

CONSCIENCE: beginning, our contact with God, the center of our self, the genius of the heart, we decrease-grow-fail-win, pangs of conscience: growth pains, the condensed basis-source of emotion-will-thought, the basic working of our spirit, creative spark, the word that gives direction, image-metaphor, the question we pose to the universal church, the sign designating our place within the vortex of the continuity paradox, the voice that shows us silence, the interpreter between I-thou-word and body-soul-spirit, our word, the organon¹ of our part in the Holy Spirit, that by which we know – about identity-difference-opposition-contradiction (Logos-Lüge), the center of our sensitivity, the measure we use to measure: our fate-freedom, judgment of self, life and character, the *collision* of I and I, I and thou, soul and spirit, the rank-relative fixed point of the realization of the spirit, fear and fear of God as the beginning of wisdom, the source of ethics, as it is the concrete a priori of faith, it has nothing to do with any kind of masochism of the soul, it is the living enemy of moralism, it keeps up a concrete, traceable, controllable, circulation-like contact with the constructive problems of aesthetics-mathematics-technic and of the living body on the other hand, it is the coordinate frame of time-space-cause-existence-spirit, Ady: “All is for that: all self-torture and singing// I’d love to be loved// and be someone’s own// and be someone’s own”, in it we confess to the Other-ourselves, we all are in it: a life to show an example! Cogitor: that through which God thinks us up, and we may think this further! – Vernunft-Vernehen-Alimentation, a claim whose engine is conscience prevails without reasoning or inhibition, by it does the mystical, whirling convergence of life realize: the birth of myth!, it is that by which we are reborn, it mediates between the foci of our farthest extremes, the closest and the farthest, what happens to our conscience at our birth and at our death?, it is that by which our language is cleansed, by which we know of the fall into sin, by which we remember, wait, wonder, the divided point of our undivided self, at which the undivided self (individuum) draws strength from God to rule the world by dividing it (the apostles’ double cross) ..., the balance-sensitivity between small-large and the whole!, the measure of individual rank-concretion, the phenomenon presenting between reductio and implicatio, the reproduction of the milieu-continuity...

Translated by István Cziegler

¹ From Greek (“tool, instrument”) – it stands here in its meaning as a sense organ, regarded as an instrument for acquiring knowledge