

OMNIREALISM AN ADDRESS TO THE MEMBERS

We do not accept those who read the Universal Word but those who forget to read in order to inscribe upon the Nocturnal Dress the Book of Stars!

We do not accept those whose thoughts appear on others' lips but those who tear apart the kiss of the proposition in order to reach the lips of concepts!

We do not accept those who think they have found the world ready-made and the Universe already built, but only those whom we summon into our ranks who think the world not yet built and the Universe unfinished!

Our hatred is for the familiar Bible, for the familiar physics, for the known chemistry, for the known philosophy! Enough known Seriousness has rendered you spiritually dependent! Enough known truths have manipulated your minds! Enough Reflection of Geniuses has concealed you from your own selves and other people's masterpieces have checked your inspiration! To reflect means to be under command! The idols of your young days are your most cunning jailor! Where you have loved the most faithfully reasoned, there you have the most slavishly repeated! Where you have the most faithfully reasoned, there you have been the most remote from your own intellect!

Many wrongful events from space will vanish, many wrongful objects from the universe will be driven away, many false atoms in the Vacuum will be deleted if you remain alone and expel the geniuses from your souls! Loneliness will at a stroke make the confused universe well-ordered!

Each of you is duty bound to think for himself, to stick to his own morality, to evolve his own philosophy, to invent his own Seriousness and devise his own Religion!

Do not read the Bible, write it! Do not profess a religion, create it! Do not ponder life; think up a new life! Because the geniuses have brought the stars with themselves into their equations! And if the geniuses go away, the stars will go away also: then in the empty Universe only I and God will remain! And the decision as to which of us two will be the Subject and the Linguistic Double and which, the absolute, will only rest with Loneliness. And this dual loneliness will decide whether the objects must emerge from the forms! Therefore renounce vision: before you there had been no eyes! Tell yourselves that nothing had existed before you. The world begins with me! With me are things born!

**ABOUT THE THREE INHERENT IDEAS IN MAN
DEIFORMITY, DEICIDENESS AND COSMIC ECSTASY
ABOUT THE DEIFORMITY IN MAN AND THE INHERENT MEGALOMANIA**

There are three inherent ideas in Man, which society systematically attempts to consign to oblivion and hide, but which, fortunately, Psychosis repeatedly reveals and restores. These are the inherent senses of: 1. Deiformity; 2. Global Crime, Global Guilt and Global Fear; and 3. Cosmic Ecstasy.

Psychosis is the only one who can systematically beat society. Psychosis holds victories over society even in areas where the great scientific traditions and geniuses fail.

The sense of Deiformity is inherent. Deiformity is a cosmic sensation, which takes its origin from the human participation in the Creation, which does not follow from the social causality and is not influenced by the historical cataclysms of social realities. If we still want to seek points of contact between Deiformity and Society, we will have to find them in the conflict between Evolution and History, where Deiformity takes the side of Evolution. Deiformity is a Cosmic Memory of Supreme Reality, which man used to experience when he did not yet have a body, but was only a pure energetic spirit, a unit of memory in the system of Global Memory – and today we would add – in the system of global-quantum-objective-psychic-plasma, which is a non-self-identical-autonotative-non-self-equal non-local, non-spatial-non-temporal-contradictory-omni-semantic-casual-indeterministic and symmetrical...

Exactly because Deiformity is inherent, no social mechanisms and repressions can destroy it. It can have Chlorasin for breakfast and Haloperidol for dinner, and to survive the entire longevity of psycho-pharmacology, which by the way will not last very long: Do you think the coming ages will forgive us the for torturing the Cosmos in man, instead of healing the human in Cosmos?...

...Where the gift or the social hierarchy-realization have failed to express it, Deity declares itself unequivocally in Psychosis. If the Genius or the Ministerial Post delay the demonstration of our kinship with gods, Psychosis does not delay its actualization. Genius, statesmen, or mentally ill, we do not miss our chance to meet the Pre-Historic Person we have once been. It is never too late – we may be 70 years old when we meet it through some involutive psychosis – we only have to discover the technique, which can update it and free it from oblivion. But if individual insanity skips us together with Giftedness – the collective insanity of some party or political organization will take care of us and will restore the justice.

Through the inherent sense of Deiformity, through megalomania, man enters the social reality. Owing to megalomania, palaces, monasteries and universities erect simultaneously. Owing to megalomania – this unsurpassed doping – society skilfully steals from the individual all global energy locked in him, which has not been utilized by some act of heroism. We are all reserves of cosmic energy. We are all conductors of a global mission. Everyone is called. But the Global Memory inside of us is veiled or deleted by the human presence. Everyone is called to build a palace, or to destroy an university; everyone is called to create an alphabet, or to erase an alphabet, from the forehead of the world, or behind the forehead of a robot; to close the universe in the hollow of his hands, and remain alone;

or to trade the loneliness for a presidential chair; to be a brother of Atoms and be chased away by people, or to be a brother of people and be chased away by Atoms; to be recognized by Hydrogen, and a stranger to the assets, a King among molecules, or a servant among scientists; a Patrician before quarks, or a plebeian before banks, Clear in the Beyond and unclear in This Side, Feminine Eternity or Eternal Femininity; Fear in God's speech, or Laughter in the God of Speech!, A Voice in God or a God in voice.

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Psychosis is the only thing the trivial mind possesses. It is the brightest decoration on the neck of mediocrity.

Psychosis is the last measure, which a mediocre soul takes to catch up with deity. Psychosis is the enlightenment of the blind mind. Psychosis combines in itself crime and virtues in a unique way. It makes the virtuous one a criminal and the criminal – a holy man.

Deprive the poor in spirit of Psychosis – and you will make him the unhappiest man on earth. Deprive the desperate mind of psychosis, and you will take away his last source of self-confidence before the unknown.

Psychosis makes us notorious where the destiny has assigned us subtleness and social silence. It makes us knowledgeable where god has sentenced us to ignorance. Psychosis makes us look great before Mind, before which our own Ego has sentenced us to worthlessness. By equalising artificially our talents and our ambitions, Psychosis instantly ranks us among the geniuses and the favoured ones in this world. By ignoring the fatality of talents through another fatality, which is even more scary and unapproachable to the mind, unnaturally and undeservedly Psychosis offers us a s a gift God, freedom and immortality, thus teaching us a Great Hope of Denial, which opposes the positive hope of Necessity, threatening to expose the illusion about world's uniqueness.

Thus, Psychosis turns itself into another destiny and another god, leading the primary ones to a confusion and franticness. Maybe it is not people, but gods who have more reasons to fear Psychosis, since if in man Insanity threatens his Gods, in gods Insanity threatens the very reasonability of world.

**MANIFESTO OF A NEW WAY OF THOUGHT,
SENSIBILITY AND COGNIZING**

I am chosen to be a new Savior!
To point out to mankind the roads toward a new God, the Individual God!
I am a messenger of new Worlds, and have arrived to save mankind from degeneration!
I call you to be with me everywhere,
to walk from man to man, from group to group,
from capital to capital, to travel from town to town,
and from sea to sea,

and to preach, together, the new religion,
and to show the image of the new God, the Individual God!
To ignite together in the impetus toward God!
As my Mother, the universe, was only one String,
one pure Aurora, shooting into infinity,
burned into the INSTANTANEOUS velocity of inspiration!,
One instant cutting the universe, An instant dividing the world,
Not allowing time to enter into time,
One instant extracting the energy from Form!...
To declare a new Renaissance,
The returning of Sensuousness into ideas,
The returning of emotions into intellect,
The returning of energy into shape,
Of existence into essence
And the vitality into knowledge!
This is a new Renaissance –
Because it is the return of time into eternity,
the returning of life into knowledge,
and the return of existence into essence;
Retemporalizing of eternity,
Revitalizing of knowledge, revitalizing of reason,
Resensualization of cogito!
Be afraid of Parting and at the same time – love it –
because knowledge is parting!
Until existence is separated from essence,
until that moment there is Subjectivity of old style.
Until time is divided from eternity,
Until energy is opposed to form,
Until energy is opposed to idea and cogito is opposed to sum –
Until that moment, there is Subjectivity.

And this Subjectivity has required Original Sin, Sin, Guilt, Fall,
Fall into Imperfection;
And this Subjectivity has built its ideal of Sin and Salvation.
Because until only between the “thing” and the “mind” there is difference –
only until then is the knowledge possible!
Because only in the difference between “mind” and “thing” –
Could emerge the Distance of energy and form,
And this Distance to appear as Space and Time.
And that Space and time, to build the visible macroscopic world,
Which, as every visible world, is a world of difference.
(Compare with Plotinus, “The visible world is enslaved by difference”.)
Conversely, when existence and essence are melded,
when energy is returned into form,

and time replaced into eternity –
then the distance between cogito and being disappears;
And then the Subjectivity of old style disappears.
When “thing” becomes “thinking object”,
when “flower” becomes “thinking flower”,
and “thought” becomes “blossoming thought”
and “mind” becomes “objective mind”:
Then all Sin, Fall, Guilt, Primordial Mistakes and Imperfections disappear –
But then, along with them, so does all known Subjectivity disappear!
Hence:
We are searching for a new Subjectivity: Subjectivity unknown until the present day:
Subjectivity that will not be born of the opposition and antagonism of energy and
ideas,
And antagonism of cogito and being, but the Subjectivity
that will be born of their Reconciliation, Fusion, Union and Oneness.
But here stands immediately the Devil with his insidious question:
“Is it possible for all knowledge and subjectivity to exist under the conditions of
fusion and coincidence of Cognizing and Cognized?”
How is knowledge possible when Mind becomes tangible mind
And Thing becomes thinking thing?
When, by definition, “knowledge” means only “a parting”?!
How is possible knowledge, as general, under the conditions of “thinking flower”?
Because the knowledge was possible only under the conditions of the “non-thinking
flower” and “non-flourishing thought”! –
Which, namely, the parting of “Flower” from “Thought” was the very Sin?!
And, when non-thinking flower becomes thinking flower – then the Sin disappears
– but along with Sin, the Knowledge disappears!
Therefore: Under the conditions of the Thinking Flower and the Thinking Object,
there is already no knowledge, but something else, something perfectly new: What is it?
What is it that has come to substitute the Knowledge?
–This new, great and divine “Blagoveschtenie” – Annunciation,
which has come to substitute Knowledge!
And this new kingdom is the kingdom of aesthetic thought, aesthetic contemplation
Or aesthetic “hearing-within”?
That already is not Knowledge – but Contemplation!
That already is not analytic sectioning and dividing the wholeness into parts,
But it is Knowing Living into Wholeness, the all-embracing living knowledge.
That is contemplation as *einführung* of cognizing with cognized.
This is the mystic fusion with the whole universe.
And this mystic after-knowledge of contemplation and “hearing-within” is poetic
knowledge.
The road toward this Mystic Fusion of the Universe is Omnisemantic Hearing.
The Omnisemantic Hearing is Hearing-within of every concept
Where from each concept we can hear each other!

WHAT IS OUR TESTAMENT TO THE NEXT CENTURIES?

The revolt. A-semantic revolution. The revolt against Established knowledge. The revolt of Syntaxes against Semantics. The criticism of man from God's point of view, but also the criticism of God from the Spirit's point of view – because the Spirit is above all Freedom and non-commitment to any knowledge and tradition. And Nothingness as a way of appearance of this Spirit of Everything before man!

Suffering as an Ecstasy of the Spirit, but also Joy as an Ecstasy of Nothingness. The suffering joy of spiritual Nothingness, and the joyful suffering of the nihilistic Spirit! Only Suffering and Joy, but without Pleasure which is a symbol of the enslaved Matter.

The Non-self-identical – as a means of being of this exalted Nothingness. The antinomic form of reasoning as a state of “beyond lie and truth!” and as a most adequate form of this suffering and this Cosmic Excitedness.

The Cosmic Excitedness of Equality opposed to the Planetary Contentedness of Inequality, and the ensuing psychological comfort of Non-contradiction.

Promoting Contradiction as a triumph of the Dialectical, Trialogical, Pentalectical, N-lectical, Omnilectical and Omnisemantic Principal of the Spirit! Mistrust for the Monological, Monolectical, and Monosemantic Principal! Mistrust for the Non-contradictory form of thinking. Mistrust for the Consciousness; mistrust for the Singular Ego; mistrust for everything planetary; On the contrary, restoring the confidence in the Unconscious-Superconscious (and to its configuration that we found in Corpus Callosum), in the Multiple Ego, and in Extraterrestrial; Unmasking the Monolectical Monosemantic Time in Non-contradiction; Declaring war of Truth, fighting against Truth, giving up Truth as a form of mono-logical tyranny over omni-logical Reality. The Truth as a Triumph of the Temporal – Consistent–Non-contradictory – Monosemantic Monodominatio Oppositorum over the Eternal–Simultaneous–Contradictory–Omnisemantic Equidominatio Oppositorum, should be put to trial before the All-possible Accidental Symmetrical Memory; the sins that have caused the Mono-possible–Necessary–Deterministic–Asymmetrical Oblivion, whose impulse for Blindness has become an impulse of Time and its Forgetful Power. Contempt for human subjectivity and turning the arrow of trust towards World Subjectivity, deeply suppressed in man by the society that is jealous of Dei-formity: From “Subjectivity as a World” towards the “World as a Subject”.

How do we continue our Testament, having banished Non-contradiction? – By banishing Being too? But this is no longer necessary, once we have banished Non-contradiction: Being has gone away together with Non-contradiction, that it has brought along!

That is why we bequest:

Nihilo-logy as opposed to Onto-logy; Nihilo-logy also as opposed to Essence-logy and Existence-logy; Giving up the Present as a Macroscopic form of Time, and turning to the Quantum Future and Quantum Past as a Microscopic form of Eternity. Tearing away from Time of the Past and Future, and their return to Eternity. Unmasking an old delusion: the association of Future and Past with Time, denouncing their theft from time and hiding them from their legitimate parent Eternity; the Cosmic Quantum Past and the Cosmic Quantum Future against the Planetary Present is the demand of the contradictory spirit of the Accidental Symmetrical Nothingness! The mind that has unmasked Presence in Being

(Heidegger, Derrida), and in this Presence – the Macroscopic Present – has given up the Macroscopic Present, and by doing this it wrestles free from the chains of Being, because Being is Time, and Time is Present. And having found the subjects of Absence in the Microscopic Future and Past, the mind falls in love with this Absence, because through it the mind learns about its belonging to Non-being, Nothingness and Nihilo-logy, through its accomplice, Methexis, and belonging to fantasy, dream, memory and appeal. Thus the Ratio is unmasked as a form of the Macroscopic Present as opposed to the fantasy, dream and memory, as forms of the Microscopic Past and Future. As the Macroscopic Present chooses the Temporal Ratio for its subject, so the Microscopic Past and Future choose for their subject the Eternal Memory, fantasy, dream and appeal. That is why we speak of two types of categories: Temporalities and Eternalities. The former include: Ratio, Intellect, Non-contradiction, Consistency, Forgetfulness. The latter include: Fantasy, Memory, Reverie, Dream, Appeal, etc.

The giving up of the Philosophy of Presence and Being, and turning to the Philosophy of Absence and Non-being is a refusal of the subjects of Being and Present and their creators: Ratio, Consciousness, Formal-logical Non-contradiction, and turning to the subjects of Nihilo-logy: Non-being, Past, Future and Absence and their creators: Irrationality, Unconscious, Super-conscious, Dream, Memory, Appeal.

If Being is masked as “Presence”, the more denouncing is the unmasking of this “Presence” as “Present”. But if the presumption of Being has been a presumption of Present, if the Western Reason has been misled by the Vision of Being by the hypnotic following of Presence, and it has been misled by the bait of Presence because it was enchanted with the magic of Present and by the hypnotizing pursuit of this Present – which precisely has brought to it the Macroscopic Non-contradictory Circle, and the whole sensory temporality following it – then the logic of Present is Reason as a “Present Reason”, and the logic of Future and Past, as forms of manifestation of Non-being and Eternity, are Remembering, Appeal and Dreaming Fantasy as an “Absent Reason” – a Reason acting through Absence. The “Absence Reason”, the Reason acting through Absence, arrives as a bequest of the logicizing through negation fantasy, and the logicizing through negation “Absent Dream” and “Absent Appeal”. These “absent Reasonablenesses” of the Dream, Memory and Appeal found the kingdom of the science of “Nihilology” called upon to determine the negative boundaries of the reality of “Nihilus”. As Being escapes the Macroscopic Present Reason of being, living in its hands only the science of “Ontology”, so Nothingness escapes the Microscopic Future and Past Absent reasonablenesses of Non-being and Absence, leaving them only the science that they indirectly compose about Nothingness – the “Nihilology”. The Reasonable Presence is faced by the Fantasizing Future an Appealing Past.

WHO CALL THEMSELVES OMNISEMANTICIANS AND OMNIREALISTS

Humankind has never reached Nature. At, its best it has developed within its senses. Neither has it reached its consciousness. It was not before 1927, after the discovery of Quantum Mechanics, has humankind begun to interact with its consciousness.

Many millennia have to pass before the scientists understand that the historical continuity has a favorable effect on sports and a destructive effect on science, and that in order to leave the jail of the sense and get outside towards the Object, first the Doors of Perception should be opened, and this can happen only if the act of concentration, that is quantum-mechanical and introduces the non-local concept, destroys the perception function of the Universe, that has organized it in a space-time world.

The movement for a "New Logical and Passionate Revolution - Desemantism-omn"semantism" is not an egotic organization prompted by the thirst for influence and disseminating the power of determinism, but it is a non-local stochastic spontaneity disintegrating from the semblance of individuals and destroying deterministic kingdoms.

Title "Desemantism-omnisemantism" movement is spared by the juridical untenability of the personality, insofar as it is a union of past and future categorial possibilities of individuals rather than of real individuals existing in the Present. Being a mutual attraction of Possibilities, rather than a communication of Necessities, the movement resembles a union of abstractions, rather than a union of humans. By burying men in Time, but adopting from men their temporariness, thus preserving it in eternity, the movement leaves in the centuries human inventions, so as to arrive in eternity only with their pure capabilities. It thus unites all possible past and future scientists and clergy, modestly skipping the presentative age of the Present. Being a movement of the Past and Future, in its quantum-discrete logic it strives to surround the Present with its perception illusion. The "Omnisemantism-Omnirealism" movement is not a creative or scientific union, insofar as "Union" is an alliance of talentless, non-creative individuals, whose outer form of alliance is aimed at replacing the missing inner form of talent. What is the status of the Movement for a new logical and passionate revolution? - A movement, but without institutionalization, a union, but without organization, disciplinary structure of minds, but without mutual subordination; Communication of intellectual loners that does not deteriorate into a community; Association of souls that does not tie them to each other, but only to their individual ideas. Possessed by an inner pathos of the Infinite, these minds find beauty in their discensus as regards the interpretation of Reason. Maddened by the vision of invariance, they prefer to be disturbed by the anxiety of the individual closed in the identical. Chained by Symmetry, they suffer together with Quantity, excitedly rocked within Equality. United round the awareness of their uniqueness, these intellects meet each other only in the paradox. Gathered round the idea of loneliness, they do not find it illogical to design models of a perfect communication among loners.

Although revising the grounds of Cognition, they do not call themselves reformists. They nurture their imagination by a permanent revolt against prerequisites, but they avoid any commitment to pretensions like "revolution". Employees of Eternity, they do not believe it shameful to seek in sciences new proof of its self-refusal, and hermits by vocation, they walk in the gardens of cognition so as to forget the intoxicating pride of narcissistic loneliness. They despise Time and transitory pleasures, but do not miss the chance of gallantly taking the temporary into the Eternal along the corridors of Logic. In principle they mistake style for Logic, and often fail to understand that they have helped an epoch to enter history thanks to its refinence.

Refined in their self-hatred and modest in their comprehensiveness, such minds confuse

our ideas that we had about men of genius and genius itself.

The behavior of these servants to the cult towards Antinomy, Ambilic and Ambitendencies is an interaction between the serious dance of the Intellect and the playful sorrow of feelings. Without resembling genial frivolity, their behavior is a Play whose aim is, by way of giving up a single reality, to find the Continuum of all realities together inside the playfulness of the self-refuting and non-self-identical God: THE HIGH PLAY OF THE MEN WITH UNINTELLIGIBLE PATHOS. Omni-semanticians are possessed by a persistent supreme thought: to shake humankind's trust in the reality of the spatial-temporary world and show it the unquestionable nature of the non-spatial and non-temporal order. They do not offer a new order, but appeal for every fact to be understood in its Omni-order as regards the multitude of other facts. This Omni-order of the individual fact as regards the continuum of all facts, invisible in the macroscopic world, becomes tangible in the microscopic world. They do not offer a new order of Ideas, but appeal that in every single idea the remaining ideas be distinguished and polyphonically heard. In a concept they hear polyphonically the music of all the possible concepts. In a categorial abstraction they hear polyphonically the melodies of the continuum of all categorial and they find this whole union of Abstractions, Unio Predicabilia, folded and compact within any accidental fact. The omnisemanticians do not distinguish between the order of Ideas and the order of things, not the order of energies from the order of thoughts, being well aware of the fact that this division of worlds stems from human ignorance and imperfection of the mind, that is unable to unite in a single event Energy and Cogito so as to restore the lost unity of the Energetic Cogito.

Omnisemanticians do not speculate with the intellectual acquisitions of epochs, insofar as their knowledge is extra-secular by definition. They are not indebted to any intellectual tradition, and this allows them to be impartial in their semantics. If they are angry at something - this is at their definition, because they follow the great non-determination of Nihilus in its definition. If something makes them laugh - this is the science's attempt to place the Universe into senses, and the theories' attempt to lock stars into categories. Every category - abstraction is a grinding machine in which galaxies and emotions are ground together. He who wants to close the universe in Perception resembles the geometrician who wants unnaturally to insert an abstraction - that of universe - into another abstraction - that of the Sense. Because if there is any discovery in new epistemology, due to Quantum Mechanics, this is the insight that the Sense is also an abstraction, insofar as the interpretation of modern physics turns the classical testimonies of materialism (maintaining that the brain gives birth to Consciousness) in favor of idealism, that maintains the opposite - that Consciousness gives birth to the brain and the macroscopic world, because the Space-Time is nothing but a holograph (D.Bohm)

The Movement of "Omnisemantics" is not an ideology, insofar as it does not imagine that human vanity can change the course of the universe. Omnirealism is not philosophy, insofar as it has been spared by the collective narcissism to repair humankind. Omnisemantics is not a religion, insofar as it is not the unconscious' attempt to lull consciousness by narcotic recipes, nor is it an attempt to collectivize hope. Contrary to all religions that are intellectual dreams and reasoning epilepsies, Omnisemantism is a collective transpersonal will for vigilance, because it places the freedom of Spirit before God. No moral of man

can be drawn from Omnisemantism-Omnirealism, but only moral of the universe. Being an ethics, it is ethics not of man but of the object: of the mineral, plant, star, atom, angel, quark, figure, and number, but not of the biped rubbing its epidermis.

Being a logic, it is Omnilectic logic in which, contrary to human mind, one can judge about all concepts by a single concept, and one category implies all intellectual events. If it speaks of a turnabout in the intellectual history of humankind, it does not mean this history of the Intellect that depends on humankind, but the history of humankind that depends on the Intellect. But it does not claim either that the Intellectuality of the Noosphere depends on the intellect of non-human civilizations; on the contrary, that the intellectuality of the non-human civilizations depends largely on the Intellectuality of the Noosphere. Omnisemantics has no claims on any turning point in views, insofar as it is against any views.

It does not suggest any “point of view”, because it believes that every “point of view” impoverishes the world consciousness that is all-seeing. Insofar as we can speak here of romanticism, Omnisemantism makes the mind trivial, and the object romantic. “The “Omnisemantism-omnirealism” paradigm affirms that although determined in his material affects, the man is an unconditional Spirit inside.

Omnisemantism suggests a break in the tradition of a humankind as a chance conglomerate of identical individuals, and to regard humankind as an autonomous organism with an extra-planetary cosmic projection, within which individual humans are just its well-programmed attributes-analogs.

Deep below the surface of the individual and of the individual consciousness, a supra-individual humankind is growing, pulsating and existing within a supra-individual psyche and a supra-individual consciousness. This supra-individual psyche pulsates with the pulsations of the World Quantum Psychoid Plasm. This is a picture of a humankind, that is different on the surface, but identical in depth; hostile on the surface, but loving in its deep ultramicroscopic self-projection. A humankind, whom the brush of individuation and the chisel of asymmetry have depicted as macroscopically disunited, but whom the palette of the General and the chisel of Symmetry have depicted as microscopically quantum united. Our Individuality is a seemingness of the macroscopic affectation of Asymmetry, deeply masked by the means of Hatred. Our uniqueness is a stubborn and periodical conviction

of a resumed and lastingly advertised provability of the macroscopic analyticalness. On the contrary, our microscopic non-discernibility and Quantum Identity are Love and Unity, deeply suppressed by the repressive logic of Parting and Analysis. Analysis in us suppresses Unity. The individualizing Analysis masks the loving fusion of Synthesis. Deep inside us, stepping across the macroscopic dimensions of Egoism, we the people are One Common Being, gigantically disunited on its surface by the analyzing asymmetry of the macroscopic psychology, and miniaturely united and combined in its center by the synthesizing symmetry of the microscopic unconscious psychology. The macroscopic psychology of Newton's consciousness notes our individual and bodily non-identity, while the microscopic psychology of the Quantum Unconscious – Super-conscious registers and our undivided fusion. Our macroscopic individuality repeats the logical scheme of visual solid non-transparent bodies. Our microscopic non-discernibility repeats the logic of audio penetrable transparent bodies. The individuation, which we are too keen on, is

inertia- continuation of our sensory Perception Ego. On the contrary, our non-discernibility and our Fusion that fills us with robbery and that we do not acknowledge, is a continuation of our Conceptual Ego.

We are different only as Percepts, and are identical as Concepts. We are visually different and audio-indiscernible. Opposed as melodies and harmonized as polyphonies, we see with the non-contradictory logic of the sight our difference, and we do not hear by the contradicting logic of hearing our identity and sameness. It is true that every man repeats in himself the whole humankind, that by force of his dual presentation the individual is a miniature humankind that allows us to call him “micro-humankind”. Being a substitute to the whole of humankind and its total representative, the Individual makes all other individuals, and the very humankind, redundant.

from **THE MANIFESTO TO NEW COSMIC ARISTOCRACY**
LETTER OF SCRAFOTZOLUS TO HIS BELOVED MAN
TO ALL PERVADING MIND

I want to thank you, dear friend, and tell you that I am deeply touched by your Intuition that penetrates so deeply into my erotic force, passion and sex inclination. I can only advise you to read about the creative power and erotic power of all the poets, composers, saints and founder of religion, like Jesus, Budha, Sancara, Socrates, Plato, Pythagorus, Heraclites, Zenon, Arhimedes, Aristoteles, Plotinus, Thomas D'aquinas, Reinsbreuk, Jacob Bohme, Decartes, Leibniz, Newton, Pascal, Hegel, Schopenhauer, Nietzsche, Kierkegaard, Bergson, Russel, Witgenstein, Husserl, Heidegger, Sartre, Camus, like Goethe, Schiller, Shakespeare, Byron, Shelley, Novalis, Holderllin, John Dunne, Swinburne, Marquis de Sad, Victor Hugo, Rouseaux, Pushkin, Paul Valery, Mallarme, Palestrina, Pahellbel, J.S. Bach, and Bach's sons, Haendel, Rameaux, Vivaldi, Mozart, Bethoven, Vagner, Schumann, Verdi, Saint Augustin, Saint John of the Cross, and others. Feeling just the same creative power and the same creative energy in myself, I do believe that I belong to those poets of genius and music: we – poets, composers and saints – are all born with that incredibly powerful energy inside us: the inspiring drive and energy that reflects the nature of genius, the unbridled passion and burning desire-intrinsic to the nature of the immortals – the desire to be the father of millions of kids and even whole nations.

We all feel inside us the overwhelming strength of volcanoes, waterfalls and gigantic waves of Joy and generosity, and Spiritual Elevation and the Sublime. We feel the Rhythm and see the harmony of universe through Proportions, Symmetries, Words, Notes, Sounds, colors, and Signs and Figures. Our innate sensuality leads us to the deepest secrets of the human nature and its manifestation through – hormones, sperm and blood. We are full of enormous Vitality, we treat the world with Seriousness and we go through moments of sentimentality and frivolity, we enjoy the play but we are aware of our responsibility to the whole universe and to all people. We feel the need to transfer to everybody our constant Inspiration, our ceaseless joyful hypo-manic energy of prolific writers, our unbearable Happiness and our rare gift of being able to feel both Universal Harmony and World Grief

in the Pain and Sufferings of the Others.

Our utmost sorrow is that most of the people are not blessed with such indescribable Visions, and cannot read the Omens; reach the moments of Revelation, Joy and Power; feel at the same time happiness and Compassion, Longing and Call; see and feel Omnipotence and omnipresence within all creatures and all souls. For us there are no impenetrable barriers to stop us from passing through one soul to another soul, from moving from one world to another world. We freely enter in every soul and every mind; we reach beyond the boundaries of every substance and penetrate into every essence; participate in every mind and without permission we walk in every psyche: What holds the key to our understanding of the universe is our awareness of our own egotistic nature and its hidden nontransparent substance, which is making attempts to put obstacles in the way of our entering other souls. Use the same techniques – free yourselves from your narrow, nontransparent, small human ego – and you will see how you will become equal to every creature and will enter every soul.

HOW TO LEARN TO FALL IN CEASELESS INSPIRATION

Writing is a shock. Writing is delirium. Creation is delirium. Birth is delirium. Death is delirium. The supreme joy is delirium. The supreme pain is delirium.

To learn how to fall in Inspiration means to learn to fall delirious. And falling delirious means to learn to leap off in chasms. The chasm leaping is the grand never-ending shock from the fall into Nothingness.

The grand never-ending shock is the festival of freedom, fete of the sublime, the bolero of intoxication, the ceaseless orgasm! God's permanent erection from which the orgasm of the Creation spouts!

It is the ceremonial of climbing over beyond earth and life. The dance in which the offender dances with the genius and the mad orchestrates the Logical particles!

The liberation of all dogmas – the carnival of Ideas, in which the figures are kindled, the carnival of Thought, in which Ideas burn out, and the carnival of Denial in which Thought burns out.

The destruction of all Taboos, the totem touching feast, the solemnity of crossing the boundaries, the ritual of reaching beyond all humane –

if the festival of Freedom is not a feast of Crime, then at least it is the feast of going across the Humane.

The Ball in which all barriers collapse and all mirrors brake, in which we – finally free from the slavish identities – get acquainted with ourselves!

Then at last, encouraged by our audacity, the Universe decides to contravene its own Symmetry, where the Self-identical god of Space imprisoned it.

And the Raging Stream of Time muscles into the dissolved formidable Fissure of broken Symmetry and starts to play within it!

This will be when the temptation of each and every Concept and Semantics is already mistrustful with its pall covering the Thing and each and every gigantic Wave doesn't fall into the encasement of any Presence!

And when Infinity no longer allows to be coerced by some Image!

Thereafter, in the Lacking in Imagery world: the image of the Absolute appears.

In the Absurdity of death: the shadows of the Loved Ones glow.

And in the Estrangement of our faces: the propinquity of the Angel appears.

And the horror brings us closer to the Secrets from which pleasure made us run away!

Then crime sets us on the world stage from which the envious gods had dethroned us!

Shame-faced, Trust-worthiness relinquishes the crumbled performance of the Axioms.

From behind the curtains Doubt steps up, Laws humbly sit in their baignoire, and, dressed in their sacred garments, the Hypothesis solemnly rise to the stage.

And Faith along with religion sits down in the stalls to watch the performance of Analysis. Being is through with its tragedy, and cognition had begun with its Comedy.

Nobody believes in life any longer, all believe in death though. To arrive in Immortality, what matters is how to die rather than how to live.

All of us must suffer through Four Shocks to meet with their own Illumination:

1. The Shock of De-personalization – the fading away of the small Ego.
2. The Shock of De-realization – the disappearance of the trivial world.
3. The Shock of Trans-personalization – our shifting towards greater, more worthy and godlike character.
4. The Shock of the inversion of the world image.

The World suddenly changes its picture. In an instant the World turns from trivial to non-trivial, from familiar – to unfamiliar, from ordinary to magical. To learn how to invert and alter the world image: this already is to soar within the Abyss of Inspiration.

When we begin to fall in the Abyss of Inspiration everything changes its color, shape, essence and bearing, within a single blink of the eye.

Nothing remains ordinary. Everything becomes cryptic, enigmatic, enchanting and solemn. Both cheerful and ceremonial at the same time, every thing seems to stare in its own riddle. Every Thing begins to point out its magic.

Everything has changed just like in a fairy tale; everything has actually thrown away all banality of civilization and has restored its primordial Astonishment.

But the greater surprise yet, the painfully solemn delirium from which only a few of us recover and the rest remain in mania, is the supreme change in our own selves!

If, while flying downwards into the Unfathomable Abyss of Inspiration, we unexpectedly see ourselves in a mirror, in astonishment would we notice our manifest transmutation. This will please and terrify us all at the same time, for we have acquired an entirely different appearance.

First, all our dullness from before has gone, and we appear as if newly enthroned.

Each second a demon hands us a crown, though at times we are not able to see him. Each second a spirit whispers to us the secret of the supreme life, yet our fear of the sublime leaves us barred in the trivial. "The Devil often talks to us but usually he has ignorant interlocutors", Byron used to remind us. We were all born upon thrones, yet the society persuades us – while we were very young - that these thrones were actually docks in court.

The night when we first met our God-likeness in the sparkling candlelight of stars: this

was the night of our engagement to eternity, and then for the first time upon the Inspiration there dawns the broad daylight when we find ourselves to be – the God elected.

The change in us is the most amazing one, and the others can witness it for sure.

Upon our first fall into the Abyss we come to socialize, and the people who know us start to whisper behind our back. What we can only hear is exclamations rather than words mouthed in begrudge. We can only be aware of people's fear, when we talk to them they are numb and dumb, and our withdrawal is sighed in awe. If we look at ourselves at such a moment we'll find out the reason for their weird behavior. Our previous closeness to cosmic powers, and the hours spent in the Abyss of Inspiration have changed us so that even our nearest and dearest don't believe it is us, and when they finally do, they still look at us in awe.

For it seems that from being short, we have somehow grown taller, and from obscure we have turned to stand far out from the crowd. Our awkwardness seems to have vanished overnight. The mediocrities turned out to have been gifted. The stupid ones claim to be clever.

The Mortals reached immortality.

. . .

We seem to have beautified, our stature seems to have straightened up, so has our gait changed, and all of a sudden, somehow out of the blue we come to carry around the Pride of the world, the Nobility of zeal and the mystery of a New Dawning. All are aware that suddenly, as if overnight we have become the God's elected, and at the beginning they wonder if they should hate, or render homage to us.

What the sublime – and the most frightening change in our personality, is that our faces start beaming and emitting an aura which had not been there before, our eye casts the fiery brightness of Thought that burns the eye of the other. The others avoid eye contact and would rather listen to us with their heads bent down.

If we had been ugly before – now we have become beautiful.

If we had been plain, now all at once we have become attractive.

If nobody had ever spotted us at parties, now all of a sudden we have become the heart of the revelry.

Something immense, unexpected, incomprehensible, mysterious and sublime must have happened to us, yet first of all it must have been formidable and scary. And this is simply the trace left within upon our encounters with Inspiration and the embraces of Dawning.

Yet what the most embarrassing thing is that all around seems to be attracted by us as if we were the centripetal magnets. Both nature and folk start circling around attracted by an unknown yet positive force. We have become the center of events. And as Amiel we are to cry out: "Oh, man, the whole world is yearning for you!"

The grass is bowing to you. The wind is your fan. The rain is your cloak. The night wraps you in its mantle, and the dawn is happy to undress you in its bays...

And all the while you are not there as you are everywhere.

The positive power and sympathetic energy we carry within effects everybody around. They all try to come closer: the knowledgeable make effort to grasp the subtle and mysterious trail of conversation, and the vain press at us to merely borrow a bit of our magnanimity

and worthiness.

While radiating joy like gods, and pouring grace like angels, we are badly wanted by the poor for our generosity. The ignorant want us for our erudition, and the uninspired need us to share with them the mystery of our inspiration. The suppressed ones shy around to benefit from the generous gush of our maniacal bright positive energy. We sparkle in the darkness of other men's souls, put in order confused thoughts, tune in harmony chaotic feelings through the Melody of Compassion and the Rhythm of Yearning. We weep along with the crying, we share the joy of the joyful, suffer along with the victims, and kill together with the killers.

We tell the Truth in false statements, admire ugly women, for hours we remain entranced by the charm on the ones who had never been charming thus lending them charm, we freeze in contemplation of those who have never been contemplated, and kneel in worship of poor mediocre souls while they blush with pride.

We comfort the vane ones suggesting that vanity is Knowledge as well, we imbue the lacking in confidence with assurance, yet once and for all what we do is to teach the great secret of Inspiration! Glory – for each rock, an Ode – to each stalk, Rapture – over each life, and Exclamation at each Death!

Glory to death – to let Glory turn it into immortality!

An Ode to the corpse – to bring the corpse back to life!

Rapture for the murderer – to make him suicidal!

An Exclamation with despair - to make Despair unpopular!

Glory to Cruelty – to turn Cruelty tender!

An Ode to Envy – to make Envy knowledgeable!

Hosanna for Meanness – to turn Meanness upright!

Rapture with the hangman – to make the Inquisitor repent!

Hosanna for Pleasure – to make Pleasure feel ashamed!

Hosanna for Happiness – to make the happy feel guilty for being unaware of all the unhappy ones!

Hosanna for the Suffering ones – to cheer them up!

For the well-balanced harmony of Hosanna will teach the suffering to the great art of turning Suffering into Joy, and Pain – into Ecstasy!

If Admiration is half Knowledge, then Exclamation is the ultimate of Knowledge.

If Knowledge begins with Pride – then it ends in Shame.

If Knowledge begins with Shame – then it ends in Pride!

The Knowledge of the Body starts with pride, and ends in Shame!

To learn to admire: this already is half of the Knowledge of Things. The Nature, which keeps its secret from the proud, gives itself up and reveals to its exalted admirers!

Yet Nature lets the Proud ones only into the qualitative dress, and the qualitative mantle of its antechamber.

Whereas only to the Shy does the Universe show its private parts.

The mathematicians never reach beyond the anteroom of the nature, so from the book of the universe they can read only the introduction. Only the composers and the poets can read the full contents and the whole chapters.

The strength of the mathematicians lies with their Pride, and their childish

narcissism.

The strength of the poets and the composers lies with their Shame, and their painful desire for auto-aggression.

On the other hand, both the mathematicians and the poets yearn for Death because in Death only can they reveal the ultimate harmony which is otherwise partially hidden in life.

Thus we, the ones who have changed overnight through the Inspiration, bring courage into the timid, hope into the desperate, we pour generosity over the jealous people, give away our talents to the mediocrities, and the fertility of our passion whelms the cold hearts, which little by little come to get the warmth of our gentle perseverance.

We love girls that have never been loved, to capricious beauties and overweening lovers we secretly suggest to stop torturing their beloved ones, in the darkness of the night we embrace the ones who have never been embraced, we secretly share the love of couples at night, along with the impotent we fondle their spouses, and beautify bodies that tend to be bitterly disappointed. We are the secret help of the gods, and the overt saviors of the deluded.

Like birds we float in the Dreamland until we persuade each mind that is more worthy to fly in death than to crawl in life.

What makes us crawl in life is the Pride of the Pleasure, and what makes us fly in death is the shame of the Delight.

So the ones who rejoice in the Delight will stay in life and can never die. For the indulged in the delightful can never jump over and go beyond the Delight.

And those who meet the Delight with the feeling of Shame: they easily fly over the Delight, which can keep them neither in life, nor in Death; so only they can reach the Dreamland, which is the same with the land of the Shadows, the world beyond, where the timeless criminals dwell, as well as the timeless saviors.

It is in the Land of Dreams and Shadows where the timeless saviors could eventually turn into timeless criminals, and the timeless criminals: into the saviors of all time.