected in them.

To the extent that communities are transformed into organised formations in which people can only survive by hiding themselves beyond recognition in their humanity, the slogan "service to community and work" loses its metaphysical meaning. The world is now only the space of sensual possibilities or material achievements. In his humanity, each person is referred to himself. But this is where the real human task begins. And all the more so as the negation of man by the world calls for his awakening to being. It is precisely this that characterises the particularity of our time, that being begins to enter into man's inner being precisely to the extent that man pushes through the boundaries of his ordinary consciousness when he is negated by the powers of the world, which he encounters with his natural consciousness. And so it is as if a new day of life is dawning in man today and as if the radiant light of a rising star is pouring over a landscape of life that is only just beginning to light up, a landscape that has hitherto lain there as if in moonlight. And this is where the real, the greatest task of true humanity begins: to help the other person to discover the realm of supramundane life in himself and then also in the essence of all things in the world and to rise from it to that level of humanity at which he becomes a true person. Person, i.e. transparent to being and capable of manifesting it in the splendour of his experience, in the radiance of his undisguised form of life and in the blessing of his being.

HUMANITY OF THE DOCTOR

Every therapy a certain view of the nature and purpose of human beings. As it changes, so does the meaning of therapy and the concept of health. Thus the change in the position of the human being in the crisis in which Western medicine finds itself can also be seen today. While, on the one hand, the non-personalised regionalisation of life medicine that has dominated modern times reaching a climax, on the other, as a counter to the depersonalisation of life, the human being is awakening as a person - even in the doctor's consulting room. The art of healing is thus faced with a new task.

The process that led to the rationalisation of life and medicine has not yet come to an end. The methods of medicine based on natural science are constantly being developed and refined and are producing ever more sensational successes. At the same time, doctor and patient are meeting less and less face to face. Personal encounters are increasingly being replaced, to an alarming extent, by a factual relationship between the impersonal organisation of a "medical profession" or a "team", .e. a collective of specialised scientists, and the "insured", likewise organised "patient community", which confronts the doctor with a legal claim to impersonal, scientifically based services. The functioning of today's "organised health" clearly the impersonal functioning of organisations that are alien to the person, such as the entire social system.

life in transport, business and industry. Health" here means nothing more than reliable performance that enables people to function smoothly in the service of such organisations and meet the impersonal demands of a world organised along pragmatic lines.

Where the inhumanity of a world organised solely according to rational principles, which only perceives people as "objects", now awakens the human being as a "subject", the sick person also awakens to the human being and the human being to the person who wants to be taken seriously and treated not only as a patient, but also as such. This marks a turning point in the art of healing: The turn to medicine of the person.

In the view of a consciousness dominated by reason and related only to the world, the human being also appears only as a thing and is treated accordingly.

For conventional medicine, this thing is the physical, and more recently the psychophysical organism, whose disorders to be assessed from a scientific distance, treated impersonally as a "case" and remedied as quickly as possible for the purpose of a smooth return to functioning in the world. Certainly, the

human being also belongs to the "world" and, if necessary, must also be treated from and towards it. But the human being as a whole is more than just a piece of the world that can be repaired by objective means. He is a personal subject and that which can be rationally grasped and treated only forms one sector in the wholeness of his personal life. And ultimately, even that which can be grasped rationally can only be seen and approached correctly if it can be understood by the personal wholeness of the person.

is understood.

The coordinate system in which the human being lives as a personal subject is not that of the spatiotemporally determined, causal laws of the "world". The external order of objects is contrasted with the internal order of the subject. This operates on three levels. The lowest level concerns the subject's body nature, which is subject to biological laws from birth to death. The second concerns its ego nature. It is concerned with suffering and redemption from suffering, with despair and fulfilment, with the possibility and realisation of the

own self. Out of pain and happiness, success and defeat, the human being grows up here in a personal space and an inner time in the fateful body of his ego and struggles with destruction, despair, loneliness and death in his search for a pain-free, secure and happy life. As this ego, he is dependent on a you, on the understanding and helping human behaviour of the other and also expects the doctor to respond his distress in a human way. On the third level, man transcends the natural world of his body and also his world ego and seeks the unfolding of his being in contact with a supramundane life. And here he presents the doctor with further tasks.

The physician of our time must recognise that the human being as a The "person in the process of becoming" not only suffers the pain of his natural self, not only suffers from the fact that he fulfil his service to work and community in the world, but even more deeply from the unfulfilledness of his supramundane being, which absolutely, against all the resistance of the world, even if it is painful, wants to express itself in a form that suits it. It is from this being that man seeks not only understanding and love from his fellow human beings, but also a call, guidance and counselling on his inner path – also from the doctor.

Man's destiny as a person is fulfilled in a never-ending transformation from the subjectum mundi, which only exists in the world ego, into the subjectum dei, which is inherent in the being. To fulfil this destiny is the *basic personal law* of the human being. We can only speak of person-medicine when the physician no longer sees the human being merely as a factual case and, moreover, not only responds to the plight of the world-ego in human participation, but also takes the sick person seriously under the sign of the fundamental personal law, i.e. accompanies him on his path to becoming a person within the scope of his medical possibilities.

While the previous concept of health only concerned a person's ability to assert and prove themselves in the world without pain and with a high level of performance, the term "health" has now been expanded to include the ability to live a healthy life.

The medicine of the person transforms this concept of health into that of "salvation". Salvation means that state of man in which, in accordance with the demands of the essence, he remains on the path of progressive transformation to the subjectum dei, so that he is not only in order from the world and towards the world, but also from God and towards God. Understood in this way, just as every conception of the human being that is personal in the true sense, every medicine orientated towards the person of the human being is fundamentally religious, i.e.

"initiatric". This does not mean that it is bound to a particular religion or denomination, nor does it mean that it has to apply religious methods or practices in addition to medical diagnosis and therapy in the classical sense. It means much more that the doctor, whatever the illness, should keep an eye on the sick person with regard to his or her supra-worldly core and, within the scope of his or her possibilities, see and support him or her in accordance with the basic personal law!

Medicine of the person is something different from practically applied psychology. As a personal subject, the human being can be missed just as much by biological-physiological treatment as by psychological treatment. is the case where, like impersonal specialised medicine, aim is nothing other than to restore the ability to function smoothly in the world. Any treatment that only focuses on the plight of the natural ego, which only aims at a secure, pain-free existence, misses the supramundane nature of man and thus his true mission. Thus today there is "a medicine and therapy that prevents people from being able to be healed by plunging them into hopeless health":::-.

Every illness disturbs or destroys the plan and the order in which the human being moves as a natural ego. But as certainly as every suffering means a disturbance for the subjectum mundi, it also means an opportunity for its

„, Cf. H. Müller-Eckhard: "Von der Krankheit nicht krank sein zu können", Klett Verlag, Stuttgart

Transformation into the subjectum dei. The more surprisingly, deeply and hopelessly an illness breaks into a life, the more the natural ego against it. However, with its impatience and its eagerness become pain-free and worldly again as quickly as possible, it prevents the healing work of the forces that rule in secret and remains deaf to the voice from the being. The essence never aims only to eliminate the disturbing symptom, but always at the same time at a re-tuning and maturing of the whole person. The hardening of an attitude of the world ego that only aims at self-assertion and functioning in the world is not only the psychological root of most human illnesses, but also stands in the way of any genuine healing. In any case, the dissolution of this hardening is part of the doctor's task.

For the doctor who realises that he must not only make himself a partner of the natural ego towards his patient, but should also have his being and his "person in the making" in mind, completely new possibilities and tasks at the patient's bedside, regardless of the case in question. It is precisely where a patient is at the limits of his understanding and ability that the supernatural powers and possibilities of his being can awaken and, if he behaves correctly, begin to have a healing effect. It is precisely from the darkness of powerlessness and from the abyss of the incomprehensible that the light source of the healing spirit can spring forth, if only the sick person presents himself in the right way. The doctor can help the sick person to bravely face the incomprehensible and, instead of just rebelling, to keep quiet full of trust. Of course, only the doctor who is able to do this himself and has experienced for himself that the healing spirit is at work precisely in the incomprehensible is able to do this. The doctor of the person not only appeals to the natural powers of the spirit and will in the patient, but also opens his heart to the influx of the rationally incomprehensible powers of the reason. Under their influence, impatience, tension and fear disappear, and in the healing of the personal subject, recovery also progresses more rapidly. Thus the knowledge of the healing, because transforming effect of that faithful trust that carries the person through seme

Powerlessness in the face of the overwhelming nature of his illness is one of the essential prerequisites of a living medicine of the person. The doctor who is able to allow the healing source of great trust to spring up in his patient and is able to transform the natural resistance to the illness into an impulse to continue on the inner path, thereby initiates a healing that goes far beyond the health that consists only of pain-free and smooth functioning.

In a medicine of the person understood in this way, does the doctor not overstep the "medical" boundary set for him as a doctor? Certainly not; on the contrary, in doing so he is only pushing it to its limits. His medical and psychological knowledge, his experiences and insights and the methods of classical medicine that he has mastered are not thereby switched off, but only integrated into that more comprehensive context that corresponds to the wholeness of the human being. Subordinating all medical activity to the basic personal law does not lead to a restriction, but to a differentiation and deepening of traditional research and treatment methods. Indeed, body medicine based on the natural sciences as well as psychological analysis will only fully unfold their fruitfulness to the extent that they recognise the true nature of the personal subject, its liberation and its development, as the mission that encompasses all medical and psychological work. Where the person really comes to the forefront of knowledge and action, traditional medicine will also unfold its fruitfulness to a much greater extent, not least because the hopeless separation of soul and body founded in the tradition of rational thinking is overcome. The psyche and the physique are not two separate realities from a personal point of view, but rather the two ways in which the human being internalises and expresses himself as a subject, .e. experiences and lives.

The living body is something other than a living corpse. It is the way in which the human being lives, expresses and realises himself as a subject in the totality of his gestures. The ingrained or momentary gestures can be in accordance with the personal law or contrary to it, for the

Being open or closed, transparent or concealing. The doctor, who sees the personal subject in the patient, will not only have the sick part of the body in mind, but above all the overall bodily attitude of the patient. This reveals the way in which he is *there* as a subject, permeable to the being or trapped in the world-bound ego. Thus the right doctor will recognise from the overall attitude, from the relationship between tension and release and from the breathing whether and to what extent the patient is only there as an impatient and anxiety-filled ego or, anchored in his right centre, calm and full of trust. In a posture that lacks the right centre, in tenseness or dissolution, but above all in incorrect, too shallow breathing, he will recognise the signs of a lack of basic trust and a lack of serenity and in this the pretence of the being. Above all, he will endeavour to teach the patient the right posture, the right detachment and the right breathing in order to achieve that physical constitution which, because it is permeable to the being, releases the healing powers of the depths. Just as the doctor can only do justice to the patient as a personal subject if he subordinates his own life to this law, he will only be able to give his patient the help that comes from the right posture, the right relaxation and the right breathing, regardless of the illness in question, if he takes his own body seriously as the physical expression of his personhood and practises the right posture himself without ceasing.

The fact that the physician of our day still knows so little about these things is characteristic of the overly materialistic and rationalistic view of the body. However, the doctor's turn to the medicine of the person, which takes into account the human approach to the patient in his worldly ego suffering under the world as well as in his being suffering under this ego, by no means means that he has to renounce the purely medical attitude. According to this, personal therapy in the most comprehensive sense rests on three pillars: objectivity towards the medical case, compassion for the suffering person and the power to lead on the path to the person. Thus the right doctor

- 1. He has a solid professional knowledge, as provided by classical medicine. He proves this in an incorruptible, objective attitude and distance towards the patient. But where this attitude alone prevails, the patient becomes a case and the human being in him is overlooked.*
- 2. a warm, compassionate heart and a sympathetic, understanding empathy and closeness towards the person suffering from their fate in the world. However, where only this attitude is added to the objective attitude, medical help remains focussed only on the natural self and its fateful body.*
- 3. being aware of and taking seriously the inner path that given to the person in accordance with his or her personal constitution. This results in an attitude towards the sick that is directed towards the inner maturing of the person and, on the condition of human trust, in turn creates the distance from which a call and genuine guidance on the path of becoming a person is possible.*

THE HUMAN BEING IN PSYCHOTHERAPY

As in general medicine, the "turn to the person" also takes place in psychotherapy, in which the patient is transformed from an object into a "you", to whom the therapist is no longer a specialist in the "case", but is instead personally involved. This automatically brings the human factor into play. But the demand for objective distance remains. The problem that with this is thus initially presented as the contradiction between an attitude in which the therapist remains objective, cool and distant towards the patient, and another that is human, warm and connecting. The conflict that arises in the therapist himself becomes all the greater as he himself feels obliged to scientific knowledge that does not tolerate personal closeness because this both clouds objective judgement and contains the danger of mutual entanglement - but on the other hand cannot suppress a warm, compassionate heart as soon as he takes the other person seriously as a human being. He will then find it all the more difficult to maintain an objective distance as he allows himself to be moved by his partner's suffering and involuntarily compelled not only to recognise and treat him fairly, but also to stand up for him as a human being and share his fate. Hans Trüb, whose tragic detachment from C. G. Jung is rooted in this problem, once suffered particularly deeply from the ordeal that arises here.

In his posthumous work "Heilung aus der Begeg-

nung" (Klett-Verlag 1951), *Hans Trüb* uses the example of his own development as a therapist to show the limits of the objectifying attitude and places respect for the other at the centre of the attitude he demands. Theoretically and practically, this can only be achieved if the therapist confronts himself as a person and ultimately submits every scientifically based healing plan to the personal reality and individual truth of his partner.

The requirement that the therapist must do justice to his partner as a person is often mistakenly equated with the requirement that in the therapeutic situation

to be involved not only as a factually interested researcher, but also as a personally helping fellow human being. **In** reality, where the turn to the person is made, it is about a change in the overall attitude, which affects both the way in which one sees the other person objectively and the way in which one sees the other person personally.

and recognises him as the way in which one responds to him as a human being and stands by him.

Recently, *Paul Christian* has described the ambivalence inherent in the therapeutic situation in a particularly concise way, which is given by the fact that the two possible ways of dealing with the other intersect in it: "*Encountering and meeting*" (this is the title of the essay published in the "Jahrbuch für Psychologie und Psychotherapie" issue 1/III 1958). "Encountering is the constitution of the other in the objectively coherent and explainable world. Toto coelo different from all forms and facts of encounter is the encounter of the person. The encounter is realised in direct participation in the existence of the other, in the co-existence of his acts as lived, unreserved togetherness, in personal devotion, in mutual understanding and agreement."

However, the problem of psychotherapy is only superficially seen as a contradiction between a purely objective recognition and a human approach to the partner. **In** reality, it is about the contradiction between an approach that emphasises both objectivity and humanity.

The problem of the natural attitude that determines humanity on the one hand and an attitude that transcends the "natural" and transcends both on the other. As long as the problem

If the human being is seen in contrast between a "cool" scientific self-behaviour and a "warm" human relationship, the turn to the person has not yet been completed. One then still moves within the frame of reference of that pre-personal "natural" ego to which human life only appears in contrast to an objectively comprehensible world and a subjective inwardness.

This system of reference also gives rise to the no longer tenable view that the kind of scientific attitude that makes natural science possible and celebrates its greatest triumphs in the technical understanding of the world based on it is naturally also decisive for the attitude required for the right cognition and guidance of man. Equally untenable is the opinion that every truly human relationship clouds the view and prevents clear realisation because it moves in the fatefully separating or connecting space of happiness and suffering interwoven with spatiotemporal conditions. Certainly, co-humanity only unfolds in the living space of the subject and can therefore both impair the possibility of objective cognition and bring about the danger of personal entanglements. However, both views are also prejudices and, in their combination, reflect the view of the human being who is still completely caught up in the natural view of the world and has not yet experienced the possibility of genuine transcendence. This view must be overcome.

In the process of transcending the pre-personal view of life that we have been given today, we must take seriously the insight, which is certainly already familiar but only rarely fruitful, that the idea of an objective reality in the sense of natural science (which is valid within a limited aspect of medicine) is absurd with regard to man as a personal being. Thus "scientific observation of the human being is to a certain extent an organised loss of the personal nature of the human being" (Christian). But we must also do away with the idea that there no other kind of personal connection than that of emotionally emphasised participation in the personal destiny of the other. Yes, as strange as it may sound, Christian is quite right about the

He states that *personal* encounters "have nothing in common with the various ways of being affected in the sense of an affective or emotional relationship", and also when he adds: "In this respect, the phenomena of transference and countertransference in the psychotherapeutic situation also belong to the layer of meeting and being met and not to the personal world of the encounter: "In this respect, the phenomena of transference and countertransference in the psychotherapeutic situation also belong to the layer of meeting and being met and not to the personal world of the encounter." The personal relationship that seeks the other on the path to oneself is not primarily based on the partnership in the fateful space of this world, but on the *supra-personal togetherness in the supra-worldly life*. It is only from here, with regard to the disguised being that has been given up for articulation, that it gains its meaning and this also in the human fidelity of accompaniment in worldly personal hardship.

The objectifying view of man, which turns him into a tangible object, has reached the limit of its admissibility, regardless of whether one sees him as a physical or psychological object, when it to man as a person. There we can no longer encounter him as an anonymous and objectively distanced bearer of biological, psychological, spiritual or social functions. Rather, we encounter him here as a specific someone. And this someone wants to be perceived as a personal subject, taken seriously, responded to and liberated to live from its essence. Instead of a meeting between the world ego and the world ego (therapist and patient), there is a meeting from person to person. And whatever the disorder may be, it can only correctly recognised and treated in an existential relationship from person to person – provided, of course, that the therapist is concerned with the path. But whatever it may be about the human being, standing as a person, whatever it may be, it has its significance only as a significance on the path.

As a person, the other can only be seen from a personal perspective. This only arises from a connection with that depth of being whose claim to manifestation manifests itself in the human urge for self-realisation and connects us all as brothers and sisters in being. In this first actually personal relationship

Now, however, there is no longer a contradiction between proper cognition and loving help. They are the two sides of the one personal relationship that blossoms in the light of being. Here, recognising, which at the same time means becoming one, becomes the medium in which the other "blossoms", not only for the one who leads him, but also for himself in being recognised. Thus, like life as a whole, the therapeutic situation is also something fundamentally different depending on whether it experienced from the perspective of an ego that lives and acts solely from its rational cognition and is itself still entangled in its world, or from the perspective of a subject that has transcended the ego view and has merged itself into being through being.

A compassionate attitude towards the other, which calls into question the appearance of his essential truth because it clouds the view, be it through cool objectivity or leads to entanglements through "loving impulses", manifests a relationship that is not yet cancelled out in the supra-personal transcendent depth of the therapist, but is still of a purely secular nature. Such a relationship must necessarily bypass the supra-personal reality and thus also the actual personal concern of the other person; for this is basically always aimed at a liberation from the ego and a breakthrough to the being'. As long as the therapist sees the other person primarily in their suffering body of fate, their personal essence remains hidden from them. Only when the therapist is no longer predominantly present from his world ego, but is present from the essence and keeps his inner gaze fixed on the metaphysical centre of the other and strives solely for its articulation in the body of destiny, does the danger of mutual attachment recede. And all the more so as the process of salvation gets underway. When the individuality of the supra-worldly being shape under the conditions of space and time, it simultaneously overcomes the dominance of the ego suffering under the world, which, far from true freedom, can only express itself in alternation.

„ Cf. Dürckheim: *"Das überpersönliche in der Übertragung"* in *"Er lebnis und Wandlung"*, H. Huber, Bern-Stuttgart 1956

of a cold distance or emotionally attached connection.

Thus the unfruitful tension between objective cognition and personal connection is resolved where the therapist, in progressive becoming one with his own being, grows so far beyond his world ego that the interpersonal relationship with his "patient" can also take root in a foundation that transcends the world of the natural ego with its objective fixations and its all-round attachment.

The correction that we have to make with regard to personal therapy with reference the terms "recognising and being connected" is based on the distinction between objective recognising, which leads to a system of rational concepts, and existential recognising, which, from an essential relationship to the recognised, simultaneously liberates the recognised to itself in the process of recognising. The correction of the concept of human connection moves in the direction of a relationship that is redeeming and healing precisely because it the essential truth to light. However, it can only do this if it is not only based on the level of spatio-temporal conditionality, which either demands an impersonal, cool distance or gives rise to fear of personal entanglement, but in the depths of the personal being. Only from here can the entire attitude be freed from the obstacle that consists in the domination of consciousness by the subject-object schema. This form of consciousness transcendence. Certainly, as long as the therapy is only aimed at restoring functioning, it will rarely interfere with this. But where more is at stake than the artful dissolution of rigid complexes and fixed mechanisms, it is necessary to transcend the form of consciousness in which only the rational and adherent ego prevails. Only then does a therapy become possible that aims at more than the adaptation to the world of a person who has not yet awakened to his essence and the mere restoration of his natural ability to enjoy, work and love in the world. Only where the spirit of therapy is that spiritual spirit which is born in the experience of being, which is ordered by the innermost experienced law and image, and which becomes responsible for the being.

When the therapist becomes a controlling consciousness, that light of co-human radiation also emerges which has both illuminating and healing power. It is both enlightening and healing where the therapist looks at the other person through his disturbed body of destiny and looks at the form towards which his form of being is pushing. The decisive factor here is that this form itself is not perceived outside but within its historical reality,

i.e. as an essential order of the body of destiny itself, which thereby becomes transparent towards the being and bears witness to it in the space of destiny of the human being. In the radiation of the true light, the other also becomes visible in the truth of his essence in his spatio-temporally conditioned veiling held by the world ego. At the same time, he is illuminated and touched in the core of his being in a way that melts away the hardenings of his body of destiny that are contrary to his nature and liberates his individual form of being with creative power. This light thus contains a power that is both redemptive and creative. It redeems insofar as it addresses the being in the other person, so that the latter - perhaps for the first time in his life - opens up from his being, "thaws out" and in the response of the being addressed the frozen dressings and hardened substitute responses are disempowered, i.e. released. In radiation of the light that strikes him, his own light is ignited, and thus begins the inner work of creative transformation. Where the frozen ground breaks open, what is waiting there grows out of the living ground.

THE MATURE OLD

"Always be allowed to stay young - never have to grow old"

- This is the natural desire that inspires most people. This desire is understandable. However, when it turns into a fear of growing old, it leads to suffering, which in the long run has a disastrous effect because it deprives people of the crown of old age. It is only won by who obey the law of life. This, however, implies that he also says yes to his old age. But he can only do so to the extent that his life is rooted in a reality that is beyond the opposition of young and old. Indeed, it is precisely old age that then becomes a "trial by example" - a happy proof of the presence of the transcendence that manifests itself in becoming *and* passing away. Those who have no real feeling for it are, of course, puzzled: Why could old age mean fulfilment of life, is it not the sad time of painful decline that inevitably leads to death? He knows nothing of the fact that the meaning of every darkness in our lives is a light that is hidden within it. In the same way, the darkness of old age harbours a meaning which, where it emerges, transforms old age from the dreaded end time into the actual high time of life, in which man first reaches full maturity. And like all living things, the human being only fulfils itself as the fruit of its maturity. The meaning of the last phase of therefore lies in mature humanity. And this meaning is missed by those who do not want to grow old. But what is this meaning?

What are the sufferings of old age? Only those who take them seriously can speak of what lies beyond them. There are three things that threaten us in old age: the first is the decline of our physical and mental strength, illness, infirmity and, in the end, inevitably death. The second is the loss of meaning in our lives. How often do we hear from the mouths of the elderly? "Oh, my life has no meaning any more!" Why? Because they can no longer achieve anything and can no longer be useful! And the third suffering that most people fear is the loneliness that threatens the elderly.

Those who have lived initiatically are largely protected against the three ailments of old age. They are only affected by them on the ego surface of their personhood and, where they nevertheless affect them, they have other means of defence than the person who still reacts in an elementary way. The latter tries to deny the signs of old age to himself and others for as long as possible. He tries to prevent *material hardship* by taking out all kinds of insurance. He tries to counteract *the emptying of meaning* in his existence for as long as possible, usually by proving his right to exist for himself and for others through small achievements, or he tries to rise above the fact of his ageing through "spiritual distraction". Where the family fails, he tries to escape the dreaded *loneliness* in old people's clubs or homes. This is all quite natural and, within certain limits, also right. And yet this way of thinking misses the point of old age. Where material provision is overemphasised, the meaning of life is exclusively linked to achievement and an escape from loneliness is affirmed, people are basically themselves. But that's the way it is: in the approaching old age, people today only see the growing shadows of the setting light. But only those who have lived initiatically know that at the same time a greater star is rising on the horizon of life, swallowing up the shadows of the declining life and heralding a new day of life. He also knows that it is precisely the diminishing and diminishing of the natural, outer forces that favours an increase and rise of the supernatural, inner ones, and that their unfolding only completes human life. Whoever experiences the contact with the

If a person has a sense of the greater life, he also knows that this transcends our earthly life together with its death. Where death becomes a spectre that, like everything that points to its coming, is denied and warded off by all means, the person has obviously not yet gained any contact with the greater life. Then it is usually not the afflictions of old age itself that weigh so heavily on the old person, but an attitude that is contrary to life, which does not accept growing old and resists the transformation that is due at this stage.

The existence of an old person who calmly lets go of what is destined to pass away and, instead of clinging to what has become, keeps himself ready with a believing heart and open to new growth, looks quite different! We all know very old people who are plagued by all the infirmities of old age without actually suffering from them. Yes, they often seem to be happy in the midst of all their creaturely misery and to have death at their side like an old friend in whom they willingly confide. But that is rare. It is much more common for a whole family to be under the pressure of an immature old man who stubbornly clings to his position of power and simply cannot give in, who is full of insults, bullies the whole house, pollutes the atmosphere with his unpleasant nagging and on top of that, closed in on himself, brusquely rejects any attempt to be lovingly close to him! Such a person often weighs so heavily not only on those around him that they secretly wish for his death, but above all on themselves. All his hardness, bitterness and closed-mindedness are, however, like all the sorrowful vices of old age, signs that he has not found the maturity intended for old age. He has become dogged in what he is doing and refused to move on.

Only the person who lets go of what he has become without ceasing, who overcomes his clinging ego and, by listening to his innermost being, becomes one with a deeper being in constant transformation, can mature. Meister Eckehart says: "God's being is our becoming." Only when we remain in the process of becoming does God's being become manifest. Only as becomings are we in accordance with our destiny: that each one in his own way becomes a witness of the divine being, in which he participates in his being.

Only those who grow and mature until the end can complete their life in the deepest sense. Conversely, wherever we stand still and cling to what has become, especially to certain ideas that we once formed about our life and its meaning, we close ourselves off to what wants to come to light in us and through us from our deepest being. Hardened against the longing of our own hearts, we inevitably fall into hopeless fear and end our lives bitterly and without hope. But where the ageing person accepts his old age and is prepared to change until the end, he can experience that the decline of his natural powers gives way to a supernatural one within him. He can feel how - where he lets go and surrenders - another, greater life speaks to him from within and, if he learns to listen, fills him with something completely new. Where the soul frees itself from its worldly references, a different richness and a new power begins to itself felt that is not of this world. It is a power that provides support and security, completely independent of vulnerability and loneliness. Full of wonder, the world around us can then experience how the old man brightens up in a strange way and is visibly transformed. Instead of becoming hard, bitter and withdrawn, a burden to himself and others, he becomes more and more relaxed, serene, cheerful and kind. What does this express? That the human being has overgrown and transformed his worldly nature - which necessarily suffers from the loss of its small life - from the powers of his supra-worldly nature, which now comes to light, making him and others happy. In such a testimony to the divine being that dwells within us, age is completed in mature humanity and bears the noblest fruit, which now falls off carelessly and effortlessly like a ripe apple from a tree. This fruit is: the hidden work of the inner path. All the reality of this world, insofar as man understands and masters it, is only the apron of a deeper reality that is no longer subject to us, but to which we are subject. But if we prove ourselves as its servants, then it makes us the masters of this world by endowing us with powers that dissolve the distress of natural life from somewhere else.

At the limit of his natural powers, if man humbly accepts this limit, a supernatural power arises which, in the awareness of a higher life that fulfils him, lifts him into a new form of existence and also makes him completely calm in the face of death. So it is not the sprightly old man, who does not show off without vanity what he can still do, who is our role model, but rather the man who, precisely in his piously admitted weakness, has found that supernatural strength and order which he now lives out as serene composure. In it, even death loses its sting, and even the intangible things of this world are reconciled to a deeper meaning. A higher life is only revealed in this world to those who are left to die. From here we now also understand the mystery of the elderly who always remain young in this deeper sense. They remain young because, when their time has come, they are ready without spasms to calmly let go and surrender what previously bound them to life. No longer clinging to anything, they become permeable to the inner experience of the greater life that pervades us all, which now speaks from within them. And elevated above time and everyday life, they are nevertheless joyfully moved by forces full of promise for the future. The elegance of the eternally backward-looking gaze with its often sentimental "do you still know" mood has then disappeared, and the secret trembling before the approaching death gives way. Instead, there is an unfathomable glow in the eye that bears witness to the eternal beginning that, beyond the past and future, makes our entire existence new again and again from the divine origin.

Just as the luminosity of mature age has little to do with natural powers, the wisdom of old age is not based on the wealth of knowledge that has accumulated over the course of a lifetime. The wisdom and strength of mature age have nothing to do with having, knowing and being able, but are a way of being, a willingness to accept and a freedom to let go. The wiser an old person is, the more serenely they come to with their failing memory. The wisdom of mature humanity looks at something that no longer fits the concept, because it reaches into the incomprehensible. And so it also appears

more than in words, in an abysmally deep but understandingly smiling silence.

Just as there is a special strength and a special wisdom of old age, there is also a special reconciling, forgiving kindness of old age that is not of this world. It is a kindness from which a warmth emanates that dissolves rigidity, straightens bent things and reconnects separated hearts. This kindness testifies to the presence of a higher being and demonstrates that everything that lives is fundamentally and profoundly, indeed one in essence.

From the old man, who fulfils the meaning of his old age, a meaningful light also falls back on earlier stages of life. And above all, it becomes clear what the secret of the blessing that comes from any human activity is actually based on. The healing and fruitfulness that comes from human endeavour is not brought about by healthy physical strength or technical ability, nor by determination, nor by a trained mind. Even "good will" alone does not guarantee salvation. Blessing is the fruit of an innermost, living connection with a higher being, which gives abundance and, giving measure and spreading love, illuminates our actions from within.

Wherever life is still intact or intact again, it is open to a higher life. This also applies to the human being who is still whole or whole again. This transparency, this transparency for a divine being that urges to be revealed in us and through us, which is ultimately the goal of all spiritual development, becomes for the old man, if he remains in maturity, more and more the actual, ultimately unique meaning of his existence. It becomes all the so when he is able to distance himself from the idea that he still has to "achieve" something. The old person is thus prevented rather than helped to live the true meaning of his old age if he is skilfully deceived about his growing weakness, allowed to get away with all his misdeeds and endeavoured to maintain the illusion that he is still somehow "useful" by all possible means. All this is humanly understandable, but it is evidence of a profound misunderstanding of the

Life and misses the point. The meaning of old age, just like its dignity, no longer depends outward action that has an effect on the world, but on transparency for a higher being, from which an inner light shines forth as supramundane strength, wisdom and goodness. *The fruit of mature humanity is the blessing of a radiation* that emanates from a person without any action or rather: beyond action or non-action. The more a person matured in his destiny, in his profession and in the harshness of life, the more he realises the true meaning of his age as a joyful possibility and an obligation. Yes, he not only can, he should be aware of his ultimate responsibility in this world: Not to redeem, organise and renew from within through much activity, but simply through his pure existence.

Whenever you are asked by someone what is ultimately important, shouldn't you simply say: "What happens in the universe where you are right now! Where you are standing or walking, lying or sitting - regardless of whether you are doing something or not. It only depends on what kind of vibrations emanate from the place where you right now: invisibly revitalising or killing, light or dark, warm or cold."

It is the aura that is around us, the air that we spread, the atmosphere that arises around us, the silence that emanates from us, the radiation - which ultimately whether we have failed to fulfil our highest mission or whether we have fulfilled it in the end for our own benefit and that of others, because we have gained that state of mature humanity from which we have become permeable to the creative power, ordering brightness and dissolving warmth of the divine light that is at the core of our lives.

Just as the abundance of colours in a stained glass window only lights up to form its own image when the sun shines through it, so too what we humans are in our deepest essence only becomes visible to the extent that we become permeable to the inner light from which we all live and which also outshines death.

ACCOMPANYING A DYING PERSON

How a person dies depends on how they have lived. As different as a 's life is, so different is their death. The attitude towards death reflects the attitude towards life. Dying reveals what a person understood by "living".

For those who believe that life in space and time is everything suffering is meaningless and death is only the enemy. They are afraid dying. For those who have already learnt to feel the other, the supramundane life through this spatiotemporal life, life in time is already an awareness of the LIFE that exists in and above all time, and thus also a preparation for death. But LIFE is only fully realised in man where the life that is in time is allowed to enter - this is already the case in life and the real meaning of dying.

If a believing Christian dies consciously as a Christian and his death is accompanied by a believing Christian, the attitude and behaviour of both are predetermined. Encouragement, help and support come from faith and are accepted in faith. Of course, this also shows the extent to which a person really believes. But what is it like when someone dies who has no "Faith" - is it that he can no longer or not yet believe? Only then will it become clear to what extent the person accompanying him or her not only professes a faith, but truly a believer by virtue of his or her own experience, decision and transformation. Only to the extent that this is the case will he also be able to recognise in the dying person the working of faith.

The aim was to reveal the humanity that was at stake throughout life and – more than ever – is now also at stake in death. And here also lies the possibility of pastoral care, which is not only a matter for the priest, but, whether priest or layperson, a mission of fellow human beings par excellence.

Accompanying a person on their final journey can only be done to the full extent by someone who has experienced the reality that transcends all boundaries of the natural ego. He must have learnt to take this experience seriously, even more: he must have accepted it as the source of meaning for his own attitude to life.

We live today in a time in which millions have been driven through death, as it were, and have experienced the reality that is beyond death and life. They have experienced something in a very real way that for most of them had previously only belonged to the realm of pious belief. Now they have experienced it for themselves and survived thanks to this experience. By taking such experiences seriously, people enter a state of maturity. Only those who are mature in this sense are able to accompany a dying person in the right way into the infinity of space that opens up behind the dark gate of death.

Man only comes of age in the true sense of the word when, by virtue of his own experience, he has present and recognises that supramundane life transcends his capacity for comprehension. He must have become one with it and be transformed by it, so that he has become independent and free in relation to the world. In this maturity, man *knows* about life, which transcends death, but also exposes him to it. Then death is not only the enemy. It is the brother who accompanies us not only when we die, but, if we live correctly, throughout our lives. Anyone who wants to accompany a dying person must be of death as a brother.

For the Westerner, life and death are symbolised by the cross. But even if he wants to believe in the resurrection as the meaning of death, as long as he has not *experienced* the other reality, the image of the Man of Sorrows on the cross remains for him the visualisation of something quite terrible. Death shows itself here in exactly the same way,

as the natural ego feels and fears him. It is the end, the horror. Behind it is hell, awaits judgement. Thus the fear of death is the most natural thing in the world. It is only different where a person has already felt the reality of the Great Life in this life and taken this experience seriously and kept it within himself knowledge and a promise. Then dying is without fear. It is like coming home to a country that you have never actually left. This is the Japanese feel, as an old missionary once told me: "Whoever comes into this world only puts one foot over into this world, so to speak, and dying then means nothing other than: pulling one's free leg back to the supporting leg, that is, to the other shore, which one has secretly never left. The question then is not when one *must* die, but when one *may* die. From here you can also understand the custom of old Zen masters: when they felt their hour had come, they invited their students and friends to a last meal, a sacred tea. In front of everyone's eyes, they then let themselves go the Great Silence, into the contemplation they had practised all their lives, i.e. into the death of the ego, and this time they simply did not return from there. Smiling, man here consciously enters into the supra-worldly life which, as he knows (not only believes), he himself is at the bottom of his being, and has therefore never ceased to be.

Death, the enemy of the natural ego bound to the world - death, the friend of the deeper self that emerges from the natural ego entering and becoming one in essence, are these actually opposites? Only for a static mind! For the truth is the eternal "dying and becoming" of the WAY. The WAY in which the divine being is revealed in the becoming and un-becoming of man is LIFE and also the truth of human existence. The presence of divine being does not only exist in faith. It is given to man to experience it and it is to him to bear witness to it, i.e. to bear witness to the fact that the entering into it, which is so painful for the world-bound ego, is the prerequisite for the emergence of his being, in which the supramundane life is present in him. The

Contact with him as the infinite is the prerequisite, but also the sufficient condition for a serene acceptance of the limits in the finite that are set by death. For those who have already practised this acceptance throughout their lives, death is their companion across the threshold from a small life into a larger one. Being on top in death is the centrepiece of all exercises in LIFE. This is ancient wisdom, but where is it practised? The whole of life can an exercise in dying. But it can only be taught if the spiritual guide himself is filled with the promise of the Great Life and the learner it within him as a premonition and longing. Letting in the ego, which clings to its world, cannot be achieved with good will alone. It requires contact with the being. Only this gives the freedom to let go. Releasing this freedom is the task of those who accompany a dying person. He will only be able to fulfil it where he himself is in contact with the being and knows from experience about the person's law of becoming and has tried to fulfil it in himself: by becoming permeable to the divine being. It is precisely this permeability that is contained in dying as a special opportunity, because dying means that the ego, which is related to the world and entrenched in the world, lets go. And in this moment it can happen that the being emerges luminously.

When the human being has died as an ego, he is not yet a corpse, not yet actually dead; for it is precisely now that it can happen that the being shoots into the still plastic material of the body and produces that transparency on the face of the deceased which is called the transfiguration of the countenance. Those who have no or ganisation for what happens here will see nothing but a "peaceful relaxation". But for those who have eyes to see, it is obvious that here the supramundane being radiantly and unmoved in accordance with its image. Only he who is able to see this will a true companion across the threshold.

Having to die is the misery of life, which has death as its adversary. The ability to die depends on the promise of LIFE, which includes the death of small life. This small life knows misery in three forms:

as the threat of annihilation, as an encounter with the senseless and as total abandonment. In this way, man falls into fear, despair and abysmal sadness. When a person death, a person who is still completely identified with his world, he experiences the three hardships as never before. But it is precisely then that he can experience that, if he lets go and accepts dying, a light rises from each of the hardships; from the state of powerlessness the experience of a supramundane power; from the darkening of the mind the intimation of a supramundane order; and from the great abandonment the experience of a supramundane love: the experience, in other words, that dying is the beginning of a new life. The prerequisite for this is, of course, the relinquishment of all that one clings to, for only then is the way cleared for the penetration of the other, for the fruit of transparency.

In this sense, the whole of life should be a preparation for transparency, i.e. a preparation for the right way to die, just as the right way to die is a benchmark for life.

In dying, another reality can light up, become apparent, which man in his natural way of thinking and seeing only reflects in a limited aspect. It is precisely in dying that this view can way for a different consciousness. Dying is, so to speak, the chance to give up the partial view and allow a ray of the whole to enter our inner being. The right companion can become a helper on the path to the revelation of the whole by enabling this other, expanded consciousness with his presence. Simply by virtue of his presence, he can enable the other person to give up his entanglement in the ego-world consciousness. The approaching death then gently loosens the shackle with which the ego-consciousness binds the person to this world, and the consciousness that has prevented him all his life from admitting and taking the supramundane life seriously disappears. Of course, the right companion also knows something else: he knows that this new awareness of the supramundane can only be revealed on the background of the world-consciousness that prevents it.

In dying, the ego becomes very strong once again. To

When it reaches the end of its life, it summons all the forces of nature once again to keep itself alive. Often enough, this happens when the human being was quite ready to die. He is not spared the agony. But it is precisely where this rebellion is strong that the greater life can emerge in a special way when the ego enters. We are only ever ready for what awaits us on the other side of the border. It is precisely in the abysmal darkness of the end that the great light of a new beginning can break through, and the infinite can be tangible at the agonising end of the finite. Whoever accompanies a dying person must therefore know that, in the face of death, it is not enough to surrender the finite and turn away from the dark and ruefully recognise the wrong path, nor is it enough to turn one-sidedly towards the light. In caring for the dying, it is much more important to release the creative and transforming power of the dark, which breaks out where it is fully recognised and accepted.

When a person dies, they are really at the end. What he has built falls away. What his mind made him realise is no longer valid. All his facades, and behind them appears the often pitiful image of who he really was. He is at the end of his power and wisdom and thrown back on himself from all worldly security, at the mercy of something more powerful, incomprehensible and unknown. In his powerlessness, he naturally falls into the fear of annihilation. Every web of lies in his life is torn apart. He realises the extent of his guilt and experiences that everything is not true. Added to this is the sadness of loneliness. In death, man is in ultimate loneliness. What could be more natural in this situation than to seek consolation or to seek refuge in the compassion of someone close. But it is precisely here that the human danger threatens on the part of the faithful companion, if he allows himself to get involved, possibly limiting himself to compassionately giving comfort and nourishing false hope; for it is precisely in this way that he can deprive the dying person of the fruit not only of his suffering, but of his life.

There are situations in which consolation an injustice, indeed an offence against the healing spirit, namely where it enables a person to remain the old one at the moment of possible transformation, including the dying person now, at the very moment in which the melting fire of hopeless despair and irrevocable loneliness could have melted him.

Only in accepting, in enduring that which cannot be endured, in letting go of that which cannot be let go, in one word: in letting the old Adam die, which must precede physical death, can the nearness of death yield the highest fruits of life, for only at the border are we closest to that which is beyond the border. At this moment, the right companion must also the strength to leave the other person alone. He must not want to relieve him of the experience of complete abandonment, for in doing so he also obstructs his final decision. He must also be able to leave the dying person to himself at the right moment: so that he, as one who is transformed in the lonely dying of the self, can experience for himself the light that is the meaning of all darkness and the love that is the meaning of all desolation.

Anyone can themselves in the position of having to give a dying person their last farewell. Only rarely is it the priest, the officially appointed pastoral carer. For him too, however, there is not only the traditional accompaniment of the dying, the traditional attitude of the priest, but he too must be able to prove the attitude of the fellow human being and the attitude of the "brother in being". So there are three ways to accompany a dying person:

1. The "classic" attitude of the priest in a "dying case". It ignores the dying person's special situation and unique distress and seeks to lift him out of his general human misery and into the heights of divine promise out of faith. Without personal involvement, traditional words are repeated, time-honoured formulas are spoken, comforting sayings are uttered and prayers are prescribed, like tried and tested remedies – all this in an attitude that is rooted in faith in divine power and redemption through Jesus Christ, and which is based on the belief in the divine power of God.

whose effectiveness is in no way on the personal attention of the counsellor. It would be crass rationalism to think little of the power contained in the treasure of a faith that is embodied, communicated and revealed in the supra-personal Word, even there, or precisely there, where the priest his ministry in a completely impersonal manner.

2. There is the attitude in which the counsellor, whoever it may be, engages with the dying person in a personal way. Here he perceives the dying person as a fellow human being who suffers in his worldly self and fears death. In this agony he places himself at his side as a fellow human being. In this attitude, he helps the dying person, without shyness and full of personal trust, to unburden himself of everything that weighs him down, to speak freely and to know what is troubling him and to ask for what he longs for. When the person accompanying the dying person stands by their side in this way – perhaps by speaking to them of their own distress and guilt – they help the other person to themselves from all the shackles that held them captive as the "respectable" worldly self until the end. He helps him to free himself from the delusion that he can still walk "stately" over the threshold. And so he helps him to come to the inner truth, to drop all facades and to open himself naked and bare to what inevitably approaches him as the great unknown.

3. Finally, the one who accompanies a dying person can join him from being to being, as a brother or sister in being. Here we must not get caught up in feelings of humanly perceived distress, nor we impersonally bear witness to the promise of faith beyond all personal distress. Rather, the task here is to call the other person to the scene in his deepest selfhood, in a believing-loving but also harsh view of the being of the other, to place him, perhaps in silence, in the bounds of truth and to make him strong enough to bear the painful annealing of his ego suffering from the need to let go. All this so that at the end of the existence of this small life in the world the glory of the supramundane life can shine forth without a trace. Witnessing this glow of the ego presents the accompanying person with the

highest requirement. As at the beginning of life, the obstetrician is needed here again. He cannot relieve the other person of the birth itself or its pain. He can only help to create the conditions under the fruit of the blessed body can come to light. For this he must prove himself in a higher, a supra-personal love. For its sake he must, which is often difficult enough, the small, merely compassionate love, this love that heals wounds, takes away sorrows, dries tears and also lovingly lies, all in order to spare the dying person the pain of the truth, not knowing that the truth itself is always less terrible than the fear of the truth. And doesn't the truth to a dying person? This raises the old question: to what extent should one actually the truth to someone who is dying?

The answer to this difficult question depends on the extent to which one still respects the freedom of the person in a dying person. From this, he is jointly responsible for the right life and thus also for the right death and has a right to truth. Certainly the answer to the question also on the maturity of the companion and the maturity of the dying person, i.e. on the extent to which the person accompanying the dying person has realised that dying can be the opportunity for a final, perhaps even the first, test of full humanity. Dying is the last and perhaps also the highest test of freedom¹:-. The dying person can try to preserve himself once again in the defiance of self-assertion or leave himself to a higher power out of freedom, full of trust and without support. He can stubbornly hold on to his old view, his natural right and his lack of faith, or he can open himself up to a light he himself does not yet know in the presentiment of grace and a higher meaning without reserve or reservation. He can finally close himself off and harden himself completely by saying no to what is happening to him, or he can open himself up to the stream of infinite love that is already powerfully pushing through him with the last spark of his freedom.

¹ Cf. Boros: "Mysterium mortis", Walter, Olten and Freiburg/Br. 1962

consciously to the truth. Above this abysmal process, the cool star of truth shines inexorably, demanding and promising. It is precisely this truth that man can feel at this moment not only as an obligation to live, the fulfilment of which liberates him, but also as the promise of a redemption from the old existence that carries him towards a new being. Certainly, the knowledge of death once again brings the ego that is attached to life very strongly onto the scene. But this is precisely the moment in which the counsellor must let the voice of truth resound. For however the dying person may view what lies ahead of him, he feels the demand to face the truth without rest – but only to the extent he admits to himself that death is now here. May this experience of the final demand be robbed or withheld from him? In a unique and unprecedented way, he is now, right now, given the opportunity to decide completely out of freedom, to drop all masks, to confess hidden guilt, to forgive those who have become guilty of him. For the approaching death, which tears down all barriers, also opens the door to all-redeeming love, which can now break in quite unexpectedly.

What counsellor has not experienced that the nearness of death places the dying person in an unexpected freedom and that the very hint of truth perhaps, after a moment of natural terror, way to the influx of supernatural life. One can experience how infinitely grateful the dying person is when a simple word allows him to finally leave behind and abandon the theatre he played with others and the others played with him, and how now in a few days, often a few moments, a development towards maturity, indeed, a transformation towards perfection takes place, which is the fruit of a life lived to the very end.

I will never forget such an experience: A friend was close to death after a serious operation. The doctors, who knew this very well, had assured him that he could expect to leave the hospital the following week to prepare for a new operation that would make him completely healthy. With this

I was also greeted by his relatives who were watching over him. I entered and saw at once that he very much marked by death. I sent his wife out to be alone with him. He said that he hoped to be able to give a lecture in a , as planned, or at least to dictate it in time for someone else read it for him. I could clearly feel the untruth he himself felt behind these words. Then I took heart and said: "Dear friend, I think you would do better than to think about your lecture to let go of everything for once and tune in to the point that is beyond life and death. Listen"

I repeated, "beyond life and *death*". The effect of this word was moving. He closed his eyes. A new life came into his face. The ashen colour gave way to a rosy glow. Something like a light came into his face. Then he opened his eyes and, with an expression of infinite peace, he reached out his hand to me and said simply: "Thank you." Then he closed his eyes again and I left. I informed his wife that she had only a few days live. - This man, who did not fear death and

had the maturity to prepare himself for it with an open mind, was spoilt by dying. The closer the moment of passing came, the time when he would have needed the greatest silence, quiet togetherness with his companion and silence, silence, silence for himself, the busier was the coming and going of the nurses and the starting up of an apparatus, even a technical apparatus, to prolong the purely physical life by a few more hours. So in the last hour this man was deprived of what was the last thing he could have called his own: His death.

Why not let people die in peace?

when the moment has come?

PROOF OF SOURCE

This volume is a collection and summary of the largely revised and expanded lectures and essays listed below.

Human empowerment in our time

W. Bitter (ed.) „Zur Rettung des Menschlichen in unserer Zeit“, Stuttgart, 1961

On the road to transparency

Festschrift]. Gebser "Transparent World", Bern, 1965

Image and form

Festschrift Friedrich Sander, Zeitschrift für angewandte experimentelle Psychologie, Heft 3, Göttingen, 1959

The initiative

Festschrift for Ferdinand Weinhandl, Graz, 1967

Initiation, therapy, faith

W. Bitter (ed.) „Abendländische Therapie und östliche Weisheit“, Stuttgart 1968

Psychotherapy in the spirit of Zen

W. Bitter (ed.) „Psychotherapie und religiöse Erfahrung“, Stuttgart, 1965

Man and fellow human being

Schweizer Monatshefte, issue 9, Zurich, 1962

Medicine on the way to treating the person

Ministry Medici, Assen, 1962

The light of co-human radiation or the esoteric character of psychotherapy

Almanac, in memory of Felix Schottlaender, Stuttgart, 1959

The meaning of old age - mature humanity in "Sovereign Ageing"

Stuttgart/Zurich, 1960

Pastoral care for the dying

Die evangelische Krankenpflege, Berlin 1965

TABLE OF CONTENTS

FOREWORD	5
THE GOAL	
Maturity Transparency	7
Shape	30
THE WAY	57
The initiative.	
Experience of being and faith - immanent transcendence - initiatic guidance and therapy	69
East and West .	
Zen - The Universal Man - The Shadow - Eastern and Western Spirit - Eastern and Western Religiosity Yin and Yang - Being and Person - Eastern Danger? - Experience of being and faith	81
The Exercise .	
The Three Aspects of the Path - Expansion of Consciousness - The Experience of the Numinous - Trinity of Being - The Numinous and the Senses - The Numinous of Form - Meditative Practices - The Numinous of Love	107
THE FRUIT	
Humanity Man and fellow human	
being	
Humanity of the doctor	
The fellow human being in psychotherapy The	150
mature old man .	150
Accompanying a dying person . SOURCE.	159
	167
	174
	181
	192

BERSERKER

BOOKS

