

a. The One and the Many

No theology without trinity

Nature brought heaven on earth. Not a soul believes today in the sky as a privileged haven better fitted for angels than earth. Heaven is gone as a second third fourth world.

Nature terrenifying heaven is not anything objective, a singular which unites, is nothing but a method of reduction and conquest. Nature took possession of the many, means that earth was extended to its limits, the suns and stars are today terrestrial and pedestrian, debunked common folk of this world.

- b. And because to say nature, is / a way of thinking, an act not a thing, this way is a tendency on the map of the mind, pointing in one direction. To say nature all the time, was the single track mind of modern times. To say heaven all the time, was Dante's obsession and the plight of his age. Celestifying earth is the scientific attempt of Scholasticism. The nine hosts of Angels and Archangels were the model state for feudalism and so on and so forth.

Celestifying earth meant theology of scholasticism

terrenifying heaven meant natural science

These two, then, are tendencies of the last millennium that are as strictly correlated as strophe and antistrophe. Nature's progress is a dialectical antithesis to heaven's invasion into earthly paradise. The Natural Sciences' power of ~~st~~unification looses all meaning without the metaphysical encroachment on this world, / that they try to avenge and to repulse. The concept 'nature' is less and less useful today because it is no longer thought of as being in dialectical correlatedness to the concept 'heaven'.

- c. With the enemy theology falling into oblivion, the battle of natural science looses its meaning. It may disarm. All its apologetic phalanx was built up against an enemy of whom our children never heard a word. Why, then, waste thinking in an antithetical effort? The natural sciences are threatened by the growing oblivion of theology. All scientific statements about nature are void of meaning as soon as the method: nature is not balanced by its opponent method: Divinity. /

- d. The meaning of the one and the many both coincides and differs in the notions tested by us, nature, government, God, society. Take government or State. A World State, a Superstate is an attempt of

principium individuationis: realisation is idiomatisation.

We don't live as if we must die. We shall die. Wir leben nicht als ob wir sterben müssen. Dieser Satz widerlegt Vaihinger. Denn alle Alsobs

die er anführt, sind Übersetzungen des memento mori ins Spezielle der Kunst, Wissenschaft, Politik, Religion. Durch die eine Vorhersagbarkeit des leiblichen Todes ist jedem Menschen die Zukunft aufgetan.

e. Und erlaubt ihm, Vergangenheit und Gegenwart zukunftsbezogen zu betrachten. /

f. transferring the earthy naturalism upon politics. One State, without the church, is the absolute parallel to one nature without Divinity. And the logical parallel is a mental dependance. The political scientists, ever after Hobbes and Pufendorf, were driven in the direction of monism. The Natural universe one, the political universe one, was too alluring a duplication.

Here, the lesson of trinity may be usefully applied. The Jewish campaign that resulted in Monotheism was kept alive neither by Henism nor by Tautology. It was kept alive by a Triunity of end and beginning. This was not the Hegelian or Marxian dialectics. No thesis, no antithesis and no synthesis occur in the Nicean creed. / For there is no thesis; instead there is a chaotic multitude of pioneer experiences, all unconscious of each other, all spontaneous and incoherent. Against this wasteful growth Unity is consciously asserted, plurality negated and abolished. This historical moment is nearest to Hegel's antithesis. And he got his whole antithesis in fact, from his theology.

g. The Jews are his 'antithesis' in his philosophy of history. Since he knew nothing about the rich and increasingly totalitarian character of the Divinity in man's struggle for unification, Hegel's antithesis is impenetrable. In reality, the alleged antithesis is a result. The new unity is enriched by all the diverse qualities of the many. So here is no real / antithesis in Hegel's sense.

h. As to the synthesis to the square, of which I spoke before, the addition "to the square" was meant to keep away from any real identification of Hegelian dialectics and our scheme.

Unity, Monism, and Pluralism, being expressions for the necessary and the contingent, must be acknowledged as two elements of the process which both remain legitimate to the last. The real result is not simply the summary of past experiences, it is the summation of all past unification in one side, contingent experience in addition, and a mutual recognition in between the necessary past and the contingency of / the day. This led to the strange notion of Jesus' acceptable year of the Lord, a new experience of God, of the God of Jesus, who nevertheless was the father of all men, creator of heaven and earth. The process was established between the Father and the Son.

Thinking means to turn new things into old things. The Spirit is

the power of man to link contingencies as necessary to the chain of events by mental sacrifice, reasonable love, intellectual faith.

The triunity today, as I said before, is not the dialectical formula of thesis, antithesis and synthesis. In fact, the 19th century which gave rise to the formula, especially with Karl Marx, is all in favour of our explanation. Capitalism is in fact, a / naive outburst of the many nations and nationalities, selfasserting their idiomatic selfhood. Communism is the theoretical, Israel-like antithesis of negation. It means: No plural system of capitalistic nationalism. It is in the face of real pluralism, conscious monism. This monism is a barrier, nothing else; it is a break against the flood. The Triunion between naive nationalism and conscious Communism is to be found in a triunion between the synthetical Oneness and the contingent oneness of the great society plus anyone additional empirical society. /

- j. The dilemma today is that Communism is not clear about the relation between Nature and Society, between World and Man. Man is heaven on earth, and earth in heaven, both. Man is sublime and mean and as much interested in sublimation as in vilification. Lest his real character be lost out of sight completely, the triunity God Man World, must be reorganised. Neither nature alone, nor Society alone, nor Divinity alone are workeable instruments of thought. Divinity and nature are results of many centuries of research. They are, at the same time, / directions of thought, ways and processes and methods of science.

- k. With Man and Society, the third irreducible element of our creed, things are different. Man and Society have been pulled to either side, alternatively to heaven or earth, God or nature, theology or physics. Now man is as little and as much the Son of God as he is a sum of atoms of physics. He enters the realms of God and Nature daily like a new creation. He is added to the two results summed up in our two concepts God and nature, as / the society who proceeds from nature and God. The E n s R e a l i s s i m u m is the God of theology, the Nature of Science plus the society which accepts both. When Margaret Fuller said I accept the universe, she, unknowingly coined the phrase that opens the way out of our dilemma beyond any given concept of God and nature, a voice may say: I accept God and nature. This acceptance is both contingent and necessary, divine and natural; however, its particular and essential feature is that it is human. We accept the universe and thereby some / tiny, human, influx is added to this universe.
- l. An accepted universe no longer is the old universe. It is a new universe. And a God whom I love, is changed by my love into a new God. As Cusanus said that though God loved all, still the lover is perfect when he is loved in turn by all.
- m.

As to the formula I accept, all social problems are contained in the I. There is no I that is not, at the same time, a We. When M.F. (= Margaret Fuller) said I, she said it, meant it, and, for this reason, taught it. By the foolishness of teaching, any I is a We in becoming.

n. Any I is the very first of an army of followers. In thinking, we don't know of any I that is not in authority. We all dictate the law to our freedom. The very definition of our freedom is obeying the laws that we ourselves made. Therefore any exclamation I accept (= accept) the universe is the founding of a new society, with a special relationship between man's society, conducted by the magic wand of the first accepting and pioneering I, on one side, and nature and God on the other. That is why I said: The E n s R e a l i s s i m u m is the triunity of a deified world, a terrenified heaven and an accepting humanity.

Manuscript of Eugen Rosenstock-Huessy, found at Four Wells, Norwich Vt. The date is on it: February 8, 1937. There are 15 pp. numbered as - n, Obviously the lecture has an interruption on p. d. and continues on p. f., p. e has only 2 lines, p. i. both sides of the p. was written on. Typewriting by Lise van der Molen, Winsum, The Netherlands, 22th. Sept. 1988.