

Chapter 1 : How to Perform Self-Hypnosis for Health and Happiness - Stillness in the Storm

In its initial form this section will offer five pages on Martin Heidegger (the first two are contributions to the History of Truth): 1) Heidegger's contributions to the interpretation of the Greek word for Truth (Aletheia) as Unconcealment and to the history of his translation in Latin as Veritas;.

Heidegger remained at Freiburg im Breisgau for the rest of his life, declining a number of later offers, including one from Humboldt University of Berlin. He resigned the rectorate in April , but remained a member of the Nazi Party until even though as Julian Young asserts the Nazis eventually prevented him from publishing. Evans , Heidegger was not only a member of the Nazi Party, but "enthusiastic" about participating. His resignation from the rectorate owed more to his frustration as an administrator than to any principled opposition to the Nazis, according to historians. No punitive measures against him were proposed. Hermann was told of this at the age of Arendt was Jewish , and Blochmann had one Jewish parent, making them subject to severe persecution by the Nazi authorities. He helped Blochmann emigrate from Germany before the start of World War II and resumed contact with both of them after the war. He considered the seclusion provided by the forest to be the best environment in which to engage in philosophical thought. In particular, the language is obfuscatory and the logical sequence between one sentence and the next is obscure throughout. Heidegger thought the presence of things for us is not their being, but merely them interpreted as equipment according to a particular system of meaning and purpose. For instance, when a hammer is efficiently used to knock in nails, we cease to be aware of it. This is termed "ready to hand", and Heidegger considers it an authentic mode, saying that the given "past" has presence in an oversimplified way when reduced to possible future usefulness to us. Heidegger claimed philosophy and science since ancient Greece had reduced things to their presence, which was a superficial way of understanding them. Rather, Husserl argued that all that philosophy could and should be is a description of experience hence the phenomenological slogan, "to the things themselves". But for Heidegger, this meant understanding that experience is always already situated in a world and in ways of being. Heidegger argues that describing experience properly entails finding the being for whom such a description might matter. Heidegger thus conducts his description of experience with reference to " Dasein ", the being for whom Being is a question. In everyday German, "Dasein" means "existence. In Being and Time, Heidegger criticized the abstract and metaphysical character of traditional ways of grasping human existence as rational animal, person, man, soul, spirit, or subject. Dasein, then, is not intended as a way of conducting a philosophical anthropology , but is rather understood by Heidegger to be the condition of possibility for anything like a philosophical anthropology. The marriage of these two observations depends on the fact that each of them is essentially concerned with time. That Dasein is thrown into an already existing world and thus into its mortal possibilities does not only mean that Dasein is an essentially temporal being; it also implies that the description of Dasein can only be carried out in terms inherited from the Western tradition itself. For Heidegger, unlike for Husserl, philosophical terminology could not be divorced from the history of the use of that terminology, and thus genuine philosophy could not avoid confronting questions of language and meaning. Being and Time Being and Time German title: In Being and Time, Heidegger investigates the question of Being by asking about the being for whom Being is a question. Heidegger names this being Dasein see above , and he pursues his investigation through themes such as mortality, care , anxiety, temporality, and historicity. Being and Time influenced many thinkers, including such existentialist thinkers as Jean-Paul Sartre although Heidegger distanced himself from existentialism €”see below. The Turn[edit] See also: Heidegger often went for a walk on the path in this field. Richardson [55] to at least reflect a shift of focus, if not indeed a major change in his philosophical outlook, which is known as "the turn" die Kehre. For example, in Mark Wrathall [60] argued that Heidegger pursued and refined the central notion of unconcealment throughout his life as a philosopher. Its importance and continuity in his thinking, Wrathall states, shows that he did not have a "turn". Heidegger understands the commencement of the history of Western philosophy as a brief period of authentic openness to being, during the time of the pre-Socratics , especially Anaximander , Heraclitus , and Parmenides. This was followed, according to

Heidegger, by a long period increasingly dominated by the forgetting of this initial openness, a period which commences with Plato , and which occurs in different ways throughout Western history. Heidegger sees poetry and technology as two contrasting ways of " revealing. Technology, on the other hand, when it gets going, inaugurates the world of the dichotomous subject and object, which modern philosophy commencing with Descartes also reveals. But with modern technology a new stage of revealing is reached, in which the subject-object distinction is overcome even in the "material" world of technology. The essence of modern technology is the conversion of the whole universe of beings into an undifferentiated "standing reserve" Bestand of energy available for any use to which humans choose to put it. Despite this, some commentators have insisted that an agrarian nostalgia permeates his later work. What Is Called Thinking? Heidegger and the ground of History[edit] Heidegger believed the Western world to be on a trajectory headed for total war, [66] and on the brink of profound nihilism [67] the rejection of all religious and moral principles , [68] which would be the purest and highest revelation of Being itself, [69] offering a horrifying crossroads of either salvation or the end of metaphysics and modernity ; [70] rendering the West a wasteland populated by tool-using brutes, characterized by an unprecedented ignorance and barbarism [71] in which everything is permitted. Augustine of Hippo[edit] Recent scholarship has shown that Heidegger was substantially influenced by St. Although he later worked less on Aristotle, Heidegger recommended postponing reading Nietzsche, and to "first study Aristotle for ten to fifteen years". Both informed the argument of Being and Time. Heidegger claimed to have revived the question of being, the question having been largely forgotten by the metaphysical tradition extending from Plato to Descartes , a forgetfulness extending to the Age of Enlightenment and then to modern science and technology. In pursuit of the retrieval of this question, Heidegger spent considerable time reflecting on ancient Greek thought , in particular on Plato, Parmenides , Heraclitus , and Anaximander, as well as on the tragic playwright Sophocles. This dating of the influence is much too late. On the relation between the two figures, Gadamer wrote: Dostal understood the importance of Husserl to be profound: Dahlstrom concluded his consideration of the relation between Heidegger and Husserl as follows: Heidegger read The Will to Power as the culminating expression of Western metaphysics, and the lectures are a kind of dialogue between the two thinkers. Adorno, on the other hand, pointed to the dialectic reflection of historical situations, the sociological interpretations of future outcomes, and therefore opposed the liberating principles of intuitive concepts because they negatively surpassed the perception of societal realities. Reinhard May refers to Chang Chung-Yuan who stated "Heidegger is the only Western Philosopher who not only intellectually understands Tao, but has intuitively experienced the essence of it as well. It can be shown, moreover, that in particular instances Heidegger even appropriated wholesale and almost verbatim major ideas from the German translations of Daoist and Zen Buddhist classics. A clearer impact of Heidegger in Iran is associated with thinkers such as Ahmad Fardid and Reza Davari Ardakani who have been closely associated with the unfolding of philosophical thinking in a Muslim modern theological legacy in Iran. This included the construction of the ideological foundations of the Iranian Revolution and modern political Islam in its connections with theology. The Heidegger controversy[edit].

Chapter 2 : Antidote Chocolate: Hybris, Hebe, and Aletheia

Reviews ""Sharin N. Elkholy's Heidegger and a Metaphysics of Feeling: Angst and the Finitude of Being, provides incisive commentary on one of the most difficult thinkers of the postmodern philosophy.

Neelan , File ; Reckoning Maj. Frenk , File ; Finalizer Gen. Hux , File Personnel notes: Character file ; Martial Skill Test file , Firearms subset Strategy subset HTH subset ; Commanding Officer Reviews file 4â€” The comm on his outer door pings, startling him out of the file review and the pinched feeling between his brows. He glances at the chronometer on his console out of habit, closes the file with a sharp gesture, straightens his collar. A smooth transition from discipline to comfort; nothing too untoward. The fold of his hands into parade rest is easy and practiced. No signs of anxiety. His face looks younger even than his age: Smartly parted pale blond hair, an unintimidating neatness about him. The way he crosses his legs is mildly feminine; the confident set of his shoulders is not. Gauging his reason for being there before shooting off at the mouth. Another good signâ€”only seemingly guileless. He leans back in his seat. His accent is clearly very naturally the kind that Hux had been made to practice when he was a child: Mid Rim as well. He is leaning forward, almost imperceptibly. He watched his father do this nearly every day, when he was young. Higgins meets the appraising gaze steadily, with his large, clear eyes. These orders come directly from the Supreme Leader, is that clear? And once certain military goals are met, he believes it wise to have in place several sympathetic political figures upon which we can rely forâ€”diplomatic leverage. Along with private negotiations, and a limited ship tour, their visit will include a formal dinner. Hux permits himself an approving nod. Aanager Giddaak, one or two of her relatives, perhaps an attendant or advisor. He sounds almost surprised, before he collects himself. All privilege and no purpose. Not much interest in galactic history, or its future, for that matter. Or the fat one? Higgins pauses, folds his hands behind his back. I already have one. For a very brief moment, Hux imagines the young cadet Gil Higgins home on shore leave, taking breakfast with his wealthy, well-appointed family, a crystal glass held to his pink lips, comfortable in formal tails and gold chains, whole and untouched by exile or Galactic trial. Suddenly, he is acutely aware of the ache in his neck, the tender bruised skin scraping up against his collar. His absence makes Ren feel listless. He should be planning for his upcoming mission, he should be meditating, searching himself for the answers he seeks, but his focus is off. He is preoccupiedâ€”plagued by thoughts of Hux, and the recentâ€” shift in their relationship. Whichâ€”he does, butâ€” Instead he finds solace in mindless destruction, just as he always has. Once, when he was a child, his mother suggested that he take up gardening, holochess, dartsâ€”anything to quell his directionless violent urges, and harness the way his inner rage could so easily turn outward. He never meant to be this way. It hinders him, as much with his new master as it did with his old. Now, adrift and restless, Ren retreats to his private training room, his robes and helmet abandoned in favor of easy movement. He has kept his suspenders, his sleeveless black shirt, and the thick, black leather pants he favors, but the rest of his usual garments remain in his rooms. His knuckles are bruised and his fingers still smell like Hux when he brings his cupped hands to his mouth and warms them with his breath. The scent distracts him all over againâ€”that pungent, rather ripe smell of sex that gets under your nails and into the places where your cuticles are torn. Ren finds it intoxicating. Everything about Hux makes him want to inhale deeply, to prod, and poke, and push. To create chaos where order reigns. Ren sniffs at his fingers once more, then binds his knuckles in dark tape. He bends down to remove his boots, casts them aside, and bounces softly from side to side finding his stance. As a padawan, it was the only time they were allowed to touch each other, the only time he would feel real, hot skin under his palms for a very long time to come. With no willing opponent available today, he fights a punching bag equipped with sensors. It shifts away from him as he attacks. He is fleet-footed and drenched in sweat as he exerts himself further. He feels well-worn in a good way, a bit used. When the tape is firmly in place he stands, and finds Hux staring at him from across the room with his back to the door, his brow creased in determination. How ironic, he thinks, to have the constant subject of your thoughts sneak up on you. His stomach drops with surprised anticipation. Ren barks a laugh. His favorite remedy for boredom delivered to him as though summoned. Hux backs up, and Ren smiles. He gestures at the leather bag suspended in mid-air

that Ren has been having his way with and clears his throat. The emotions that usually draw him to Ren are smoke-thick in his mind. His petty need to prod at someone to build himself back up, or—and this is where Ren likes to come in—his need for someone tear him down and let him wallow without impunity. He begins unzipping his jacket. He watches Hux remove his jacket to reveal wiry, pale arms, his skin nearly reflective in the bright light, and bruised. He has his shoulders thrown back, and his chin up, but he still looks very small to Ren. Perspiration covers his brow, a jaw muscle twitches. Ren can taste the salt-sweet of it. There is—buzzing energy around Hux, loud and insistent, his emotions bleeding into the ether. Frustration at his current directive from Snoke, genteel blood lust, and—a creeping need to submit and be put back in his head again. He spits out blood from the side of his mouth, and Hux makes a come hither motion at him, his fists raised. He lets Hux advance, stepping back, ducking when Hux moves to land another blow. Ren taps the side of his head with the flat of his hand, then swats at the underside of his chin. Tormenting little hits, too soft to do any damage. Hux shifts over his thighs. He makes an indiscernible little sound. Ren spanks him again, and Hux moans. He wants to see it. He lifts himself up on his forearms and helps shove down his trousers and briefs, revealing his ass to Ren. So pink and soft, Ren thinks, sliding his palm over each asscheek while Hux shivers under his rough hand. Ren draws back and brings his palm down again with a satisfying clap. Ren spanks him again. Each time his hand makes contact it elicits a delectable, addictive sound from Hux. He keeps still, seemingly vexed by his own need, and—Ren brushes against his mind—feeling like he deserves to be shoved onto his face and fucked roughly like the Outer Rim refuse he is. Ren knows he does. Ren hushes him, swats at his ass once more for good measure, and shoves Hux off of his lap and onto his stomach. He slides easily back and forth, a poor facsimile of fucking, but good, so good. It clenches, seeking him. Instead, he shifts backward and leans down. Ren wants to taste him. I want to feel you come like this. He wraps a hand around himself and starts to tug at his cock with sharp little movements. Fall asleep like this, Ren thinks, still using his mouth on Hux, listening to Hux whimper helplessly, and relishing the way he trembles. Fall asleep like this, he thinks, this time with intent. And Hux does, slumping forward into a boneless sprawl. That Hux used him. That asshole, Ren thinks petulantly. As he strides down the corridor with Phasma in tow, not nine or ten paces from the entrance to the bridge, Kylo Ren turns the corner and advances on them, stopping less than a foot away. His concept of personal space has always been—minimal. Should I be concerned?

Chapter 3 : Heideggerian terminology - Wikipedia

Rather than presenting a clear argument, Elkholy appears merely to legislate that Da-sein's radical openness in Angst is like the openness characteristic of aletheia or truth. Thus Da-sein's finitude is established in this likeness, that is a fit or attunement, a "yoking" of Angst to aletheia ().

Myer distinguishes the Transcendence Theory of logos in which the term refers to a separate principle or law outside of an individual's perspective on the term. He further differentiates the Discourse Theory, which contrary to Transcendence Theory, binds the meaning of logos solely to the words of a single philosopher, Heraclitus. Myer recounts the transcended understanding of the objectivity of the logos, where the logos is able to remain independent from the individual human statements or opinions surrounding it. However, we have to qualify Heraclitus' notion of objectivity in that the logos cannot be said to be independent of a collective aspect ingrained in the agents that ignorantly express it. The objectivity of logos is defined by a collective reception that is available to its agents. In this sense, logos is not objective on its own, but rather objective in our collective ability to understand it. Kirk and Raven offer clarifications that place the original insight of Heraclitus' fragments on logos in the camp of Myers' Dual Signification Theory. According to Kirk and Raven, Heraclitus did indeed regard himself as having access to, and trying vainly to propagate, an all-important truth about the constitution of the world of which men are a part. While at the same time this truth was common, to all, as in Fragment 2 in that it was both valid for all things and accessible to all men, if only they use their observation and their understanding and do not fabricate a private and deceptive intelligence of logos. Kirk and Raven specifically declare that Heraclitus' audience ought to have recognized the Logos, which is perhaps to be interpreted as the unifying formula or proportionate method of arrangement of things, what might almost be termed their structural plan both individual and in sum. Furthermore, Kirk and Raven note how at times Heraclitus conceived of the logos as an actual component of things, and in many respects it is co-extensive with the primary cosmic constituent, fire. The link between Heraclitus' understanding of logos and that of fire follows from his cosmological dedication to fire. Kirk and Raven establish how for Heraclitus, fire like his logos represented the rule of measure in change which inheres the world process. For Heraclitus, fire was the archetypal form of matter representing the world-order as a whole, in that measures are being extinguished, corresponding measures being rekindled. Furthermore, Heraclitus' fire was of the purest and brightest sort, that is, as of the aetherial and divine thunderbolt which has a directive capacity. Hence Heraclitus' fragment 64, Thunderbolt steers all things so famously placed above the door to Heidegger's cabin in the Dark Forest. The logos is an expression of this fire, which is both the physical and representational measure of change in the world. We can speculate that Heidegger likely felt a kinship and inspiration from the power of change expressed in the Thunderbolt of fragment 64 when taking seclusive time to write in his cabin. I will now turn to address an alternative role for language and its distinction in the Heraclitus fragments on logos. The possibility of an alternative role for language is overshadowed by the modern separation of language from the problematic itself. In Heidegger's essay, Logos Heraclitus, Fragment B 50, he states, We see this lightning only when we station ourselves in the storm of Being. Yet everything today betrays the fact that we bestir ourselves only to drive storms away. We organize all available means for cloud seeding and storm dispersal in order to have calm in the face of the storm. But this calm is no tranquility. It is only anesthesia; more precisely, the narcotization of anxiety in the face of thinking. How do we address the anesthetizing of our age, in order to create a relationship to the problematic that is able to yield a more authentic thinking, and therein create a basis for ancient language to speak? Heidegger tells us, The world of thinking rests in the sobering quality of what it says. Just the same, thinking changes the world. To grow darker in the riddle of our being may seem counterproductive to our standard of considering only the resolutions to our cognitive puzzles, and yet Heidegger is alluding to a mechanics that put our being before an ever-darkening depth, thus making us more authentic. The task of thinking has been reduced to the solidification of answers, where our being is predicated on not attaining the comforts of an answer. In Heidegger's consideration of Heraclitus' Fragments B50 and B43, he underscores the role of our presumptions

as misguided answers to the question of our being. He merges the fragments in summary saying: Before you play with fire, whether it be to kindle or extinguish it, put out first the flames of presumption, which overestimates itself 28 and takes poor measure because it forgets the essence of *Asystv*. Letting the problematic lay before us in its complexity of character, may not offer us a solution, but it does offer an essential characteristic of ourselves in the face of that which we find taxing. The *logos* serves as the mechanism that gathers all things before us, our role is to ready ourselves in the proper mindframe with which to receive what has been prepared for us as the *logos*. We have ears, i. Not that the organ has purpose, in and of itself, but that we have an ontological purpose for the organ. We are to understand ourselves as standing before a world that has constructed us for understanding. We are equipped to understand; yet we all too often ignore the call to harken to our environment. The difference is between merely hearing, as in listening without consideration as to what we are, and harkening which asks us to recognize our being in relation to what is said. In this regard we become aligned with what is said to such a degree that we become an inherent part of what is said. Returning to Heidegger's explanation of *logos* in Heraclitus Fragment B 50 and juxtaposing with the insight of Fragment B43, we can complete the picture of Heidegger's alignment of that which is said with the environment within which it is said. The speaking of the matter addressed is *Asystv*, letting-lie-together-before. It establishes this as itself. It lays one and the Same in one. It lays one as the Same. Such *Asystv* lays one and the same, the *opov*. Such *Asystv* is *opokoystv*: One as the Same, i. In this sense the single individual's understanding of the *logos* cannot be understood as independent from the totality within which it is the Same. The function of the *logos* is to let the matter lie-together with the Same, or have the matter return to its selfsame recognition. In the discussion at the opening of this section, we considered the position of Heraclitus in the modern setting of Myers Dual Signification Theory; we can now further clarify the contradiction of having an objective understanding via its collective reception. The seemingly contradictory understanding of Heraclitus does follow if we consider how a matter under consideration necessarily speaks through the collective *logos*. The *logos* makes it the same as that which is being spoken about. According to Siedel, Heidegger notes the correlation between the division of the Greek *physis* and *logos* with that of the historic transition of ontology into Platonic and Aristotelian thought. This division was both inevitable and lasting until its culmination in the Nihilism of Nietzsche. Truth was only a possibility before the mutual correlation between the two ideas had degenerated. This is due to the displacement of *logos*, as the holding place for nature *physis*, and its 31 abstraction into the form of the object of the idea. The original sense of the *logos* was that of a collection *Sammlung*, it was a dwelling place for Being Seidel. However, in its derived form, language comes to mean only the object of the idea, it is understood only as correctness in correlation with the idea it is understood to represent. In *Being and Time*. The elucidative power of the *logos* was explained, at this stage in Heidegger's career as via the expression *Sehenlassen*, the letting something show itself. Later in Heidegger's career *logos* was noted as a *Letting-lie- before-all-together beisammen-vorliegen-Lassenj*. Heidegger constructed this complete picture of the term from earlier university of Freiburg lectures and the *Logos* from *Being and Time* Seidel 8. Throughout his works the term *Logos* remained a central idea summarized as something which lies before us as the self-showing thing that it is Seidel 9. Heidegger tells us that the explicit character of the Being of Man, the ordinary and also the philosophical definition of *Dasein* is delineated as *zdon logon echon*, that creature whose Being is essentially determined by its being able to speak. The continued development of the ontological guideline itself, i. The *Legein*, Heidegger tells us, is the *noein*. Dialectic, however, is a failed attempt, or a philosophic embarrassment as Heidegger puts it, due to its superfluousness and inability to make present being at hand *ibid*.

Chapter 4 : anxiety | Craving Aletheia

Aletheia Luna is an influential psychospiritual writer whose work has changed the lives of thousands of people worldwide. After escaping the religious sect she was raised in, Luna experienced a profound existential crisis that led to her spiritual awakening.

The effort to ground metaphysics fundamental ontology began as a search to illuminate the intrinsic correlation between the Being-process as such and the finitude of the being that comprehends it, sc. The first step *Sein und Zeit* was to analyse There-being phenomenologically in order to find in the pre-ontic comprehension of Being some means of discerning the sense of Being. Subsequently the author has become more and more preoccupied with Being itself, but chiefly in terms of the problem of truth, since the sense of Being is its truth. The growing importance of the problematic of truth is discernible in all of the works that followed *SZ* and culminates now in the essay "On the Essence of Truth," where Heidegger thematizes the problem, retaining as intrinsic to it the problem of finitude, sc. The author admits to several subsequent revisions, which, however, left the point of departure, fundamental position and basic structure of the original work unchanged. Taking him at his word, we assume that the text represents his thought as of , and, although the matter would be very illuminating, must leave to historians the task of disengaging what alterations were made when. We are relatively well prepared for the study we are about to undertake and do not approach it in a vacuum. Through phenomenology to thought - The Hague, Martinus Nijhoff, pp. This the author disengages by an essay upon the famous metaphor of the cave *Politeia VII, a, 2 to a, 7*. In Plato metaphysics in the traditional sense takes its rise, for it is he who first conceives of thinking Being as a going "beyond" the beings of experience to their being-ness, which he conceives as their what-ness, their see-ability, their Idea. Being thus becomes conceived as a being. Likewise truth, no longer non-concealment, becomes correctness of view, conformity with the Ideas. Through phenomenology to thought - The Hague, Martinus Nijhoff, p. Heidegger announces on the first page his guiding thesis: That change, we discover, is from the more ordinary notion of truth as aletheia, "unhiddenness," to truth as "correctness of vision," a change which, as Heidegger tells us toward the end of the essay, puts us on the fateful path toward modern subjectivism. Let us trace the crucial steps of this change, as Heidegger develops it. He notes that the deeply visual character of the analogy, the notion of moving from shadows to seeing the fire to moving outside the cave to see the things that are "more unhidden," makes sense only within a framework of truth as unhiddenness. As he puts it, "Only the essence of truth understood in the original Greek sense of aletheia--the unhiddenness that is related to the hidden to something dissembled and disguised --has an essential relation to this image of an underground cave. So truth as unhiddenness is still present in the cave analogy. But no longer purely. Heidegger now announces that truth as unhiddenness is already infected, as it were, by another, different and more problematic conception of truth that is also at work here. However, this also implies that unhiddenness still maintains a certain priority" This fateful other essence of truth is truth as "correctness of vision". Hyland - Questioning Platonism. This subordination, Heidegger maintains, characterizes the history of Western philosophy as metaphysics. The allegory of the cave is, for Heidegger, an illustration of the nature and process of *paideia*. At each level of ascent -- within the cave to the light, and out of the cave to the sun -- the individual experiences a painful blinding. Each stage requires an adjustment and transformation in vision. This transformation in vision expresses the turning of the soul from what is disclosed in one region to what is disclosed within another. This is *paideia*, according to Heidegger. Truth, then, is just such a perpetual wresting-away in this manner of uncovering. Because Heidegger invariably assigns the correspondence concept of truth to "metaphysics," understood in the restricted sense in which it designates the history of Western philosophy, we have called it the "epistemological" concept of truth. In the course of his analysis several important points are raised. The problem underlying what we have called the "epistemological" concept of truth, Heidegger points out, is the nature of the agreement -- *adequatio, correspondentia, convenientia* -- between a judgment and its object: But not every relation is an agreement. But "If it is impossible for intellectus and res to be equal because they are not of the same species, are they then perhaps similar? Any "similarity" relation of a judgment to its object

truth must refer to the ideal content, rather than the psychical processes of judgment. But such a distinction merely raises an additional problem: To this question, Heidegger maintains, the philosophic tradition has no meaningful answer: And, of course he suggested an alternative as well. The alternative, which I have called "ontological" truth, remains in its essential features the basis for his later critique of Plato and the history of metaphysics. Heidegger indicates that what "truth" means is not so much a correspondence as it is a disclosure. Someone says with his or her back to the wall: The proposition embodies the claim to have discovered the picture as a being in the "how" the mode of its being. The proposition displays this "how" of being in language. In the attempt to verify the proposition by sensuous experience, the recognition, according to Heidegger, is directed only to the intended being the picture and not to the proposition. It is directed to the being itself which is to be verified by perception in its mode of uncoveredness Entdeckt-heit , i. A true proposition shows the being in its mode of uncoveredness. The phenomenon of "originary truth" does not have the character of correspondence. It is the ground of the concept of truth in the sense of correspondence and propositional truth. He wants to show that this concept coincides with the first and originary concept of truth in Greek thinking. In this primary sense only the discovering human Dasein can be "true" while it is Being-discovering Entdeckend-Sein. On the other hand, beings Seiendes that we can find in the world can only "be" in a secondary mode, i. They can only make a claim to uncoveredness. Their fundament is the Being-discovering of the human Dasein. The being-true of a discovered being is only possible as being discovered by human Dasein as being-in-the-world. The authentic Being of Dasein, the being-in-the truth, presupposes disclosedness Erschlossenheit of the world in states-of-mind Befindlichkeiten , understanding, and discourse, i. In the mode of the "they" das Man , of obstruction Verstelltheit , of gossip Gerede , Dasein is in untruth. Thus the being-in-the-world of human Dasein is determined at the same time by truth and untruth. We must always fight anew for the truth of Dasein Being-discovering. In the hiding-itself of Being, human Dasein is hidden for itself in the mode of untruth. He wants to make clear that correspondence is only a derived form of truth: In the inauthentic forms of mere reproducing and hearsay, the proposition becomes itself something ready-to-hand Zuhandenes. Thus we have to engage in the demonstration of the uncoveredness that is preserved in the proposition. In this way the relation between proposition and discovered being then itself becomes something present-at-hand Vorhandenes and can be understood as a correspondence of proposition and being intellectus and res. The fact that we are used to disregarding the originary dimension of truth is an aspect of our forgetfulness of Being Seinsvergessenheit. The originary dimension of truth in human Dasein "is given" gibt es only as long as there is Dasein. All truth is relative to the being of Dasein. Thus the claim that there could be "eternal truth" seems to Heidegger to be "fantastic. His answer is that the possibility of truth authenticity and untruth inauthenticity belongs to the facticity of human Dasein. From the point of view of existential ontology, the being of human Dasein its disclosedness and truth are synonyms. Dieter Lohmar - Truth - in: Lester Embree et alii eds. An initial a- in Greek is often privative, like the Latin in- or the Germanic un-. The first procedure is characteristic of Being and Time and early lectures, the second of later works. This has three implications: Truth is not confined to explicit assertions and discrete mental, primarily theoretical, attitudes such as judgements, beliefs and representations. The world as a whole, not just entities within it, is unhidden - unhidden as much by moods as by understanding. Truth is primarily a feature of reality - beings, being and world - not of thoughts and utterances. Truth explicitly presupposes concealment or hiddenness. In BT , f. What conceals is no longer man, but being. There are two types of unconcealing: The first type a involves concealment: Plato errs in assimilating truth to light. We lose the idea of the open, which must persist throughout our unconcealing of beings: The End of Philosophy The translation of aletheia as veritas is related to the political-moral economy of ancient Rome, and therewith, Heidegger makes clear, to the manifold successors to Rome: Spanos on this point--National Socialism The Latin falsum has the sense of "bringing to a fall" or "downfall," which is "only a subsequent effect [Wesensfolge] within the essential domain [Wesensbereiches] of dissembling and concealing which makes up the essence of psuedos" In a further specification, "command" determines Roman law and right, ius and iustum; iustitia "has a wholly other [ganz anderen] essential ground than that of dike, which arises from aletheia. Those who fall are not destroyed but rather "raised up" aufgerichtet within the boundaries established by those who rule; this "fixing"

Abstecken is Roman peace. Indeed, the greatness of the imperial, Heidegger writes, lies in the subterfuge by which it secures its dominion. The expansion of early Rome through treaties and treachery shows this. The "Romanizing" of the Greeks conditions not only all subsequent understanding of them in the history of the West but also the historical and metaphysical Auseinandersetzung of the modern world and antiquity. The transformations of aletheia and pseudos as correlates with the imperial experience mark an epochal boundary. This process exhibits the inner connection of the coherent modes of action which ground Western history, and is not to be understood causally.

Chapter 5 : Aletheia on Vimeo

Aletheia (i.e. the Coptic Apologetics Group) hosting Sydney Atheists for a night of stimulating debate and discussion. The discussion begins with short presentations from an atheist and an Orthodox.

Initially, Heidegger wanted aletheia to stand for a re-interpreted definition of truth. However, he later corrected the association of aletheia with truth. It is a statement that covers up meaning and just gives us something as present-at-hand. Being-in-the-world[edit] German: Nor are there objects without some consciousness beholding or being involved with them. At the most basic level of being-in-the-world, Heidegger notes that there is always a mood, a mood that "assails us" in our unreflecting devotion to the world. A mood comes neither from the "outside" nor from the "inside," but arises from being-in-the-world. One may turn away from a mood but that is only to another mood; it is part of our facticity. Only with a mood are we permitted to encounter things in the world. Dasein a co-term for being-in-the-world has an openness to the world that is constituted by the attunement of a mood or state of mind. As such, Dasein is a "thrown" "projection" geworfener Entwurf, projecting itself onto the possibilities that lie before it or may be hidden, and interpreting and understanding the world in terms of possibilities. Such projecting has nothing to do with comporting oneself toward a plan that has been thought out. It is not a plan, since Dasein has, as Dasein, already projected itself. Dasein always understands itself in terms of possibilities. As projecting, the understanding of Dasein is its possibilities as possibilities. Being-toward-death[edit] German: Sein-zum-Tode Being-toward-death is not an orientation that brings Dasein closer to its end, in terms of clinical death, but is rather a way of being. It is provided by dread or death. In the analysis of time, it is revealed as a threefold condition of Being. Time, the present and the notion of the "eternal", are modes of temporality. Temporality is the way we see time. For Heidegger, it is very different from the mistaken view of time as being a linear series of past, present and future. Possibilities, then, are integral to our understanding of time; our projects, or thrown projection in-the-world, are what absorb and direct us. Death is that possibility which is the absolute impossibility of Dasein. As such, it cannot be compared to any other kind of ending or "running out" of something. The "not-yet" of life is always already a part of Dasein: It becomes devalued "redefined as a neutral and mundane aspect of existence that merits no authentic consideration. In so doing, Dasein opens itself up for "angst," translated alternately as "dread" or as "anxiety. Angst is a shocking individuation of Dasein, when it realizes that it is not at home in the world, or when it comes face to face with its own "uncanny" German Unheimlich "not homelike". This Self is then open to truth, understood as unconcealment Greek aletheia. Mitsein The term "Being-with" refers to an ontological characteristic of the human being, that it is always already [8] with others of its kind. This assertion is to be understood not as a factual statement about an individual, that he or she is at the moment in spatial proximity to one or more other individuals. Rather it is a statement about the being of every human, that in the structures of its being-in-the-world one finds an implicit reference to other humans. We all live with others, and in fact we could not live without them. Humans have been called by others, not by Heidegger "ultrasocial" [9] and "obligatorily gregarious. Heidegger, from his phenomenological perspective, calls this feature of human life "Being-with" Mitsein, and says it is essential to being human. We are authentic when we pay attention to that influence and decide for ourselves whether to go along with it or not. Living entirely without such influence, however, is not an option. Care or concern [edit] German: Sorge A fundamental basis of our being-in-the-world is, for Heidegger, not matter or spirit but care: The multiplicity of these is indicated by the following examples: Just as the scientist might investigate or search, and presume neutrality, we see that beneath this there is the mood, the concern of the scientist to discover, to reveal new ideas or theories and to attempt to level off temporal aspects. Clearing[edit] German: Lichtung In German the word Lichtung means a clearing, as in, for example, a clearing in the woods. Beings Seiendes, but not Being itself Sein, stand out as if in a clearing, or physically, as if in a space. But the clearing is not, itself, an entity that can be known directly, in the sense in which know about the entities of the world. There is a clearing, a lighting. Thought of in reference to what is, to beings, this clearing is in a greater degree than are beings. This open center is

therefore not surrounded by what is; rather, the lighting center itself encircles all that is, like the Nothing which we scarcely know. That which is can only be, as a being, if it stands within and stands out within what is lighted in this clearing. Only this clearing grants and guarantees to us humans a passage to those beings that we ourselves are not, and access to the being that we ourselves are. Indeed it makes us forget that they have had such an origin, and makes us suppose that the necessity of going back to these sources is something which we need not even understand. Being and Time, p. If the question of Being is to have its own history made transparent, then this hardened tradition must be loosened up, and the concealments which it has brought about dissolved. We understand this task as one in which by taking the question of Being as our clue we are to destroy the traditional content of ancient ontology until we arrive at those primordial experiences in which we achieved our first ways of determining the nature of Being—the ways which have guided us ever since. But this destruction is just as far from having the negative sense of shaking off the ontological tradition. We must, on the contrary, stake out the positive possibilities of that tradition, and this means keeping it within its limits; and these in turn are given factually in the way the question is formulated at the time, and in the way the possible field for investigation is thus bounded off. But to bury the past in nullity *Nichtigkeit* is not the purpose of this destruction; its aim is positive; its negative function remains unexpressed and indirect. *Dasein* *Dasein* is a German word and is sometimes translated as "being-there" or "being-here" *da* combines in its meaning "here" and "there", excluding the spatial-relational distinction made by the English words; *Sein* is the infinitive, "to be". It is the German form of the existential expletive, which, as in most European languages, is expressed idiomatically. Heidegger, after Nietzsche, used the word, but as a gerund synonym for "human being" or "human entity. *Dasein* also has unique capacities for language, intersubjective communication, and detached reasoning. Heidegger does not want to get tied up with overused and ambiguous words such as "person," "consciousness," "soul," or "spirit," so *Dasein* is a new way of approaching something all of those other words point towards, but without the connotations. What makes a being a *Dasein* is as follows: We are all world-bound, submerged, entangled, and engaged with our ontico-ontological surroundings through care, concern, and moods. Furthermore, average humans have a pre-ontological general intuitive sense of being understanding of being insofar as they understand what things are and that they are e.

Heidegger: Nothingness and Authentic Existence Martin Heidegger () was a German philosopher who is usually counted among the Existentialists, even though he rejected the label.

The Freedom to Be Unfree: In fact, it is a part of our definition of what it means to be a human being. Regardless of whether we believe this freedom we possess is something real or merely an illusion, there is no denying that the act of choosing is a part of our every day experience. Unlike robots that are programmed and animals that follow their instincts, humans have the capacity of deliberation. It is up to us to choose what we want for our lives. But with this freedom comes existential angst. Angst is generally a negative feeling that arises from the experience of human freedom and responsibility. Since we have absolute freedom, we are also absolutely responsible for the consequences that result from our exercising our freedom. Either they 1 choose what has been chosen before, or 2 choose what others choose or tell them to choose. It might seem ironic that while it is our freedom of will that defines our being, humans are known as creatures of habit. In a lecture we tend to sit in the same seat, or the same area of the hall, we sat in since the first lecture even though there is no seating arrangement. When we wear our shoes or our shirts we have a preferences as to which foot we slip our shoes onto first or which hand we put through the sleeves first. We have set paths we take to get from one place to another, and we develop set patterns and routines in our lives to many of the things we do. It gives us an order to our lives and establishes a stability for us to live comfortably from day to day. We see then that freedom and stability in life are two sides of the same coin. We always want to be in control of every thing. If we are not in control of the situation or of the things in our lives, we become lost and start to panic. We are usually resistant to change, even towards change that we know is for the better. As a result, this desire to always be in control causes us to use our freedom to structure and organise our lives in a consistent and patterned way to minimise as much uncertainty as possible so that our life will generally be predictable and it will give us a margin of error that we can comfortably manage. Another reason is that having to deliberate and make a choice on every single small thing is both inefficient and tiring. Though we have the freedom to choose from all possibilities what and how we shall do something or say something, we do not. Simply because the matter at hand is not something worth all our effort to deliberate on. Bringing back the earlier examples, we flow into a pattern or routine for shoe-wearing, shirt-wearing and lecture hall-seating because 1 choosing the alternative does not contribute in any significant change to the consequences of the action, and 2 these choices do not impact our lives in any major, irreversible manner. In other words, there is no angst. We know that such choices are simple and easy and we also know their consequences, if there are any visible ones, have little to no impact on our lives. But what about the more major life decisions we have to make? How will we decide? Existentialist philosophy came to this conclusion, simply put: Due to the angst we feel, the burden of absolute responsibility from the absolute freedom we so possess, we either choose what has been tried and tested or what a sizable number of people have chosen. We like to go with the flow, and with the masses. So people follow the instructions of their religious faith, others heed the teachings of their elders, while others follow the advice of their closest friends. Still others adhere to the writings of intellectually renowned writers and thinkers. Our life is, for the most part, unoriginal. We learn everything we know from someone or something else. Of course, this is part of what growing up is, and the knowledge and wisdom we acquire through learning from our parents, teachers, and life itself, form the backbone of our values and beliefs which guide us in decision-making and thought-forming processes in our later years. But existential philosopher, Jean Paul Sartre, cautions us against what he calls bad faith. This is the blind acceptance of values or beliefs so as to avoid angst and having to take responsibility for our own choices. Instead of using the wealth of knowledge and experience we have gained to make free and informed choices, we choose to just follow whatever our parents, friends, leaders, media, idols, books, films, teachers, religion tell us. There is a difference between accepting someone else view and taking their view and calling it our own. So while the freedom of choice and free will are celebrated as the hallmark of our humanity, we have restricted the appropriation of that freedom. In other words, we have freely chosen to live our lives less free. As a result of

our aversion towards feelings of angst in our life, humans have formed patterned behaviour so that they are prepared for the predicted conclusions or expected consequences. We have, ironically, made the exercising of our freedom a structured and mechanical process. Let me give an example. Say we go to the food centre for lunch. There are many stalls selling a wide variety of food. How do we choose what we shall eat for lunch? We are effectively following certain rules and using certain standards to get to the choice we shall make. Though we seem to have the freedom to choose and decide, this freedom is based on a structured process or framework that is itself rigid and fixed. So there is nothing abnormal or ironic about humans seemingly relinquishing their freedom for a more patterned and structured life. Maybe the freedom to choose is overemphasized and there really is nothing so special about freedom at all. I leave this decision to you: It seems, then, that the freedom to choose is after all not a intrinsic part of what it means to be human but something that is instrumental in creating and building our structured, patterned lives. The freedom we have is not so much a part of our lives as it is a tool to engineer our lives the way we want it; to help us to maintain control over it and craft it in a way where we can achieve stability, predictability, and safety. Freedom at its core is change and unpredictability. That is why after we have used the freedom we have to establish things the way we want it, we lock it up behind the bars of stability and invariance never having to worry about the volatility and angst it creates. How ironic it must be that we have used our freedom to enslave itself.

Chapter 7 : Heidegger's discourse on Heraclitus's concepts of Aletheia and Logos

Get this from a library! Heidegger and a metaphysics of feeling: Angst and the finitude of being. [Sharin N Elkholy] -- This title questions the role of angst in Heidegger's discussion of death.

The title Aletheia comes from ancient Greek - it means "truth" or "disclosure", but literally translates as "un-forgetfulness" or "un-concealment", as this is a story about memory loss where "truth" is to be gained through remembrance I felt that it was fitting. Plus it sounds cool. The prologue and chapter one to start with, hope you like it! The streets were crowded, the day was hot, and a vending machine just smashed into the side of a building. The ex-bartender practically growled as the other man winked and took off, effortlessly leaping from window to window; building to building. But there was no way Shizuo was letting him get away this time. The wind felt good against his face as Shizuo chased Izaya, the latter was far enough ahead that his distinctive smell and maniacal laughter were more bearable and the blond was even beginning to enjoy the adrenaline pumping through his body as he exerted it to its full potential "but then he was catching up. There were less people now, something Shizuo was vaguely grateful for, bashing into people as he ran past had been slowing him down a little and the more sane part of his brain felt bad for the slightly dazed pedestrians who now littered the pavement back into town. Shizuo watched as Izaya dropped from a few stories up and landed perfectly on the pavement in front of him. He was so close he could feel his hands curling into fists instinctively in anticipation of the fight to come. Izaya composed himself, allowed himself one glance at the blond monster hurtling towards him, another at his watch, before once again setting off. Shizuo gritted his teeth as Izaya dropped out of sight, feeling his hatred for the flea miraculously increase. Shizuo had lost Izaya. He ran blindly towards that all too familiar voice, his rage barely contained enough to move. Izaya knew exactly how much to wind Shizuo up to make him lose awareness of everything around him: His head felt heavy as he tried to lift it, his eyelashes fluttering as he forced open his eyes: He looked from person to person, utterly bewildered. The room around him was light in colour, with a few chairs and tables all angled around the bed that the blond was in. He sat up, his head pounding uncomfortably, and pulled out the tubes connected to various parts of his body: The room fell quiet at this and Shizuo could feel the unknown eyes staring straight at him. Shizuo surveyed him for a while as the man pushed up his glasses, somewhere between nervous and excited. This time the silence was absolute. He felt the room ripple with unease. This attitude was starting to piss him off. The man in white coat nodded and turned back to him. The helmeted woman gave his arm a reassuring squeeze and he went on. For the second time the unease in the room became tangible. Shizuo could feel his anger levels rising, what precisely was going on? There was a loud screech of metal and Shizuo turned to see the IV stand bent out of shape in his hand "he sighed and dropped it, feeling unapologetic as everyone winced at the sound. The biker stepped forward, typing away on her PDA before showing it to him. The two men smiled at him, nodding slightly in acknowledgement. The blond raked his fingers through his hair "he had the uncomfortable feeling of having forgotten something really important, more important even than how he got here. When he tried to think in detail about his life it felt "fuzzy. As if his memory was old film with a stop-start, granulated picture. He groaned, putting his hands over his eyes and pressing down until lights burst in front of his eyelids. Although, he supposed, if anyone was going to get hit by a train and survive it "it was bound to be him. So are they? She said, pointing to those yet to be introduced in turn. Do you remember Russia Sushi? Kadota and Togusa took their leave, seeming to feel that this was a situation that could do without their crew "the other half of whom were now crying whilst whispering about how this was just like a fanfiction they were reading. All he cared about was that the memory he had of everyone he trusted had gone. There was no one left on the earth who he considered a friend; all they were to him was strangers.

Chapter 8 : Aletheia - Chapter 1 - SuzuyaChan - Durarara!! [Archive of Our Own]

Hux had smoked his Hosnian Royal, and beside him, barely verbal, Ren had felt anxiety settle in, a frantic pulsing against his ribcage, the mynock of reason assaulting him, wings beating against his mind.

It originally aired on January 7, Contents [show] Synopsis Multiple enemies converge on the POI team as they protect a dying man whose number has come up. They struggle to keep their enemies at bay but without Reese , who has left them and their mission behind following the tragic war with HR , being down one man could have catastrophic repercussions for the team. As we see in the episode, the various characters have experiences which force them to be open, but not necessarily truthful, about events in the past and present. Main Plot Points Reese and Fusco are locked in jail following their brawl. Fusco gets them released and warns that Finch is likely in trouble, leaving Reese contemplating what to do. Control explains that she wants Samaritan to replace the Machine out of fear the Machine will stop sending numbers. During the escape, Root is captured by Hersh. Root is taken before Control who tortures her for access to the Machine. Arthur leads Finch and Shaw to a bank where he has stored the Samaritan drives in a safe deposit box. Arthur finds a note with the Samaritan drives and realizes that he succeeded in turning Samaritan into a true AI before the project was shut down. As Vigilance prepares to blow open the vault, Finch attempts to convince Arthur to destroy Samaritan to keep it from falling into the wrong hands. Vigilance breaks into the vault as Hersh and his men storm the bank, but Arthur and Finch are rescued by Shaw. They are then captured by Collier who orders Arthur taken captive and Finch and Shaw executed. The officers reveal themselves to be Reese and Fusco and the group escapes into the sewers. Hersh and his men corner a Vigilance operative who detonates a grenade, leaving the fates of Hersh and his men unknown. Finch puts the dying Arthur in his safe house where he receives a call from Root who reveals that the real bank manager was found murdered while the fake swapped out the Samaritan drives and stole the real ones. The Machine then plays a video of Arthur and his wife to help send him on his way. He then departs despite Finch trying to stop him. The fake bank manager meets with John Greer of Decima Technologies and turns the Samaritan drives over to him, telling Greer that everyone believes them to have been destroyed. Flashbacks In the young Finch prepares to move his father into a care home, no longer able to take care of him by himself. Finch has continued his work on his prototype machine which he intends to be more than a memory storage device but also something to watch over and help his father. Some time after hacking ARPANET, the young Finch visits his father in the care home and tells him that men are going to visit and say that Finch committed treason and he asks his father not to believe them. Seeing government agents arriving, Finch leaves his father a book on birds and flees. Best known for its curriculum in mathematics, science and technology, MIT emphasizes research and technology education, with a faculty including multiple Nobel Prize laureates. Although not part of the original ARPANET, it has a long history of research tied to the development of modern computer technology and defense. It also has a reputation, along with Caltech and Stanford University, for having a highly creative student body given to pranks and other high profile activities. Arthur reminds Finch of a hack that Nathan and they perpetrated in at the Harvard-Yale game. This episode explains why Finch uses bird names: The book young Harold gives to his father in the nursing home is Eastern Birds by Roger Tory Peterson, a field guide to identifying birds in eastern North America. Rudiger Smoot, the false identity that Finch created to open a bank account on a dare, refers to a common MIT student joke. Smoot refers to a non-standard unit of measure first used by undergraduate Oliver R. Smoot to measure the length of the Harvard Bridge as part of a fraternity initiation. The quote "The world breaks everyone and afterward many are strong in the broken places. The reduction in hearing range with age is genuine; the Morse code audio broadcast to Root is in the range that older people cannot hear but younger people can. Bloopers and Continuity Errors In the opening scenes, the video shot of Control exiting the elevator shows her with a yellow square when she should have had a red square at that time. The date stamp in the first flashback appears to be incorrect. It is more likely that this flashback takes place in Later in the scene, he is seen dialing a telephone number with the area code At that time, served most of the Washington DC metropolitan area. In reality, the outage was later shown to be caused by a hardware

malfunction. The birds on the pond outside The Pines are Tundra Swans. The Machine sends an actual message through Morse code at a frequency of about 14, HZ. The two "drives" shown in this episode are identified as two GB Linear Tape Open Ultrium 4 LTO-4 tape cartridges, an industry standard for backup due to their high memory density and archivability. SAIT-1 tapes on the other hand are plausible, since they were produced from to Quotes "The first one to talk gets to live. Agent Hersh, do you have some ideas? It reminds me of the old days at MIT, Harold. Some of the best vacations I ever had were behind bars. Somebody would have built it eventually. Reese, I am inordinately happy to see you! You have earned my highest esteem. Rise and shine, Wonderboy!

Chapter 9 : The Anxiety of Truth | Circe Institute

Heidegger's idea of aletheia, or disclosure (Erschlossenheit), was an attempt to make sense of how things in the world appear to human beings as part of an opening in intelligibility, as "unclosedness" or "unconcealedness".

How to Perform Self-Hypnosis Before you attempt to perform self-hypnosis, you must be aware of the following tips: My body is still and quiet. State your suggestions in the present tense. This will make them more affective. For example, avoid phrasing your suggestions in the following manner: Instead, phrase them in the present tense: Believe what you say and have conviction. If you tentatively think: Have faith in your suggestions. This will reassure your mind and bring about the change you desire. Focus on one thing at a time. Also, be realistic in your suggestions. Self-hypnosis will not wave a magical fairy wand and make you the happiest person alive within a week, for instance. Instead, focus on repeating something your unconscious mind can process, e. Now I will share with you a technique to practice on your own. Ensure you have a specific and realistic suggestion in mind. This is the process: Find a comfortable place. You will need at least minutes to spare. I recommend sitting up instead of lying down, as this can cause you to fall asleep easily. Focus on relaxing your body. You can keep your eyes open, or close them at this point. I tend to keep my eyes open. Focus on your suggestion. You can repeat your suggestion out loud, but I prefer to mentally state my suggestions in silence. If you desire to overcome your feelings of social anxiety, for example, you may state your suggestion slowly and with feeling in the following way: You might also like to expand on your suggestion, remembering to keep your statements in the positive and present tense. Exit your hypnotic state. At the end, when you feel satisfied to finish, you can gently exit your hypnotic state in the following way: You have now left the hypnotic state. Your session is complete. Also, you may need to experiment with a few different techniques to find what is the most effective approach for you. Please share this article with whoever you feel may benefit. Also, I would love to hear your thoughts and experiences below!