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Another public letter
to Irene Diet

per <http://www.InfaMeditation.de/wp-content/uploads/2018/07/Dehmelt-Diet-11.pdf>

Your article: „Meditation und Anthroposophie Rudolf Steiners: Wo ist der Zusammenhang?“
in: Ein Nachrichtenblatt PLUS Nr. VI from April 29, 2018, under:

[https://www.infameditation.de/wp-content/uploads/2018/05/180429 ENB PLUS VI Irene-Diet.pdf](https://www.infameditation.de/wp-content/uploads/2018/05/180429_ENB_PLUS_VI_Irene-Diet.pdf)

My answer to it under: <https://www.InfaMeditation.de/wp-content/uploads/2018/06/Dehmelt-Diet.pdf>

Your answer to it under: <https://ignisverlag.com/wp-content/uploads/2018/06/Antwort-von-irene-Diet-auf-offenen-Brief-von-A.-K.-Dehmelt-9-Juni-2018.pdf>

Dear Mrs. Diet,

Unfortunately, in your reply of June 9, 2018, to my open letter of June 3, 2018, you do not say a word in regard to my offer of a conversation. Pity! So now I am communicating again in this fashion to say a few words.

In your letter, it is no longer a question of my two essays on "Meditation and Research" as examples, rather it is about "Anthroposophical Meditation" in general. You claim:

"The exercises given by "Anthroposophical Meditation" are all built up in this way: One takes ideas and forms "imagnations", one takes "feelings" and develops "inspirations", etc."

"The way in which "Anthroposophical Meditation" works, bypasses the decisive step: that of the meeting at and through the threshold between the physical-sensible and the spiritual world."

"The perceptions experienced by "Anthroposophical Meditation" spring from the, not yet recognized as such, ordinary consciousness."

But what or who {how?} should this "Anthroposophical Meditation" be?

The term "Anthroposophic Meditation" has become established as a collective term for the suggestions connected to Rudolf Steiner for self-education, meditation and spiritual research, thus for example, in the name of the "Institute for Anthroposophic Meditation" since

2011, at the Goetheanum conference "Living Connections – Worldwide Perspectives on Anthroposophic Meditation" 2017, or at the Stuttgart conference "Meditation as Path of Knowledge – the Diversity of Anthroposophic Approaches" 2018. This collective term encompasses various lecturers with very different approaches. Even Rudolf Steiner's suggestions are of great variety: thus for example, the predominantly moral approach to exercises in "Knowledge of the Higher Worlds" differs from the systematic training of consciousness in "Occult Science", and this, in turn, from the path of the First Class of the (Independent) School of Spiritual Science. Even more diverse are those in the past one hundred years of practice. They are as individual as the people who represent them, and who set their different priorities in connection with Rudolf Steiner, and they are generally well founded, even in the works of Rudolf Steiner. Of course, they also have one-sidednesses and different strengths and weaknesses.

This is why working together is so important. With it, two things are shown. On the one hand, the dispute about 'right' or 'wrong' approaches soon shifts to the exchange about practicing and the experience gained from that; here it becomes concrete, here you can meet, understand and even correct yourself. On the other hand, one soon realizes how strongly one is initially trapped in one's own approach. Somehow, everyone comes with the conviction that they have found the 'right' path. Admitting and accepting the other creates uncertainty, but in the end leads one further and further out of one's own limitations. These are also threshold situations of spiritual development.

In a message to the friends of your IGNIS (Verlag) publishing house, you wrote in recent days that you will need a great deal more time for the continuation of the article "Meditation and Anthroposophy – Where is the connection" than you at first believed. This seems good to me! For, as I said, the field is complex, even with Steiner himself, but also in its further development. Up till now, your generalizations and judgments about "Anthroposophical Meditation" have often passed over this diverse reality and the different approaches and experiences of concrete individuals.

I would hope that in the planned continuation article you develop your convictions on the basis of your own strength and not in a fight against what you think of as "Anthroposophical Meditation." What does the transition from thinking to meditation actually look like, or rather, what significance does thinking have in meditating? Which inner activities lead you closer to the higher stages of consciousness, imagination, inspiration, and intuition?¹ And how does the threshold to the spiritual world present itself in meditating and, as a consequence, for you?

These would be the topics already mentioned in my first letter to you, about which a conversation – which many of the teachers of Anthroposophic meditation have long since cultivated among themselves – would be so important with you too!

So I'm looking forward to the continuation of your article
and remain with best regards!

Anna-Katharina Dehmelt

Footnotes:

1. In your work with this, you will certainly also come upon further presentations by Steiner on the connection of imagination and thinking, inspiration and feeling, as well as intuition and willing, for example already partially in the inspirational chapter of **Stages of Higher Knowledge** {CW 12} or as an explanation of the four verses of wisdom on the columns {of the First Goetheanum} (CW 266a, p. 271; even if the transcript is perhaps not reliable, it nevertheless shows how self-evident the connection was seen to be), then later in various lectures from the **Riddles of the Soul** {CW 21} period, in **The Study of Man** {CW 293} or in "What does the Goetheanum want to Achieve and What is Anthroposophy to Be?" {CW 84 not fully translated into English; see: **Supersensible Knowledge**}, in the so-called 'French Course' {CW 215; see: **Philosophy, Cosmology and Religion**} and its more written version (CW 25; see: **Cosmology, Religion and Philosophy**) right up to **Anthroposophical Leading Thoughts** {CW 26} – to name just a few. The passage in **Riddles of the Soul** is by no means unique, rather constitutive for Anthroposophical practice since 1917.