



WISSENSRAUM NO. 3

THE STILLNESS OF REST: SPACE FOR CONSCIOUSNESS, EDUCATION, AND CHANGE

On the Stepping Back of the Person, the Freedom of the Work and Acting from Stillness

“I do not teach, I remind.”

AKADEMIE DER WEISHEIT — WISSENSRÄUME

◆ 1. I do not teach, I remind

Deep change does not arise from accumulating information.

The modern world demands constant optimisation, the gathering of knowledge and the ability to function within complex systems. Anyone who moves in it knows the experience of knowing a great deal and yet not being touched. Information can be stored, sorted and retrieved. But it changes a person only where it meets something that has long been familiar to them, without their ever having named it.

From this observation arises the stance this Wissensraum describes: not to instruct, but to remind. To remind here does not mean to retrieve the past, but to recognise something present – a perception, a question, a truth that lies within the person and waits beneath the surface of words to be heard. A text, an encounter or an image can be the occasion. What is recognised does not come from outside.

A different understanding of education follows from this. It does not fill the mind, it creates space. It passes on no new concepts for the intellect to grasp, but opens a quiet dialogue with life, in which what is essential is not learned but recognised again.

“*I do not teach, I remind.*” — Kati Voß

◆ 2. Two Paradigms of Existence

There are two ways of standing in life: the loud one and the quiet one.

The loud world stands for the paradigm of instruction. It looks for methods and tools, demands goals and measurable results, collects knowledge to fill the mind, optimises the construct of the self and aims at functioning and adaptation. This is not an error. In many areas of life exactly this is needed and asked for. It becomes problematic where it remains the only way of relating to oneself.

The inner way stands for the paradigm of remembrance. It needs no methods but seeks encounter. It experiences the truth of the present moment, transforms being through letting go, unmask the self as a construct and rests in the now. Its measure is not performance but authenticity and inner stance.

The two paradigms are not opponents that exclude each other. They describe two orientations of attention: outward, towards what can be achieved, measured and improved, and inward,

towards what is already there. The question of this Wissensraum is what happens when the second orientation is given room again.

◆ 3. The Shell Model of Being

The path does not lead forward. It leads inward.

A simple image serves as orientation: three nested rings. The outer ring is the world – roles, systems, noise, expectations and the educational context of everyday life. The middle ring is body and mind – fragmentation, patterns, the search for inner wholeness and constant transformation. The inner core is the Self – stillness, origin, truth; the transcendent that shows itself when roles, attributions and identifications recede.

The image describes no ranking and no levels of achievement, but a direction of attention: from what is loud and demanding to what is quiet and sustaining. Whoever goes inward does not leave the world. They change the place from which they meet it.

The three rings are an image for orientation. How the human being can be differentiated in detail into body, energy, mind, meaning and core is the subject of other Wissensräume: “Three Bodies, Five Sheaths” (No. 20) unfolds this model as a map for accompaniment, and “Palliative Care – Illness, Suffering, Death and Spirituality” (No. 19) applies it to the end of life. Here we remain with the three rings.

◆ 4. The Inner School: Three Spaces of Resonance

The Inner School is not a place but an architecture of consciousness.

Whoever sets out on the inward path passes through spaces in which the outside grows ever quieter and the inside becomes impossible to ignore. These spaces are not buildings and not courses. They are ways of perceiving that may appear one after another, within one another or side by side, and that cannot be worked through. They are most like doors that stand open without anyone being pushed through.

There are three spaces of resonance: the space of stillness – the origin, laying down the armour; the space of depth – exploration, the look into the mirror; and the space of truth – authenticity, naked existence. The word “resonance” is chosen deliberately. Nothing is put into a space of resonance. Something that already lies within the person begins to resonate.

To avoid confusion: the spaces of resonance are these inner spaces, not the WISSENSRÄUME of this website.

◆ 5. Space I: Stillness – Origin and Return

Stillness asks no questions, and yet it leads to the threshold of those answers that have long been waiting.

The first space is the origin: the first breath, receiving, no threshold, only being. There is nothing to do here. Stillness is not the absence of noise but the space in which insight can grow. It is neither a course nor noise, but a quiet call from the depths: I am allowed to be.

Laying down the armour means letting go of the effort of having to be, achieve or present something. Return means going back to what was there before every role.

“A space opens. Without demand. Only with the quiet feeling: I am ready to remember.”

The Unspoken Word

When the grace of words falls into wordlessness, the real language begins. Three ways of giving it expression arise from the space of stillness. There are the contemplations: words that do not instruct but remind, a poetic space in which the unconscious comes to speech in a revealing way. There is the childlike word, the way of seeing that seems lost to adults – words that stumble, dance and carry a truth of their own in doing so. And there is the language of the soul, a lingering in the gap between thoughts, where what is essential becomes perceptible, beyond the surface.

◆ 6. Space II: Depth – Exploration, Touch and the Rupture as a Gateway

Depth is not a goal. It is a willingness to engage.

The second space is not a comfortable place. It is mirror, threshold, confrontation. Here one does not speak, here one listens. What wanted to deceive itself meets its own gaze. Only those who face themselves can change.

This exploration includes the experience of rupture. Fragmentation between body and mind – between what a person does and what they are – need not be read only as a defect. It can be the expression of a deeper rhythm and a call for a new way of perceiving. Anyone who has themselves lived through a deep rupture may have experienced that something new begins where the old no

longer holds. In a psychospiritual reading, the body can be understood as a bearer of experience that keeps much that the mind has forgotten, and a symptom can also be read as an expression.

This interpretation complements the medical view and does not replace it. Exhaustion, persistent low mood and physical complaints are first of all a reason for medical or therapeutic assessment and treatment. For an understanding of exhaustion and overload see “Burnout in the Shadow of the Perpetual Motion Machine” (No. 9), and for low mood “Depression as a Blocked Transition” (No. 10).

“Only those who face themselves can change. This space withstands the gaze. Here truth begins – and illusion ends.”

◆ 7. The Lemniscate: Ground and Groundlessness

True wisdom swings in a loop between support and freedom.

As an interpretive image of this Wissensraum, the lemniscate, the figure of eight lying on its side, joins two different philosophical movements. It is not a shared teaching handed down by the sources named, but a synthesis proposed here: two apparent opposites that are not an either-or but two sides of one movement. One side is ground: security, support, the principles of nature, the order of the living, the knowledge of the supported Self. Echoes of it are found in the tradition of the Upanishads and in the Caraka Samhita, a classical foundational work of Ayurvedic medicine.

The other side is groundlessness: freedom, lack of support, the radicalism of letting go. Echoes of it are found in the Heart Sutra, with its insight that form is emptiness and emptiness is form, and in Nāgārjuna, who uses the tetralemma, which tests a statement against four possibilities – it is, it is not, both, or neither.

True wisdom does not stay in either loop. It gives a ground in which a person knows themselves to be held, and at the same time pulls away every floor in order to reveal the freedom of emptiness. Whoever knows only the ground risks clinging to it. Whoever knows only groundlessness loses the support a life needs. Only the movement between the two carries.

◆ 8. Space III: Truth – Sincerity and Authenticity

Not the end of the path, but the eye at the centre of the circle.

The third space lies beyond seeking: no goal, no concept, only being. Not understanding, not interpreting, only quietly recognising. It is not empty but permeable. Here thinking collapses into itself, here language fades, here real seeing begins.

Truth here is neither a possession nor a position that could be defended. It shows itself in sincerity and authenticity – in how a person thinks, feels and acts when nothing more has to be presented.

Truth here means the quality of the third space of resonance, a stance and not a stage. The path of truth through four spaces of development and its gates is traced in the Wissensraum No. 13, “Truth: The 66 Gates of Inner Awakening”.

“Truth does not want to be believed, it wants to be experienced – in you.”

◆ 9. Embodiment in the World

The inner journey is not an escape from reality but the precondition for acting truthfully within it.

A path inward that does not lead back would remain incomplete. That is why the arc closes: stillness, depth and truth flow into embodiment. What has been recognised within wants to become visible in action, in relationships and in structures. Three fields stand as examples.

Leadership and responsibility arise not through control but through awareness. Clarity becomes a quiet force in the transformation of organisations and systems. **Care and healing** mean accompaniment as relationship rather than as method; illness appears not merely as a defect but also as an expression of what is alive. Healing is meant here as a philosophical and psychospiritual interpretation, as becoming whole, and not as a medical promise of cure. This does not take illness any less seriously: where suffering must be relieved, diagnoses made and treatments chosen, professional care comes first. **Education as maturing** means that knowledge becomes experience – interdisciplinary thinking, carried by integrity and sincere presence.

The Archaeology of the Soul

The journey inward can show itself as playful self-exploration, as a quiet mirror without winners or losers. Three fields serve as orientation: the chakra field, which invites us to feel the body and an energy described in traditions as subtle as wisdom; the field of life, in which imprinting and

change are recognised and the question is what in oneself wants to remember; and the field of being, of perception and truth, a symbolic journey through archetypes back into essentiality. The deeper this movement leads inward, the less it needs a person on the outside who dictates what is to be found there.

These fields are symbolic spaces of experience drawn from traditions. They are neither a test nor a diagnosis and make no statement about physical effects.

♦ 10. Conclusion — The Stepping Back of the Person and the Freedom of the Work

The person steps back. The work does not.

How does a name carry?

The title of this Wissensraum is itself an open phrasing that does not need to be explained in order to carry. A name can point to something greater than the one who bears it. Thus a teaching name such as “Tripura” stands for three transpersonal primal forces – will, insight, action – and directs the gaze not to a personality but to what works through it.

The Removal of the Person from the Centre

In this stance the person is not at the centre. They understand themselves neither as a classical teacher nor as a brand, but as an open field and a quiet space for inner remembrance. Accompaniment is relationship, not method; life itself accompanies, and the person merely reminds. The paradox of NOTHING means the deliberate removal of personal influence and moral instruction, so that no one falls into dependence but finds their way back to their own inner truth.

Withdrawal in a World of Overstimulation

When the senses are constantly flooded, the mind can lose depth. Consciously withdrawing from permanent digital presence then becomes a form of stimulus hygiene that preserves clarity of perception. In a world of higher, faster, further, constant preoccupation with the outside can become estrangement, and transformation needs a stillness that withdraws from noise, acceleration and perpetual self-presentation. One consequence can be to withdraw one's own presence on social media.

A temporary turning away from the outer world is not a rejection. It can open a space in which deeper processes are possible than in continual turning towards, reacting and receiving.

Withdrawal does not mean ineffectiveness. Perhaps working begins precisely where the one who works no longer depends on being seen.

The Legacy of Stillness

A work that arises from this stance wants to plant a seed of connectedness that reaches beyond the physical and personified presence of the person from whom it arose. Where stillness is understood as the source of insight and guidance, stepping back too can become an expression of stillness in a loud world. When the person recedes, the imperishable and the essence of being come to the fore – beyond words, roles, titles and digital profiles.

Perhaps this is the freedom of a work: that it does not continually need its authorship, that it need not be explained in order to touch, and that it finds its own way to the person who recognises something of themselves in it. Withdrawal is thus neither disappearing nor falling silent. It is trust that something may go on working without remaining bound to the person from whom it came.

The Stillness of Rest is thus not the place where working ends. It is the space from which it emerges.

“It is not I who accompany you – life does. I merely remind you of it.” — Kati Voß

∞ Further Exploration

Those who wish to pursue the questions touched on here will find adjacent explorations in the WISSENSRÄUME series:

- Wissensraum No. 9 — Burnout in the Shadow of the Perpetual Motion Machine
- Wissensraum No. 10 — Depression as a Blocked Transition
- Wissensraum No. 13 — Truth: The 66 Gates of Inner Awakening
- Wissensraum No. 17 — Radical Presence
- Wissensraum No. 19 — Palliative Care – Illness, Suffering, Death and Spirituality
- Wissensraum No. 20 — Three Bodies, Five Sheaths

From the same body of work:

- Kati Voß: DER RUHE STILLE – Bilder eines nahen Ortes (The Stillness of Rest – Images of a Near Place). Series POETISCHE BILDERREISE, Volume 1.
- Kati Voß: ERINNERUNG – Menschsein im digitalen Wandel. Series BILDUNGSKONTEXT, Volume X.

◇ Sources & Lines of Thought

This Wissensraum does not make a scientific argument. The following works show what its professional and scientific statements connect to — above all those of chapters 1 and 7.

- Plato: Meno (81a–86c). Classical presentation of the teaching of recollection (anamnesis), which the thought “I do not teach, I remind” echoes.
- Plato: Theaetetus (148e–151d). The image of midwifery: whoever teaches puts nothing in, but helps what is already present in the other to come forth.
- Paul Deussen: Sechzig Upanishad’s des Veda. Leipzig 1897. Classical German translation of the Upanishads, to which the talk of the supported Self connects.
- Caraka Saṃhitā. Classical foundational work of Ayurvedic medicine. English edition: P. V. Sharma (ed.): Caraka Saṃhitā. Varanasi: Chaukhambha Orientalia 1981 ff.
- Prajñāpāramitāhṛdaya (Heart Sutra). In: Edward Conze: Buddhist Wisdom Books. London: Allen & Unwin 1958. On the insight “form is emptiness, emptiness is form”.
- Nāgārjuna: Mūlamadhyamakakārikā. Jay L. Garfield: The Fundamental Wisdom of the Middle Way. New York: Oxford University Press 1995. On the tetralemma.

○ WISSENSRÄUME — Appreciation

The WISSENSRÄUME series is a labour of love — free of charge, but not to be taken for granted. If these impulses have meant something to you and you would like to give something back, I welcome a voluntary donation: [PayPal.me/VossKati](https://paypal.me/VossKati)

Thank you for your appreciation. It helps such content continue to come into being — quietly, lovingly, and in the service of wholeness.

△ WISSENSRÄUME — Notes

The WISSENSRÄUME serve professional orientation, deepening and personal engagement with themes from health, nursing, palliative care, spiritual care, psychology and philosophy. They do not replace individual medical, therapeutic, nursing or legal advice — for acute or serious concerns, please turn to appropriately qualified professionals.

The works named are points of connection, not a complete account of the works themselves. The images and models used in this Wissensraum are offers of interpretation and orientation from a philosophical and psychospiritual perspective, not medical or therapeutic statements.