

Part VIII

DESEMANTISM

LINGUISTIC BEWITCHEDNESS OF THOUGHT

motto

Burdened by knowledge, enraptured by the hiding omni-knownness, setting up names to defend ourselves from the attack of mysteriousness, what else have we got; we the warriors of the infinitely difficult solitude, but the freedom to exchange sorrows and to enrich our negations; we, who are forbidden sincerity in language; we, who cannot be profound anywhere but in Negation; we, who are forbidden seriousness everywhere but in destruction, in Desemantism, in degeneration of texts, in deformation of categories, in erasing monstrous concepts from the perfect face of the world? We, who are born from the schizological appeal that cries, "Eternal Liberator, Philosophy! Free us from the hypnotic knowledge! Wrest us from the prison of our foreheads, Let us meet again the cosmic water in the expanding of our skulls!..."

**DESEMANTISM –
THE PROCEDURE OF SEMANTIC DISAPPOINTMENT,
OR, THE PROCEDURE OF SEMANTIC EPOHE**

In order to be charmed by the world – we first have to be disenchanted by the world.
In order to be admiring of the world – we first have to be disgusted by the world.
In order to believe in God – we first have to doubt in Him.
In order to be hopeful – we first have to despair.
In order to discover the Sense of the world – we first have to discover the senselessness of it.

In order to wonder of the world – we first have to be horrified by it.
In order to achieve Value of the world – we first have to devalue it.
In order to see the meaning of the Objects – we first have to lose it and designify it.
In order to receive reality – we first have to give it up.
In order to achieve the whole Being – we first have to arrive in Nothingness.
Knowledge begins with Negation, while Being starts with Accepting.
That's why, while Life is discovered by love of Pleasure, Knowledge is discovered by the Love of Suffering.

In order to see Infinity of the things – we first have to remove ourselves from them.
While our thirst and greed approach things perniciously and annihilate them by consummation – Sorrow, Sadness, Call and Longing remove things again Into Infinity and make them divine.

While Pleasure, and Love of Pleasure, place things within our senses, they disappear – then Suffering, and Love of Suffering, removes them into Infinity and restores their Divinity.

Approaching the things makes them trivial and non-divine; by making things inaccessible we restore their divinity.

All these primordial withdrawals from their immediate truthlessness – in order to return their authenticity - present a gigantic semantic Ascesis (of meaning) which, in Descartes, plays the role of Methodological Doubt; in Kierkegaard, plays the role of Methodological Despair; in Pascal – Methodological Horror; in Husserl – the role of Methodological Epohe or Phenomenological Reduction – and this we call with one common unifying name “Semantic Epohe”, or “Procedure of Semantic Disappointment”, or simply – “DESEMANTISM”.

To primordial lust to Names and Meanings we oppose abstention from Meanings and Names, and that abstention we call “Ascesis of Meanings and Semantics”. To Libido

Signorum, to Libido Significandi and Libido Notandi we oppose Ascesis Significandi, Ascesis Notandi, and Ascesis Nominantur!

Thus, the procedure of Semantic Disappointment comes to unify all millennial efforts of Vedanta, Nagardjuna, Pseudo Dionysius, ancient skeptics, Meister Eckhart, Descartes, Kierkegaard, Pascal, Husserl, Heidegger, Sartre, Paul Valery, Krishnamurti, and Derrida – in order to become one general methodological practice of the initial senselessness of the world in order to achieve its authentic sense; to primordial devaluation of the world in order to achieve its Objective Value, and the primary renunciation of the Pseudo-reality in order to achieve authentic Reality. That's why Positivism desires, first, Nihilism; and total joy desires, first, partial suffering (by habit we strive toward partial joy because we cannot use the bridge of suffering). One cannot accept the whole Being while one remains in some Being; in order to receive the whole Being, we have to return to Nothingness. And the sense of Things that cannot be found in known-sense – we can find in senselessness. It is necessary to return to meaninglessness in order to obtain meaning. The meaning of everything is manifested in Insignificance.

In order to discover Truth, we first have to discover Falsity. That's why knowledge begins with renunciation and requires Cognitive Horror. Sureness is always preceded by Uncertainty; Stability needs Instability; Rest is preceded by Restlessness; Peace is preceded by War; Positivism is preceded by Nihilism; Belief is preceded by Doubt; Hope requires Despair; Infallibility is preceded by Fallibility; Dogmatism is preceded by Liberalism; Common Agreement is preceded by Individual Opinion; Necessity is preceded by Freedom; General is preceded by Individual; Universal is preceded by Unique; Repetitiveness is preceded by Non-repetitiveness; Similar is preceded by Dissimilarity; Self-identical Possibilism is preceded by Non-self-identical Actualism; Being is preceded by Nothingness, and Presence is preceded by Absence.

Therefore, absolute ecstasy of Joy is preceded by ecstasy of Sorrow. Only Sorrow and Sadness can skip the sensory world of Presence and return us into absent Reason. While the reason of Presence observes the Being, then the Reason of Absence, absent Reason, sees and contemplates Knowledge and Ideas, whose kingdom is the kingdom of Nothingness.

Because there is no objective authentic Reality and objective Meaning, but there is only multi-subjectivism, as every point of view one can develop into different metaphysics.

**BRIEF SUMMARY OF DE-SEMANTISM AND
RE-SEMANTISM AND RE-SIGNIFICATION**

Desemantism means: we have to forget all we know and remember all we don't know. There is no other reality behind the look thrown to the world and besides the reality which that look creates.

The Procedure “De-semantism” goes through a few phases, during which it goes deeper and deeper until it first reaches the stage of discernment of the things, and finally, it leads to the complete change of the meaning, significance and substance of the things.

Phase 1: Erasing of the Subjective meanings from the objects and events that human experience has attached to them.

Phase 2: Sinking into oblivion of everything we know about the things.

Phase 3: Perceiving all the similar objects or events in the Single object or event. Actually, this is the perceiving of the General form of all the similar objects – which usually is the original Pattern – the original Plato's Idea.

Phase 4: Seeing and Hearing in the single Object and Event not only all the similar objects and events- but also gradually seeing and hearing in the Single thing – all the possible things, events, significances and meanings.

Here – phase 4 reveals to us the single thing; first as a center that all the things drift towards; second, as Absolute World Subject: the Single Object, seen and heard de-semanticly, reveals the World as a Subject.

Phase 5: Reaching the Indiscernibility of the subject and the indiscernibility of the things. This is the phase where the Indiscernibility of the object coincides with our own indiscernibility.

Exactly here, through finding out by ourselves the Indiscernibility of the things, we also find out the so called Channels – by which our Subjective Psyche pours out into Objective Psyche of the Universe.

These Channels are: Space is structured intellectually. Intellect is structured spatially.

Hence, Space is World Intellect. Intellect is micro-space.

Time is structured emotionally. Emotions are structured temporally. Hence, Time is world Emotion. Emotions are micro-time.

Objective Chance appears in our mind as subjective Fantasy.

Subjective Fantasy appears into universe as Objective Chance. Hence, Chance is Objective Fantasy. Fantasy is Subjective Chance.

Phase 6: Re-semanticism and Re-signification of all Meanings.

Once having reached the Indiscernibility of the things and combined their Indiscernibility with our own Indiscernibility – this is the phase where we should take the way back towards Re-signification of the things, and give back to the world its Objective significance.

Thus, Phase 6 marks the beginning of the difficult art of “Re-significatoin of all Meanings” – which is usually manifested as Re-semanticism and Omni-semanticism.

Let's illustrate it in the following example of the Tree.

When we stand in front of the tree, we tend to erase the subjective significance and meaning, which we and the whole mankind have attached to the tree over millions of years.

This meaning might be utilitarian, this significance might be cognitive, these impressions might be romantic or fatally predictive – it is of no importance to us right now:

The only thing we want is to forget that this tree is a Tree. The only thing that is of interest to us is to liberate our mind from our cognition of the tree – and along with this act of Oblivion – at the same time to free the Tree of its artificial meanings, utilitarian significances and cognitive labels, which our need, thirst or curiosity, or projection of feelings, have glued and attached to it.

This is so, because we usually do not see the Tree (the things) – we see our cognition in them – we see our benefit in them.

As we have mentioned more than once – each thing is Heavenly, whose Divine, Inspiring and Overwhelming Presence we are trying to avoid, and the easiest way to do it is to cover

the Divinity of the Tree by attaching to it some human and a bit more bearable name.

So now the mission of De-semanticism is clear – to liberate the things from the fabricated and artificial pseudo-cognition of the things – and to see them just the way they are: the way they are, regardless of our subjective and depriving them view.

Yet, who is that subject who is able to examine the things, regardless his subjective view of the things?

What is that Subjectivity that is able to contemplate the Objects impartially, as if it was not Subjectivity? What is that Subjectivity, that when remaining Subjectivity is able to cast non-subjective, partial look and at the same time Objective look at the Things?

However incredible it might be – the Aesthetic-Creative Subjectivity is the only one that has developed into what it is, by ascending to that Flight of imagination and that view of Objectivity. Only the Art – regarded as transcendental attempt – is able to look at the things Objectively by apprehending them without affixing them – because only this attempt is Impartial, and its Cognition is Indifferent Discernibility.

De-semantic Praxis draws its inspiration exactly from that incredible Capability of the Art for Objective Perception and impartial cognition – “Cognition with no interest”.

Poetic, Mystical, Musical and as a general conclusion – “De-semantic-Omni-semantic Objective view” of the things (generalizing their praxis) – is the genealogy of this “Contemplative and auditory, pseudo-musical art of liberation of the Object from the human subjectivity: for we have locked the world in some meaning and the De-semanticism arrives to liberate the World from its meaning.

Thus, the only thing we want now is double liberation: Subjective liberation of our mind from the object, and Objective liberation of the tree from our mind.

After we have been freed and have forgotten everything particular about the tree – that it is *hic et nunc*, that it is sequoia or a birch, that it is Magnificent or it has sadly bent down its boughs; that it has grown on a cliff or is overhanging the river beneath – then we begin to see the General in the tree, we begin to see all the other trees in this tree, and finally we start to see the general form of all the trees, the general pattern – or the original idea of the tree – what was Plato's idea of the tree.

Yet, it is not enough – since it is just preliminary erasing of the familiar cognition, which we have subjectively attached, labeled on the tree. The next step, after we no longer see its particular pseudo-characteristics and pseudo-features, is to forget all we knew about the tree up to now.

Thus, by persevering in erasing of the meanings, we have the chance to reach its Indiscernibility.

This is the first sublime moment in the procedure of “De-semanticism” – to succeed in coming close to the indiscernibility of the things. Coming close to the indiscernibility of the tree – a process that up to now has been gradual, all of a sudden turns into explosion and a shock- just as when we standing in front of the mirror and erasing everything we know about ourselves- become shocked and we fall in the abyss of our own indiscernibility.

It can be seen that these two “Abysses” – the Abyss of Indiscernibility of the tree, and the Abyss of our own Indiscernibility – become one whole Abyss – in which we start descending, and thus we put the beginning of the most exciting adventure to the point

that the Mind can reach.

The point of indiscernibility is the first major phase of this voyage through the procedure of “De-semanticism”, cognitive oblivion and erasing the meaning of the things.

Gradually, we begin to recover from the shock of the indiscernibility of the things, realizing that in front of us there is something that we neither remember, nor know and we cannot either hear or see, and also that gradually we have lost the ability of our senses to sense it – its cognition.

Nevertheless, we are still having a kind of amorphous feeling that we are standing in front of something. Thus, we continue advancing further into its indiscernibility.

If at that moment we continue persevering in our pseudo-indiscernibility, we will notice how the substance of the tree will begin to change to other substances.

Why is it so?

This is so, as far as the indiscernibility of one thing is identical to the indiscernibility of all the other things. Gradually, we understand that we have reached the point of total indiscernibility of the tree, when the substance of the tree begins to change kaleidoscopically to a set of other substances. Gradually in that tree, which not long before was still a tree, we begin to see, to perceive and to hear all the other things and substances in the world – our lost senses begin to restore so that we can sense an infinitely big set of other substances in the world. Then, we understand that these other substances could be the properties of the tree. It means that the substance of the tree becomes interchangeable with all the other possible substances.

And we continue to sink into the asemantic abyss of the tree. Then we come to a point when we realize that even our own indiscernibility has become identical or equal to the indiscernibility of the tree. Or that we have become identical and indistinguishable from the tree. So, the tree has transformed into “Self” and we have transformed into a tree. Thus, we have not only exchanged our substances but we have also realized that the distance – perceptible, visual, sensory, cognitive, intellectual and emotional distance between us and the tree has disappeared – and we have become the substance of the tree and the tree has become our own Self.

Thus, we come to the second sublime moment – when we begin to perceive through our absolutely radical understanding that the tree is a kind of a subject, subjectivity; that it is alive, identical to our own subjectivity. However, it could also be identical to any other subjectivity. In other words- the tree has become from identical to all other objects – identical to all other subjects.

This is now the third proceeding moment in the indiscernibility of the tree. Persisting in our sinking deeper and deeper in that asemantics, we definitely confirm our conviction that the tree is a kind of Subjectivity indeed, in short: we find out what has frightened us before, only knowing that a tree is a tree.

We assumed that the tree possessed some hidden divinity, but only now do we realize its jubilant innocence, its divinity!

Then we are overwhelmed by feelings of Reverence, delight, gratitude, mercy, forgiveness, compassion, sacrament, Annunciation and Ascension!

And we rush, bursting in tears, towards its stem! In tremor of excitement, we embrace it and feel the gentle wood and its gold-lace substance! We feel how we start ascending to its

luminous crown! We fall on our knees, full of quiet admiration and fired with enthusiasm! Then the moment comes when our whirling devastated and for thousands of years suppressed Sensibility of self Non-conscious finds its channel of the World non-conscious. Then through a pure ecstasy these two hidden elements, that are weaving the substance of the universe, merge together!

Once we have unblocked the entrance to the World Non-conscious, blocked for thousands of years, and once we have united the subjective energy with the Objective Power, finally liberated from all the censorship and limitations – we start swaying and swirling in the song of Praise – an ecstasy dance and yet a ritual dance. The body moves along with the mind in an ideal unity, which is typical only for the Sublime! Eventually, when we almost feel faint from prayers and enthusiasm, we just say like Shelley:”I pant, I sink, I tremble, and I expire!”

Thus, at the bottom of the asemantics and the indiscernibility of the Tree we have discovered its Uniqueness, magnificence, solemnity – where all of a sudden the greatness, grandeur and majesty of the universe have gathered together and burst into the mystical darkness of its crown! The Tree has become the superb, triumphant and generous world, and God! The Tree has become God, who is ascending us to Himself!

Hence, both at the bottom and the top of its indiscernibility has started the process of returning to the Re-semanticism, re-semantic foundation of the tree, in which process of reversed Re-semanticism we have bestowed upon the tree all kinds of semanticism, all kinds of significances and meanings but only as its properties and predicates because the tree has not lost its significance as a tree. It has become Absolute Subject and the function of its predicate now is performed by the whole universe.

And then, fully aware of our awakening, exhausted from sacred reckless unconcern, we begin to beg the tree to forgive us for being blind to its divinity. We begin to experience a strange and great feeling, a powerful feeling – the feeling of flowing into the world universal Non-conscious – where thanks to the divine window that the Revelation of the tree shaped into the dense symmetry of the universe, the quantum fountain of our body flows and disappears into the world quantum ocean.

The Tree becomes our Revelation, we feel the urge to fall to our knees and start begging it. On the other hand we feel that the Tree through its nobility ascends us so that we can reach our inner selves. We realize that we have been devoting ourselves to the tree while it has been devoting itself to us!

The Tree has given to us its divine dignity and its sublimity, and its sublimity has become equal to our sublimity. The Tree has suddenly transformed from indiscernible into super-perceptible, from insensitive into super-sensitive and we suddenly feel inclined to grant it the sublime predicates and epithets.

We see that the tree has become a golden tree, a fiery-red, a silver tree, shining like the moon, shining like the sun...

Moreover, we are really startled to see that the Sun has become a tree-substance Sun, that the moon has become a tree-substance moon, that the fire has become a tree-substance fire...

Now, startled and shocked, we find out that there is no doubt and it is absolutely certain that the Tree is proud, ambitious, self-respecting, ceremonial, solemn, regal, Sublime,

imposing Punishment, Severe but also Forgiving; the Tree has become Fateful: Now we understand that at this moment the Tree is the Fate of the World.

– The Tree has become an absolute subject, a center toward, which all the things are attracted, that the tree has collected and concentrated the entire world into itself. Eventually, the tree has become a minimized version of the entire universe:

– We can find now all the things in the tree – after we have previously forgotten one simple thing about the tree – that it is a tree.

– We can find out that all the events, things and significances are its innate characters, predicates and properties. To us the tree now means an absolute subject, it means to us – God.

– Thus, at the end of the indiscernibility and asemantism of the tree we have come up to its super-cognition, super-discernibility and super-meaningfulness, super-semantics, super-sensitivity.

– The tree now means to us absolute subject, a divine multitude being at the same time the Universe, God and the world;

– On the way back to its Re-signification, we have found out that glow of happiness and gratifying solemnity, which are ascending us. The tree has granted us its forgiving generosity, it has given us its compassion, and we have received the tenderness, reverie, sublimity and the talent because we have recognized the fact that the tree itself is the Divine itself.

– At this very moment when the tree has ascended us to its own Annunciation through a mutual revelation, and when we have become identical to the tree just the way the tree is identical to us, we begin to realize our absolute subjectivity. In this mutual sublimity and inspiration, when we are inspired by the super-perceptiveness of the tree and the tree is inspired by us, we find out the real Self of the tree.

– Thus, inside itself – at the bottom of its indiscernibility, the tree has become super-perceptive; at the bottom of its asemantism the tree has become multi-semantic, poly-semantic and omni-semantic. This is how we have restored the semantism, and almost without realizing it, we have gone through all the stages in the process of re-signification and have performed all the actions in it. The tree has become super-noble because it has given to us its nobility.

– Only now when we have perceived all the objects, all the subjects and all the meanings in the tree, have we regained that Reverence, that Inspiration, that longing, that Revelation and Light, previously not intrinsic to the Single tree that had been passed unnoticed, in which now our own Insignificance has merged with its Insignificance.

Indiscernible in its cognitive pseudo-perceptiveness, the tree has become now Super-perceptible, reaching the highest point of its divine Indiscernibility!

Eventually, like God, the tree gives us its grace. Now we have the generosity and the mercy of God, but this is now a new God; now it is not the tree of the God any more; it is the God of the Tree.

An unemotional and indifferent logical mind would say: “Your De-semantics followed by Re-semantics and Re-signification” – in fact is just a simple operation of “Inversio et Perversio Subiecti et Predicati!”

BEWITCHING THINGS THROUGH NAMING

Naming is Deliverance, Goethe and Spengler used to say.

Deliverance from the inquisition of Namelessness pulling the heart to the Void of Pascal.

Naming has always been sacramental.

Naming has always been the consolation of an anxious mind through the charm of a lofty falsification.

Every time, to signify (Significantur) means signing truce in the bloody war of the Mind with itself and the world around.

Theory is Magic meaning to beautify the Ruthless image of the universe, and through enchantment of Meaning to cast a spell on the sobriety of a horrified Consciousness, aware of a meaningless world.

Each conceptualization is hypnotizing of a wakeful mind through the dreams of intellect.

Intellect in itself is the Chain of dreams that weaves the Linguistic Thirst for Bewitchedness, that embraces the cosmos and supports it so it won't fall into the Abyss of the soul.

If in our miserable and self-incomprehensible Impetus of naming we didn't use the Common Names of Ideas to hide behind them the horrified Perceptions of the Sensorium, the inexplicable self-identification with the God of subconscious happiness would never become a comprehensible self-disidentification with him, and turn into the identification with the God of conscious happiness; the Disharmonious closeness to the Absolute would never turn into a Harmonious Alienation from the God of conscious happiness,

Who distanced from us to let us within the few instants of several millennia build up the magnificent sorrowful Tomb of our yearning civilization – the tomb still awaiting its lost God!

We are the gigantic Tomb awaiting its Magnificent God to fall in!

Civilization is the intellectual cesspool of the Mind – and the Mind is even more abundant than the cesspool!

Each Idea worked up by the mind is a narcotic ritual in which the Dangerous Percept is being desintoxicated through the remedy of the harmless Concept.

Each Naming is throwing the Veil of Meaning over the Demonic Sphinx of the Unknown Monster that we call a “Thing”, or the charming of the asking anonymity (of the ceaseless Interrogation) by the sharp aggression of the answer.

We speak to get rid of the Spell of Silence.

To muffle the Mystic Noise of the Thing through the cold proportion of space.

To muffle the Mystic Music of Energy through the rational monotony of form.

Nomination (giving a “Name” of the impenetrability of things) is the life-saving procedure that frees the Spirit from depressive confusion before a frightening Incognoscibility of the thing, and – claiming the false consolation that everything within and without is all right – allows the spoilt spirit to indulge into superficial and flighty metaphysics, which the spirit in its verbal obedience perceives as compulsory linguistic behavior.

That is why the “Veil of Maya” of Sancara and the Upanisads is not the Veil of space and

time but the Veil of Harmony and Proportion, the Veil of Symmetry and Concept, whose Harmony of Forms and Meanings (Semantics) is only meant to hide from us the Things' Natural Horrifying and the Primordial Horror as an Affect (Thymus) of Beginningless Taxis.

Thus, over again does the Veil of Proportion and Meanings weave the cloth of Space and Time, draped over the world by our Intellect.

If only could we throw away the Veil of Harmony, we would see the Horror of Nothingness.

But if we could only throw away the Semantic Veil, we would see the Reality of Horror!

The Hideous God of the Individual opposes the Harmonious God of the General!

The Hideous God of Mediocrity opposes the God of Proportion of the gifted!

Mediocrity in Despair dares to oppose the Belief of Talent! Atheist mediocrity dares to oppose the Genii of Religion!

So, if we read Sankara in terms of Pascal, we will get to the realistic formula of the modern mystification, or the modern disguise of the Denominated Monster.

"Appearance is a modification of Horror by Harmony and Proportion."

"Illusion is a modification of Horror by Semantics and Symmetry."

Harmony is the Mask that veils Horror.

Symmetry is the Excuse for the Being's going on despite of already being aware of Nothingness.

Beauty is the excuse of the lack of Sympathy with Suffering.

Inspiration is the argumentation of egoism.

Enchantment with the world is the daily "narcotic" we need to forget all Fatuity.

Creation is the technique to forget the unreal.

Knowledge is the Amnesia, which veils Horror.

Consciousness breaks the spell, exquisitely and thickly woven around Nothingness by the Semantics.

Consciousness is laying bare the Semantic Being by Taxic Nothingness.

The "Consciousness" tearing up the Semantic Veil weaving the "Semantic Being" around the soul and the things – this Consciousness is also known as the "De-semantic Consciousness", or "De-semantism."

That is the reason why we need to distinguish the "Post-semantic Consciousness" with which we are born by others as Non-authentic Conceptual robots, or Linguistic Zombies, from the "De-semantic Consciousness", or "Pre-semantic Consciousness", with which we get born by ourselves through erasing the memory of others and things from our mind.

WHAT DO ASEMANANTIC ABYSM AND THE PROCEDURE OF METHODOLOGICAL HORROR TEACH US?

Not to lose our respect for the great teachings, but at the same time to be very careful and infinitely vigilant when we are watching how a great mind is trying hard to hide the Face of the Hideous Reality with the Conceptual Veil of an attractive and comforting philosophy, because we have perceived once in the lofty and Noble Truths created by human

genius the Ingenious Lies that it is capable of, because we have seen in all Semantics only the Dangerous but necessary delusions, and we have learned that the only real philosophy is that of the asemanant philosopher: the philosopher without Semantics, i.e., the philosopher without Truth, but also without Delusions.

Only the asemanant Philosopher touches Reality: all other conceptual philosophers touch the safe Intellectual Doll with which they had replaced the Unbearable Unbeheld Reality.

The semantic Abyss teaches us that Objective Reality does not exist within the Meanings, that all Semantic Realities are Subjective, and that only the asemanant Reality is Objective.

And what we usually refer to as "Objective Value" or Truth is merely "Semantic Intersubjectivism."

That we would have to give up the issue of Truth, if we wish to tear down the Veil of Visibility.

Or that we would have to accept the Polyphony of the Multitude of Truths enjoying equal rights, resounding simultaneously with equal justification in the Semantic polyphony of the Logical Counterpoint and Logical Polyvoices.

LOGICAL VOICE OF MATERIUS

The Veil of Ostensibility is woven of Proportions, Symmetries and Harmonies, and on the other hand – of non-contradictions, and it is embroidered with the coat of arms of Semantics, Meanings and Pleasure.

We must tear this Veil so as to look at the true image of Reality, which is just the opposite of our wishes, preferences and pleasures: Reality is the Hideous Face of Suffering and our horrible Non-self-identical Subjectivity, Asemanant Abyss and Unknown.

However, let us not hasten to think that this is Truth, because this is merely the opinion of one of the logical voices of Materius.

LOGICAL VOICE OF SCRAFOTZOLUS

Because the logical voice of Scrafotzulus, which is a permanent linear Counterpoint to Materius, claims the contrary truth: namely that Ostensibility and Illusion constitute the Ethical Suffering, and the Logical Suffering generated by the Parting of Lie and Truth, of Good and Evil, and Virtues and Vices, which in turn are only children born from the Parting of Ethical and Logical Knowledge; because Knowledge itself is born from the Ethical Parting of Thinking from Feeling, and of Energy from Information.

However, this Parting of Thinking from Energy is merely an Ethical fabrication, because precisely it is the Fabricated Knowledge caused by the Primordial Sin.

And while the Parting between Energy and Information is the Ethical Parting, and it generates Illusion, then both the Ethical and the Logical Parting of knowledge of Lie and

Truth has become possible only through destroying the Aesthetic Indivisibility and Unity of Energy and of Thinking, that Indivisibility being the typically Aesthetic attitude for perceiving the world.

For Scrafotzulus Knowledge is Unreal – because Knowledge is born from the Ethical Parting (Separation) of Primordial Oneness and Unarticulated Unity of Thinking Energy and Energizing Thought, which is the Separation of the Primordial Aesthetic Soul of Thinking and of Sensuousness, of Cogito and Energy.

Hence here we are stopped by Ostensibilities and Pseudo-Antinomies – because Materius claims: “Illusion is Ornamentation of Suffering through Proportions, Semantics and Pleasure” – where Proportions, Semantics and Pleasure are Appearance, but Suffering and Asemantism are Reality.

While Scrafotzulus claims: “Appearance is the modification of Proportions and Pleasure by Suffering, Semantics and Ethical parting and Logical Parting, where the very Suffering is only “Semantic suffering”, which is born by Ethical Parting of “Energetic Cogito “to “Non-Thinking Energy” and “Non-energizing Thought.”

Let us see again how easy it is to be misled by the different Logical voices of our philosophical characters and how naturally and automatically they drag us to Pseudo-Antinomies, and ostensibly irresolvable contradictions, provided we forget that we are in the theater stalls of the Consciousness that is watching a philosophical drama not as a tournament between Lie and Truth, but as the Intellectual Comedy, which announces in advance that all characters possess Logical Voices with equal rights, equal truth and equal power, and one single Voice has no right to transform its Semantic Wealth into Logical Supremacy over the other voices.

If we are permeated by the spirit of the new thinking, which presents the traditional fight of True and False Teachings, and of Realities and of Ostensibilities, merely as a skillful Tournament of Intellects and Tournament of Semantics in the Logical Polyphony of Logical Poly-voices, we would be forever taken out of the delusion to torture ourselves over the logical contradictions, which are unveiled today only as the different Semantic melodies of the different Logical Voices in the Harmony and the Polyphony of the Whole, which is weaving the Language in its music-like self-development and Autointerpretation.

Because it is very easy to be misled and carried by the inertia to ask again and again the question: And so, what remains actually as Ostensibility and what as Reality? What remains as Illusion and what as Reality?

Because the studies of Scrafotzulus indicate that every Suffering is doomed to disintegrate into Enjoyment, just as every Asymmetry is doomed to disintegrate into Symmetry, similarly every Non-sustainable and unstable Being is doomed to disintegrate into the Sustainable and more stable Nothing!

If only Nothingness is the most sustainable and the most stable, while the Being is non-sustainable and unstable, then the Being is ephemeral and Nothingness is Real. But Nothingness is identical to the absolute Symmetry, and – according to modern physics – Symmetry is the substance from which the Universe is built.

According to that logic, Suffering and the Suffering Asymmetrical Being are Ostensibility and Visibility, whereas Pleasure and the Blissful Symmetrical-proportional and Harmonious Nothing are real and Reality.

The speculations and the studies of Materius, on the other hand, are diametrically

opposite:

For Materius the Universe is indeed woven of Harmony, Proportion and Symmetry, Enjoyment, Quantity and Monosemanticism. However, what appears to us to be the Universe is merely Veil of Maya – and the real Veil of Maya is the Veil of Symmetry, Harmony, Proportion, Semantics and Pleasure. And it is necessary to tear the Veil of Harmony so as to reveal the real Face of Reality behind the torn harmony, which is the Hideous Unbeheld Face of Suffering and Incognoscibility, which is Asemantic and Unknown, and that “Unknownness is transcending the whole knowledge,” as Saint John of the Cross said.

The only Reality is the Suffering. The only Reality is the Hideous face of Asemantism and Incognoscibility as the authentic face of our asemantic deformity.

COUNTERPOINT TO SCRAFOTZULUS

If this is so, if the Veil of Maya is not the Veil of Space and Time, and if the Veil of Maya is the Veil of Proportions, Harmony, Symmetry, Semantics and Pleasure, and if this Veil covers the Hideous Face of Reality, which is Suffering and Disharmony, Disproportions, Terrible, Disgusting, Ugly, Ruinous, Fatal, then – we ask – was Christianity only an expression of the Movement towards the Logical and the Ethical? Were Christianity, the Ethical and the Logical not merely an expression of the Fugato to the Parting, and hence merely an expression of the Will for Parting, which is the will for Knowledge? And is the will for Knowledge not merely a Will for Analysis, a Will for Opposition, a Fugue to the Antagonism of those who had been merged in one?

Is Christianity itself not a Striving and a Will for Parting? Is Christianity itself not striving and wish for Analysis? Will for Knowledge? Because with Knowledge came the Parting of Good and Evil, with Knowledge came the Parting of True and Untrue, of Fair and Unfair, of Right and Wrong.

Our Logic, our Science and our Ethics are born from the same Pathos: being best expressed in Christianity, this is the Pathos of Parting, the Knowledge of Parting between Good and Evil, the Parting between True and False.

And then precisely our entire ethics, logic, conduct, civilization, our entire knowledge, and hence our entire science – are merely an expression of that Christian Urge to Division, to Parting, to Analysis, (cunningly veiled by the scholastics by transforming it from Ontological Analysis into Logical Analysis – and subsequently they recursively pretended to be trying to deduce from the Pseudo-primary Logical Analysis the Ontological Analysis that would prop the Ontological evidence of God that is shaky to this day?

– But who, I am asking myself, would reveal that deeply concealed Macabreness of the opposite recursive questioning and return from the Logical to the Ontological in the millennial effort to derive back God’s existence from the Knowledge about Him – precisely in view of the circumstance that in the very beginning precisely His Existence was deduced from His Thinking?)

And they turned that Urge into Parting and of the Worlds as well into true and untrue, into good and evil, and thus they transformed illegitimately and split even the Neutral

Higher World of Indivisibility and Indiscernibility into the Secondary and false opposition of Ethical and Aesthetic worlds.

Knowledge is Parting: this sinister verdict is hanging over the Linguistic animal, so as to become through the Tragism that it bears and which Language will fix fatally in its articulations, its Sublimeness and its already Linguistic fate.

And conversely, is it not then the Urge towards Art and Art itself, and the Aesthetic Universum, precisely the opposite, Will, Fugue for Unity, Fugue for an ever belated dreaming of the return of that Pre-Ethical and Pre-Aesthetic World of the Indivisibility and Indiscernibility, Fugue for Merging, Draft for Indivisibility, Longing for Non-Division, Non-Separation?

And did it not become clear that this Fugue for Indivisibility is a Fugue for Non-Knowledge?

Consequently, Christianity is merely an expression of the Logical and Ethical Movement towards Parting. Christianity is merely an expression of the Will for Logic, Will for Ethics and Will for Knowledge.

This Fugue, whose personified expression is Christianity, is the Fugue of the Primordial Sin and Primordial Imperfection, as an Appeal generating Knowledge, as an Imperfection developing into Logic, as the Instinctive deficit that is compensated with Intellect.

Precisely then Art is an Appeal to return before the Sin to the state of Indivisibility – the state of Indivisibility between Truth and Lie, Beyond Truth and Falsehood, beyond Good and Evil, beyond “Either – Or”, beyond “Alternative,” beyond Division, beyond Separation, beyond Parting!

That then is the real world? The world of Parting, the world of Knowledge, or the world of Indivisibility?

However, if the world of the Indivisibility of Cognizing and Cognized, of the “Energetic Cogito”, of the “Sensualized Idea” and of the “Passionate Reason, and of “Reasoning Passion”, is the Aesthetic world, and if the Aesthetic world is built of Proportions, Harmonies, Symmetries, and Pleasure (and please note the appearance here of Pseudo-Antinomy – because Materius proved that precisely the Veil of Maya is the Veil of Semantics, Proportions, Symmetry, Harmony and Pleasure, and the Veil of Names and Meanings and Notations – and only beyond – if this Veil is torn, it is possible to see the torn Symmetry and the Broken Symmetry, the Hideous Face of Incognoscibility, of Horror, of the Unknown, of Disproportions, of Suffering ...). But caution! – because always in Counterpoint Thought and “Counterpoint Cogito” there are already at least two authors, as two Logical Voices that are in “Semantic Polyphony” and are counter-noted, it came out that, according to the two authors (Materius and Scrafotzulus), there are two Veils: one is the Ethical and Logical Veil of Knowledge, which was the Veil of Parting, and covered the aesthetic reality of Harmony and Pleasure.

The other Veil is precisely the Aesthetic Veil of Proportions, Pleasure and Semantics – and it conceals the ethical reality of the Universe, which – however – is semantic, individual and unbearable – precisely what Scrafotzulus believed to be the ontological basis and the substantial fabric from which the worlds are made.

The Logical Counterpoint is often likened to Comedy – this is true of our case as well.

According to one of the Logical Voices, that of Scrafotzulus, it is necessary to remove and to tear that Ethical-logical Veil of parting and Knowledge, dividing the unified Epi-noe of

Beautiful and Ugly, of True and Untrue, so as to reach the unity, which is the Indiscernibility of Proportions and Pleasure.

COUNTERPOINT TO MATERIUS

However, precisely that Aesthetic Proportional-Harmonious-Symmetrical – and Satisfied Material of which the world is built so as to weave its “Semantics of Happiness” and “Logic of Optimism” – according to Materius – precisely it is the Delusion, Illusion, Ostensibility, Appearance and Veil, precisely the Proportions weave the Veil that weaves the “Semantics of Happiness” – and this is the reason for the Happiness knit from the Proportions and Pleasure and Non-Contradiction to be Unreal and Illusory, because the actual material from which Happiness is made is unreal. Insofar as the Semantics of Proportions and Harmonies is unreal, similarly their “Logic of Optimism” is unreal.

The Semantics of Proportions and Harmonies is Unreal – insofar as it is the one that with its Wholeness and its Unity hampers Human Subjectivity to be born. Because Human Subjectivity is born only from the breaking of the Unity and from the appearance of Parting. Subjectivity is a Child born from the Antagonism and Opposition of Sensuousness and Ideas, it is a child of Hostility of the Energy and Cogito – because just as Knowledge is Parting, similarly Subjectivity is the Coefficient of that Parting, and its Territory grows from the magnitude of the Separation and from the tension of the Hatred between Cogito and Sum, between Energy and Information – and everyone who wishes to bring them together again and to restore the Unity of the Reasoning Sensoriness and of the Intellectualizing Energy, murders Subjectivity, he destroys its nature, which is the nature of the Separation, and the Antagonism of the Worlds and Absolute Oppositions.

You claim, Scrafotzulus, that the Indivisibility of the Energy Cogito is the True Fabric of the Proportional and Happy Aesthetic Universe that does not know Parting and Antagonism, but precisely that “Indivisibility of the Cogito and Energy” is the grave of Subjectivity whose “River of Subjectivity” disappears from the growing closeness that links the Banks of Information and the Banks of Energy. The “River of Subjectivity” flows and is born solely from their dividing and drifting apart, because without the Antagonism of Energy and of Information it would never have been possible for that Third no-Man’s Land – “Territory – Abyss”, Territory-Hiatus” to have been born between the two Absolutes of the Self-identical Idea and the Non-self-identical Energy.

However, the strongest argument against Aesthetic Unity that does not allow Antagonism of Cogito and Energy is the argument of the Knowledge given and granted through the Consciousness of Death, Finiteness, Ephemeralness and Temporariness of the Individual, and the Immortality given to him only through the Unconscious.

A person always needs to make a choice between Unconscious Immortality and Conscious Death, between “Ignorant Immortality” and “Knowing Death” (See the Argument of the “Bible of the Individual God”).

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The Semantics of Proportions and Harmonies is Unreal – for the person who breaks the Magic of Harmony and breaks the Crown of Symmetry that has confined and closed our Sky in the horizon of the Calculating Proportion, he suddenly sees behind the Broken Harmony the Hideous Face of the world, in which he recognizes his own Subjectivity.

For the person who ruins the Dreams of Oneiroid Oblivion, in whose hypnosis we are plunged by the playing, indifferent, biased and frivolous Semantics and Signs, he suddenly gains insight into the semanticity and the semantic Reality behind the Semantic Veil.

Pity the Mind that reveals the Semantic Veil woven by the Signs around the poor earth and the misguided human Subjectivity, which is merely an imitation of the Playing Language and a staging of the Semantics dancing together with the Proportions!

There is no longer any consolation for the mind that unmask the Veil of Maya the Semantic Veil of the Signs and of the Language, because all consolations have been devised and invented precisely by that Hypnosis of Oneiroid Semantics, with which it is weaving its Oneiroid Magic around the poor human soul!

Happy is the mind that has still preserved some consolation, insofar as it has preserved some Illusion, and owing to the fact that it has still preserved some unbroken Harmony and unobliterated Semantics, because whoever completely destroys the Semantic Veil around the Earth and the Mind, he instantly drops dead from the Blinding Light of semanticism: the Lightning of semanticism is so strong and heavy that it immediately wrenches the individual from the Happy Slumber of Semanticism and throws him mercilessly into the semantic Abyss. There, without any Magic, we cannot even wish him an easy Death, because semanticism has deprived him even of that last consolation: that it is possible that he may die. And he, deprived of the Semantic Magic, cannot even die, but he cannot be Immortal either!

Horror creeps into him because both Semantic Death and Semantic Immortality have suddenly become prohibited to him: simply because he had managed to sneak out of the Ring of Meanings and to break the Fetters of Linguistic Automatism, he has stopped drinking the Wine of Proportions, he has stopped taking the Opium of Harmony, and in the soul suddenly left without any Semantic Inebriation, sobered up from all Hypnoses of the intellect and Linguistic Dreams of Semantics, having emerged from the River both of Time and of Dreaming together with the Signs, such an individual has remained completely naked – and lonely – and insignificant – and without any gods – no Language and no Semantics can take care of him anymore and take him under its protection: he has remained completely alone – without Truth, without Semantics and without Proportionality, he has remained solely with Truth, which is barren and fruitless like himself.

Because, as we said, Truth is born from the destruction of Antinomy, and he has already destroyed the Antinomy guarded by the Aesthetic Duality, and he has also renounced the Logical Counterpoint, hence no one can help such an Individual already, because no one is in a position to define him.

And yet there, in the semantic Abyss, identical to Nothingness, and Non-Self-Identical like him, he nevertheless has a pseudo-self-personality and this is his Anonymity, his semanticity, which is the semanticity of the Global Nothing.

He has become non-equal-to-himself, just like Nothingness – and hence he does not even need honors.

Let us forget him – the only surviving representative of Pure Subjectivity!

We are looking at the semantic Philosopher! Welcome all misguided semantic traditions! He is expecting how your look will make him invisible to you!

Crucified on the Cross of Antinomy, the Intellect that did not know Truth, the semantic Philosopher, the Thinker without semantics, living in the Asemantic Abyss, “Unknowing, transcending all knowledge.” crucified on the cross of the Antinomy, the man without semantic, the mind which doesn’t know truth – the asemantic philosopher, Unknown.

Compared to myself – the asemantic philosopher – all philosophers seem to me deluded. Why? Because semantics is delusion. I live on the Cross of Antinomy.

I enter the Unknown, transcending all knowledge, as Saint John of the Cross said.

Truth is born from the destruction of Antinomy, and Antinomy is merely an erroneously perceived “Logical Counterpoint” and “Semantic Polyphony” and Logic of Logical Polyvoices.”

Truth presents the state of Temporal Consecutiveness/Continuity and non-contradictoriness, whereas Antinomy and “Logical Counterpoint” present the state of “Simultaneity,” Syn-temporality, Syn-Onthosis” and “Syn-Semantism.”

Just as it is necessary to destroy the ontology of Simultaneity so that the ontology of Consecutiveness and Non-contradictoriness and Consistency can be born, similarly it is also necessary to destroy the Logical Counterpoint so as to raise the issue about truth.

However, hence the issue about truth can be raised only under the conditions of the Ethical Parting of the Knowledge of “Good” and “Evil”, and of the Logical Parting of the Knowledge of “True and Untrue,” whereas remaining under the conditions of the Primordial Aesthetic Indivisibility of the Cognizing from the Cognized, where the analytical Parting of “True and Untrue” is replaced by Aesthetic Contemplation, occurring through Embodiment of the Cognizing into the Cognized, it is impossible to raise the issue of truth.

ASEMANTIC ABYSM

- 1) At first we have ruined the image of the world by Asemantic Reduction of “De-semanticism” and we have come to Asemantic Abyss
- 2) The Asemantic Abyss has brought us to Asemantic Cogito.
- 3) Asemantic Cogito made clear to us the Methodological Horror.
- 4) Within Methodological Horror we hear and recognize the thrilling (tremor) of World Nothingness.
- 5) Within World Nothingness we recognize the behavior of global total symmetry — we find the equivalent of World Nothingness and World Symmetry.
- 6) Within the global symmetry we begin to apprehend the Energetic Cogito.
- 7) And the Methodological Horror, unable to endure its Intolerance, forced us to find out the other Language: Hetero-Logos.

This Hetero-Logos appeared in front of us as “Ovo-Logos”, or “Geno-Logos”, or “Germinative Logos” – the Logos itself, that has never been created before, but that creates gods and worlds.

Because, before we reached the Asemantic Abyss, we lived in a reverse world of Cognitive Inspiration, and that world was inculcated in our minds as a world, created by God but yet in itself not divine, and itself – not God.

In this reverse world of Cognitive Inspiration we were thought to speak a Language, and we were told that it was the Language of God, a language created by God but yet not divine itself. And that was the language of our Repetition.

Therefore, our surprise was enormous when after removing the labels of the Meanings and facing their Incognita, in front of us revealed Asemantic Abyss. We jumped into it and in our endless Fall in the Asemantic Abyss, we were totally surprised when we realized that we had started spontaneously to speak Another Language. That other language was not any longer the Language of God, neither was it created by God, nor was the language that God spoke. We realized that we were speaking One quite different Language, not created by God, because that Language itself created gods and was going to create the new God of Sympathy and of Consciousness.

That was so because the old classic God of the perfect Harmony and Proportion, was indeed a great architect, but He created his cosmos in the moment of Intellectual Delirium, intoxicated by the wine of the Symmetry and the Dance of the Quantity, because He was Unconscious and Indifferent God.

Thus, in the Semantic world of man, were speaking the Language of God and were listening to the “Word of God”, while in the Asemantic world of Nothingness, we had started to say “God of Language” because we were not listening any longer to “Word of God” and instead we were saying “God of Word”.

This is how the Semantic world of man had imprisoned us in “Word of God” where the Cognition meant to find out that Word in Nature. That turned the function of Cognition into identifying of Verbal structures with Ontological structures.

In the meantime, being in the Asemantic Abyss, we realized that we had come to one Asemantic world, and we heard ourselves speak another Language, which was not the language created by God. It was a language which had never been created before but which created Gods. That was so because we could no longer hear the “Word of God” and we had switched our hearing to the “God of Word”.

And so, in the Asemantic world of Non-identical Nothingness, freed from any meanings, we also saw the World freed from its Meaning, and we heard ourselves speak a Language, that was not the Language of God, and it was “God of Language” because it was not a language created by God, but it was a Language that created Gods and that was going to create God.

Because, before we had reached the “Asemantic Abyss” we used to live in the Mono-semantic Delusion of that pseudo-unique World, which was created by God, but which was not divine and which was not God.

Then, after the appearing of the Asemantic Abyss, when its Unfathomable Depth appeared wide open in front of us, and the Dark of Incognita flashed in our exhausted by intellectualism heart – we saw the Semantic Veil falling off the Languages of God and the Meanings of man. We saw how along with that veil, from the unknown Unique Singularity, fell away the Being, suggested by Language and caused by the Meaning.

And how along with the Reason of the world, thrown by the Semantic veil, from the unknown Singularity fell away the curtain of the Space, as well as, the theatricality of the

Time.

It was a feeling of relief and horror to watch how the Enormous Space collapses down in the feet of the laid bare Sphinx of the Symmetry, that sinister watch in front of the gates of the world.

And, on the other hand, how the bottomless Heavenly Space splits, and there in its gap, the hand of the Infinity passes the cut off head of the Time and how it tumbles on the stage of the space and then everything snaps together like two small flashes in the dark of the Abyss.

Unlike the World that we know, where we live and are locked by the Illusion of Space and Time, and unlike the World, created by God, but which is not divine and is not God, the Asemantic Abyss reveals to us another, quite different and new World, which was not created by God, but is a world that creates Gods and which is going to create God.

That new God, born by a world, not created by god, will be the New god of Consciousness and Suffering, quite different from the previous God, who created the world and who was a wonderful architect, Magnificent Aesthete, excellent fun-lover of insensitive Perfections, supercilious Proportions, cold Beauty and indifferent Harmony, but who was Unconscious and indifferent God, incapable of Compassion.

The World is imprisoned in the Meaning. Our Vocation is to save the world from its meaning.

The more we use semantic structures and increase its Semantics and its Meaning, the more we increase the “River of Subjectivity” and move apart, from one another the bank of Energy from the bank of Information”.

Therefore, in reverse, when we start deleting the Meanings of the things and carry out the procedure of De-semantics – as “Deleting the Meanings of all things” – we, then start to decrease progressively the River of Subjectivity and proportionally to its decrease- to bring closer the bank of the Information (Cogito) with the bank of Energy (Sum).

And when we finally reach the point of “Asemantic Abysses”- it is already an indication that we have completely joined the bank of Cogito and Information with the bank of Sum and Energy, and then suddenly we become aware that the River of Subjectivity has just now disappeared.

At that very moment we realize that the Instant of complete “Deleting of Semantic structures”, which unveils itself as the instant of the rise of Asemantic Abyss, is the instant of disappearing of the “River of Subjectivity”, and we become witnesses of how the bank of the information converges with the bank of energy.

That converge of the two banks itself means fusion and unification-combination of “Subjective Psyche of man” with “Subjective Physics of Man”, through which fusion and converge, the “Objective Psyche of the Universe” is restored.

Thus “Asemantic Abyss” first appears in front of us as Nothingness.

Then, secondly, in that Nothingness we recognize the Absolute Total Symmetry.

And now in the Total Symmetry we start to apprehend the “Energetic Cogito”.

Thus, in the “Energetic Cogito” we start to adopt a new way of thinking, which is not thinking through Meanings separated from their energetic agitation, but is thinking through Meanings that carry inside them their inner intrinsic innate agitation and energy-power.

This new way of thinking is thinking through Taxis or Rhythms, in which there is an old pattern - poetic and poetical - musical language as a language, thinking through “Thinking Passion” and “Passionate Thinking” - in other words, a language in which it is impossible any longer to separate and distinguish Signifier from Signified,

Because they still form one Unarticulated Unity, in which the Parting has not been completed yet, and Energy is thinking and Thought is energizing. Neither has been completed the parting between Cogito and Acting, because the “Energetic Eidos” has not self-disintegrated yet to Energy and Idea.

Space and Time have not been born yet as a measure of their parting.

Only through the other language – hetero –Logos- which we find in Asemantic Abyss as “Ovo-Logos”, can we rebuild and construct the destroyed world, by ascending on the ruins of the destroyed Logos, as arrangement of the world and a world order, another Logos, as a new World Order and arrangement of the world.

However, the world destroyed in the De-semantics, can be built again only on the ruins of the Asemantic Abyss. We would not be able to rebuilt the world, if we do not reach first the zero point of Meaning, which is Asemantic Abyss, because even the least remainder of the old Semantics and of the old way of arrangement of the significations and semantics, will hinder the building of completely new way of arranging of Signifiers and Semantics.

That entirely new way of arranging the signifiers and meanings and primary perturbations, we called Alio-Logos, Hetero-Logos or “Ovo-Logos”.

Once we have removed the semantic structures we have reached the Asemantic Cogito, which means that we have shifted our thinking to deeper, more primordial way of thinking, which is thinking through Taxis or thinking through Rhythm. Thinking through Taxis includes:

Noo-taxis, Signo-taxis, Thymo-taxis, Horne-taxis, Mnemo-taxis, Logo-taxis, Energetic Signs and Sign-Quantum Continuum and Energetic Cogito.

The Hetero-Logos reveals itself as thinking not through Words and their meanings and semantic structures, but as Thinking through Taxis or Rhythmus.

The Taxis itself appears in front of us unveiled as Rhythm-Movements or “Rhythm-Forms”, “Perturbations” or “Vibrations”. Also as “Flux, which in modern language in general means “Motion” or “Waves”.

All the Taxis or Perturbations, perceived in their continuum, mean what we, following the Logos of Heraclites, Raimund Lullii, Pascal, Novalis - ‘Primordial Language and Leibniz - ‘Characteristica Universalis’ – call the taxis now: “Syntaxis Universalis”.

However, when we mean that the general Form of behavior of these Taxis is Perturbations or Primary Disturbance or Motion – we prefer at the same time to keep the ancient connotation of Thinking through Vibrations, which means Thinking through “Motions”.

This is so because the term “Motion” – Perturbation, Undulation, Disturbance, Agitation - carries in itself at the same time also the meaning /Connotation/ of the Physical Motion, as well as the Connotation of the Psychic-Emotional-Sensitive – motion of something that is agitated. In that state of agitation the perturbation itself or Vibration, carries in itself at the same time both the Agitation and the Disturbance, or – to summarize that – the Sensuousness. Thus the Sensuousness is a part of the very Essence of the Vibration or Flux.

Instead of speaking about Primordial thinking through Taxis, Leibniz speaks about Thinking through “monads” and “Metaphysical Points”, which expresses the “Point of view” in his Monads.

The Similarity between us and Leibniz is that we both assume a Primordial Pluralistic image of the world as a Subject, which turns at the same time the Subjects into worlds, as well as, the Worlds into Subjects. Because it is not sufficient the Subject to be a world, it is also necessary the World to consider itself a Subject.

Thus, the Difference between us and Leibniz is that we rejected the Monads - as substances of the Individuals- on the grounds of their spatial nature, which we assume as just an inertia of the Plato’s Spatial way of thinking, in which Plato gives “spatial” interpretation of the Eidos and the Ideas as Images.

Together with Henri Bergson, we offered the new way of thinking to take direction of the temporal interpretation of Ideas and of Individuals respectively, which modifies Leibniz’s view in direction of a “Temporal Monadology”.

That Monadology we developed some time ago, but now we reject our interpretation, and in the recent years we have moved in another direction – from “Monadology” towards “Diadology” as far as we want to keep the self-identical substance in the Individual, carried by his Form and Space, as well as to keep the non-self-Identical substance in the individual, carried by his Temporal and Energetic nature. That combination required that we move from interpretation of the Individual as Monads towards the interpretation of the individual as Diada and this is explained in details in a separate essay – “From Monadology to Diadology”.

Replacing the Individualities with Diads, we replaced also Leibniz’s thinking through “Metaphysical Points”, with thinking through “Energetic Eidoses”, that express themselves through Primordial Phythmic-Movements, and through “Taxis”.

Thus, on the one hand, thinking through Taxis appeared as an attempt to move deeper: from thinking through “Symbolic Language” towards thinking through Energetic Language”, that led to moving from thinking through “Symbolic Cogito” towards thinking through “Energetic Cogito”.

On the other hand, the idea, instead of thinking through “Sentences and Subject-Predicate relations”, the thinking through “Taxis” appeared to us as Enlightenment and Revelation, which we received in our attempt to make the world De-Semantic and in our entering and our metaphysical leap into Asemantic Abyss.

Leibniz once gave to his Monads the capability of Unconscious Percepts, but on the other hand he had also realized that the capability of Percepts automatically brings with itself the capability of retaining and restoring these percepts, which in turns, leads inevitably to the concept of a Primordial Memory as intrinsic substance in the substance of the world.

The urge of the feeling of Harmony and Symmetry, which was our primary feeling, compelled us to come to similar conclusions:

We have already accepted that Symmetry and Proportions are the material from which the Universe was built. On the grounds of that, the Concept of Objective Memory as intrinsic belonging to the universe, followed spontaneously and logically from the Axiom: The behavior of Symmetry in the Possibilistic Universe is Behavior of the General and Ideal, and the behavior

of the Symmetry in the Energetic Universe, is manifested as Behavior of Memory.

However, in order the primary Perturbations to carry inside them the fetus of Sensuality, they need to be endowed with the Ability to retain, gather and concentrate, as well as remember the interactions, imposed on them. Such ability to retain, condense and store Interactions, still suspiciously reminds of the Ability of Memory. Consequently, if we want Primordial Perturbations to be able to have sensuality, they also should have the ability to feel that activity of “dynamic Symmetry”, “retaining Symmetry”, “preserving Symmetry” and “exfoliating Symmetry”, called “Memory”.

And, this is as far as Symmetry is the basic material and substance from which the Universe is built, and as far as the sciences have long ago defined the amazing ability of Symmetry to self-repeat, self-compare, self-multiply, auto-replicate, self-reflect, self-represent – as a whole – an amazing ability to operate so that to generate an image of itself outside itself, which we call “self-picturing”, “self-similarity”, “self-forming”, “self-imaging”. That ability of Symmetry Herman Weil defined as “Auto-morphism” – and as far as that, we have the reason to perceive into Symmetry not only substance and material, from which the universe was built, but also to perceive in it, the Ability of universe to remember the variety of its forms, thanks to its amazing ability to “self-repetition, self-picturing and self-reflecting”.

Also, the ability “self-picturing” itself, presumes the fundamental ability to – “Picture its own self into something else which is not itself” – through which two essential forms are determined at the same time:

1. Remembering Form
2. Dual Form

The first one is the ability of the Forms to remember them-selves.

The second one is the ability of the Forms to generate duplicities, dualities, and duplicates.

Thus by these amazing abilities of the self-picturing Symmetry, two fundamental principles are laid in the world, the first one of which is in the base of memory, Analogy, Similarity, Self-similarity, Fractals, Mimesis and Self-reflection, and the second one of which is laid in the foundation of Dualism and Duality.

Then, if the Primordial Perturbations have the capabilities of the self-picturing and self-remembering Symmetry, they should, along with hypothetical Sensuality, carry inside them the intrinsic and hypothetical Ability to have Memory.

It follows that Taxis and Vibrations carry inside them, in embryo, the Taxis of the Sensorium, Taxis of Memory and Taxis of Semantic structures and meanings, which helps us to understand why the Primordial Taxis at the same time have the behavior both of Ontological Syntaxes and Physical Taxis, as well as of Verbal Taxis.

In the conditions of “Primordial” “Syntax Universal” the world and the universe still exist in the form of Taxis, or “Dynamic Movements of Perturbations”, as long as the “Self-disintegration of Energy-Information Continuum” has not happened yet – as disintegration that led to two separate one from another taxis – the Taxis of Energy and the Taxis of Information, and these two taxis are still in the form of one whole taxis.

That one whole taxis we have described many times as a State of Energetic Cogito. The Energetic Cogito is such a Cogito in which the Energy is still Thinking Energy, and the Thinking is still Energizing and energetic Thinking.

Therefore, it is necessary the Primordial Energy-Information Continuum to disintegrate, in order to become possible the disintegration of the Primordial “Energetic Eidos” and “Energetic Cogito”.

This is so, because when the Primordial Energetic Cogito disintegrates to Cogito, which is Energetic, and Energy, which is cogitative, that self-disintegration of the “Energetic Cogito”, reflects into Language as disintegration and bifurcation of the Primordial Ontological Syntax to two fundamentally different Taxis; which are:

Taxis of Elemental Particles: Waves and Taxis of Verbal particles: Motions-meanings.

In other words, the Primordial Ontological Syntax, which is Syntax Universal, disintegrates to the Physical Taxis of the Elemental Perturbations (Motions) and to the Linguistic Taxis of Elemental Verbal Perturbations – Meanings.

from “**METHODOLOGICAL HORROR, OR WHEN THE NATURE AVERTS HER HARMONIOUS FACE FROM US**”

All authors exploring the Sublime agree that within the Sublime, the Nature averts her beautiful face from us. The moment of Horror within the Sublime results from the fact that senses, which can normally perceive only re-sensualized Ideas, are now coerced to perceive the Idea pure and naked, devoid of all sensory protection, without sensory-proportional accordance.

Yet, from Plato to Kant, all authors point out that only the Mind is able to receive pure and bare ideas and as a rule, senses are unable to do that, being only capable of perceiving ideas previously re-sensualized. But there in the situation of the Sublime, Senses compel themselves to behave as the Mind and to receive Ideas directly; the Sensorium functioning and playing the part of the Mind leads to the sensation of “directly becoming one with the Absolute”, and it is the shock of this taking functions over which results in the moment of Horror within the Sublime.

If we follow Kant’s line of reasoning on the interpretation of the Sublime, we can say that when the capability of Imagination to “re-sensualized Ideas” dries up for degrading to barrenness, there comes a moment when Ideas can be no longer re-sensualized, and this is the moment at which the Idea – resentful of arising in sensory apparel, leaves off its sensory dress and remains naked, that is, desolated.

But the desolation of the Idea merely means the dissociation of the Idea from Energy, or that Form has expelled from within the Energy which once used to accept... This ‘Idea-without-Energy’, or “Form-without-Energy” is the Pure Idea which appears for Senses to arouse the experience of Sublimity. But the “pure idea” – this is the “Objective Knowledge” as such; therefore, the crucial moment comes when subjective Senses directly perceive Objective Knowledge.

Here comes the question: “How could Harmony be defined as such in the light of the description above, “Dissociation of the Idea/Form/from Energy”? Obviously, it is the experience of Cogito and Art to allow us a definition of Harmony as ontological behavior of the psyche, while the Idea has been implied along with its sensory counterpart, which we

NEW DEFINITION OF THE VEIL OF MAYA

already described as the status of “Re-sensualizing of Ideas”, or Ideas do have in the Nature an omnipresent sensory equivalent. However, the situation with the Sublime makes us face situations where Ideas come up devoid of their sensory equivalent.

If we slightly modify Kant, we can say that Imagination is the ability of Sense Data (i.e., of Energy) to mould and shape. But Form is Idea, and the Idea is the “Spatial manifestation of Meaning, whereas Sign is the temporal manifestation of Meaning. Then, just like Kant, we ask, as far as Energy is concerned: ‘What would the performance of Energy be like – Energy, which Imagination failed to shape?’” And we answer: “Energy abandoned formless, of no shape, is in itself ‘Suffering Energy’: Formless Energy and Formless Time are in themselves rather suffering, as they are “Non-self-identical”. Suffering is all along implicit within Non-self-identity. Suffering, though, brings Seriousness into Beauty otherwise carefree and flighty. That is why we say that within the Sublime (i.e., in Seriousness), the Nature averts from us her Harmonious Face.

The Sublime is the Instant at which Harmony breaks, so breaks along the Delight which Harmony brings along, and from behind the veil of Harmony, Symmetry and Proportion, there pops up the hideous face of the Cosmos in the manifestation of Horror, and Horror is now the face of the Indefinite-Formless-Instantaneous-Non-self-identical-Self-otherness-Self-different-Self-changing – the ever deviating from themselves Fantasizing Energy and Fantasizing Time.

The constant deviation of Energy from itself and the constant deviation of Time from its own even rhythm, suddenly break up with the inertial definition of Time as an “Even Process” to manifest that upon its Primordial-non-self-identified Nature of “Auto-Clinamen” there has been secondarily superimposed the Self-identical Nature, which we characterize as “Regularity”, and which under the pressure of Memory is invariably seen as the Determinism of evenly tempered movement, Determinism being only a secondary rhythm in disguise to veil the Primordial Uneven Rhythm of the ever Spontaneous burst out – in various directions – of the Clinamen of Chance, which we recognized as the Objective Fantasy of the Universe.

However, our line of reasoning hereafter essentially declines from Kant, so we come to conclusions quite different from his. As to us the veil of Harmony, Symmetry and Proportion does not only mean Beauty masking horror, and still masking the elevated ethics of Aesthetics; to us Harmony, Symmetry and Proportion mean the ethic substance of the Universe – the esthetic substance from which the Universe was built proper. What we frivolously name “Beauty”, “Harmony” or “Symmetry”, sounds rather as an ontological threat of “matter” and substance: for the latest research show (see the Fractal Boom in Mathematics, Physics and Biology) matter is essentially Aesthetic in itself, or that matter has been built up along an Aesthetic pattern, or if you will, matter is the physical name of energy veiled as “Proportion” (Symmetry, Harmony)

We imply a new meaning in the Veil of Maya.

The meaning we give to the Veil of Maya is paradoxical, unexpected, and threatening: it is dangerous, if epistemologically reasoned, and is vitally-life-saving, if ontologically followed: the Veil of Maya in the Upanisads, and in Sankara’s work present not the Veil of Space and Time only, it actually is the Veil of Harmony, Symmetry and Proportion, as well as of Plato’s Ideas. Therefore, it is the Veil of our Concepts, Implications and Semantics: this is the Semantic Shield of protection and salvation of human awareness which circles round the Earth as a sphere of cognition, and shelters us away from the ever persistent radiation attacks of the insufferable God-sameness, from the radiation of incessantly being bombed by the insufferable Reality of the Absolute, the insufferable Omnipresence of being devoid by the Divine, the inconceivable Threat of our God-Sameness which can only appear as Nothingness, the euphoric Anxiety of our being equal to God: it is not the God being scary, scary is rather our identification with Him.

THE NEW RELIGION ONCOMING CAN BE RECOGNIZED THROUGH ONE SYMPTOME ONLY: the Euphoric Anxiety pervading billions of people caught with no preliminary training, no knowledge, caught in surprise with no warning.

No one can suffer the formidable eye of Nothingness, it was only the likes of Pascal, Kierkegaard and Sartre who dared to stare into it for a while.

Present day linguistically-narcissistic thinkers, feeling cozy in the chains of Analysis, weave on the onanistic-semantic shield of Disappointment with the world and the Fascination with Signs,

thus reinforcing the veil of Meanings;
would-be-thinkers would shroud the world,
their own body, and the Body of Language in the “Semantic Shield”
in a futile attempt to hide away their closeness to Nothingness
behind ontological semantics which spins the Existence;
through the nerve of self-reliance they would try to get rid of syntactic Horror;
they imply Meanings in obstruction where Tremor is needed,
apply Gestures where Revelation is wanted,
and erect a Phallus where the Cross was erected!
Yet, the body has already been stabbed by Language,
Flesh was crucified on Meaning,
and all the semantics of the heart would not keep the blood of the Taxis from gushing!

Semantics of Proportion is built where Disproportional Syntax is wanted, intellectual Beauty is conjured up where a Split of Heaven is needed, and grammar of language is being bombed at the Grammar of Heart. Semantic Aesthetics is being built rather than Syntax of Ethics!

Yet, Syntax of Ethics would not arise from our trust in Language but from our Suspicion in language.

And the Veil of Harmony was torn to show that the Cosmos was built as Beauty to protect us from our own hideous Face, and the Veil of Semantics falls down to uncover the

fact that Concepts were built to prevent us from Revelations!

They do not believe in Revelations because they do not believe in the transparency of language.

And they do not believe in the transparency of language because of their disbelief in Poetry.

Prose only taught them to trust Monosemantism,
Prosaic logics made them blind to Multisemantism,
and deaf to the semantic Polyphony of meanings.

Deaf to Conceptophony, to Synlogism and Synsemantism,
deaf to semantic Chords and Semantic Metaphors,

they can only hear the semic homophony of melodious time in the monophonic Arpeggio of the mirthless world, and cannot hear the semic polyphony of the harmonious eternity in the Polyphonic Chord of the Ecstatic God!

They can humbly follow only the linear consecutive flow of Time imposed by the left hemisphere, and logically translated as non-inconsistent, while semantically it is interpreted as Monosemism.

They ripped up Thought to present it as a kind of Linguo-somatics, they tore Subjectivity to pieces to pass it off as “semic oppositions”, but when they tried to comprehend the overall picture of Language – they were taken aback and stepped out of Language, and were horrified to find out they had moved away into Nothingness, and waded into its soft Horror!

For the panoramic picture of Language can only be comprehended if you step beyond it: you have to step back from its phallic cognoscibility within the Non-self-cognoscibility of the Asemantism and the unknown Subjectivity, that is to say, the sticky darkness of Nothingness.

For only from the position of “Non-thinking” (manifested as Lingua and Sema) can Thought be revealed, as well as only from the position of Non-lingua (manifested as Nothingness) can Language be uncovered.

For Language can only be comprehended if you step beyond it, and such a view to Language from the position of Non-lingua is only possible from the point of view of Nothingness.

That is why, if we are to follow Cartesius’ reasoning from where it stopped as scared stiff by the unclarity of its own purity, and by the fatuity of Cogito and of the Semantic Ego Fundamentum, we need to go beyond Meaning and reach the A-semic Incognoscibility, which will manifest as clear impurity: what is to say, as the Meaningfulness of Language Fundamentum Void in the syntactic Other, as the Taxis of syntactic Otherness!

For whereas the illusion of transcendentalism has been hidden away by the reality of Language, where the Veil of Meanings kept on weaving the Complacency of the Ego, the illusion of Language is concealed by the reality of Nothingness, where the Hideousness of the Asemiotism relentlessly points out at the Destructibility of the Other, and of the Vagueness of the Other.

For the Otherness exceeds the Selfness in only one thing, and this is the supremacy of the of Nothingness (the Taxis and the Selfness were woven by Nothingness) over the permanence of Being (Semantics and Selfness were woven by Being).

But permanence is synonymous to Being, thus permanence is ever destructible and uncertain, whereas vagueness is synonymous to Nothingness, thus the former is always being indestructible and certain. For the Asymmetry of Being, Semantics and the Self, makes them so vulnerable and unstable, whereas the Symmetry of Nothingness, Asemantism, the Taxis and the Otherness makes them ever stabile and unyielding.

Eternity was woven by Nothingness, and that is precisely the reason for the symmetry of Eternity, and because Nothingness is symmetric, it is ever indestructible unlike Symmetry, which is nihilistic: and Symmetry and Nihilus are Taxis.

Being is asymmetric, because it is semantic, and Semantics is asymmetric; whereas Taxis are symmetric as omni-directed.

The starting point of our reasoning is that Being and the Self resulted from Semantics, whereas Nothingness and the Otherness are effects of Taxis. The semantic Self and the semantic Being are Asymmetric, whereas the taxic Other and the taxic Nothingness are Symmetric.

Being and the Self are semantic symmetries, while Nothingness and the Otherness are taxic symmetries.

Taxic symmetries are immaterial, nihilistic and agnostic, whereas semantic asymmetries are ontologic and gnostic.

All those petty emulators of Marquis de Sade,
being unable to see the God in psychosis,
can only see psychosis – in the God.

Incapable of recognizing the God of Death,
what they see is the Death of the God.

Impotent to recognize the Man of Death,
they see the Death of Man.

The Veil of Harmony, Symmetry and Proportion has to be torn,
and the Achilles shield of Plato’s Ideas must be broken,

for under the beauty of ideas to finally see the Hideous Face of the methodological Horror: the Horror of the energetic non-self-identical Fantasizing Time!

NEUTRALIZING THE PRIMORDIAL HORROR

Primordial Horror neutralized through Religion!

Primordial Emptiness filled up with the Image of God!

The unerring Abyss full of sinners’ Hearts!

The original Coldness spouting up with the fountain of Love,

the beginningless Unfathomable exploding as hot Semen,

the inaccessibility of Image replaced with the accessibility of the Phallus,

the subtlety of Longing caught along with the tangibility of Bliss,

the scanty Reality changed for plenty Delight,

the primordial Void of Nothingness stuffed up with Being.

Beginningless Void detached from God’s Breath,

embryonic Void, upon having torn Heaven,
is being filled up with compensatory Harmony,
inaugural Ugliness hidden behind Beauty lasting but for a moment,
the silence Prime-ugly faked by the Beauty of the Sound coming next,
the primordial Delusion faked by the feeling of Safety coming next,

The primordial Hideousness of no Image,
faked by the Face of the beloved One,
the protoplasmic Bottomless, the initial Stab of the Cosmos
through which do gush out the Flawless to come back as Universes
through which do gush out Universes to come back as Ideas,
through which does gush out nonsense to come back as Sense.

Beginingless Evisceration, primordial Hole in the fabric of Soul,
initial Hole in the psyche of Sartre's Freedom,
filled up by Lacan's Phallus!

Awkward Tear in the Taxis, through which Energies leak,
embryonic Tear of Syntax, through which Meanings leak,
and the torn up Apertures of Syntax come to appear as Semantics,
and taxic Nothingness comes to appear as semantic Thing,
and semantic Nothingness comes to replace the semantic Being!
And spatial Form replaces temporal Energy.

Original guilt of Prose neutralized by Poetry,
Beginingless void of Time filled up by the presence of Space,
and the absence of the Future is replaced by the presence of the Present!
Primordial Guilt of Energy neutralized by Form,
primogenial Anxiety neutralized by Music,
initial Vitiosity neutralized as Science,
beginingless Mistake of Being neutralized by Knowledge,
dissimilar Vitiosity, which gave birth to Knowledge.
Primordial Longing neutralized as Music,
embryonic Horror neutralized as Mysticism,
protoplasmic Mysticism neutralized as Wisdom,
incipient Wisdom neutralized as Knowledge:

They all do come to take us to Delight, and not – to Suffering.
They all do come to take us to Calmness, and not – to Anguish!
They all do come to take us to the Unreal of Calmness, and not –
to the Real of Excitement,
By putting God's name in the divine of the nameless!
They all do take us to the Unreal of Naming, and not –
to the Real of not giving Names!
And, where the Beauty of Inspiration used do shine,

They put the Inspiration of Beauty instead!
What man means by God – is meant to fake the Divine within the Nameless!
Artificial Presence falsifying the Absence of God,
primordial Guilt of Illusion falsifying the innocence of Sincerity,
inaugural Error neutralizing the corrective of Knowledge,
incipient divine Error of Being neutralizing the Devil's correction of Knowledge,

Primogenial Horror neutralized through Religion,
original Arousal falsified through pacifying of Notion,
beginingless Horror of Namelessness
neutralized through pacifying the Name,
dissimilar Horror of Nonsense
neutralized through the pseudo-sense of Meaning,
unimmitated Crime falsified through Morality,
uncomfortable Viciousness falsified through Virtue,
beginingless Guilt, Error, Crime and Viciousness,
ex-nominated and under the disguise of Cognoscibility,
Cognoscibility being covered as based in Crime,
Error, Guilt and Sin,
Crime being covered as having delivered Knowledge,
and Perversion gave birth to Art,
and various manifestations of Perversion
fabricated Science.

For Narcissism invented the made-up Harmony of Cosmos,
and continuous Narcissism calculated stars as a measure of Relation.
Between confidence – having found Immortality –
and Inferiority, having found despair in the portent of Death.
The Individual having found his Uniqueness in the Mirror
set up the bases of Self-loving,
and Self-loving invented Self-study.
It was Self-study to found Science and Magic
the continuity of a Self-loving self-developed into Self-reflection,
and it was Self-reflection to give birth to Self-wonder and Narcissism,
and Narcissism gave birth to Philosophy,
and by the coercion of the general individual worship of Nature –
Science was born.

Music is the daughter of the envy
of the Non-harmonious soul to the note in Self-love,
Poetry is an act of rivalry between the Spirit in Self-hatred
and the Speech in Self-love;
Perversion gave rise to the Soul deviation from the known to the still unknown,
and hence did Perversion give birth to Science as resulted from vain curiosity;

For if the Mind were not been perverted,
it would have never inverted Analysis and the Heart,
and subordinated the Heart to Analysis.
For if the Mind were not criminal,
would never trespass the boundary of Ignorance
to the forbidden Eden of Knowledge.
For if the Mind were not an aggressor,
would never rip up Nature's virginity
to apply the tool of Analysis;
For if the Mind were not a rapist,
would never forced the precious Nature to take off her Shame
of Space and Time – and yet remain a match to no other.
At last, if the Mind were not criminal, comedian and a player,
the Nature – in herself cynical, haughty and demonic –
would never uncover her secrets to an innocent Heart and an uncanny Mind,
but only to a Mind for which she is sure to be canny, corrupted and treacherous.
For the Mind was to rise up to world Dishonesty and universal Insidiousness
and prove its kinship with Demons –
so that could be worthy in perversity to rape a dishonest Nature.
For if it were not so,
if Nature were not perfidious but earnest,
she would have never come up to her own Evolution:
she did evolve to bear the new, the one-of-a kind, which had never happened before.
To deliver the new and Unique, Evolution wants Unpredictability.
Unpredictability needs Surprise, Break with Tradition and Repetitiveness, and the break
with tradition means a break with Symmetry.
The break with Symmetry does urgently want Asymmetry,
The break with Symmetry is what Vagaries want; while on the other hand, the break
with Symmetry means a break with Memory.
The break with Memory means to uncover the evolutionary Law of Oblivion.
The evolutionary Law of Oblivion is the Law of Vagary;
It was Vagary to give rise to all new and whimsical forms.

The Law of Oblivion is a law of Objective Fancy – which is the Chance, and the
Chance is the Whim. So, Unpredictability always wants change and self-change, and these
but Perfidy and Insidiousness. And the jewel of Perfidy adorns the neck of Whim. Based
on the birth of the new and the non-existent before, on Mutation, on the Emergent and
the Whim, Evolution is mostly obliged to Unpredictability; and Unpredictability requires
“Chance and Indeterminism” (Chance being the mother, and Indeterminism, the father
of Unpredictability). Chance and Indeterminism require ruthless and unscrupulous change,
constant betrayal to their own rules, never ending treachery and mistrust; so, Chance and
Indeterminism are the Objective Perfidy as a tool of Evolution, and also as the progress of
Nature's ways. Thus, to us Evolution seems to be a blind Demon to which Nature disgracefully
indulges to give birth to her Unpredictable terrifying sons and sluts of daughters.

Nature would have never developed itself this way, if she were to construct her being
upon sincerity and faithfulness. These conclusions about evolution and nature might sound
frightful, yet we must accept them, if we stick to reality.

For it was perversity to give birth to all Art.
For it was Hypocrisy to deliver histrionics to Soul,
and it was the soul's Histrionics to bear the wraith of the Soul as the “Ego”,
and then, on the wraith there was built all history of Transcendentalism.
All that is positive comes to replace Void, an Abyss and Nothingness,
to thus falsify the primordial Divine of Namelessness!
The embryonic Horror of Sound neutralized by Meaning –
the protoplasmic Fright of Individual vibration neutralized by the universal Meaning
of a word,
The revelation of Initial meaninglessness neutralized through the invention of meaning!
Primordial Void of Syntax falsified through the invention of Semantics,
primogenial Horror of the Taxis neutralized through the juggling of Syntax;
Positivity was all neutralized through initial Negativity,
all Consolation was to neutralize the primordial horror,
all Meaning was meant to neutralize the initial Meaninglessness;
They all falsify divine Absence through human Presence,
they all falsify the divine Sound under a worldly Meaning,
they all falsify never-ending Anxiety through spiteful Consolation,
they all falsify divine Desperation through man's Hope,
they all falsify divine Drama through man's Farce,
they all falsify divine Doubt through animal Trust!
All positivity on the way to the Flawless,
all Consolation on the way to Innocence,
all feeling of Safety aimed at Welfare –
instead of eternal Bliss, they rather lead to blissful Anonymity,
instead of never-ending Joy, they rather lead to restless Repose
and giving us power over the Moment,
deprive us of the Memory of God-Equality!

To nourish primordial Horror! To restore the primeval Moan!
To bring together smithereens of Music! To ascend the culmination Appeal
and from the Accord to jump up to the Sublime,
for Peace not – for Terror!
To climb up the hardships of Joy – to only feel the Abyss of Sadness!
To toil all along Evolution – to only peep at the chasm of Sorrow!
And then, after we've finally found the Wonder –
to destroy it on behalf of the Sublime!
And then, after we've finally made the Great,
to topple it down into the pit of the Serpent!
And then, after we've come equal to God –
yet not to weep but to giggle –

and tremble in Tremor, which is to push out
the plentitude of Knowledge
into the emptiness of Contemplation!

To tremble in Tremor, whose cosmic Whirl –
having laid down the towers of Culture –
shall empty the Mind of ambition,
and chase out all hope from the Heart,
to only let us in Hopelessness,
meet the Monster of Reality,
which is to rip up the face of Delight
and manifest God as the Hideous!
To nourish primordial Horror is the vocation of Philosophy.
To uncover the Mysticism forgotten by pseudo-scientific Knowledge,
to brush off the dust on the Meanings of naked diamond Clarity,
to brush off the dust on Semantics from the glittering nothing of Things,
to brush off the dust on the kisses of the God-Equals' lips
with the winds of rejection!

All Gods appear to fake the Absence of the Divine!
All religion appears to cover the initial God-equality!
All knowledge comes to disguise the real Omni-knowledge
behind the illusion of unambiguous meanings!
In the Nothingness of Omni-knowledge alone do we come to be God-equal!
All Gods project the azure of their consolation
to hide from us the Cloud of the initial Thrill of Madness!
All Gods project the Image of some Consolation
to hide from us the hideousness of the Inconsolable!
And then they come to neutralize the pain of the initial Wound,
to mask thus the hideousness of divine Absence
with the Image of human Presence!
All great scientists make science obscure to us,
all great thinkers screen thought to us,
all great artists cross out the picture of Heaven,
all great rhymesters misrepresent the rhythm of the sea,
all great musicians muffle the music of the stars –
and the Hurricanes of human Emotion
veil the insufferable relentless azure of Dispassion!
Curious darkness of curiosity
veils the Ruthless lucidity of Omni-knowledge!
The beauty of the night masks the Ugliness of the universe.
The harmony of art exaggerates the cocky Erection,
the accords of music belittle the bellicosity of Heaven,
and the Metrics of poetry intrudes Physique upon Shyness,

and out of Shame conjures up a material cosmos!

The proportions of science fake the Original Error.
The perfection of poetic rhythm masks the original Imperfection.
The theatricals of the soul disguise the Original boredom of Truth.
The loop of Harmony strangles the neck of the Sky,
the chains of Proportion bind up the dance of elemental particles,
the chains of Form impose the rhythm of the Ultimate on the infinite formlessness of
Energy,
the finite form designs the infinite energy.
The finite meaning designs the infinite sound!
Narrowness of Theory smashes the cosmos in the Pupil of Perception,
Obscurity of meaning darkens the glow of absurdity.
Analysis imposes a style of parsimony on novelty-one-of-a kind,
and Synthesis thrusts the tradition of generosity upon the perplexed nature.
The lightning of creation illuminates the ugliness of Heaven.
Confidence dawns on the darkness of tenderness.
Proportion brings delight to enchant the gullible mind with non-reality,
and mesmerize wandering anxiety.
Harmony neutralizes the ever-wakeful truth by supreme ecstasy.
Harmony, proportion and symmetry build up the Temple of Lie
on the truth of Emptiness and the emptiness of the Truth!
Harmony, proportion and symmetry built up the palaces of Heaven –
from the mud of suffering,
They did build up the palaces of magnanimity on the corpses of Contempt...

Harmony, proportion and symmetry hid from us the real indifference of Equality
through the illusionary pathos of Difference!
An illusionary Difference gave birth to Being
as antagonistic to the real Equality.
An illusionary Difference incited existence to the Insensible,
and then again an illusionary Difference mistook the existence for Hatred!
Existence is a great mystery,
yet the mind perceives superficially only the hatred to the Gist.
an illusionary Difference gave birth to Individualizing
as antagonistic to the greater reality of Generalizing –
in its Omni-partiality being impartial.
An illusionary Difference encumbered us with longing...
the uselessness of Desire ascended the pseudo-values of Heaven!
And the frailty of Hope veiled the indestructible Despair!

In the eternal Delight they will still tear at our Consciousness!
For what Meaning uses for hiding the Confusion of the unignable –
is the Proportion of Delight,

and the Proportion of Delight is the whip of Harmony
and the Wine of Symmetry...
They do not wake us up but rather enchant us with the intoxication of Form,
and Energy – infatuated with Form – is impotent to stand up to Form.
That is why Proportion and Harmony use delight to enslave us for their anonymous
Purposes.
For what Pleasure uses to dominate us is Oblivion, and the intoxication with Form.
The intoxication with Form is the most radical measure invented by Nature
to allure us into serving her Anonymous and immoral Ways.
In the eternal Delight they will still tear at our Consciousness!
And we shall be drowned in blood not but rather in sperm.
And Happiness rather than Sorrow will send us to the scaffold,
and will finally hack us is not the guillotine –
but smiling Virtue.