

The Dialectic of Submission

(Die Dialektik der Unterwerfung)

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Abstract

This paper offers another perspective of submission as practice in the light of sacred discourse. It celebrates the conscious, constant experiencing of nothingness and becoming in doing such practices as prayer. This alternative practice of discourse, because of its act, character, and situatedness becomes a pure site for creating new identities and shifting configurations. Here is a possibility of experiencing purity of heart and soul as the self clambers to attain truths when in constant discourse with a living Presence on the prayer-mat. The inevitable question is: what does this leave us with? Here we run into the beginning of a sacred discourse that centres on human meaning as the beginning of human action.

Key words: Submission, Comprehensive Knowledge, Human Becoming

Zusammenfassung

Der Artikel bietet eine andere Perspektive auf Unterwerfung als Praxis im Licht eines sakralen Diskurses. Die bewusste, konstante Erfahrung des Nichts und des Werdens wird in solchen Praktiken wie dem Gebet zelebriert. Diese andersartige diskursive Praxis wird durch ihren Handlungsvollzug, ihren Charakter und ihre situative Einbettung zu einem unverfälschten Ort zur Schaffung neuer Identitäten und veränderter Konfiguration. Hier zeigt sich eine Möglichkeit, die Reinheit von Herz und Seele zu erfahren, während das Selbst in ständiger Zwiesprache mit einer lebenden Präsenz auf der Gebetsmatte zum Ziel der Wahrheit hinaufsteigt. Die unvermeidbare Frage ist: Was hinterlässt dies in uns? Hier gelangen wir an den Anfang eines sakralen Diskurses, der im menschlichen Sinn als Beginn menschlicher Aktivität gründet.

Schlüsselwörter: Unterwerfung, vollständige Erkenntnis, menschliches Werden

We are all seekers in our quest for something that inflames us and ignites the desire for its fulfilment. However, in this world, no one who seeks something can reach her/his goal unless, first of all, s/he has some capital of the same kind as that which s/he seeks and subsequently, makes the necessary effort. The capital that is to be invested here is of a simple kind, that is, a pure soul and a sincere heart to be submitted in the pursuit of something good, and one who does so, has grasped the firmest resource. Unless s/he “yokes both of these together and immerses the subsequent in the primordial,” s/he cannot attain the degree of perfection that is indicated in the Holy Quran, Verse 6: 127), “Theirs is the abode of peace with their Lord, and He is their protector.” This capital is a kind of premium for the believer when s/he believes:

*There has come to you from Allah
Light and a Perspicuous Book.*
Verse al-Maida: 15

This is the sacrament that tells me to become knowledgeable through knowing Creator, and since a person becomes a knower through knowledge, the best way for me to know this Creative Being/God is through God, the all-Knowing. This way of knowing engages my effort and my quest in full submission to the Creator and Creative Being, the Truthful One, Eternal from the beginning and Eternal to the end. I attain the status of submission by utterly abandoning my own will, and arriving at the realm of learning through the realization of who I am. This is my dependent origination and fully believing this, I accept that which my Original Teacher, first and unceasingly, says is Knowledge, the knowledge of the religions and the knowledge of the body. And everything else is pure unknowing and ignorance. I find in myself “no impediment touching thy verdict, but shall surrender in full submission” (Verse 4:65). I acknowledge my subjection and attune the qualities of my mind and physical actions as His disciple and all His disciples, culminating in Prophet Muhammad, peace be upon him. For my shortcomings and imperfections and the entire humanity’s, I repent and seek His mercy and grace, His support and guidance, and all such blessings as there are. I am subject to the Creator (none other) as nothing, and to the Creative, will verily return as nothing; everything is Creative, and apart from this, there exists nothing- nothing in nothing! This is the moment when a ray of hope smiles and cries out of joy, and sees these two veritable nothings as my state and between them, my existence. Since I am Creator’s being, I belong to the Creative, with His abode within me, His creation and all the worlds.

This is the essence of my submission, the song on my lips in supplication and prayer, beseeching from Being, mercy, grace, and success in adhering to this Way and the attainment of His Love, His nearness and His guidance in all my

words, deeds and thoughts; and refuge in God from evil in all creatures and from Him, the felicitation of acceptance as

*Hadha habibu Llah
Mata fi hubbi Llah
S/he is the beloved of God
And s/he died in God's Love.*

In this submission, the reality of Knowledge, union and oneness comes completely into existence, if said with purity of heart and full submission, and the reality of worship becomes evident and insight comes as insight:

*Say ye: We believe
In Allah, and the revelation given to us, and to Abraham,
Ismail, Isaac, Jacob,
And the Tribes, and that given
To Moses and Jesus, and that given
To (all) prophets from their Lord;
We make no difference
Between one and another of them:
And we submit to Allah.*

This is my “being in the truth” for verily in Ricoeur’s language, “We are in the truth when we are true to ourselves” (1981), and “for what we most truly are in our own most inner self” is in conversation with God.

And where did this discourse originate

This discourse between Being and beings brings to mind the essential disclosure, a thought occupying mystics and thinkers like Heidegger in his later writings—an old temptation of thought (1962): that Being is essentially self-disclosing, that Its disclosure needs human existence for Its truth, and that Being summons the human being. This orientation brings to mind another vision of being: the human’s turning wholly to the ground of disclosure, freed of inauthentic concerns, so that disclosure and openness to what is disclosed are like parts of a poem or discourse taking place on the prayer-site, repeating the discourse that occurred in a kind of prelude in heaven:

When your Lord took from the loins of the children of Adam their seed and made them bear witness and obligate themselves [He asked:] “Am I not your

Lord?" They said, "Yes indeed; we bear witness." Thus you will not be able to say at the Resurrection: "We did not know anything about this."

The literal point of this Quranic verse (7: 172): to warn the unbelievers and non-practitioners that pleas of ignorance or lack of proof will not be accepted- is simple understanding. What else emerges from this text is a different view of the relation between Being and beings that Junayd, writing in ninth-century Baghdad, in his *Kitab al-mithaq*, points to discourse as the main theme of the text:

Praise be to God who made the shining forth (ibzagh) of His bounty, which He bestowed upon His servants into their guide to knowledge of Him, through His conferral on them of the benefit of acts of understanding and imagination (afham wa-awham) by which they might understand how to give answer (yafhamuna biha raj al-khitab). (Brill, 2009)

Here, "giving answer" refers to the primordial scene, which Junayd describes so:

He summoned them, and they replied at once. This reply was His act of generosity bestowed upon them, an act in which He answered for and through them when He gave them existence, so that they were the call emanating from Him. He made Himself known to them when they were but conceptions of His will. He transferred them by His will [to a different mode of existence], then He made them into something like seeds which He brought forth by His will as human. He then deposited them in the loins of Adam. Thus we read in the Quran: "When your Lord [brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls:] Am I not your Lord?"

Reading Junayd's interpretive script of the original text takes me to the heart of the matter: the summons and the humans' immediate (read unmediated), spontaneous collective reply: "Yes indeed; we bear witness" in response to His summons as pure souls, inmates integral to that All. That once we were interns of heaven, brings a vision of wholeness and a dream of health that returns me wholly to the ground of disclosure: our dependent origination and position of the worshipper in relation to the Worshipped. We were "a thing unremembered, until I remembered you". Not only did we not exist: we did not even know that we did not exist; nothing in nothing, as far as real existence is concerned. But it also reminds me of our preexistence in Him as a locus of permanence, our divine origination, and reaffirms submission to Him as subject that gives answer to His call: "Am I not your Lord?" in loving response for "His act of generosity bestowed upon them."

In the prelude in heaven, at the moment of discourse between Being and beings as His witness, what I see emerging is the human being not merely as object of address as “the call emanating from Him” as Junayd sees her/him: s/he is the call itself. But this being must be thought of as subject that gives answer: “He answered for and through them.” This immediately changes the nature of self-disclosure of Being into discourse that He had originally intended with beings always as subject bearing witness to His Presence in *salat* [in Arabic] or *namaz* [in Persian, Turkish, and Urdu] or prayer, and also the supplication for forgiveness, compassion, and mercy befitting her/his origination. But this being is also the subject of the address in heaven and as subject then, s/he initiates discourse of her/his own self-disclosure and performs in the world what began as prelude in heaven.

This also questions Junayd’s interpretation that “they were the call,” and why not that “they were the response?” Their response as His creation and their responsibility as His creatures combine in the continuing discourse of self-disclosure, a ‘pairing’ relation between being and Being that places us as a loving subject of His Love. So subject submits wholly and passionately to His Presence in quest of “knowledge of Him,” and remains in this ultimate engagement for knowing *al-Haqq*, the Truth about this unknowable per se. It reconciles with the interpretation of the *hadith* in which Allah says “I was a hidden treasure and wished to be known.”

The summons is for good and asks for immediate responding to the divine summons:

*“Then do ye remember
Me; and I will remember
You. Be grateful to Me,
And reject not faith.”*

Verse al-Baqarah 18

The Inspired One calls His loving subjects to “call upon Me, and I shall respond to you,” a beautiful referral to the mutuality of relationship that arises with Allah as the legitimate Other. The “call” and the “response” are coalescent empathic states of being for humans to consider in their human condition, and their world. Being as Supreme as the highest authority summons, and immediately brings to conscious mind the thought of Being detached from beings, but the conjunction “and” draws nearness and intimacy that has a loving touch and calls to us and catches us up in a fusion of joyful perception and desire. The conjunction of such perception and such desire is as a summons, some will say it is a

summons. For the mystic, the perception is mine and the intentionality is on the part of Being, bringing contemplation of Being and human finitude to shine together, as they must, as was the initial Desire. The luminosity of the experience depends on a tension between perception and intentionality, which immediately diffuses when “ye” remember dependent origination and dependent position of the relation of the Worshipper and the worshipped. Nothingness pervades sense and perforce essence to take hold as Essence whose essence is Love reminds of adequate response:

*O ye who believe! Seek help
With patient perseverance
And prayer: For God is with those
Who patiently persevere.*

Verse al-Baqarah

Lack of adequate response would mean severance of ties with Being and exposure to vulnerability and independence. Such perception on part of the believer is intentional and equal to disbelief and takes the believer away from belief and the most unique and central feature of religious life in Islam and Sufism: *the practice of namaz*. Namaz is the heart of religion and faith, and remembering Allah through *namaz* and its performance defines, according to Prophet Muhammad (peace be upon him) “the difference between a believer in God and a disbeliever in Him”.

Remembrance, in particular of God that is *zikr*, *implies to remember: to praise by frequently mentioning: to rehearse, to celebrate, to commemorate, to cherish the memory of as a previous possession* (that is recollection of His first audience in heaven and its repeated performance as *namaz* on earth), implies remembering God and “living contemporaneously with God” (Kierkegaard, in Dooley, 2001), through acts of faith and love that makes *namaz* and living a sacred event. “Recollection”, says Kierkegaard, “banishes anxiety and continuity is the first sign of salvation”. Recollection as such of the initial summons and our collective witnessing of His presence occasions a therapeutic orientation of thought, a dream of health, a vision of being perfectly at home in the body and the world with a vision of wholeness, that to T. S. Eliot was “unity of being,” and to the mystics, it was “unity of witness” and “unity of presence”. As a summons, it is the human turning wholly to the ground of disclosure, freed of inauthentic concerns, so that disclosure and human openness to what is disclosed (which is called the Truth about Him and human self) brings understanding of human meaning.

This act of *namaz* (*prayer practice*) of all that *is*, engages thought, word and action in a way that it becomes a niche and bliss and calls for service to this site. This is where human sustainability resides and finds spiritual health after spiritual pain. Here “I don’t know” becomes a veritable pleading of the heart and “I want to know” a cry of the soul that admonishes fear of the Unknown and gains one protecting friend in Allah, the Creator, Sustainer, and Ruler of the creation. Knowing that the reward of wholehearted response is the totally and unrestricted protection, grace, and favor of my Friend, the immediate response would be full submission and sincere remembrance in word, thought and deed. Existence other than this would be a meaningless narcissistic site with us as homeless consumers of self, without relations or connections. Prayer as the site of remembering the Sacred is not of remembering Him alone, but our sighting His creation – all the Worlds inclusive. All these relations are internal to the very essence of our being. It calls for a *pausing* moment always already to see self: standing in awe, love and gratitude before the Sacred, striving to know and deepen our sacred relationships by remembering, revering and returning to them over and again as a pathic text for illumination. Here “God is Necessity” and death a constant presence, a walking shadow, is the consciousness that stays in the all-begetting relation that takes the form of prayer, which with God as necessity for all humans as for Hebbel (in Matt, 1995) is the “expression of necessity.” A living quest of the Sacred and communing with the Sacred and His creation adds such newness and beauty to life that I repeatedly say ‘I don’t want anything more.’

Practice of my sacred heart

Kierkegaard (1946) posited that it profits us nothing to go further and further without pausing. And according to him, “For pausing is not sluggish repose (without time-wasting busyness). Pausing is also a movement. It is the movement of the heart. To pause is to deepen oneself in inwardness. But merely going further is to go straight in the direction of superficiality.” A momentous pause as such occurs on the prayer-site as it grounds me in inwardness and shelters me against fear. It is on this sacred site that I see my sacred connections and myself at this axial centre, my home, where my heart is arrested. Remembering God offers solace and gives contentment that ignites the soul in a way that nothing else matters. We may deem prayer to be our special fate because it has always been with us, and is “the ladder leading to the proximity of God” and “a trust committed to human care by Almighty Allah, a secret relationship existing be-

tween the worshipper and the Worshipped” (Khwaja Gharib Nawaz, in Gupta, 2006). Full trust in this relation and its accomplishment gives hope of ever advancing through this way, “for every posture has a wonderful meaning and a particular effect... it is to be prescribed before further sacred teachings. If one fails to advance in this, there is no hope for the future.” (Khan, 1996)

The practice of *namaz* is at once an obligatory ritual, an external and internal practice: a set of physical exercises and the richest spiritual nourishment performed and enjoyed at five regular times, following the sun’s movement across the heavens: *fajr- before sunrise to sunrise; zuhr- begins after the sun has passed the median point in the sky and has just begun its downward arc; Asr- midpoint between noon and the sun’s crossing the line of horizon; maghrib- begins just after the sun has set and has no more redness; isha- begins with nightfall till midnight.* As practice is placed down and made secure, one lives in perfect natural attunement with time and spatial moves of planets, seasonal changes, and geographic variations, and harmonizes with the natural circularity of the universe. As time is separated, it “divides the essential from the inessential,” and for Roemer (1995):

It establishes priorities and commits the hero to a course of action. Once he is committed, he knows who he is and what he must do. His situation-from the Latin situ, “a site”-integrates him into the larger scheme of things. He may see himself as alone and separated but is, in fact, everywhere connected.

As a citizen of this sacred site, s/he is firmly grounded in the story that sings of unity and oneness. Necessity (human condition) situates citizen on this site, where prayer ritual engenders “a state Victor Turner calls *communitas*, an equivalent of the temporary merging of the self with the rest of creation, of subject with object, which has always been central to ritual and art” (in Roemer, 1995). Imagine the salutary effects of prayer when *communitas* bequeaths a permanent feeling of pure rest in absolute Otherness. This is a divine feeling and ushers two bare feet toward the site where less is more and time is precious. This *communitas* can occur virtually anywhere as every place is God’s but gains greater import when the carpet at the place of prayer separates “the essential from the inessential,” and becomes the entry point for the sacred encounter, where the citizen becomes the lover of Necessity.

Prayer as Encounter and Site for Human Becoming

Prayer for me is the purest form of Compassionate Communication. It is the most celebrated performance of my spiritual life, speaking glorious content to Allah as You on this sacred site. In all watchfulness, You observes my repeated

return and arrival in pure love and obedience. Like poetry, prayer is inspirational and has a personal calling to it. It awakens cognitive, imaginative and emotive activities, and is potentially overwhelming. Here I am my true self. There can be no disunion, estrangement or dichotomy when the prayer is on. The core of prayer connects us and helps me to maintain our relationship. Praying in love fulfills needs and brings contentment. Such reverential spills bring more knowing as I maintain the openness of the conversation and keep it going (Ricoeur, 1981), and deepen my experience of *fana* and *baqa*. In these deepest moments, “the inborn but hidden totality of the psyche (that is, the Self) is fully realized and lived” (Jung, 1968). Projecting myself into the text of *namaz*, I see the self exposed to it; as I speak the text, I realize the self open to the dialogical, conversational exchange between desiring selves- self and Self engaged in the metaphysics of Presence. Here I “unrealize myself” and see the self fluorescing in the ongoing conversation and blossoming in the understanding ‘nods’ that I receive. I have lost the immensely subjective self in my communion with Creative Being, and have recovered my own true self, and realize I am different from what I was before. It is here that I receive love and compassion as gifts from understanding Self, constantly interpreting me in the ex-changing conversation sessions and feeding me spiritual nourishment for continuing creative work in the human community where I return and where I become.

As a paradigm that engages and begets peace in a moment of deep reflection, relation in the true sense is understood. As I recall, my earlier encounters about fifteen years in time past were performances of body rhythms without presence. I see movements rushing me further and further without pausing. Was I furthering with the thought of God or was I seeking God without the thought of God? Only coming before You as embodied presence with affection and suffering, I see the reality of my condition (the human condition) and have an empirical experience of You always at first hand. At the center of this encounter is this original encounter with the Sacred, and the human community that grows from it. The fundament of this experience is the consciousness of Allah’s Presence, with melodies of His Word and my heartbeat building the ethos for contact. This is prayer and meditative reflection-called *zikr* that initiates the experience of one Sacred and I engaged in ritual prayer. Then, sitting in the calm ambience of “not the ritual prayer (*salat*) but the free prayer (*dua*) and in particular, the loving converse with God (*munafat*) when the mystic speaks out of the depths of her/his heart” (Nicholson, 1921) to Most Merciful Most Gracious Allah, seeking grace, mercy and beneficence for myself and my human connections, back in time, present and future, and thanking Him for blessings, His own, and beati-

tude mine. Praying brings “soul’s enlarging” (Eckhart, in Schurman, 1978). This sense of the Sacred is the underpinning of my existence, my pervasive beliefs and persuading interconnections with all life, sanctifying the meta-physics of Super-human (inter)subjectivity.

The Metaphysics of Super-human (Inter)Subjectivity

Mr. Palomar thinks that every translation requires another translation, and so on... Yet he knows he could never suppress in himself the need to translate, to move from one language to another, from concrete figures to abstract words, to weave and reweave a network of analogies. Not to interpret is impossible, as refraining from thinking is impossible.

Italo Calvino, Mr. Palomar, 1985

A reconnection, therefore, is imperative in order to end the impossibility of interpreting the Other as “locus of permanence” (Albert Shalom, 1984), that provides an epistemological springboard for attaining immutable truths and “divine illumination.” Since I know that I am, I cannot doubt that I exist, this proves, as Saint Augustine argued (*De Civitate Dei*, xi, 26) that “there are truths that I can attain to; it proves the existence not only of a substantial soul but also, ultimately, that of a metaphysical or ontotheological God which, as pure being, is also absolute, immutable substance”; a power that fully is. As the permanent locus of the physical entity that human being fundamentally is as a whole that determines that it will become what it potentially is with God as “a centre of power.”

This is that specific particular that explicates Itself spatio-temporally in the existing physical temporality as “an actually existing timeless potentiality indefinitely actualizable as a result of actions which refer back to it, or which stem from it.” It requires a temporal-time frame to be understood conceptually but essentially is the “locus of permanence,” and therefore beyond the temporal mode of existence. This is the same specific particular that is essentially present in the human self as “a locus of permanence” which, then explicates itself spatio-temporally as the development of “that specific particular”, and a part of the physical entity as a whole. This “unitary particular or individual” continues to actualize itself for its “actually existing timeless potentiality” till it loses its physical entity and returns to its final abode as “an actually existing timeless potentiality.”

Albert Shalom (1984), a metaphysician of subjectivity, in speaking about this self-determining activity: “the internalization within the locus of permanence of its own processes as identity,” tells us:

This locus of permanence is not to be conceived as a separate entity, an entity apart from the physical entity as a whole, but as the permanent locus of that physical entity as a whole determining the entity to be and to become what it potentially is....

Its principal functioning determines its permanent locus which, by virtue of its determining those reactions which “the biochemist describes as the multiple functioning of the genetic code, the brain code, and all the other elements which cooperatively combine to actualize or deploy the potentiality of the initial fertilized ovum.”

Applying the biochemical action code to understanding existence and evolution of be-yond human phenomena, the multiplicity and the cooperative combining of the Grand Unified Forces for what these potentially were, was what these became in Its actualization, it is realizable that this locus of permanence is “a center of power.” The power of which It is the centre is “the power of bringing into actualization the unitary specific particular,” which is potentially implicit in the initial Cosmic Ovum as *Ahad* (One) and despite its non-unidimensionality, It remains what It was in the initial Cosmic Ovum. This is Being conceived and conceptualized as a single dimensionless Text with infinite creative intention and its materialization in eclectic, ineluctable production. This wonderful Vitalism is a living Presence, divine origination enfolding Essence (Truth) and the perennial unfolding of this unitary ‘specific particular’ always already.

Witnessing this Presence is epiphany; experiencing by a clear conscience that comes through submission... a particular mode of *unselfing* (willing, immediate noughting-nothing, losing its centrality by “grammar of consent” (Cardinal Newman, in Donnelly, 1938) and being absorbed in the “loci of permanence” of which it is an essential, eternal specific particular. Sometimes becoming noumenon (taken by Kant as antithesis to phenomenon) is the being’s state of existence. At this ‘experiencing’ singular moment, the constructed I of ‘that specific particular’ dies and what lives is “an actually existing timeless potentiality”...this locus of permanence “of My Spirit”...the permanent locus which is “potentially implicit in the initial fertilized ovum.” While ‘experiencing’ this disciplining, determining moment, I as nothing has a permanent reminder of its divine origination, “the center of power,” determining to itself the entity to be and to become what potentially it is. Its conscious, constant *fana* is experiencing

nothingness... the internalization within the locus of permanence of its own original process as identity. This is the permanent locus and needs to stay as permanent cogent reminder of the *centre of power* that ever fully *is*. Remembrance of the original locus does not come of itself. It comes as a result of the disciplining activity that is regular methodological practice in spiritual domains – the practice of compassionate communication with the Inspired One in prayer. Prayer is contemplative ritual practice of connected knowing with the all-Knowing Knower of all things. It is emblematic of unquantitative givingness on both sides as Albertus (in Calvino, 1985) tells us even more:

... ‘experiencing’ is a particular mode of the reflecting, or internalizing, of specific spatio-temporal energy transactions of particular identities or loci of permanence. That is to say, from this standpoint, ‘experiencing’ is a derivative reality from the more fundamental principles of the constant dialectic within living and sentient organisms and actualized by means of their particular identities or loci of permanence.

As essence meets Essence, the loci of permanence in the derivative reality of praying, the identity that is conceived in this significant time determines and defines the specific sort of identity itself: the unselfing sort. This means “...the transformation of incessant and physical processes into a quasi-timeless analogue of the constant repetitions of these physical processes themselves... In other words, the varied mass of bodily processes, as they are internalized in the locus of permanence or identity.”

This constitutes the emergence within that identity of a sense or a feel of that identity itself. What emerges is a mass intersubjectivity – a new self with the sense of selfness as this organism’s identity reflected or internalized in the locus of permanence, through and by means of that specific process which defines that locus as a ‘self’ or identity of a specific kind – unselfish selfless selfness. This permanent locus operates and is a transforming of pure physical and spiritual processes. Senseless sensation, being a physical process is constantly succeeded by fresh reminders of consummate being in this gracious moment, and that embrace with the big Self and other selves around and within it, brings across the inner surface of its transparent essence. Such metaphysical being does afford some kind of vicarious understanding of who we are, the pure, transparent, “semantically exact, homogeneous idealities” that the spiritual activity affords them to be, with a simultaneous exposure of conceptual blind spots that erasure of self brings.

Resistance to metaphysical erasures is the breeding ground of senseless narcissistic we. Therefore, remaining open to them and returning from them with

full mindedness is the practice of *baqa* – the resurgence of moral enthusiasm in such doing practices as prayer. This ends fear of nihilism and actually opens up as Barbara Herrnstein Smith says, “an alternative practice of discourse which emphasizes its act, character and situatedness,” and becomes a pure site for shifting configurations. Since I cannot doubt that I exist on this site, more alive I am as a specific particular in pure naked brilliance, I shy away from regressive nihilism and endorse progressive *post positivism* that purity of heart feels, engenders and posits. This proves there are truths I can attain to; it proves the existence of a substantial soul that is in constant discourse with a living Presence, whose “absolute immutable substance” this substantial soul shares along with its innumerable kind. This is pure subjectivity in review of metaphysics, as it gets formed in the sight of Allah, pure, absolute, immutable Being on the prayer site by mutable devotees of the pure kind. The inevitable question is: what does this leave us with? Here we run into the “end of philosophy” theme: the human meaningfulness itself as the beginning of human action.

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