

INBETWEENNESS: THE SOLUTION TO THE WESTERN PUZZLE

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This presentation will concisely examine the main categorical frameworks of Western thought¹ and present *Inbetweenness*² as the solution to their problematic. The themes presented here are Idealism, Realism, Existentialism, Pragmatism and *Inbetweenness* as the answer to the Western puzzle.

Idealism is the system that perceives external objects only as ideas. It proposes that what is only real is our perception of an external object and that this object in itself is not real. George Berkeley defines it as, to be is to be perceived. This means that WWI, as an example, did not really take place since I was not born yet to perceive it.³ It also means that if all beings with perceptions ceased to be, the mountains will, all the sudden, cease to exist since there are no beings to perceive them. Here Idealism reaches a dead end. Its assumptions become absurd.

Idealists believe that there are perfect forms of virtue, truth and the Absolute. These forms are eternal and unchanging. These forms, however, interact with changing matter to produce what we perceive. This came to be an answer to solve the problematic of the universals. The problem takes place when we ask the question is the idea of an ocean, a universal, more real than the high waves of that ocean, a particular?

If these forms exist in another world or are not the same entities of reality as matter then how could they interact with matter to be perceived. Even if they are part of the same Cosmos and could interact with matter for the perceived production, then the problematic of the Third Man arises. Therefore, if all entities, such as oceans, have forms and are all part of the Cosmos, then forms are things or entities too and must have forms of their own. The absurdity becomes infinite.

On the other side, we have Realism. Realism is the philosophical view that properties or objects exist independently of the entities manifesting them. Objects of the world exist independently of us. Reality, knowledge and values exist independently of our minds.

Aristotle claimed that forms, such as ideas, exist without matter. On the other hand, he claimed that matter cannot exist without forms. Then, he spoke of universal and particular properties. For example, different bodies of water are different in their particularities of freshness and saltiness as rivers and oceans. They share, however, the same universality of liquidity. According to Aristotle, this liquidity is real since it exists independently regardless of rivers and oceans.

Realism, then, embraces a logical view where things are measured. If $A=B$; and $B=C$; then $A=C$. This constitutes the following: Americans are ethical people; and ethical people are philosophers; then Americans must be philosophers. We know for sure that at least not all Americans are philosophers. We know, as well, that the fact of liquidity does not exist independently of oceans and rivers. Liquidity is their way of being.

Logic is a system that only answers that which arises within it. It is a system that is only self-sufficient. It does not necessarily investigate sufficiently that which arises out of its domain. It is limited. Realism contained itself using logic as its method. It also separated itself from the world by its own distinctive independence.

The third theme of this presentation is Existentialism. Existentialism is a philosophical system that views the individual, the individual's experience, the individual's choices and its consequences to understand the nature of human existence. This subjectivity determines how the individual sees the world. Existentialism views humans as isolated subjective entities who live within an absurd world and who have to make choices to be able to exist.⁴ Existentialism goes further to say that these choices show who we are and define us with their consequences.

Furthermore, the isolation of the individual subjectivity, the absurdity of being in the world and our choices and their consequences bring dread and anxiety to existence. Separation is the downfall here. The attitude of a human being who is separated from this world and who might be losing identity is different from who is not. In addition, the Heideggerian claim that we were thrown into the world from outside negatively affects the being-in-the-world concept and changes its consequences. It also negatively changes the Heideggerian concept of Care. Simply, the attitude of a person who was thrown from an outside domain is different from who came out of this world.

Anxiety partly arises because the individual does not have any identity or belonging and that individual has to search for it and make it meaningful. One is completely different when one comes out of this world and when one is in the world, as in the Eastern view.

The fourth theme is Pragmatism. Pragmatism is a philosophical school that is often characterized by its practicality, insistence on consequences and utility as what constitutes truth. Pragmatism goes further to say that what is good is good if it produces good results over along course of time. Put simply, a truth is a truth if it is observable, measurable and repeatable. Most Pragmatists deny truths that exist outside this testing domain.

This raises many questions. What about intuition? What about God? What about meditation? What about spirituality? William James gives an answer when he claims that people only follow religions and believe in God for the mere benefits they derive in doing so. This negates the idea that we are spiritual beings. People are spiritual before the reciprocity of benefits from religions and gods. Spirituality proceeds beneficially in this case.

Pragmatism, just like logic, fails to answer the questions that arise outside its domain. When the answers to these questions are not cognitive and could not be tested, Pragmatism reaches a dead end.

In 1970, Sunnie D. Kidd integrated the scientific theories, especially of quantum physics and philosophy to arrive at the spirituality of *Inbetweenness*. Sunnie coined the term *Inbetweenness* to conceptualize the wholeness of the Cosmos.

Inbetweenness is the spiritual plane of endless interconnected possibilities that make up the wholeness of it all. It is the metaphysical and spiritual way of being which makes our realities. It is also the epistemological way of being conscious of our realities. This way of being, understanding and knowing constitutes the way we act. This way which *Inbetweenness* sees the metaphysical, epistemological and axiological, as one integral way of being is the first step into the solution to the Western puzzle. Only when *Inbetweenness* is understood, intuition acts to bring about the realization that separation exists only in the mind. Separation is only a property of cognition.

Metaphysically, when we start at the smallest, as in particles, we come to see that each particle is a whole. Particles interact through interconnectedness of movement and vibration to form what are called quanta. A quantum is the smallest package, so to speak, of energy. Then, whole quanta interact to form whole entities. This goes on to give us what we call Cosmos. This happening forms what we call the wholeness of it all.

In the human dimension, we know that we are organic and so is energy and matter.⁵ This gives the ability of interaction. This interaction gives the possibility of making our realities. Basically, choosing our realities is possible. We choose what and who we are. This is possible when it comes to *Inbetweenness*. With *Inbetweenness* everything is movement and vibration. The smallest properties of movement and vibration are particles. Particles also have the ability of being waves. Particles and waves are the non-dual forms of the same entity. A particle is a wave and a wave is a particle.⁶ Let us assume, for example, that we are looking at a field of endless interconnected possibilities, a field of energy. When we are not looking, there are waves of possibilities. When we are looking (conscious of), there are particles of experience. Therefore, reality

is chosen and created. Basically, at any given situation, there are endless possibilities. Our choice from them makes our reality.⁷

A question comes to mind here, if we could create our realities, then how could we be living the same reality everyday? Our minds could only choose and be aware of what is possible. Everything around us gives information through its moving and vibrating particles. There are millions of informative particles floating around all the time. Our brains can only process a small portion of information at a time. This small portion is what the brain can see possible. There are others that are beyond our comprehension and therefore not possible.

For example, if one wanted to walk on water, that being could actually do so. It is a matter of being one's own most possibilities. If one chooses with every particle of one's own being, one's particles would interact and interconnect directly with the particles of the possibility of walking on water. This is doable, however, it takes effort and discipline. We need to train our brains because they can only see what is possible. This training of the mind is what is called Yoga Meditation in Eastern Philosophy. This helps to expand one's own most possibilities, therefore, choosing with every particle of one's own being. Let us take, for example, the method of the Bhagavad-Gita.

Cognitively, there are two main elements of perception. First, there is the internal core of human consciousness. Second, there is the external world as instrument of perception. With human beings, the connection between the internal and external is the buddhi. Buddhi is the faculty, which represents the world-body-mind matrix to the internal consciousness. The problem starts when we loose an original immediate experience of internal consciousness to an external perception that leads to the identification with false self faculties by the interaction of the body with the world. This interaction causes reflection, which produces the separation of the perceived and perceiver. The isolation from external experiences to recover the original immediate experience of internal consciousness is the process of Yoga meditation. Yoga mediation bridges the gap of separation between the original immediate experience of internal consciousness and the external perception. Only when this gap is eliminated, we arrive at the world-body-mind oneness.

The first chapters of the Gita explain how Arjuna steps into battle, as he did many times before but cannot fight. The reason for this crisis is the attachment to the external perception, producing a model of perceived/perceiver separation and loosing sight of the original immediate experience of internal consciousness, which is what enabled Arjuna to win before. Then, Krishna leads Arjuna through meditation, which results in Arjuna detaching from external perception, ceasing to think and having the

original immediate experience of non-sensory internal consciousness, which is perceived by the buddhi faculty. Only when the bridging of the internal and external as one is achieved, Arjuna is able to make the choice to fight.

This way of being, through choices of possibility, constitutes how we come to understand and know something. The metaphysics of *Inbetweenness* tells us that we are not separate or independent of anything around us. Everything is interconnected. We come to understand and know something through our spiritual interconnectedness with the interconnectedness of the possibilities around us. With *Inbetweenness*, Sunnie D. Kidd brings this to clarity, “All that exists is an unbroken wholeness that presents itself as patterns of relation.”⁸ This gives us the potentiality to understand, know and create reality. Reality is what we bring about through our possibilities.

We need to recognize, for example, that even the material world, such as a table, is possible movements of consciousness. We choose movement to movement out of all possible movements to bring our actual experience into manifestation. This becomes difficult only if we think that a table is already there independent of us. Material objects are not independent-already-out-there-things. Instead, they are tendencies. Everything is a possibility of consciousness. Since what is out there does not exist independently of what is within us, what is real depends on what we think is real. This does not mean that to be is to be perceived. It simply means that a table, for example, does not exist whether I perceive it or not, but it is not totally independent of the world around it.

The act of creating our realities encompasses the act of understanding the possibilities therefore choosing them, which gives rise to the event of experience. That is how we come to know something. Consciousness as the ground of all beings, chooses the particle of experience from the waves of possibilities. This takes place through understanding. This understanding is only possible through interaction, which we call the act of interpretation. This interpretation is only possible through the interconnectedness of it all.

This process of coming to know something shows, on the cognitive level only, that there is an interpreter and that which is interpreted. This is not, however, the situation of an immediate experience of consciousness, the consciousness of it as a whole. This unveils the intuitive level where the act is not only a mere interpretation of an interpreter and that which is interpreted. Instead, it is the act of the immediate participator within the whole.⁹ It is the interconnectedness of direct life. It is the spiritual participator within *Inbetweenness*.

This brings us to the axiological question of how should the spiritual participator act? *Inbetweenness* puts the responsibility right in our laps. We

are as spiritual participators responsible for everything. When one is a spiritual participator, one's actions will directly affect one's domain of participation. This domain of participation, with *Inbetweenness*, is the Cosmos. Basically, any action that causes energy to move positively or negatively will affect the interconnectedness of it all.

This gives rise to self-regulation, what humanity really needs. We do not even need to wait for a life after death to know if we did well or not.¹⁰ Put simply, if one harms someone or something else, one is harming everything including one's self. Does any spiritual participator really want to do so? When everything is interconnected, the answer is obvious! As Sunnie D. Kidd tells us, "There is something in life that connects us all. That would be spirit, although it may be described by people of different cultures in significantly different ways."¹¹

We choose and create our reality, we come to know it through spiritually participating within it and we affect it through our actions. We do it, we understand it and therefore, act accordingly. There is no escape from being! It seems appropriate to take my leave with a quote from Sunnie D. Kidd, "There are an infinite number of universes coexisting with ours. All are connected and this means that interdimensional movement is possible. I will see you here and there."¹²

Notes

- 1) This work is not examining the different philosophical systems to claim that they do not have anything to offer. It is attempting to go beyond what they offer specifically for the benefit of philosophy and humanity.
- 2) Sunnie D. Kidd, "*Inbetweenness: The Indivisible Whole*", Superdirector, <http://superdirector.com/> 1 August 2002; presented at the International Conference of Vedanta, Oxford, OH, 2000; Cf. Sunnie D. Kidd, "Our Way Out: Spirituality Travel Light", Superdirector, <http://superdirector.com/> 20 April 2004. Cf. James W. Kidd, "*Inbetweenness: Movement and Vibration of the Cosmos*", Superdirector, <http://superdirector.com/> 25 April 2004.
- 3) Perception, when it comes to Idealism, gives rise to human ego. It constitutes the idea that entities exist because of me (the perceiver). It also gives the rise of time separation of past, present and future. Past, present and future are not distinct and different times. They are one time-line where each gives rise and meaningfulness to the other. They are one continuum.

- 4) Albert Camus would tell us that the world is not absurd. Human beings are not absurd, but for humans to be in the world is absurd.”
- 5) Energy and matter are not two different entities. They are two forms of the same entity. Ice and water, for example, are both water.
- 6) “A particle is a wave. A wave is a particle spread out. They are two ways of talking about the same thing,” Sunnie D. Kidd, “*Inbetweenness: On The Nonduality Of Particle And Wave*”, Superdirector, <http://superdirector.com/> 27 March 2003.
- 7) When we are not conscious of the exact field, there are waves of possibilities floating all over. When we are looking at that same field, we become conscious of the probabilities of particles of experience. We bring these tendencies out into the experienced domain. We call them out.
- 8) Sunnie D. Kidd, “*Inbetweenness: On The Nonduality Of Particle And Wave*”, Superdirector, <http://superdirector.com/> 27 March 2003.
- 9) Human interaction with any entity’s parts is a cognitive act. Seeing the whole is an act of intuition.
- 10) This is beyond the horizons of laws and regulations. It is the spiritual participator’s way of being.
- 11) Sunnie D. Kidd, “*Inbetweenness: What is it?*”, Superdirector, <http://superdirector.com/>
- 12) Sunnie D. Kidd, “*Inbetweenness: The Condition for the Possibility of the Cosmos*”, <http://www.usfca.edu/fac-staff/kiddj>; For a sound view of Sunnie’s works see: *On The Philosophy of Sunnie D. Kidd Inbetweenness Movement and Vibration*, compiled by James W. Kidd, <http://www.usfca.edu/fac-staff/kiddj>; Cf. Sunnie Forum, The Living Fount of Wisdom, *On The Philosophy of Sunnie D. Kidd Inbetweenness Movement and Vibration*, compiled by James W. Kidd, *Comprehensive Harmony: International Journal for Comparative Philosophy and Culture*, 2, no. 1 Spring 2005. <http://www.thomehfang.com/>