

Part I

BEGINNING

*New Ethic – “Love of Suffering”
and Old Ethic – “Love of Pleasure”*

**Old Ethic was built upon “Love of Pleasure”
New Ethic is built upon “Love of Suffering”**

LOGIC OF SUFFERING

Gentlemen Writers, usurpers of the Language, thieves of the Word of God, and Linguistic terrorists, who are returning God of the Word to the Nihilistic Subjectivity!

I declare the regular session of the Court judgment open, which the Language called to set the Reason up, and furthermore, I declare the hearing of the Countercharges open, which the Nihilistic Subjectivity made over the Language!

Ladies and Gentlemen! May the good tone ease the anger in the Heart – the heart that today is so despondent because it has found out its linguistic counterfeit and semiotic imitation.

Gentlemen, all of you who continue to write once you have realized that you are not genius, become thieves adorning yourselves with the jewels of the Language in order to adorn your own insignificance.

Words are assigned the cynical role to make interesting a soul, which in itself is boring,

as well as to turn into an interesting life a life, which in itself is indifference.

Cynicism of the language, turned into a jewel, reaches its apogee, when it from a reason for passion becomes a reason for life.

When the words, which have only to be a means of entertaining, become bricks of the construction of the world and norms of the soul – then under the dome of the heavenly temple settles the circus!

We are speaking of the European individual.

The European, this refined, highly educated, linguistic animal – nearly always talented, nearly always self-confident, not infrequently genius – who beheaded a lot of kings and created the gloomy intellectual kingdoms of the modern empire of sadism, is lit up by the Mediterranean generous Imagination in which were drowned the Ideas of all epochs in order there to be only one Irrefutable Hypothesis left: the Hypothesis of Reality.

Oh Gentlemen, I share your fear that namely this Hypothesis today is shaken most of all by the Quantum Wind, and makes your dreams scary by the horrible vision that the Quantum Wind through which the brain absorbs the Gravitation threatens to absorb the universe;

That the Universe is all in all a firm Collective Hallucination experienced by craving brains and erected intellects that are lonely because they have banished the Classic Blue Sky to the colorless omnivorous grinding machine of the Abstraction!

The European, to whom the universe has turned its benevolent face out of habit, is used to comforting himself by saying:

“I have the Grace of Heaven because I am blessed and the rest are cursed! So, if I am blessed and millions of people are cursed, then at the very least this blessing is suspicious!

I have perception of Harmony because I am talented, so I live in a proportional universe, but the rest do not have any perceptions of Harmony, therefore to them the Cosmos seems to be an Ugly Barn, where the Meaninglessness feeds on rats!

This is me, to whom the Universe has turned its Splendid Face and its Logical Expression, but this Logical expression is the deceptive suggestion of my innate sense of Proportions. To me the Universe is logical and this life is based on reason because the talent gave me the senses to perceive the symmetry and the talent gave me the perceptions of Harmony.

And, this is the untalented, to whom the universe has turned its sullen face and therefore the untalented assumes that this hostile universe is meaningless. And he is right when he deludes himself that the nature, so hostile toward him, is illogical and absurd.

The Untalented has a right to declare that the world is meaningless, just as the genius has a right to declare that the world is meaningful.

The benevolent face of the world that is turned to him he calls “Logicity”. His ability to perceive the symmetry he calls “Non-contradiction”.

The untalented, for his part, calls his state of mind blind to the perception of Proportions, – “Illogicality”; and he rightly calls his state of mind, blind to the Harmony, – “Contradiction and Absurdness”!

Yet, those billions of people, who live in a proportional universe, are blind and spiteful because they do not have perceptions of Harmony; and consequently the European should continue: My sense of Harmony at the very least is suspicious! My constant happiness and feeling that I was born in a blessed cosmos, at the very least is suspicious.

And my Self-Confidence that never gives away, at the very least is the Judgment of all those millions, who writhe in mediocrity, live in imitations and die inglorious surrounded by the nightmares of the childhood!

Devoured by the Angels of the Dark and pecked by the Angels of the Hunger, all those billions and quantum physicists are much alike, who today in their lives, driven by excessive vanity and overabundance of sperm and goodies, have found out that “The World perhaps is not very reasonable since it is just one Collective hallucination experienced by craving brains and droopy, lacking erection intellects!”

In the Harmonious world every word is a word of Glory; in a Disharmonious world – every word is a word of Indignation. In the Blessed world each perception is an Exclamation; in the cursed world each perception is Revulsion. *“In the Sacred world each thought is Hosannah, and each life – gratitude to God”.* (Camus)

In the Non-Sacred world each thought is Blasphemy, and each life – a curse or a revolt against the Disharmonious universe.

Minerals can allow themselves to be symmetrical, plants can allow themselves to be happy, animals can allow themselves to be religious – because all of them are believers and because all of them have no consciousness, and all of them are directed by their automatic responses.

Yet, Man who has stepped from the kingdom of Unconsciousness into the kingdom of Consciousness, is condemned to ever-lasting awareness and ever sleepless mind!

Man does not have the chance to be a believer, nor has he the chance to be unconscious and automatic.

Faith is Necessity – and Necessity is Unconscious. Necessity is Automation.

Automation is unconscious inner state.

Doubt is Freedom.

Man, who has left the kingdom of Unconsciousness and has stepped into the kingdom of Consciousness, is by definition skeptic. He has doubts, he is suspicious, and he is dis-automated. This Dis-automation makes him ever-Anxious and Restless.

Anxiety is the reward for his leaving the sleeping happiness of the automatic existence in the unconscious and entering the sleepless unhappiness of the Consciousness, where all the dolls of the faith come back to live in the form of Subjectivities.

“Today, while we are living in a world of murder, massacres through computers programs; a world of legislative crime of mass murder; in slave camps under the flag of freedom, and massacres justified by philanthropy or by a taste for the supermen,” (Camus) – what reminds us of the Logic of murder is the concepts of Albert Camus – one of the last French moralists.

To us the question of “logic of Murder” is the question of “logic of Suffering” and “logic of Anxiety”.

Is it worth understanding the Suffering once we have been condemned to suffering?

And is it possible a concept of logic of Suffering to be built when each concept of logic has always been built in accordance with the rules of Pleasure.

For, the Law of Non-contradictory is the logical face of Pleasure. And only the law of Contradictory is the law of the logical face of Suffering. The Discovery of the Contradictory is revelation of the Meaningless of the world.

To step out of the automatic necessity and drowsiness of an animal and step into the kingdom of de-automated freedom of the conscious, means to step out of the kingdom of the unconscious pleasure and step into the kingdom of the conscious suffering.

Man becomes spiritual being through his conscious striving for Anxiety, and through his will to Suffering.

Nietzsche’s will to power, in spite of showing disobedience, regality and independence was a will to Pleasure through humiliation of the others; therefore it is blameworthy.

The will to Suffering, being at the same time a will to independence, is a will to Freedom, which means a Will to Self-Glorifying through self-inflicted Suffering and through Glorifying of Others; therefore the will to Suffering should be welcome.

Today the discussion of the Logic of violence and murder is a discussion of the logic of Suffering.

There are two different kinds of suffering: Suffering caused to us, and Suffering which we cause to others – the active suffering, which we cause when we are sadists; and the passive suffering, which we endure when we are Masochists. Here, the logic of Suffering depends on the euphoria of the feeling.

But the masochistic suffering can be endured actively as active joy and sadistic joy can be given passively as a melancholic relish.

The active joy that you feel when giving pleasure to the one who causes you pain, is a greater joy than the passive gratification of the one, who brings out joy of you by inflicting you pain.

For, the Sadist surprised that his torture causes sweetness, is compelled to imagine the painfulness which he cannot see, and which he cannot relish if he cannot feel it:

And yet, because this relish is absent as a perception from the rest of the perceptions – the Sadist uses his fantasy to feel the painfulness of the victim, unfortunately in which he only finds joy. The pleasure of the Masochist is pure and sheer joy, because of the spontaneous innate mechanism of the soul to transform suffering into pleasure.

Thus the sadist has to resort to his imagination to feel the pain of the masochist, and the Masochist counts directly on the perception to feel the sweetness from the painfulness and to take pride from the suffering by deriving pleasure there, where the sadist intends to use torture.

The Logic of Suffering has to choose between two extremes: we all to be murdered; or we all to be murderers.

Yet, the murderer can kill and yet experience certain sadness, and the murdered can die joyfully. The sadness of the murderer cannot reach the murdered, but the Joy of the one being killed is able to reach the murderer and overwhelm him with its euphoria. In this case, the murderer, overwhelmed by the generosity of the victim, stops his execution; and then the one being murdered deadly hurt, now reigns over the torturer, sets up his ecstasy toward heaven as a ladder reaching up to heaven. On this ladder, as on a musical scale, from the earth to heaven, the murdered, dancing and intoxicated, descends from Heaven to the earth, while the executor, melancholic and awkward, ascends from the earth to heaven.

Death gives its inspiration to the victim that descends from heaven to the earth, and Life gives its awkward despondency to the executor, whose boredom is awaiting him in heaven. This

is why the inspired death feels joy on the earth and the despondent life suffers in heaven.

Anxiety is our Chance!

Let us remind again: The movement that gave birth to the Human being- this is the movement: from Necessity toward Freedom, from Automatism toward dis-automation of the reflexes; from Sleep toward Alertness; from Calmness toward Anxiety; From ready answers toward Ever-lasting Questioning; From Unconscious toward Consciousness; From Eternity toward Temporality;... From Faith toward Doubt; from the Intoxication of Faith toward the Sobriety of Doubt; From the Religion of the Positive toward the Anti-Religious Religion: The Religion of the eternal Negation; the Religion of the Revolt.

However, this transition is only possible through the Sin.

All religions of the Pleasure are religions of the General.

All religions of the Individual are religions of the Suffering.

All religions of the God of General are religions of automatic necessity of Unconscious which enjoys the ready answers. All religions of the Individual God – are the religions of the dis-automated freedom and anxiety, which are the hesitation of the searching questioning and the dissatisfaction with Answers.

Those, who advise us to return to “Love of Pleasure”, advise us to return to Faith. Those, who advise us to return into Faith – they advise us to return to the pseudo-dignity of ever-ready answers and non-mystery of the world;

Those, who advise us to return to Faith – advise us to return to Necessity. Returning to Necessity is returning to automation. Returning to the state of Automation is returning to the Imaginary life of the Persevering Death; to the Imitated life of the real Death.

The returning to automation is returning to the unconscious state of crystals, plants and animals – they all possess beauty but they are not able to contemplate their own beauty; they are all full of happiness but they cannot enjoy it; and they are endowed with Harmony but they cannot reflect it.

Returning to Faith is returning to the pre-human kingdom of the animals and plants, and to the over and above-human kingdom of the fossilized divinities of the Plato’s dead forms, now coming to life again as robots.

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But this Energy-ever restless and always anxious, both a stranger and a dangerous power, like all the strangers – agitated and anxious – is the enemy of any state of falling asleep and a source of all Exultations;

This Energy-suffering self-inflicted pain and feeling nothing but Self-hatred, alien to itself and detesting its own anxiety but forcibly in love with this anxiety – is constantly renouncing its own principles and is constantly angry with its own self, chasing its own self as if it is chasing its worst enemy;

This Energy, anxious for itself and renouncing its own self, that can only obtain relief from the Fantasy and see objectification in the birth of the Initial and the New, the Unique and Inimitable- does not know itself and only knows its offsprings;

This Energy, non-self-equal and Non-self-identical, that constitutes Individuality and Subjectivity; this Energy that is good for the others but evil to itself, giving birth to everything

new through its constant self-rejection and pouring out the otherness in its heart into love by its persistent self-hatred;

This Energy discontented, whose self-discontent feeds the world of the Otherness, is a deadly Energy that pours life like a living stream, and a heart-breaking Agitation that spreads Hossanah, pardons by Destruction and destroys by Grace; This Energy, whose Grace is unbearable, whose punishment is redemption, whose hatred stimulates and whose love destroys;

This Excitement that is the source of Subjectivity coming from the Unfathomable depths of the Nothingness; – the Energy that is Subjectivity – bringing Death to itself and Immortality to its Other-self – testifies that:

Individuality is both Mortal and Immortal: because the Subjectivity, dying in the Ego, is never dying in the Other; because its non-identity makes it manifest itself as unequal to itself and equal to the Others. From this Self-non-equality the Subjectivity obtains death, and from this Other-equality it obtains Immortality. Therefore, it is said that Subjectivity is both mortal and immortal:

Mortal in its Ego and immortal in its Other-self!

Individuality cannot free itself, nor can it run away from that excitement; the only thing that it can do is to chase the Self-Satisfaction of the Remembering Form, not being able ever to reach it and remain calm in it, because if it does, then the Individuality will lose its anxious Ambiguity and this is what preserves it and keeps it like a Prius: excitement that is kept at a constant Distance from itself; excitement which must not unite with itself, because if it does, it will transform into the Remembering Form, and once having lost the forgetfulness of itself and the Oblivion of itself it will lose its authenticity and Uniqueness of Self-unknowing and will become Idea-Form. Thus the Subject of the Form is the Ego, whereas the Subject of the excitement is the Other.

This Excitement of the Energy, running away from the Memory, finds constant relief and objectivity in the Fantasy, and therefore it is Fantasizing Energy; it is the Questioning, in which the human being lives, and only by questioning it and bringing it to Court the human being is worthy of his own self.

Here, our searching and rambling Restless Cogito, in its pursuit to avoid Definiteness and Semantics and in its trans-linguistic transcendence comes out with the position defined by us as: “Ex-linguistic Position”; and jumping in the Asemantic Abyss, in the endless twist of the Somersault of the persistent falling and dropping out of the Being finds there the Nothingness, semi-identical to Sartre’s Nothingness: Because the decline of the Semantics – the dropping out of the Semantic forms was at the same time the dropping out of the Being; and the Asemanticism indicates the Tremor of the World Nothingness into the Roar of Methodological Horror!

Therefore the Logic of Crime and Murder, which Camus wanted to solve, to us today sounds like logic of Restlessness, Suffering and Anxiety – the logic of Ever-awakening Mind – the one, whose eternal vigilance can never be relaxed by any logic recipes or religious reasoning epilepsies; the one that is condemned to everlasting dissatisfaction and rigorous questioning; and the one that is defined by transforming of the answers into questions, the exclamations into questions and the full stops into commas.

Here we see how the Psychological Anxiety, Physical Quantum Uncertainty, Semiotic Instability of Meaning, Transcendental Restlessness, Psychotic Suspicions, and Paranoid

Beffndlihkheit (Moods) and natural Hiatus Position of Man crucified between Sensuousness and Mind, Percepts and Concepts, Signifier and Signified, Body (Energy) and Spirit (Information), Soma and language – they all merge and join together into Emotional Logic of Suffering.

Here we see how Heisenberg's Uncertainty principle, Socrates's Questionings, Augustine's Questioning Restlessness, Heraclites's Ambiguity, Buddha's Relativiness, and Nagarhdhuna'; Sunyiatā indeterminate-Indescribable Reality, Sancara's Sleepless Mind, Decartes's Dubito, Pascal's Anxiety (Angois), Godel's Incompleteness, Godel – Coen's Insolubility, Penrose's Incomputability, Kierkegaard's Tremble and Despair, Psychotic Distimia, Heidegger's Ex-stasis, Natural Megalomania, Sartre's Nothingness and Freedom, Husserl's Epoche, together with our Methodological Horror and De-semantism (A-semantism) coincide into one Gigantic Ascesis as a movement of Liberation of the world from its Meaning in order to point out its Primordial Trilling of Horrible Asemantic-Omnisemantic music, showing the Hideous face of the Non-self-identical Nothingness as Impetus of Subjectivity, the symbol of self-denying Fantasizing Energy – cutting a tremendous and incurable Cleavage in the diamond of the world Harmony of the happy, smiling and remembering self-identical Form.

We said that animals can allow themselves to be religious, minerals – harmonious and plants-blessed; but Man, having stepped into the kingdom of consciousness – the kingdom of the eternal anxiety – was banished for ever from the automation of the unconscious happiness, called by the intimidated mortals "Faith", to the Dis-automation of the conscious unhappiness, called by the supercilious minds "Doubt".

Unbelief and Doubt ruin the Fatality of faith, break its inevitability and by offering a thousand other ways of existence, lay the foundations of the severe and dreadful kingdom of Freedom.

Therefore, all religions built their heavenly kingdoms upon the Automation of the tyrannical Happiness.

Faith, being Necessity and Inevitability, is the Unconscious state of Automations. The kingdom of faith is the civilization of Unconscious life, and the life of Unconscious is the ceremony of Automations.

The highest and most complicated automation is the Automation of Logic and Language (which we call a "Syndrome of the Linguistic Automation"), just as the most enigmatic automation is the Automation of Cogito. The one, which is most in use, is the Automation of the Semantics.

Doubt and Unbelief, being Freedom and refutation of inevitability, cause the Conscious state of dis-automation.

The kingdom of Doubt is the civilization of Consciousness, and the ceremonies of Consciousness are the tournaments of dis-automations.

The highest and toughest to achieve are the dis-automation of Cogito, dis-automation of Meaningless, and De-linguistics; and the most effective is the dis-automation of De-semantism.

The Mind that has perceptions of Harmony is talented and his heart comes to know of the good; and such soul is a happy soul but yet this soul is an Unconscious soul.

The Mind that has no perceptions of Harmony – is untalented; his heart is hurt and deeply wounded – it knows the sweetness of the Evil and is delighted by the Evil; and this soul is an Unhappy soul, but the unhappy soul is a Conscious soul.

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Nobody is innocent. All of us are guilty. What makes us guilty is the guilt of Freedom. The guilt of Freedom manifests itself through the freedom of Consciousness. The freedom of Consciousness manifests itself through the Play of Negation. Negation plays through the Spontaneity of self-hatred and through the self-satisfaction of the self-suffering.

The spirit of freedom manifests itself through the self-satisfaction of Negation, but in its self-satisfaction the Negation is overwhelmed by its own self-hatred.

We - all in love with ourselves - are born as a manifestation of the love that comes from the self-hatred of Negation.

These merciful universes are born of the merciless heart of Negation.

From its dark abysses Negation ejects lucent worlds.

Of its hatred Negation gives birth to universes of love.

Negation is performing its dance but it is a merciless and brutal dance.

Negation fornicates but its fornication gives birth to innocent rattling worlds.

In the gloomy play of the Negation the brain can see only the cluster of the Sparkling truths.

The human mind cannot perceive in the Splendor Cosmic Show of the truths the histrionic and cunning face of their origin.

In the gloomy drama of the Negation we can see the sparkles of our own comedy.

Negation detests itself but yet, so self-satisfied, it continues its performance.

In its unconcern Negation is severe. In its frivolity Negation is thorough. In its frivolous dance Negation sinks in blood under the burden of millions of dead bodies. In its thoughtlessness Negation is thorough.

We all are innocent through the Guilt of Negation. We all are tender through the cruelty of Negation. We all are merciful through the mercilessness of Negation. We all are good through the evil of Negation. We all are sincere through the hypocrisy of Negation.

We all are beautiful through the ugliness of Negation. We all are learned through the ignorance of Negation.

Nobody is innocent. All of us are guilty.

Nobody is good through the Goodness. Man is good through the evil: Enduring of the evil or bringing evil.

Man enters the being as a man defined by Negativity. Man comes to the being and this is achieved through the existence of Negativity. Man is the being of that Negativity which is aware of the positive. Man is the heart of that Negativity which can feel the Positive.

For Existence is the being of Negativity – as Essence is the being of Positivity and this tragic truth, unveiled by Pascal, Kierkegaard, Heidegger and Sartre, was swallowed by the thoughtlessness of the modern semiotic and linguistic play-acting.

That means:

All of those, who testify that man was initially blessed, are lying;

All of those, who testify that the Cosmos is unoriginally blessed, are lying;

They are lying because the being can only arouse as a result of some Incorrectness and Imperfection, as well as according to the modern science the universe can only arouse as a result of the breaking the Symmetry.

And yet, Symmetry can be broken only by one Primordial impulse of Negation, which comes from the Intrinsic nature of Symmetry itself.

This means that the Theory of Original Sin, even though it has acquired other, different anthropomorphic dimensions, is still irrefutable.

It is so because this is the man, not the Being itself, that carries the Original Sin, where the **Being is the mistake made by the Divine, and the Knowledge is the Correction made by the Devil.**

Nobody is good through the Goodness: We are good only through the Evil. We are beautiful through the Ugliness. We are perfect through the Imperfection. We are good through the Evil. We acquire knowledge through Unknowing. We are learned through Ignorance.

This is so because we are negation incarnate. Man enters the being through the Negation.

Negation is what leads man in the being. That is why man can never be positive being only. Solely the positive being can be blessed; and non-developing. The very developing requires self-delusion, self-betrayal and self-hostility as manifestations of the self-negative and non-self-identical.

Non-self-identical itself is the non-self-identical self-forgetting and fantasizing Energy, opposed to the Remembering self-identical Form.

Man is stained by the seal of the curse, which is just the gloomy giggle of the self-hostile Energy, embraced by the form, which is in love with its own self.

Man is stained by the curse of the ambiguity and ambilogicality. Man is stained by the bifurcation, by the duality of the negative energy and the positive form.

Man is Crucified on the cross of the antinomy of his Ambilobic, which is his intelligence.

Nobody is innocent. All of us are guilty. Nobody is good through the Goodness:

All of us are good through the evil. Nobody is noble through nobility: All of us are noble through duplicity. Nobody is spiritual through the spirit: All of us are spiritual through the matter. Nobody is blessed: All of us are blessed through the curse.

Man is not given benediction through the curse, and man is blessed by the curse, and he is cursed by the blessing.

Man is good through the evil, perfect through the sin, knowing through the unknowing, beautiful through the ugliness and blissful through the hell.

WE WILL NEVER MORE RETURN

We will never more return to goodness, because goodness today is given to us only through evil and as evil.

No matter how strong is our yearning for pure evil – we will never again experience evil because evil today is given to us only as good.

We will never more return to innocence because innocence today is given to us only as guilt.

No matter how strong is our craving for our Guiltiness, which will let us take pride of ourselves, we will not be able to enjoy this lofty narcissism hidden into the desire for self-destruction through voluntary action! Because even Guilt itself, is allowed to us today only as the innocence of the others.

We will never more return to truth because truth today is given to us only as a lie.

We will never more return to mercy as long as mercy today is granted to us only as cruelty.

We will never more return to the condition of unawareness of our happiness as long as happiness today is granted to us only as unhappiness.

We will never more feel pain as long as pain today is given to us only as pleasure derived from the painful.

We are denied rightness as long as every thing is granted to us as its antithesis and its opposed perception.

Mankind today has shifted to the ecliptic of the perverted dialectic.

The Soul today has shifted to the ecliptic of the pervert dialectic which has frozen at one of its poles.

We will never more be able to return to normality as long as normality today is granted to us solely as pathology.

The answer of the question, which remains unanswered and is hidden in this vicious circle, is given into the devil dialectic of the mirror image of negation whereby not even a single thing exists within itself and as itself, but each thing exists only through its Otherness and its Reversibility as an opposition to its self-negation.

The soul today has frozen in the state its reversibility. This is why today the feeling of bliss can come over us only through suffering.

Why do we love what we kill and we kill what we love?

We have to kill ourselves in order to reach the Other. For today we are able to consider pleasant only that which we destroy. So to destroy that which we consider pleasant

How many centuries will this dialectic continue to exist – this reversed, frozen at one of its poles dialectic, to which pole the whole spirit has shifted – nobody knows – except the constantly self-negating and surprising itself non-self-identity of the Negativity.

I, therefore, have to come to hate myself in order to love the others. On that account I have to hate myself so that I can find their love in my self-hatred.

I have to blame myself – so that I can feel their innocence in their guilt. We have to assault ourselves in order to feel in our self-assault their mild nature; to be cruel to ourselves so that in our cruelty to ourselves we can feel the compassion of the others.

Considering the alternative whether we have to kill or let ourselves be killed – we have to let ourselves be killed, so that through our death the others can be revived and granted immortality.

Thus we have to let ourselves be tortured so that through the sweetness of the inflicted suffering on us, which inspires our torturer, we can rise to the weird joys of our torturer and to that strange Mysterious Knowledge which we are denied because of the triviality of our soul.

The executioner and the torturer are aware of this Mysterious Knowledge of the Soul of the Other when they hear the groaning and crying and witness the unbearable pain of the soul, the crying and pain which we – seeking only pleasure – are not usually aware of.

Today we can be no others but either executioners or victims and yet, becoming victims through the joy of the executioner, we can give birth of the joy that the victim finds in self-torturing, by stealing the rapturous guilt of the executor- the guilt in which he knows only the feeling of remorse!

Through the joy of the victim we can give birth to the guilt of the executioner and turn this guilt into our own innocence.

We have to torture those who we love if we want them to be touched by our individuality. This is so because the trivial pleasures we give them usually make them dying of boredom, standing against and alone with their unbearable image – the point where they were led to by their boredom of themselves – and seeking unfaithfulness as an escape from the boredom.

Unfaithfulness is the Fantasy that seeks to find fascination in disappointment.

We have to torment those who we adore in order to make them look in at their own souls.

Because while the great relish lets us live on the surface of our own souls, only the torment compels us to gain the depth of Self-Knowledge, which we are denied by the joys. Therefore, those who love us only through pleasures - confine us alone with the ugly image of our triviality; and those who love us through torturing us – help us look in at our own abysses and reach Self-Knowledge.

We have to be cruel to ourselves in order to feel the mercy in the others; to be auto-aggressive – to make others feel free.

Today we have to run away from our loved ones to make them feel our love.

Today we have to run away from everything we like in order to free the world and our loved ones, held into captivity, from our Merciless Destruction and our destructive love.

Because the subjective love today destroys that which took the objective love of music and poetry thousands of years to build.

Only if we become to love the suffering – through our love for the suffering our loved ones will learn to detest the pleasure that makes them evil minded and selfish.

We must fall in love with Unhappiness in order to free the happiness of the world from the selfish souls, who have kept the happiness for themselves. Today we have to be perverted in order our beloved to feel our normal love. Today we have to be uncontrolled and unreasonable and behave in a pathological manner in order through our pathology our loved ones to become aware of our normality.

Because in the perverted dialectic, frozen at the point of its reversibility, mankind today having shifted to the ecliptic of its self-negativity can feel our love only through our inquisition.

Because today the bodies have moved close to each other in order the souls to stay away from each other, and because through the mutual consumption of the bodies the souls can survive only as being souls from the world above – the spirit world.

Today we have to torture each other in order to love each other, and we have to love each other in order to torture each other. Namely, this incomprehensible alternation – the transformation of hatred into pleasure and the transformation of love into suffering – is called the Music of the soul.

Not a single thing has been given to us through its normality – and everything has been given to us only through its perversion. We have our normality today in pathology.

Mankind today has reached the Climax of its psychic health solely through the rise of Disease. From the darkness of disease today the angels of virtues are coming down to the low lands.

Being slaves to a dialectic that we do not know and servants of a dialectical movement

to which we are unable to show resistance, today We know God only through demonic passions, and today we can get to the highest through the lowest.

How long the soul will stay frozen today, after having shifted to the ecliptic of its dialectical reversibility – nobody can say – As far as the Uncertainty, the self-surprise of the non-self-identical is unpredictable by definition.

“Individuality is hatred. Only the General is love” – this was what was held in Formal Logic and Mono-semantics over the centuries of delusion. However, if Individuality is non-self-Identical – then Individuality is Love, because if Hatred is non-self-identical then Hatred turns into Affection.

If Individuality is non-self-identical – then Individuality finds within its nature of hatred yet another nature, as the nature of its Otherness, which is a nature of Love.

On the other hand, if the General is self-identical, then the General is only Love and the self-identity of the General prohibits its turning into Hatred. Because the Self-Identity of the General does not allow the General to find in its nature of Love another nature, which to manifest itself as the nature of Detestation.

Since Hatred itself is capable of turning into Love, therefore, Individuality is capable of accepting into its own nature of Individuality the nature of the General.

Furthermore, since Love itself is not capable of turning into Hatred – therefore, the General is incapable of accepting into its own nature the nature of the Individual.

All of the above means that as long as hatred is capable of feeling love, Love is incapable of feeling hatred.

Even so, precisely this incapability of Love of feeling hatred makes Love inept to accept into its own nature other natures, and thus dooms and condemns it to Poverty – a poverty of logic, for which one mankind is paying a high price, a mankind enslaved by the Semantic bondage of the Mono-semantics.

Unlike Love (and the General), whose ineptitude to hate dooms it to poverty of logic, Hatred – talented enough to accept into its substance other substance, thanks to its self-non-identity, which is just another form of its multi-semantics – crosses the narrow bounds of the mono-semantic one-sidedness and enjoys its Wealth of logic which allows Hatred, by accepting into the meaning of Detestation the meaning of Love, to love what it hates and to hate what it loves.

Evidently Love, devoid of the talent for feeling hatred, remains solely Love which manifests itself as a monotonous routine and becomes tired and exhausted, and thus uses up its semantics and turns the soul into a tired soul – this linguistic shadow, doomed to live on the reflection of its movements.

Doubt and hatred are as close to one another as are hatred and Analysis, so close to one another are faith and love, love and Synthesis... Doubt hates and hatred doubts; hatred analyzes and Analysis hates; as well as, faith loves and affection believes; and love synthesizes and synthesis loves.

However, while the General only believes, loves and unites, incapable of feeling hatred and doubt, and incapable of analyzing, the Individuality – capable of feeling doubt and trust, and capable of feeling hatred and love at the same time – is talented enough to feel hatred while synthesizing, and to love while analyzing and thus is capable of analyzing

through love and synthesizing through hatred.

The wealth of logic that Analysis possesses reveals itself through the non-self-identity of the Analysis which makes the Analysis infinite. And, the poverty of logic of Synthesis reveals itself through the self-identity of the Synthesis which makes it finite.

Hence, if the Analysis is infinite – will it be possible to go through the whole Analysis?

Is it possible to reach the end of Analysis - Analysis which is endless? Is it possible to go through all the Hatred – the Hatred that can analyze? Is it possible to go through all the Individuality – Individuality, born from the analysis?

It is possible to go through Individuality and reach its end as long as Individuality spontaneously turns into the General.

If Individuality is non-self-identical – it is infinite.

If Individuality is infinite – it is non-self- reversible. Hence, if it is non-self- reversibility– it will never return back into itself. Thus if Individuality never returns back into itself, it will never be able, along with its otherness – Love, to return back in itself and at the same time to be love that can feel hatred and hatred that can feel love.

If Individuality is non-self-identical – ever self-other, always differing from itself- it will remain forever alienated and strange to its own self, and then forever and ever it will meet only with its self-unawareness. It will remain into its ignorance of itself and there in the ranks of its infinite self-otherness and self-negativity Individuality, unaware of her acting as opposition to its self-negation, will wander in vain as positivity - from one state of opposition to another state of opposition to its self-negation. If Individuality was solely non-self-identical – it would always remain unknown to itself.

If Individuality is self-identical it is only Hatred, and being only Hatred – infinite in its self-identity, will never be able to transform itself into its Otherness, and thus it will never be able to become Love.

Consequently, being only self-identical as well as only non-self-identical, Individuality will either remain only Hatred, or will remain unaware of its own ability to love.

However, only when Individuality is both non-self-Identical and self-identical at the same time - it will be able to hate and love at the same time, and only then it will be able to fulfill the true calling of its wealth of logic – to hate, filled with love and to love, filled with detest; to be hatred that feels nothing but love and to be love that feels nothing but hatred.

Obviously, only defined as a Contradiction or in other words – as we say: as a “Logical Counterpoint” – the Individuality can combine within itself, in a similar manner to that of the Absolute, the two mutually exclusive natures.

What seems scary in the Formal logic - manifests itself as Ambivalence and Antinomy, which in the Omnilectics and Multi-semantics is heard and apprehended as Music. Musicality is the movement of the Soul and this movement requires obligatory contrapuntal texture of blending two voices as well as polyphony in which two voices are combined at once.

Therefore, only there – at the end of the guilt – is innocence awaiting us. Only there – at the end of the crime – is sacredness awaiting us. Only there – at the end of the painful – is joy awaiting us.

Noo-taxis condition of the spirit today is implying that: we have to go today through all the guilt and reach its end in order to feel that we are innocent.

We have to go through all the viciousness and reach its end in order to feel that we

are virtuous.

We have to go through all the Doubt and reach its end in order to become those who believe. And, we have to go through all the unhappiness in order to feel joy; to go through all the Despair in order to bring our Hope back.

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Therefore, it means that we have to believe without having hope, to love without expecting anything in return, to strive without thinking of a response,

to be in love without expecting unconditional love and reciprocity,

to be Gentle to Cruelty, to love Suffering – to keep our thoughts away from the Purpose and our reasoning away from the comprehension – because hope might prove poorer than Despair;

Reciprocal feelings might prove more blundering than Feelings that never provoke reciprocal response;

and Affection might prove more treacherous than Hatred;

and Tenderness can betray us when Cruelty will protect and guard us; Because Hope and Reciprocity and Purpose – can turn to be only Blind Shadows of the narcissistic self-love of the Pleasure that does not know anything else but its own self and is blind to suffering and therefore is blind to Compassion.

And because Despair and Unreciprocity and Unshareness and Self-Cruelty and Auto-Aggression and Futility can recognize each other as cousins of the Suffering – the Suffering which only when feeling that is being loved can respond in return, showing its generosity of Compassion and its maniacal Sympathy, as a result of which Pleasure, focused on its self-repetition, exhausts itself and becomes so weary that it reaches the point of Melancholy!

Therefore we should love the Mania of the Suffering and the pseudo-Suffering of the Mania- because the Mania is incapable of sincerity when manifesting itself through Suffering! Mania is hypocritical within Suffering! Let us run away from the Depression of Pleasure and from the pleasure of depression!

We should love the suffering of Mania because within its own suffering Mania is happy, and within its own pleasure – Depression is unhappy!

To strive for Mania which- incapable of suffering and happy with the unhappiness, teaches us of Love for Suffering!

To escape from melancholy which- miserable with the unhappiness and morbid in the painful, incapable of transforming the pains into joy – teaches us of Hatred for Suffering and of love for Pleasure!

The unhappiness of Depression is founded on the fact that Depression is not dialectical and that Depression cannot elicit hope from despair and joy from suffering, and not being aesthetic it does not know the amazing ability of the Poetry and Music to transform wounds into a source of Joy!

Because, this was not melancholy – infertile, but Mania – fertile, from what God created the world!

And only if God was able to feel joy in the pleasure – he would burst with

melancholy!

Even so, clever and well aware of the study of the reciprocal transformation, the Creator in order to keep his sensitivity, did not let Suffering leave him when Pleasure – self-conceited and besotted ran away from the Creator, overflowing and beyond the bounds of god, and then created this world – a sign and proof of the Inability of god to retain the Chaotic Uncontrolled Pleasure within himself!

Pleasure, overflowing the bounds of God and running away from God, created the world as a Known Image - an image, being always the same image that hates its sameness and that is dying in its monotony.

Miserable is the world that knows its Image,

Yet most unhappy is the world that cannot run away from its Self-knowledge!

Because its self-knowledge keeps it within the pleasure, and the pleasure retains it within its self-knowledge!

An Image – a Known Image – dying in its self-inflicted pleasure;

And the Suffering – strict in its proportionality and ruthless in its hideousness – did not run away and stayed in order to build its Incomprehensible Essence- kindred to the self-forgetting Fantasy, far from the Conceited Harmony and Vain Symmetry that are doomed to repeating themselves and bear the black melancholy of the Memory, which was born from the self-hatred of the self-repetition!

Because apparently:

Suffering had not been enough; Anguish had not been enough;

The blood shed had still not been enough;

Those millions of shed tears had been seemingly aesthetically vivid!

Crying, obviously, had still been a beautiful crying at the times,

And all our Moaning had sounded as a beautiful music addressed to heaven!

**THE DISTORTED IMAGE OF THE SOUL AND THE DISTORTED
IMAGE OF THE GOD IN OUR TIME**

Let this book be considered as a continuation of Jesus' words.

For everything in this book, which seems to be curbed towards the Earth, is rather turned upwards to Heaven quite in the right way. In the book, all that repels the worldly greed for indulgence in delight does actually appeal to the cosmic yearning for Thrill and Suffering still insatiate. And what is repulsive to egotism, appeals to cosmic grace.

When the Complacent Eternity looks at itself in the distorting mirror of Time – then the Eternity sees the hideous face of Time as a beautiful youth. When the Perturbed Time

looks at the smooth mirror of Eternity – then, in the regular features of Eternity does the Plain Youth of Time see his beautiful face.

For the Curbed image of our time, the soul in itself appears as curved; thus, curbed do appear the feelings in peoples' souls. So, let this book be considered a "Mirror Reflection" of Jesus' teaching.

The image of the God can nowadays appear as only curbed.

In the new logic of Suffering, and in the new religion of the Love for Suffering – Marquise de Sade and Jesus Christ are brethren.

In the new circumstances of the Curbed Image of the God and the Soul, where the logic of the love for Suffering rules, Jesus' teaching states: Faith can only come through doubt and self-torture, Hope is only possible upon desperation, Happiness can be reached only through misery, and in Love will we rejoice only after the experience of self-torture and love unshared. What we have been most ruthlessly refused, pours on as the blessing of a welcome. When the beloved one does not share our love though, we come to realize what the Truth is: our egotistic passion will not allow to be shared, and is turned to ourselves only, and the feeling of misery and being turned down by the world around – is the first step to set up Awareness and the approval of Heaven.

Delight is today given only through suffering. It is the suffering from before that brings the happiness of today. Only the suffering experienced can grow into the happiness of today, and the pain from before can only be worthy of the Joy of today.

You will gain Pride – if you trudge along the path of humiliation. And you will reach at Glory if only you do stick to being anonymous! For "name" actually means "the man's God", yet "anonymity" is the God's name; *Nomen est Deus hominis, anonus nomen Dei est!*

The soul of today is curbed because we exclaim at times when we are supposed to weep. We are made happy by the misery, elevated by humiliation, made rich by poverty, and immortal – by time. We seem to be on a quest for increasingly attractive ways to agonize, and all our culture tends to be forward looking for death as the greatest thrill of the soul ever!

We are the cause for suffering as we like it when someone else suffers and we loathe suffering. This is because we shy away from pleasure, we detest the pleasure we take while we take pride in the pleasure we give.

While we are in love, we bring some trivial delight to our beloved ones, yet deep inside we detest them – for we haughtily leave them crawl on the surface of their own body that still remains a mystery to them, and they are still lost in the darkness of a monotonous happiness.

Yet when we love and make them suffer at the same time, then the pain we inflict drives them to the Cognition of their own selves, for all of a sudden does Suffering reveal to them the abysses of their very being that have been hidden by pleasure for life, and our beloved ones eventually pass away, hardly ever having touched the depths of their being, ever ignorant about the profundity and richness within. The one who likes it to keep us reassured that we are tuned to both our own selves and the world around, yet makes us suffer – is also the one who urges us to Self-cognition and Revelation. So let's be thankful to our tormentors, who care about our further progress in worlds to be, and hate our sweet

lovers, whose contempt for us is plenty enough to ban us from the bliss of self-cognition and self-invasion!

When we torment our beloved ones – we actually love them for we cannot find a worthier form of our loftiness. And when we do make them fall in delight – it is a lowly passion of ours that we present to them as a gift, and a passion that we tend to hold in contempt in our selves at that.

We love them because we have no other way to treat them bad.

Why do we love what we kill, yet kill what we love? Is it because the truth about passion is ambivalent, or may be it is because the curbed image of our soul is now diverted in the opposite direction? For sure, the mirror reflection of our passion goes all the way along with its right image, and this opposition serves to only enrich the twofold image of our passion!

Born by Duality, which returns to its rightness through the mirror reflection, we actually nourish the heart of our curiosity on the thirst for exquisite anguish. We elevate above the trivia through the dangerous adventure of the tormentor, we are exultant over our banality through the ambiguous magnanimity of the criminal, and look for our originality – first and before all – in the temptations of the Satanic power.

Crime will reveal to us its inborn magnanimity and the feeling for God-likeness that we have been denied by society, and the society has always been hiding them from us; it is Madness and Megalomania to let us peep into the abysses of creativity and Sovereignty, for the jealous fate has always been keeping these unfathomable abysses in traditions rare and inaccessible to the poor man.

Do you remember, Lord, that you first appeared to me when I was thirty, and even earlier – in the prime of my twenties; the first time you appeared was in the Isaac's Temple in Saint Petersburg, and later you made me aware of your presence in the yard of the Saint Marina bishop's Church in Plovdiv, as well as in the Saints Peter and Paul church, where my grandfather was a priest.

You appeared to me, Lord, and you talked to me. You talked to me, and this is what you told me:

"The one who creates life – he himself does not live!

The one who makes the others feel – he himself remains unfeeling!

He who creates the Being – is not the Being himself.

And, he who creates the world – is beyond its creation and remains outside the world. He who holds the universe in his hands – is unable to enter it, for if he does – he will drop it!

He who breathes in love – is devoid of love, and cannot love.

And then, Lord, I came to realize that if you want to support this wonderful universe so that it will not fall into the darkness, you must not enter it, you must stay outside it!

And then, Lord, I came to realize that I wanted to support it, and because I had been born to support it, I must not enter it.

Then I came to know, Lord, that to bring forth happiness, I must not be happy.

To bring forth love, I myself must not love but rather be the Love to everyone for somebody else.

To be happy, I myself must not be happy but rather be the Happiness through which everyone else would be happy.

I came to realize that when I am in grief, it is not mine but the Grief of everyone else.

And it must not be me to be joyful but rather the Joy of everyone else.

To bring forth ecstasy I must be in anguish.

And then, Lord, I was aware that to be proud I must be humble.

We were all born to keep this world not to crush down! Each of us was born to be a Jesus Christ! So, we must not live but rather bring life. We must not feel but rather make the others feel while we remain unfeeling!

When I set off for you, Lord, in the prime of my youth and determined to stormbringer, with a heart full, and a mind empty - then I was a "youth in an old man's body".

Now that I'm coming back to you, Lord, in the blaze of old age, devastated by contemplation, I turned out to be an "old man in a youth's body"!

To the Devil alone I did sell my Intellect, yet my body and passions have always been yours! So today my Ethic Sensuousness is coming back to burn and topple down to ruins the harmonious insensitive palace of the universe once built by my aesthetic intellect.

That is why, since I was born, since my first memory of myself - so young and full of spirit - I have always loved sorrow more than joy, and the sorrow in itself has always brought me more joy than sorrow.

For I was aware that Sorrow brings forth Joy, yet Joy can never arouse Sorrow!

For I have been aware that misery can lead to happiness, whereas happiness will never bring forth misery! And how could we - globally - possibly increase the proportion of happiness through happiness itself?

We can increase happiness only by turning misery into happiness!

How could we possibly increase joy through the joy itself, since joy cannot be increased through joy itself but only through sorrow?

That is why Jesus used to preach not to oppose to the Evil, and how could we enhance love when love is unable to arouse hatred, yet hatred is capable of bringing forth love! And why shouldn't we be thankful to the Lie, since the Truth cannot be turned into a lie, whereas lying can easily be turned into truth!

And, how we possibly wouldn't preach the reverse true faith, which is Doubt?

For faith is unable to turn into doubt, yet doubt is capable of turning into faith! Moreover, faith can be enhanced through doubt.

To be in doubt, and turn doubt into truth: thus we enhance faith.

For the Good in itself will never arouse the Evil, and there would be little of the Good left if it were not enhanced by the Evil.

For the Evil is capable of turning into good, whereas the Good will never turn into the Evil.

And that's why, Lord, you didn't show to us solely the Right way, which is narrow, unrelieved and non-realistic, but you showed us how to reach you by the Opposite way and thus to broaden the way of Rightness!

For truth can't be increased and multiplied via truth, but can be multiplied and increased

only via lie!

Even further, for that purpose you presented the Vices to us: because how would we be able to multiply and increase the Virtues if we were to stay only in their sphere?

As for that purpose the Fall of man was necessary, Lord, for only just through the fall we would be able to transmute it into Ascension! Because if we were located only in your ascension, we would never progress, this Evolution wouldn't have happened!

We would have remained naïve, ignorant angels, ignorant animals and plants.

Because of that you granted us the greatest of Gifts: the one through which we were able to understand our capability to multiply Perfection through the path of Wickedness. For he who multiplies Vices multiplies Virtues as well!

And that's when we understood why the knowledge of Evil had been given to us all along: because we were to turn it into Good! For the Good is unable to turn itself into Evil, yet the Evil has the gift to become Good! And as Good is incapable of multiplying itself via itself, You, God, determined to defeat the Negative world - while purposely gave the Sin of Knowledge and Fall to us - you banned us from the Rightful as for us, fallen into the Wrongful, would be possible to transmute Wrong into the Right!

And you allowed us the Freedom to look within Evil as to be able from its chasms to construct the Profoundness of our soul, which without them would be insipid goodness!

You beclouded us with Malefaction so that from its darkness the moon of Sacredness would emerge.

And then, when you manifested Death before us, you took us to the greatest of Woes ever, which is also the greatest Blessing. And when you turned us from ignorant immortals to cognizing mortals, you established in us that kind of Sensibility, which aided us in creating culture and civilization. After you endowed us with Evanescence, Transience and Death, you required that we should multiply Immortality! For Immortality cannot morph into Death, but Death can morph into Immortality!

O, Lord! Now I understand the profoundness of the dialectics, which is not understood the same way by its own inventors: Plato, Lao Tze and Hegel. They thought that the truth of dialectics lies just in the bolero and the alternation of opposites. However, they thought wrong, Lord, for dialectics is not a bipartite symmetrical motion, but a unilateral asymmetrical logic. If dialectics was a bipartite symmetrical motion, in its dual realm would have ruled the phlegm of Symmetry. The Equilibrium capability of Symmetry would have demanded equipoise and balance of the Positive and the Negative world together, by which the Dualism would have triumphed once and forever. While on the first side the Negative world is converting into a Positive one, on the other side of the entity at the same time the Positive world would have been reversed into Negative one. That points with bode full solemnity to the equivocation of the logical ambiguity!

But then this game of mutual and equally powerful reciprocal transmutation of Opposites wouldn't ever crown winner or loser, but would have winners and losers in the same time: winners, who had been defeated and losers, who had been victorious. In Hegel's symmetrical dialectics the winner undergoes defeat and the defeated takes victory. From the viewpoint of the Apathetic Harmony of Indifference and Impartiality this looks incredibly beautiful.

However, from the viewpoint of the Merciful Disharmony of Partiality, the same thing

looks incredibly ugly and cruel. At this point does the clash appear between the Dissolute Harmony, the Irresponsible Esthetics and the Untroubled frivolous Symmetry, which are sphinxes and guardians to protect the Deity of Equality, Generality, A likeness and Similarity, Repetition, Pleasure, Simultaneousness and Memory with the asymmetrical logic of the Moral Disharmony, the Responsible Ethics and the Troubled and Earnest Asymmetry which are sphinxes and the guardians of the Deity of Non-equality, Individuality, Non-alikeness, Non-comparability, Uniqueness, Suffering, Sequence and Fantasy-Randomness.

Apparently, it all comes to the war between the Play Principle and the Earnestness Principle.

The first one, being principle of Contented Positiveness and Over satisfied Self-identity, brings forth the construction of a Harmonically staunch Symmetrical universe on the base of the Indifferent symmetrical Pleasure. The second, however, as principle subordinated to the Suffering Negation and the Negating Suffering, can never become satisfied and neutral Non-self-identity. It is not capable of constructing symmetrical and stable universe of Harmony. The only thing that the Earnestness Principle is capable of is causing the destruction of the Harmonic universe via the Suffering Negation in the material world. In the same time, however, it builds up the Harmonic universe in the spiritual world via the Might of the creative Fantasy – Fortuity. But while Fantasy is creative only in the Possibilistic world of soul, Memory is creative in both the idealistic-energetic world of soul and the actualistic world of matter.

An aim of the symmetrical dialectics of the indifferent self-identical Pleasure is the balance of the two words – the positive and the negative one – as path to securing the endlessness of their mutual transmutation, which is also the principle of the Irresponsible and frivolous Play.

On the other hand, the aim of the asymmetrical dialectics of the non-indifferent partial Suffering is the Final transformation of the entire negative world into a positive one! The symmetrical Pleasure desires to preserve both the positive and negative world as to be able – through their endless mutual transmutation – to retain the Play Principle, which is the Aesthetic Principle.

The asymmetric Suffering, being alien to equality, and therefore alien to itself, ignores harmony and balance and seeks solely for the ultimate triumph of Asymmetry and Non-balance. This way, Suffering aspires to convert the entire negative world into a Positive world once and for all!

The Opposite path is given to us so we can widen the Non-opposite path irreversibility!
The Wrong is given to us so we can multiply the Right.

And ultimately, Lord, you defeated the Evil, the Satan and your own Negativity. You did this, firstly, by returning your Negativity (which fled from you disguised as Time) into yourself, and secondly, you defeated them by helping us to transmute this Negativity into Positivity. While Positivity is incapable of grow from itself and turn into Negativity, because of its Self-identity, the Negativity has the gift to transmute into Positivity via its Non-self-identity. This allows Negativity to deny itself, granting it Embodiment in everything. Yet now, Lord, I comprehend the greatness, the significance and the blessing of your Curse! And the Curse of your blessing! Joyful benediction through eternal curse! Now I realize why the

only way to reach your Grace is to possess our torment and hopelessness. Since Grace is not capable of reaching itself, it is necessary for it to first undergo the Relentless Pain and Despair. Benediction can't stem from itself – to reach its endlessness it must set off for the path of Curse and walk it! For Curse is capable of reaching Benediction through its own path, but Benediction is inapt to reach Curse through its own path!

The path to you, Lord, is not reduction of Suffering, but augmentation of Suffering! For the reduction of Suffering would never cover this path and reach the Joy in its end.

But the augmentation of Suffering has the chance to go all the way if it arrives in the endlessness of the path.

This wastefulness of Suffering, Lord, is the aristocratism of Suffering, which will allow it to walk Endlessness and after that arrive in Joy! For if we want to be like you, we should resemble you in both the wastefulness of mercy and the wastefulness of non-mercy! That kind of wastefulness is a guaranty of our kinship with you and for our godlikeness, for you bred this world not from the necessity of Narrowness, but from the freedom of Boundlessness!

If we had remained in benediction we would not have developed civilization, while within the Curse, drawing on its negative might, we were able to develop civilization! That, of which all fear, Lord, is your greatest courage! You, who are incapable of dying, granted Death to us so we would be able to repeat and increase through it your Immortality! You, who are incapable of fragility, gave fragility to us so that we could turn it again into Eternity. And you, who are beyond time, built time into us and gave us the ability to enter the Instant, and stretch it to the point of a billion-age eternity, so we would be able, once we have discovered the secret of Contraction and Retraction of Time, to return Time into you and grant to you the gift of another eternity, while transmuting time into eternity!

And so, Lord, being unable to return to your side by following the path of Delight, because of this path's impassable eternity, we set out on the path of Suffering as to return into you via the gift of its passable eternity.

But a material universe, where spiritual individualities are born that celebrate with ironic solemnity their death, can be founded only on some irresponsible and frivolous Aesthetical material. And on the other hand, the earnest, worried and responsible substance of Ethics is incapable of being the base of a material universe because of the Spirit of the Suffering Negativity, which rules in Ethics. The Self-identity of Pleasure and its Memorizing Might allow it to build a harmonious universe, while the Non-self-identity of Suffering and its Fantasizing/Forgetting Power render it inapt of durable and permanent construction. However, they also make it uber-talented in the sphere of creativity. Yet, the Fantasizing Randomness of the Suffering Negativity is incapable of holding its creation by itself, which rapidly dissipates because of its inborn self-destructiveness of self-denial. On the other hand, the Remembering Pleasure is capable to hold and sustain its creation.