

Some decades before our time, art and science lived from out of a more or less superconscious connection with the sources of ideas (including artistic ideas). This connection, like all that is given, gifted – threatens to become ever thinner and to disappear completely. Science has arrived today at a level on which it cannot reach the reality of nature and of the human being. For both reasons, meditative practice is appropriate today.

Such practice would consist in the human endeavor to extend, through exercises of consciousness, the instantaneous, lightning-like connection with the level of understanding or presence of mind that is attained in every new understanding. This means learning to articulate oneself on that higher level in the practice of wordless thinking and perceiving to strengthen and intensify the connection in this way. Later, we can extend these to higher levels of consciousness as well, levels that are normally superconscious today, like that of cognitive feeling.

The path of research meditation begins when we bring the theme (the question or problem to be researched) into a form suitable for meditation. This form can be a sentence or a picture; for somewhat advanced, well-practiced researchers, it can also be a situation, a question that is barely formulated or not at all: “How is that?” or even just “How?” The researcher concentrates on the theme (on the word-free meaning of the sentence, or on the question in the form of a picture), until the theme becomes transparent, and attention assumes a receptive gesture. The theme then dissolves into a living thinking, which is always accompanied by feeling.

The next step consists in the researcher “renouncing” the flowing, living element of thinking that has just been worked out in such clarity. It is allowed to become transparent, while attention transfers to the feeling. If the attention can now move consciously within the feeling of the theme, as it could already in the shift to living thinking, then there develops within feeling a feeling-form, cloudlike but precise. This comes about through an attention that feels rather than thinks or perceives.

The next step again involves the renunciation of what has been achieved: that is, of the feeling-form. Through concentration in feeling, the form of the feeling can change once more. You could say that the feeling pales, but becomes a kind of will at the same time. And now what emerges for our attention (which changes therefore from feeling to willing attention) is a still more general formation, more “indistinct” in the normal sense but still completely specific in a higher sense – a will-form. We can think of the unique moral intuition in the New Testament: “Love one another as I have loved you.” It is an intuition on the level of the will. To realize it on earth you must transform it gradually (always through a new intuition in feeling and then in living thinking) down into everyday consciousness so that it can become effective in the specific, earthly case.

To learn to bring it down in this way is just as difficult as to learn the meditative ascent. In rising, we meet something new on each step we achieve, and the experience on a higher plane does not simply “correspond” to what was experienced on a lower plane, but adds something new each time. If we want to “draw down” the will-cognition, we must above all take heed not to bring it too quickly, through impatience, down to the level of a text. This can distort or completely lose the meaning. With patience, we seek the new feeling, which then flows out into the stream of thinking, and finally we allow the formulation to be inspired within us through still further, new feeling-linguistic intuition. Spiritual experiences can be half-way decently represented only through meditative language (text, picture, action).