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Man is not Alone, 1951.

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"MAN IS NOT ALONE"

April 15, 1941

You may recall the name of Dr. Abraham Joshua Heschel as the author of that very lovely book, "The Earth is the Lord's", a sort of loving and nostalgic study of our people in Eastern Europe and of their civilization and culture and their communal life which now unfortunately is almost entirely destroyed. Well, Dr. Heschel has now written another book called "Man Is Not Alone", a philosophy of religion. In reviewing this book in the New York Herald Tribune last Sunday, Professor Reinhold Niebuhr calls it "a masterly analysis of faith, a profound and creative study." And he says, among other things,

Dr. Heschel, a professor of Jewish mysticism and ethics at the Jewish Theological Seminary, is a newcomer to America. He represents one of the treasures of mind and spirit by which the persecutions, unloosed in Europe, inadvertently enriched our American culture. But he will not long remain unknown after the publication of this volume. It is a safe guess that he will become a commanding and authoritative voice not only in the Jewish community but in the religious life of America.

This book, "Man Is Not Alone", is a mystical approach to religion. And by mystical I mean not something that is anti-rational or anti-metaphysical, but as something which, embracing them, transcends them. We of this age, especially we of the liberal Reform Jewish wing, have been inclined to disparage the mystical in religion. We somehow confound mysticism with superstition or intellectual backwardness. We extol - we are fond of extolling - the reasonableness of our faith, and we have sought and do seek support for it in science and in history, as if science and history were the final sources of sanction and authority in the life of man. Nineteenth-century rationalism and intellectualism, which attended the birth of our Reform movement, has remained our guiding star in all of our thinking. In fact, we have pretty well avoided theology generally, and we have contributed very little to the philosophy of religion as such. We have contented ourselves with the exposition of the social and the ethical message of Judaism.

But Judaism, my friends, is far more than law and prophecy. Judaism has and has always had throughout its history an important mystic strain. We find it imbedded already in the Bible, in the early apocalyptic literature of our people, in the lore of the Talmud and the Midrash, in the Hellenistic Jewish literature, typified by the Jewish philosopher, Philo, in the very extensive Cabbalistic literature and movements in the Middle Ages, and more recently, in Chassidism. And even Hebrew prophecy whose concern is so predominantly social idealism, the building of the good society - ethics, in other words - even Hebrew prophecy is grounded in the mystical experience of God. Dr. Maxwell Silver, in his fine book, "The Way to God", demonstrates this thought of the mystical foundations of prophetic Judaism.

Now, there isn't much difference really between the prophet and the mystic. Both experienced what they believed to be an immediate, direct revelation from God. Both experienced a direct, divine awareness, you might call it, but the mystic was content to keep his revelation to himself. It was his private, his privileges, his esoteric possession. He was content to live by it. The prophet was driven by his revelation, by his new insight, to go out into the world and preach the new truth which had come to him, to go out into the world and try to re-mould and reconstruct society after the pattern of the vision which had been vouchsafed to him. In other words, the prophet was a champion and a spokesman and a fighter for the revelation which was his. The mystic was the man of contemplation, of meditation, a pietist. And the world has need of both - both of the prophet and of the mystic.

Now, it is very difficult to put into words exactly what we mean by mysticism. Exactly what is this experience of the mystic? What leads the mystic to God? What does he find when he finds God? Words are inadequate to express it, just as words are inadequate to express the mystery of music or of any great art. Our experience of music, our reaction to great art is something which is beyond words, beyond logic, beyond the intellect. It is a very vivid experience, but it is inexpressible. And that is true

also of mysticism, of mystic experience with God. We can approximate it in word, intimate it, but really cannot fully express it. Let me put it this way.

Mysticism is the outreaching, the aspiration of the soul of man towards the one real, living reality, which is God. The mystic is conscious of only two things: God, who is the All-Soul, the over-all soul, the all-embracing soul of the universe - of that the mystic is conscious, and he is conscious of his own individual soul. The mystic is conscious of only one indispensable human need in life, and that is to merge his soul with the All-Soul and to lose himself, as it were, in the universal soul, and in so doing, to find ultimate rest and perfect peace.

The mystic knows, as many people who are not mystic also know, that his conscious life is hemmed in, that his world is one of appearances, and many of these appearances are deceptive; he knows that his senses, his five senses, do not bring him essential truth because these senses themselves are deficient, paltry, inadequate. They bring him at best a distorted reality. The mystic knows that even his mind has to stop at definite unpassable borders, at definite unbridgeable gulfs beyond which it cannot go. He knows that this world which he sees about him and the many things which are in it are frequently in conflict one with another. There is confusion in it; there is disharmony, but he senses that behind this world of appearance, of confusion, of disharmony, there is some essential unity. There is a oneness which holds all things together, which explains all things, and which is the harmony of the world.

Now, if his soul could only penetrate through these walls of appearances, through the surface of things, and reach out to the oneness of life, to the one spirit of the universe, why, then the confusion and the sorrow and the unhappiness would disappear from his life and he would be completely at rest in God. That is the dream of the mystic. And there is a way of achieving that end, believes the mystic, and that way is the way of self-discipline and of self-purgation. Man must first of all try to curb his appetites - these appetites which make his thoughts center upon himself, upon his own personality - center upon transient things instead of upon the one true reality, which is God. Man must try to destroy within himself all love of possessions, all love

of power, all love of material things, the things which are responsible for the confusion and the dissymmetry and the disharmony in the world; he must try to rise to a plateau of selflessness, and that is the first stage in the initiation of the mystic into the supreme secret of life. The mystic must practice humility and submission to misfortune and acquiescence to life's vicissitudes, and the acceptance of all of life's ordeals and of all of life's anguish; self-negation, so as to be purged of these evil passions and desires and cravings which keep us chained to the now and the here and the transitory and the temporal, and when one practices this rigorous self-discipline, then the pilgrim - then the mystic pilgrim - who is traveling this hard road to the dwelling place of God may some day be favored with a flash of illumination, with a flash of insight, an immediate, vivid, overwhelming revelation of the reality of God which will compensate him for all the austerities which he practiced, for all the trials and tribulations of his life. He will have found the one thing worth having in life, a sustaining and never-failing influence for the rest of his mortal days. He will have found God. He will no longer require a book to instruct him, a tradition to guide him, or a law to admonish him. He will have God to guide him. An immediate knowledge, a vivid experience will be his, not knowledge which comes through the mind, but an experience coming through awareness, through ecstasy - if you will - immediate and direct.

Now, Professor Heschel weaves these ideas which are common to mysticism of all religions and of all ages, into his philosophy of religion in a very original and a very moving and impressive manner, and he expresses his conclusions in that phrase which is the theme and the name of his book, "Man Is Not Alone." The book is full of nuggets of gold - many, many jewels which cannot be encased in the setting of one brief address. It is well-rewarded reading, careful reading. It's not easy reading. There is too much of easy reading going on in the world today. Things you read today and forget tomorrow; an hour's entertainment instead of a lifetime's nourishment.

The book, "Man Is Not Alone", is divided into two parts. One is called "The Problem of God", and the other is called "The Problem of Living". I can only dwell on one or two ideas of the book and recommend it to you for further perusal.

How does man come to God? Man comes to God, according to Dr. Heschel, not through mind or reason, but through what he calls the capacity for wonder, through a sense of the ineffable. I read you Psalm 139 this morning, perhaps the greatest of all the Psalms, the most philosophic, at least, of all the Psalms, and in that Psalm is a phrase which might well serve ^{as} the text for this book of Professor Heschel.

"I will thank you, O Lord, for I am fearfully and wonder-
fully made."
"Wonderful are Thy works, and that
my soul knoweth right well."

The religious man begins with a sense of wonderment and amazement. "I am fear-
fully and wonderfully made. I cannot understand myself. I cannot understand my pre-
sence in this universe any more than I can understand the universe and my relationship
to it. I see the works of God. Wonderful are Thy works. My mind cannot grasp them,
but that my soul knoweth right well." That, I think, is really the theme of the whole
book, "Man Is Not Alone."

"Analyze," says the author, "weigh and measure a tree, for example, as you please. Observe the tree and describe its form and functions, its genesis and its laws to which it is subject; still an acquaintance with its essence never comes about." The meaning of the tree comes to you not through analysis, but somehow through a direct and immediate impact which establishes a relationship at once between you and that tree - the total tree and your total life - unified in one.

"We are able to look at the world," says the author, "with two faculties; with reason and with wonder. Through the first we try to adapt the world to our concepts." That's what reason does. It tries to adapt the world to our concepts. Through the second, through wonder, we seek to adapt our minds to the world.

Wonder, radical amazement, has a wider scope than any other act of man. Intellectual perceptions, cognition has as its object only a selected segment, a part, a broken fragment of reality; but radical amazement refers to all of reality, not only to what we see, but also to the very act of seeing as well as to our own selves, to the selves that see and are amazed at their ability to see.

Now, all men are endowed with this sense of the ineffable - that's not a sense that is given to a few aristocrats of the spirit, to a few selected beings. Every human being has it, this sense of wonderment, this sense of the ineffable. But just as man is endowed with the ability to know certain aspects of reality, he is endowed also with the ability to know that there is more than what he knows. One of the surest things we know is that there is so much more in the world than we know. There is so much more beyond, baffling, escaping our grasp, and yet there.

Now you and I have not invented, for example, the grandeur of the sky nor endowed man with the mystery of birth and death. We do not create the mystery; we do not create the ineffable. The sense of mystery is not a product of the will or of human need; it is a fact; it is there like the air we breathe. And what we encounter, therefore, according to the author, when we see the world around us or when we see the world inside of us, when we observe or when we contemplate - what we encounter is what he calls the spiritual suggestiveness of reality; that is to say, every bit of reality suggests something spiritual; every bit of reality is allusive - it alludes to something, to some meaning beyond it. Everything in the world has meaning, in other words, and this realization leads to reverence, which is the beginning of religion.

Reverence is one of man's answers to the presence of mystery, to something precious, something valuable, something superior in the world. Reverence is appreciation. Reverence is the salute of the soul to the universe. And the beginning of wisdom, according to our author, is reverence of God - reverence.

Now, science cannot fathom this mystery which leads to reverence. ~~Science~~ Science, says the author, merely describes and explains the way in which things behave in terms of causal necessity. It does not try to give us an explanation in terms of logical

necessity, why things must be at all, and why the laws of nature must be the way they are. Science can't tell us anything about that. We do not know, for example, why certain combinations of a definite form, certain constellations of a definite kind, form a constellation which goes with the phenomena of electricity and all others with the phenomena of magnetism. The knowledge of how the world functions gives us neither an acquaintance with its essence nor an insight into its meaning. Trying to pierce the mystery with our scientific knowledge, with our categories, is like trying to bite a wall. Science extends rather than limits the scope of the mysterious, and our radical amazement is enhanced rather than being reduced by the advancement of knowledge. The theory of evolution and the adaptation of the species does not disenchant the organism of its wonder. Scientific research is an entry into the endless; solving one problem, a greater one enters our sight; one answer breeds a multitude of new questions; explanations are merely indications of greater puzzles. Everything hints at something that transcends it. The detail indicates the whole; the whole, the idea; the idea, its mysterious roots.

And, says, the author, the decline of this sense of wonder in our age is a sign of decadence, of decline of our civilization. As civilization advances, he says, the sense of wonder almost necessarily declines and such decline is an alarming symptom of our state of mind. Mankind will not perish for want of information, but only for want of appreciation. That's a profound observation. The beginning of our happiness lies in the understanding that life without wonder is not worth living. What we lack is not a will to believe, but a will to wonder.

Now it is through this sense of ultimate wonder, to this sense of the ineffable that man comes to God. It is that which necessitates religion in my life and yours. Religion begins with the awareness of a reality which discredits our wisdom, which shatters our concepts. I'd like to read the author's own words. It is very penetrating, speculative proof, the kind we get through reason, through knowledge. "Speculative proof is no prelude to faith. The antecedents of faith are the promise of the

wonder and the premise of praise. We praise before we prove. While in regard to other issues we doubt before we decide, in regard to God we sing before we say. Unless we know how to praise Him, we cannot learn how to know Him. Praise is our first answer to the wonder. Indeed, in the fact of the sublime what is left for us to do except to praise, to be aflame with the inability to say what we see and to feel ashamed of not knowing how to thank for the ability to see.

"The great insight is not attained when we ponder or infer the beyond from the here. In the realm of the ineffable, God is not a hypothesis derived from logical assumptions, but an immediate insight, self-evident as light. He is not something to be sought in the darkness with the light of reason. In the face of the ineffable He is the light. When the ultimate awareness comes, it is like a flash, arriving all at once.

"Thus, awareness of God does not come by degrees: from timidity to intellectual temerity; from guesswork, reluctance, to certainty; it is not a decision reached at the crossroads of doubt. It comes when, drifting in the wilderness, having gone astray, we suddenly behold the immutable polar star. Out of endless anxiety, out of denial and despair, the soul bursts out in speechless crying."

Now once this awareness comes to man of God, induced by his exercised sense of wonder and amazement, then he comes to understand what the religious man has always understood and is embodied in the classic slogan of our faith, the one-ness, not merely the Oneness of God, but the Oneness of God and his universe, the total unity of all existing things. Then man is no longer alone; then man dwells in God's universe; in God; then man becomes dependent on God in the same way as God is dependent on man to carry out the purposes for which God created the universe. Then there is the closest kind of inter-action between what seemed to be a finite, mortal life of an insignificant individual and the infinite immortal life of God. They are one. That's what the Psalmist said.

"God, Thou hast been our dwelling place"

from the beginning.

It is no longer a question of subject and object. Subject and object are one in the totality of living, reality.

Well, there is so much more that can be said on the subject, so much more is said in the book, but we must move on. The author develops his ideas in terms of their ethical implications. That's the second part of the book, "The Problems of Living." And here the author works out a problem of living based upon this faith of the mystic and it's very much like the pattern of living which we find elaborated in all the great ethical, mystical teachings of our religion. You find it in "The Duties of the Heart" of Bachya ibn Pachuda; you find it in that magnificent book of Moses Chaim Luzata called "The Path of the Righteous." These books, by the way, are available in English translation and would well reward your reading. It's the regimen of life which the Chassidim practiced; it's a life exalted by this mystic faith of the total submergence, and therefore, the total discovery of the human soul in the oneness of God. His ideal, the ethical ideal of man, according to this author, is the pious man, the pious man - not the scholar and not merely the man who does good, who lives an ethical life, but piety is more than that and the author defines in the second part of his book what he regards as the pious man. I just want to read a paragraph or two, and then I am through, for why should I do the labor of reading this book for you, when my sole purpose is to make you read it yourselves.

Whatever the pious man does is linked to the divine. . . . In breathing he uses God's force; in thinking he wields His power. The word of God is as vital to him as air or food. He is never alone, never companionless, for God is within reach of his heart. Under affliction or some sudden shock, he may feel temporarily as though he were on a desolate path, but a slight turn of his eyes is sufficient for him to discover that his grief is outweighed by the compassion of God. The pious man needs no miraculous communication to make him aware of God's presence; nor is a crisis necessary to awaken him to the meaning and appeal of that presence. His awareness may be overlaid momentarily or concealed by some violent shift in consciousness, but it never fades away. It is this awareness of ever living under the watchful eyes of God that leads the pious man to see hints of God in the varied things he encounters in his daily walk; so that many a simple event can be accepted by him both for what it is and also as a gentle hint or kindly reminder of things divine. In this mindfulness he eats and drinks, works and plays, talks and thinks; for piety is a life compatible with God's presence.

And he concludes his work on the following note:

What is human destiny? What are we here for? The greatest problem is not how to continue but how to exalt our existence. The cry for a life beyond the grave is presumptuous, if there is no cry for eternal life prior to our descending to the grave. Eternity is not perpetual future but perpetual presence. He has planted in us the seed of eternal life. The world to come is not only a hereafter but also a herenow.

Our greatest problem is not how to continue but how to return. "How can I repay unto the Lord all his bountiful dealings with me?" (That's the concern of the pious man. How can I repay the Lord all his bountiful dealings with me? For all this glory, beauty, the deep satisfactions of life which I am privileged to enjoy - how can I repay the Lord? Most religious people ask themselves, what can I get from the Lord?) When life is an answer, death is a home-coming. "Precious in the sight of the Lord is the death of the saints." For our greatest problem is but a resonance of God's concern: How can I repay unto man all his bountiful dealings with me? "For the mercy of God endureth forever."

This is the meaning of existence: To reconcile liberty with service, the passing with the lasting, to weave the threads of temporality into the fabric of eternity.

The deepest wisdom man can attain is to know that his destiny is to aid, to serve. We have to conquer in order to succumb; we have to acquire in order to give away; we have to triumph in order to be overwhelmed. The aspiration is to obtain; the perfection is to dispense. This is the meaning of death: the ultimate self-dedication to the divine. Death so understood will not be distorted by the craving for immortality, for this act of giving away is reciprocity on man's part for God's gift of life. For the pious man it is a privilege to die.

Well, there are challenging thoughts there, stimulating thoughts, different kind of emphases, different kind of emphases. But it's good to immerse one's self in this total religious mysticism for a time at least, to know what religion can really mean to people when they take it very, very seriously - not merely formal religion, not merely the religion of formal observances, but the religion of deep piety, the linking up of one's life with the soul of the universe. The reward - man is not alone; man walks through life singingly, confidently, gratefully, appreciatively, wondering in rapt amazement and in total peace.

1) Abraham Joshua Heschel - "The Earth is the Lord's" - (not topic) (1)
"Man is Not Alone" - A Philosophy of Religion.

In reviewing it - Prof. Reinhold Niebuhr - calls it a
masterly analysis of faith (quote) - a profound and
creative study.

2/ It is a mystical approach - ~~to religion~~ ~~as is his intention~~ - not
anti-rational, or anti-intellectual, but embracing them
and drawing away them.

We, esp. of the liberal reform wing, have been inclined to
disparage the mystical ⁱⁿ ~~as~~ approach to religion. We em-
powered mysticism with superstition, or ~~as~~ ^{intellectual} backwardness.

We exalted the reasonableness of faith - and sought
support for it in science and history ^{as if final sources} of sanction.
19th rationalism and utilitarianism, which attended the
birth of our Reform movement - as well as shells
remained our guiding stars.

In fact we avoided theology, generally, and
contributed very little to the philosophy of religion
as such -

We contented ourselves with the exposition of the
spiritual and ethical message of Judaism. ~~Law~~

3/ But Jud. is more Law and Prophecy. It has -
and has had throughout its history - an important

mystic strain - embodied in Bible - in apocrypha. ^{the} (2)
literature, in ^{the} mystic long Toland ^{in Helgen's, Jan. 18th} and ⁱⁿ Madras
the extensive occultic literature and movements, the
Wald Ges and in Harvard of the more recent times.

(a) Even Hebrew prophecy which ~~is so~~ whose con-
cern is so predominantly social idealism - the holding
of the good society - is founded on the mystical expe-
rience of God. (Maxwell) 'The Way to God'

(b) Both prophet and mystic - experienced an ^{immediate} ~~instant~~
revelation of God - ~~intuitively~~ ^{a direct} their divine
awareness - mystic ^{as content} to keep the revelation
into himself - in private, esoteric and private possession
and ^{and live for it} while the prophet - driven by his new vision - to go out
and preach the truth - remould and reconstruct the social
order after the pattern of the vision which an voice of
him - ^{over} spokesman and champion - ^{the other} ~~Consequence~~, embodied
- would needs both!

4) It is very difficult to put into words - the experience
of the mystic - What leads him to God? What he finds when
he finds God? Words are inadequate - music - mystery
of music or any great art - beyond words, beyond
logic, beyond intellect. It is an ~~inexpressible~~ experience!
^{real but inexpressible}
(a) We can approach it - or intuit it, perhaps

sought to make of Judaism a system of intellectual ideas. God was supreme intellect and the prophet was the supreme intellectual man, and all life was a striving after pure reason. Now such a cold rationalistic interpretation of Judaism starved the soul and imprisoned the emotions and the feelings of man, and the Cabala, which arose soon after the time of Maimonides, was the rebellion of the soul and the emotions of man to their claim to authority and priority in the realm of religion. And just as Christian mysticism of the fourteenth and fifteenth centuries was a direct reaction against the dried scholasticism of medieval Europe, so the Cabala of the twelfth and thirteenth centuries in Israel was a direct reaction against the rationalistic school of thought which sought to imprison Judaism within the confines of intellect, and as such it was a distinct service to Judaism.

But what is this real spiritual mysticism which I said is as true today as it was in the days of the early prophets? What is it? Why, *It* is the aspiration of the soul of man towards the real, living reality, which is God. The true mystic is conscious of only two things: God, the All-Soul, and his own soul; and he is conscious of only one indispensable need in human life, and that is to merge his soul with the All-Soul and to lose himself in the universal soul, *wherein* ~~that~~ it will find ultimate rest and peace.

The mystic knows that his conscious life is hemmed in, that his world is one of appearances, many of them

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deceptive; he knows that his senses do not bring him essential truth but oftentimes, because they themselves are ^{defect} faulty, they bring him distorted unreality. ^{His mind, too, stops at unpassable borders - unbridgeable gaps} He knows, too, that in this world he sees many things and these things are frequently in conflict one with another; in this world there is confusion and disharmony, but behind this world, behind these appearances, behind the surface confusion of things there is ^{he feels} ~~the~~ mystic note and essential unity and oneness which holds all things together, which explains all things and which is the harmony of the world.

Now if his soul could penetrate through these walls of appearances and reach out to the oneness of life, to the one spirit of the universe, why, the confusion and sorrow and unhappiness would disappear from his life ~~at once~~ and he would be completely at rest in God. That is the dream of the mystic, and ~~there is a way of achieving that end and that is the mystic way, and the mystic way is one of~~ self-discipline, of self-purgation. ^{man} ~~The~~ mystic must first of all try to curb his appetites--these appetites which make his thoughts center upon himself, upon his personality instead of centering them upon ^{the true} ~~one~~ reality, which is God. ^{man} ~~The mystic must try to suppress all,~~ to destroy within himself all love of possession, all love of power, all love of things--the things which are responsible for all ^{the} confusion ~~and all~~ the dissymmetry and ~~all~~ the disharmony in the world; he must try to ^{rise} ~~lift himself~~ to ^{the plateau} ~~a position~~ of selflessness, which is the first stage in the initiation of the mystic into the supreme

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secret of life; he must practice humility, submission ^{to misfortune} ~~to that acquiescence to his vocation~~ - acceptance, ^{of his} ~~of his~~ ^{obedience} ~~obedience~~, self-negation, so as to be purged of those evil ^{desires} ~~desires~~ passions and desires and cravings which keep us chained to the now, the here, to the transitory, ~~to~~ the temporal, ~~to~~ the things that are not real but only passing and temporary.

And ^{one practices} ~~when after years of~~ this rigorous self-discipline ~~shall have passed~~, then the pilgrim who is traveling this hard road to the dwellingplace of God may some day be favored with a flash of illumination, an immediate, vivid, overwhelming revelation of the reality of God, ~~of God himself~~ ^{austerly} ~~self~~, which will compensate him for all the ~~deprivations~~ which he practised, which will compensate him for all the trials and the tribulations of life. ^{by} ~~And when that sudden moment of illumination, of enlightenment, comes, the mystic~~

^{never-fading} He will have found the one thing worth ~~while~~ having in life, ~~the~~ a mystic will have found the sustaining ^{and} ~~and~~ inspiring ^{and} ~~and~~ influence for the rest of his mortal ^{days} ~~life~~; ^{He} ~~the mystic~~ will ^{trust} ~~then~~ no longer require a book to guide him ~~or~~ a tradition to guide him or a law to ^{admonish} ~~guide~~ him, but ^{He} ~~he~~ will have God to guide him; an immediate knowledge, a vivid experience will be his--not knowledge coming through the mind, but an ^{overwhelming} ~~experience~~ coming through ^{ecstasy} ~~ecstasy~~--immediate, direct.

^{The mystic very} ~~That is the dream of the mystic.~~ He very often speaks of ^{such a} ~~that~~ moment ~~as one~~ of consummation, as of the marriage of a bride ^{and} ~~to the~~ bridegroom, ~~as of a spiritual communion.~~ ^{such a} At ~~that~~ moment the mystic discovers divine love than which there is nothing greater. ~~That is the end of the road~~

of Prof. Heschel weaves these ideas into his philosophy of religion - whose totality is affirmed. Man is not alone. ^{(6 Golden suggests}
His book is divided into 2 parts "The Problem, God"; "The Problem, Man". ^{Search}

Man comes to God, not through mind and reason, but through his senses, the infallible - his capacity for words.

~~1/3~~ "for I am perfectly and wonderfully made - wonderful in the words - and
Analyze, weigh, and measure a tree as you please, objects
and describe its form and functions in physics and the laws
to which it is subject, still an acquaintance with its essence
never comes about. "Nothing at all, though the an-
dian, a thought" - will not give us depression,
wonderful, essential reality.

6/ We are not to look at the world with two faculties;
with reason and with words. "Then the first (reason) we
try to adapt the world to our concepts; then the second
(words) we seek to adapt our minds to the world".

Radical Words - radical arrangement - has a wide scope
than any other act of man. Intellectual, perception, cognition
has as its object a selected segment of reality. Radical
arrangement open to all of reality - not only to what
we see, but also to the very act of seeing, as well as to
our own selves, both selves that see and are arranged at
their ability to see -

C

All men are endowed with this sense, the ineffable
For just as man is endowed with the ability to know
certain aspects of reality, he is endowed with the ability to
know that there is more than what he knows.

~~"Our radical argument responds to the mystery of all things"~~
~~but does not produce it.~~ In and I have not invented the
mystery, the why man is endowed with the mystery of
birth and death. We do not create the mystery; we encounter
it. The sense of mystery is not a product of our will. It is
not a product, we need it. It is a fact.

What we encounter is the spiritual reality itself
reality. "The world in its grandeur is full of spiritual
richness. In which we have the name of a concept.
Everything is allusive to something, meaningful.
There is a certainty without knowledge. Meaning
without being expressed. It is ineffable being itself.
to other, one man to find it ineffable. Meaning itself
means all things is ineffable in itself, it being ineffable

7. This leads to Reverence - Reverence is not a word
answers to the presence of mystery - Appreciation
- meaning - valuable - superior

(a) Science does not try to fathom the mystery.

(30) (b) The decline of sense, wonder away
man is a sign of degradation (37)
7. The word are two in knowledge subject
and object - within our words - we have one in

in being and structure

8. It is then his ~~success~~ ^{estimates} wonder & the ineffable that man comes to find. "It is that which resembles religion in my life and goes" - ~~not the same~~ ^{Christianity} ~~but~~ ^{Religion begins with the awareness of a reality that transcends our wisdom, that shatters our concepts.} (70) (74) (75)

man seeks for God seeks man (16N)

9.5 (One view) - Subtle to direct - man is not alone. 9. Another develops - ethical implications - "other of living" - a pattern for living - ~~but with different~~ ^{what range} - mystic ~~How are frames from~~ ^{what is} ~~metaphysics~~ - and what is an ~~instinct~~ (295)

(283) (295) Pius Max ~~for~~ 22h 21h - ~~Barney a~~ ^{in the} ~~extension~~ - 250N p 111 21 213 107