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Freedom and the way to Christianity

I drank from a glass of water. At first I wasn't sure if I wanted to reach for the glass. I sat in front of it. I looked at it for a long time. I thought I'd just wait until I was serious, until I really wanted it, but I don't want it yet. I'll wait a long time.

Do I decide or does something in me decide? When will the decision be made? And when she fell, will that have been the freedom of will? How will I know? All we know is the shadows of things. A metaphysical view of the world is something one must commit oneself to and believe in.

Was the decision good or bad? The answer in the world of knowledge is: there can be no free will and thus no morality in the world of appearance that we understand intellectually. Any will, if it is the object of recognition, cannot be thought other than caused. But perhaps we can only see the shadow of the will?

I paused in front of my glass. The pausing was thrown down from the seat of the gods at the same time as the fire. It is a great ability to be able to pause, not always to be carried away into action. Without pausing, no act of will would be possible. This is followed by lingering, the second phase of the act of will. So I sit in front of my glass and wait without moving. After some time it suddenly happened by itself and I see myself reaching for the glass. The third phase of the act of the will, the final decision of the will, therefore an action or a linguistic decision, has happened without my intervention. Only after that did she come to me. The act of will emerges from nowhere. He is suddenly there, and with him the action or the valid decision. Not I, but something decides when and how the act of will stands before me.

In simple, self-evident acts of will in everyday life, such as spontaneously reaching for a glass of water - not as I have done now - the pausing, the lingering (deliberation) and the decision flow into each other so quickly that there seems to be no difference between conceptual intention and actual execution. One can apparently give oneself immediate commands. It gives you a feeling of freedom.

But this feeling of freedom is deceptive. You can do what you really want. You can also wish for what you want first. But you can't make wanting what you just want but don't really want yet. The courage to do noble deeds is not at our service on request. No matter how piled up the motifs may be: they belong to the world of knowledge and, even if one waits so long, never reach the point of triggering or "releasing" the actual act of will alone.

This is not to say that wanting, as an apparition understood intellectually, has no cause. Our cognitive faculty, inevitably attached to the form of causal thinking, "demands" the existence of causality in space and time even in the development of an act of will. So I - or this other one within me - can by no means be free to want what I want without being dependent on a cause. As we inevitably see it, chemical reactions take place in our brain and then surprise our perception with a result.

We can go beyond this concept of cognitive faculty. For self-confidence experiences its own will on the one hand as an appearance, as a shadow, like all things of the outside world, but on the other hand in a unique way also directly as a 'thing in itself'. No other thing in the world has such direct access. For man, his own inner being has a presence that is independent of his cognitive faculty.

What seemed unattainable, we find within ourselves. The will as it reveals itself in us as part of the "world in itself" could, in the same way as I have found it in myself, be the essence not only of mine, but of all other phenomena. This is Schopenhauer's and Fichte's German idealism. Through the access to our own inner being the light of the intelligent world penetrates, in which our human forms of thinking, causality, space and time, have no meaning. Self-confidence perceives its own will in an area free of causality, space and time.

It bears witness to a being that is already what it wants. The will can neither be called free nor unfree here, these terms have lost their meaning here. The will as a thing in itself has neither space nor time. It is neither changeable nor unchangeable, because outside time. It is neither unity nor multiplicity, because outside space. It is a self-defining fluid with "transcendental aura". Self-consciousness is able to see the will outside the concepts of time and change as a 'thing in itself' within itself. On the outside it is seen as an appearance, i.e. through the capacity for knowledge, subject to change, and - calculated on all beings - constitutes the course of human history. It sees in its own transcendental will at the same time the source of all will, the mystery of the comprehensive divine counsel outside time, which has been, lies and will be the basis of our world of apparitions in the past, present and future.

This access to the most mysterious realm of our existence is denied to the realist, who proceeds from the infallibility of the cognitive faculty. Even within himself, he always reckons only with appearance and knowledge, with causally explainable things in space and time, thus always only with shadows, not with the divine. Since there is no world behind things for him, he cannot see them in himself either. He always saw shadows and became blind to the light.

I just wanted to reach for my glass of water. If I jump into the water from a ten meter high tower or "want" to be brave, then the same will will be the basis, and I will make the same experiences.

So transcendental, I'm free. My will is rooted in the primordial cause of the will, without time, space or causality. At every moment of my life he is called anew to find the right way by grace and to renew creation.

The realist, on the other hand, comes to the conclusion that he ultimately bears no responsibility for his actions, because his will is based on chemical processes, unconscious imprints and injuries. He has his will waited and adjusted by doctors and psychologists. He relies on her, not on the god in him. So he must remain a slave.

And one step further: there is the longing to experience in God not only the freedom of one's own will, but to shape the world with one's individual will decisions, with one's life.

It would be premature to assume that the emanations of transcendental will will trace an unchangeable path through a unique temporal history. The transcendental will is outside of space, time and causality. He's always been what we've been trying to achieve. As one takes the relation of the second to the third to the parable to understand a fourth dimension, so one could imagine the will and its mode of action. The individual human cognitive faculty, in its constant point-like perception of the present (past and future are our imaginations), oscillates like a needle in the grooves of a rotating plate of wax. This record is the will. It plays out our life in time, space and causality. The peculiarity of this record is that it, together with the past and future embedded in it, is redesigned as a whole with every act of will, and really new, not only in the imagination. Every "good" and "bad" deed contributes to the "aura" of the record and thus to the content of the life being played. The farthest past and the farthest future event are shaped by the rule of the living, who are always already what they want.

We living beings are deputies who are entrusted with succession and responsibility. We are equal to this task by grace. In every moment we live, the past, present and future world is at stake anew. Through the development of our will we shape them and experience

who we are. In our self-seen inner being, our freely designed will is found by our self-confidence according to the grace granted to us, achieved as given. In this timeless sphere we are forever what we desire to be.

As an apparition, on the other hand, it is still a matter of being immutable from beginning to end, embedded in the causal flow, which never was and never will be different. It's always just this one, familiar world. That it could be different retroactively and in advance from beginning to end is not comprehensible to the cognitive faculty.

People who have the grace to have this will happen in them according to prayer, like Christ, take responsibility and encourage others in their attitude. The common participation in the Kingdom of God works beyond time and enables history to take a different path at every moment, retroactively and with foresight, although the causal course of the world seems to have been finally decided for our capacity for knowledge.

The grace of one's own will granted to us in every moment benefits all past, present and future, just as the grace granted to others before, now and in the future benefits one's own being. That we often do not achieve this attitude in the absence of grace is a different matter. So we stand by or against each other over all times even through our smallest action.

The sacrifices of others, no matter when they have been made in history or will be made in the future, work for us, and our sacrifices work for others, like the greatest sacrifice ever made in absolute freedom, free from all purposes, intentions and calculations, free from self-interest and free from "sense" to be understood intellectually, out of pure and thus concealed love, erecting us, from Christ, whom we constantly follow.

If we thus become one with all people and their will, then every activity and every suffering has a meaning. Every activity seems selfish to the recognition. A truly good, not selfish decision therefore seems only to be omitted. But this conclusion of reason cannot apply to the transcendental world. From the primordial cause of the will follow not the nothing, but the stars, the world and the flowers. From the narrowness of selfishness or renunciation leads the free act. So I can confidently serve my star in German idealism, even if it shines only on people - regardless of their origin - with a German soul and German Christ.

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