

PREFACE



A

Being - Inbetween

A man, a woman, an human life was not and 1
will not be and yet in between the nothingness
of its beginning and the nothingness of its end is life.
Life is the precious Inbetween, the gift beyond all
5 hope and need, the fountain of youth and age. With
life all is done and undone. To live is to be and not not
be. And yet the to-be-born and to-be-dead are for
man the cutting of his ties - the momentary drifting
out of nothing only to sink back into the nothing yet
10 again. But WHY? and WHERE? and WHENCE? For
living is at once dying and being born; it is the being-
born-and-dying and being-born-again. In life birth
is ever asserting itself only to succumb in its apparent
victory over the ends of the Inbetween. Inbetween -
15 in between birth and death, in between eternity and
eternity - in Time.

2 **T**ime - time and life. They are hand in hand in the
Inbetween. Together they live on a tight-rope
over, under, and around the Abyss - the darkness of
the beginning and the end. The walk they take is a
5 fragile instability in between the eternal stability of the
Nothing. But yet they *walk*. Fragile as they are they
are. But WHY? and WHERE? and WHENCE? A man, a
woman, an human life caught in the Inbetween,
walking a tightrope, fragilely alive with an instability
10 stabilized in moments, conquering the Nothing,
lighting the darkness, afraid of the dark. Around them
are other creatures on other tightropes, the sorrow of
their fragility forgotten in their life and play. The other
creatures do not stop to look about and wonder and so
15 do not lose their balance. They quest but they do not
search. They know better than to search the unsearch-
able, than to try and throw a light into the Abyss
whose vastness swallows and weakens what is already
weak and nearly swallowed.

3 20 **B**ut these other creatures in their quest begin to
search. For they look around them at the
other creatures and at each other, and wonder what
the quest is all about. WHEREFROM? - WHERETO? -
WHY? The quest becomes a questioning and the quest-
25 ing becomes a searching, an inspiration to an end
that will explain the beginning and a found begin-
ning that will end the end. In the midst of the Nothing

the Holy Grail appears and the fragile life seeks to find in its momentary motion a life eternal in peace and rest. In the searching for a resting of this motion which
5 is not yet a finding is the fear that the wonder is not life itself but the dying life of death. But to cease to wonder is not to cease to fear nor to cease to move. It is to cease to care - to turn the fragile life into the Nothing it seeks to avoid. It is to make it what it is not and will not be. It is to
10 break the tightrope and to fall into the Abyss . . .

Such a falling is the life of Modern Man. Not only does he jump willingly into the Abyss but insists that all must follow - even the creatures who in not searching have not given up the search. And so
15 Modern Man lives in the world he thinks to make. He will no longer search for the Holy Grail but will make time eternal and turn rest into motion. In this way death will be overcome. For by embracing the Abyss he can turn life into death. This deathing-life is the
20 eternal motion of an infinite pragmatism. It is the Worship-of-the-Inbetween. It is a timeless past and a timeless future in which there is no present. For there is no time for it. In death there is only a past and a future. Hence happiness lies in nostalgia or in a trip of
25 travel or chemical fancy. To keep the present ever past and ever future - this is the searchless quest of Mod-

- 4** ern Man. This is the spirit of the age - the spirit of BUSYNESS. Not a busyness of work or play; not an ethic grounded in an end; but a pure immersion in an endless motion which is never present and so never alive. It is
- 5** the death so wistfully called Spontaneity, or an attempt at immediacy which is after all only a mediation forever mediating Nothing.

B

The Age of the Abyss

In our present age, the Age of the Abyss, the Human Spirit tries to kill itself in order to find what it cannot find. And so the forms of institutional life which it once made for itself in seeking itself, it tears apart and crushes. For the Spirit of Man cannot find itself in them any longer. Instead of making life more livable they seem to be the construction not of humanity but of some alien Force, some outward Devil in the institutions themselves. And so man appears to himself to be struggling against a Force, once thought to be Nature, now thought to be unknown and unknowable, but really after all only himself. For the struggle against his institutions is only a struggle against himself. It is the Human Spirit in internecine war with itself. And so the present result of tearing and breaking is the opposite of the intention. Life is not made

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5 more tolerable but is merely destroyed. The institutions will not fall over and play dead but just become more grotesque and uncontrollable as their source becomes less conscious of itself and its power
5 over its products. And so the Human Spirit dies by killing itself and in the process imbues itself with a fatalism not born of faith and hope but of fear and hopelessness that the Abyss is the true and real - that death is the beginning and end of life. It is the Fatalism-
10 of-the-Inbetween or the numbing of the Human Spirit exhausted with itself into the somnambulism of a pure immediacy which seeks itself unseekingly.

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15 **T**he Human Spirit now turns inward to itself and not even trusting itself tries to go back into the womb of its former enemy - Nature. It seeks an immediate physical form far away from its activity. It wants to find its life which it is killing in the womb of immediate particularity
20 where there is no outside force and no enemy. But this Going -back-to-Nature is equally a Lapse-of-Thinking in which the mentality of Humanbeingness is abeyantly denied and with it the mediate universality which makes possible
25 the birth pangs of the womb. For the Womb-of-Nature will not stay barren nor be forced to bring forth the stillborn. In the separation of the physical from the mental, modern man has brought about the Mechanism of modern

life in which everything even himself is a means 6
 foran endlessend. But the cure for Mechanism is not in
 simply Going-back-to-Nature and denying Mind,
 because such a false separation is Mechanism itself. In
 5 this lies the Situation-of-Terror of our time - the
 Worship-of-the-Inbetween. For this worship merely
 strengthens rather than deters the source of the
 terror. Nature and Man are not oppositions. The
 Exploitation-of-NatureandtheGoing-back-to-Nature
 10 are both the products of the idea of their separation.
 Going-back-to-Nature simply denies it. But both
 positions work from the premise that in Man there is
 thought and in Nature there is not. Thus the first
 position exploits in the name of Thought and falls
 15 into a mindless idealism which destroys itself in its
 own pollution. The second position simply falls into
 a form of pure irrationality which in seeking to unex-
 ploit the exploitation ends up by destroying
 everything as well. Both positions separate the
 20 physical and the mental though oppositely. And the
 result, though from different starting points, is the
 same. The one begins where the other ends, the other
 ends where the one begins - always - at the Abyss.

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 25 **T**he present form of separation of the mental
 and physical in seeking its life away from the
 Abyss by turning inwards has formed itself into the
 Anarchic-Selfishness of Atomic-Individualism. This

7 form in its social manifestations must contradict itself
as it is purely anti-social, and so in modern times we
have political forms in which there is endless strife
and greed. The two present forms grew strong out of
5 their antagonism to an enemy which both see in each
other. Liberalism and Communism gloat in their
victory over Fascism. In Fascism, the atomism was
national while the individual was suppressed into an
uniform entity. The Fascists tried to make the finite
10 side of the physical an idea, and in their myth were
foiled by those who sought more pure forms. The
Liberal societies of the West take atomism as
individualism and seek for each person to be a state
unto himself. In this advocacy the State itself is denied
15 to be anything but a figment and when it refuses to be
imaginary is seen as an internal aggressor, an enemy
from within. The Communist societies of the East take
individualism as atomism and seek for a situation in
which the state is each person. In this advocacy the
20 Person himself is denied to be anything but a figment
and when he refuses to be imaginary is seen as an
internal aggressor, an enemy from within. The Modern
World is in the throes of these one-sided forms. And
instead of peace there is a sword. There is war and
25 motion and pollution and exploitation. There is a
Deathing-life in a self-made Abyss.

I

Suffering and Learning

Living in the Abyss is no fun. It is full of terror and fear. Although it is a deathing-life its source is in a trying-to-stay-alive. But this desire for survival has become the Fatalism-of-the-In-between which is done with searching - which indeed refuses to search as having searched in vain. For if there is no beginning or end, there is no Holy Grail. There is only Mystery and the Uncertainty. This is what a Suffering that suffers itself has learned - that there is Nothing to learn. To learn about the Nothing is the task of modern man, and what he has learned can be found in his Science and Religion. For it is in these two forms that men express to themselves and to one another what they have found out. And what modern Religion and Science have found out is that they cannot find

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8 out. Thus it is that modern Religion is the Worship-
of-Ignorance while modern Science is its inves-
tigation. And in this worship and accumulation
of ignorance the Abyss becomes not less terrifying but
5 more so.

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10 **I**n both Religion and Science modern man
seeks to manipulate, to be in control, to exercise
his will. By denying the Knowability of a divine will
or providence modern Religion has left man up to his
own devices. Modern Science devises and creates these
devices in order to run things. And yet instead of
more control there is ever less. Man sees himself as
socially and hereditarily determined, as externally
15 controlled. In Religion he cultivates the Irrational while
at the same time in his social and therapeutic sciences
he makes a Science out of it. And the more the Irrati-
onal is cultivated the more real and uncontrollable it
becomes. What started out to be a manipulation of the
20 world has turned into the monster of self-manip-
ulation. This monster is seen as a many-headed Hydra
which as soon as one head is cut off several more
appear. And so Religion and Science divide their
effort ever more thinly and choke themselves in the
25 quagmire of their own making.

10 **T**he idea of Science divides itself into Social
and Physical in a vain attempt to study the

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world of sense externally. It follows a Method in which
the True can only be momentary and past. And
although in understanding this past it uses models or
ideal types it denies that these lie behind its
5 recognition of empirical facts. Thus it consciously
claims a Materialism on the basis of an unknown
Idealism and falls into the abyss-of-infinitude from
which it not only cannot escape but on which it cannot
abide. Religion on the other hand thinking that
10 Science has beaten it in the struggle for the allegiance
of the hearts of men adopts its Method and becomes
Secular as well. Its Idealism becomes a speaking of
unknown tongues in which the divisions-of-science are
all one and imaginary. Unlike Science its induction
15 leads not to difference but to sameness. But the
irrationality of a sameness which is nowhere to be
found is strikingly like the differences which Science
finds ideally.

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20 **T**he Solutions of the Nowhere-to-be-found of
Science and Religion turn out to be the Fatal-
ism-of-the-Inbetween in which the Worship-of-
Motion becomes the Secular and Sacred duty of
Psychiatrists and Priests. For the Psychiatrist, Help
is to be found in the Unknown-world of the pri-
25 mordial Preconscious which has the peculiarity that
it manipulates the very consciousness which is sup-
posed to understand and manipulate it. For the
Priest, Help is to be found in Psychiatry and the

11 secular struggle for material well-being. Religion has for the present given itself up to save itself, only to be recognized by its flock for what it is - a wolf in wolf's clothing.

12 5 **W**hile Religion and Science seek a *theoretical* solution to the Abyss, Politics seeks to put them into *practice*. And putting the Nowhere into practice is not only getting us Nowhere but it is bringing the Abyss ever more clearly into an awaring presence. The
10 practical failure of Politics is the theoretical failure of Science and Religion; and through the reciprocity of their double indemnity the Suffering they seek to alleviate becomes ever more acute. The measure-
15 lessness of the Abyss demands a measure. The Nowhereness of Science, Religion, and Politics demands a Somewhere. Ignor-ance in its ignorance demands wisdom.

13 **F**or the infinite means to an endless end can only lead to an Anxiety anxious for the No-
20 thingness which is its anxiety. And this will in turn have to turn to its beginning and end - to the Measure of the measureless. To admit failure is to begin to learn. But to admit failure one must be up against the Nothing. The Life of Man, in the Abyss
25 of Modern Times, is finally, for the first time for the humanity of this planet, faced with the Nothing. His Religion has failed and his Science and his

Politics. He has turned inward only to find Nothing there. He has become Busy only to be doing Nothing. He has sought the present in the past and future only to be Nowhere. There is nothing else to do but to Think.

- 5 Thinking is the final field of battle. It is the most difficult and the hardest struggle. When impatience has destroyed itself, when ignorance is admitted, when untimely growth is stunted, then arises on the scene the Patience of Wisdom.



Remembering the Future

- 14 **T**he beginning of Wisdom is the recognition of the
possibility and power of the Nothing. It is the
admission that the Nothing *is* - that it cannot be
circumvented. This recognition, this admission is the
5 Standpoint-of-Philosophy. Philosophy does not arise
at dawn or dusk but at night when the one-sided
struggles of the day have exhausted themselves into
sleep. The step of Philosophy is the last step because it
is the result of the one-sidedness of others. Philosophy
10 is the thinking-out of the totality-of-beings at the point
at which the present in its pastness and futurity is seen
as finite but in its infinitude as necessary.
- 15 **T**he present age is peculiarly ripe for Philosophy
because it is the result of an activity which
15 increasingly shows itself as empty and barren.

The present activity in all its forms both theoretical and practical is doomed and has been for some time. Its doom is having the result that people are becoming aware that the necessity to Know the nature
 5 of life as a life of pure content is no longer just a philosopher's dream, but is now tied up with survival itself. Thus for the first time in the earth's history, Philosophy - a theoretical study - is at the stage of practicality. Religion and Science can no longer be
 10 relied upon. The Human Mind is now thrown back on itself and only the mind can revive itself and in so doing will revive them. The pure secularity of our age has no choice but to on its own power struggle to regain its Religion and Science in the form of Truth in
 15 which the nihilistic power of dogmatism and scepticism is overcome. This struggle and the victory of this struggle will be the struggle and victory of Philosophy. Born in Celestial Night she takes her flight at Dawn spreading her wings on the golden rays of the rising
 20 sun. For Philosophy is the untrammelled Knowledge-of-Life as it is in itself. It is the only *free* science because only it has for its object the pure light of Truth without regard to any personal, empirical, or religious expectation or desire; for these are rather dependent on
 25 what is the case than it on them.

- 16 **P**hilosophy is the Idea-of-Totality in which the
Future is Remembered. It is the theoretical
knowledge of the eternal which is the standpoint-of-
wisdom and which underlies the practical activity of
5 the temporal which is the application-of-wisdom. The
two together as the Future as Present is Wisdom itself.

E

The Holy Grail

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For a man the end of the search which is the quest of life is the certainty of Knowing that he is providentially in the truth of Love. The form of this search in its conscious form is Philosophy, which is not
5 a subject but a PATH. It is the Way of Wisdom. And Wisdom is the divine activity. Philosophy is the struggle and the peace of Knowing. It is the Way of Truth along whose corridors are the doors of LIFE and LOVE.

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10 **T**he first question of Philosophy - that of the Nothing - arises in the Inbetween. It is the standpoint-of-uncertainty in its initial form. As such it presupposes that there is a framework within which there is subjective uncertainty about what is as
15 objective. But how can one ask about what is unknown? And how could the Unknown be recognized as known if it was a question answered? Or if one has not an answer how *has* one a question?

18 Strictly it is impossible except on the supposition that
the answer is potentially present. But answer and
question are reciprocal and so delicate in their relation
and balance. To learn to ask is to learn to teach and to
5 teach is to know and to not know as the reciprocity of
knowing. Philosophy is the standpoint finally of
Wisdom in which the end is the eternal rest of the
process ever-presently occurring. It is not the way to the
end. It is the end as the way recollected and present, not
10 as past, but as past as future, or the present as forever
process.

19 In Philosophy, the subject is itself as object
subjected to itself. Thus it is a thinking on
thinking thinking. To attain Wisdom, to attain the
15 Standpoint-of-Knowledge - this is the goal of a
thinking-being not yet thinking. This is the stand-
point-of-learning not yet having learned. To learn
is to be taught. But to learn *philosophically* is to be
taught to teach oneself. Thus it is that Phil-
20 osophy is the hardest path. It is both the most and
the least immediate. Learning to think is like learn-
ing to run. Everyone does it one knows not how.
Yet it needs training even though the object is
innate. So it is that to learn Philosophy is so for-
25 eign and then only Life itself. For thinking is
finally living an Alive life. For an human caught
in the middle, finding himself somehow already

here and yet in ignorance of origin or end, to 19
 Know is both pain and joy. An human's knowledge is
 theoretical first and then practical. But its
 practicality is as incomplete as the temporality of its
 5 practical condition. Yet theoretically human
 thought can understand its limitations and the
 power of the divine thought which is also a self-
 creation and the creation of the cosmos. In God theory
 and practice are perfectly eternally united and active.
 10 We can know this but our knowledge does not make the
 cosmos.

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But in our realm we can create and make
 and live and love according to our being. And
 this various activity is finally sourced in the activity of
 15 thought. Philosophy is knowing this and recognizing
 what *is* for *what* it is. In doing so it knows both the
 limits and the unlimits of beings in Being.

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To arrive at the Standpoint-of-Philosophy is to
 think. Thinking is not personal except as the
 20 universal and true is personal. In studying thinking
 one can study other's thoughts or one's own. Since
 there is nothing special to otherness in thought, in
 which the other is finally only the same as itself,
inevitably thinkers either together or separately will
 25 achieve the divine standpoint. Thus to study is
 not to opionate the past but to be immersed in
 the eternal present. Philosophy is as thinking no

21 respector of persons because it is truly a personal activity.

22 Now in knowing various possible opinions, in
5 whatever way, the sought-for standpoint is to
have a totality in which nothing is left outside, in
which all is present and accounted for. *And* this not
eclectically but organically. Such would be to have
the Historical (as *both* past *and* future) as
Phenomenal. Such is the task of Philosophy. For to
10 have things in the form of Wisdom is a *becoming*
all things in a *knowing* all things. To theorize is
not enough - for it leaves the outside outside.
There must be as well practice or the making the
inside outside. Only in this way is Wisdom an
15 Activity in the full sense. In Philosophy there are no
spectators - as in Life and Love. In Philosophy
there is no neutrality - as in Life and Love. The
Neutral is barrenness and emptiness; it is the Abyss
of the Nothing which neither seeks nor is sought.
20 It thinks to be above being only to find that it is not
at all.

23 The past and the future of philosophy is simply
Spirit thinking its physicalness. To philos-
ophize is to participate that activity. To achieve
25 Wisdom is to be at the standpoint of what is
participated. Together the participating and the

participated are the actuality of life - both sides of which an human is capable of - partly discursively, partly as an immediacy won through the struggle of mediation. **23**

5 **T**he method - the Way of Philosophy - must **24**
also be what is methoded. They are the same.
They are means and end together. The patience of
philosophy is the process of thinking whose end is as
well the past and future as present and forever, as not
10 just recollected but *forever* re-collecting. This is the
finality of TRUTH - to be both eternal and temporal, to
be result and resulted, to be together and separate,
and finally to be what is and is not as what is.

15 **L**earning is learning how to learn because in **25**
learning method and what is learned are one.
And thus it is a process and takes time. And time is
patience as well as impatience. Thus it is that learning
in the full sense is *both* theory *and* practice. To
theorize is to view the outward inwardly. To practice is
20 to make the inward outward. To Know all things by
becoming all things - that is the end, the beginning,
and the process of Wisdom - that is the **Holy Grail**.