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**THE FEAR OF PLAY AND THE HATRED FOR IT  
THE BIRTH OF SERIOUSNESS AND THE HATRED FOR PLAY**

In the Silvery Night of Mountainous Contemplation I saw the self-fascination of God and the Pride of Space! What I came to know in the Silvery night of Lunar revelation is that we cannot fight Contemplation! Against the fascination of contemplation we raise the envy of the intellect! Logic merely increases Magic. Reason confirms the rational hypnosis. But what we can do to oppose rational hypnosis is the Rebellion of Suffering against the Pleasure of the logically pleasant slavery. In this universe, enslaved by the General and the Universal, I appeal for help to a bit of Suffering! Suffering will bring me the Individuation and the Unique which logical delight has refused!

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Do you speak to your heart in the Ghostly Night?  
Do you rise above Perception in the Inexpressible Hour?  
Do you get rid of Aspiration in Supreme Sobriety?

What did you do with the dark power of Longing?  
Where did you leave yourself in the Perfection of Self-hatred?

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In the Carefree Universe the mind reacts with Concern. To the frivolous godhead which plays games with the forms of the world the human mind opposes the Spirit of Seriousness. Because the Absolute is the Frivolity - mankind, which cannot perceive God's

unseriousness, is trying reactively to resorb the frivolity of the world through Seriousness. As the feeling for truth never ceases to affirm and denounce that Play rules the Universe, the mind constantly devises mechanisms for concealing, erasing and forgetting this truth about the Playing and Frivolous Nothing. Nothing is the Demiurge but this demiurge is superficial and frivolous. Non-existence knows not seriousness. Non-existence is a major key prelude towards the pseudo-minor key fugue of Existence. Because that which Nothing knows is that the Minor key is a pseudo-tonality! The minor key is a masked major key! But in the major key is the entire universe in the major key is everything in which there is not yet the existence of human longing! The task everywhere, on all levels to cover up the Frivolity of the Absolute gives rise to the effective mechanisms of Seriousness the first substance of which is the Something and the Existence (the Real) and the prime subject is Power. Do perceive our fundamental codes: Seriousness is a subject of Existence and of Something. Unseriousness (Play, Frivolity) is a subject of Non-existence and Nothing. But because Unseriousness produces Non-existence (Nothing) Seriousness, which is intended to hide from the mind the All-powerful principle of Play, produces as a defense reaction Existence of preserve the self-preservation morality. History constantly produces Seriousness, resisting the Frivolous Evolution. Mankind by no means wishes to admit that at the basis of the Universe stands Play, the Absolute Immorality and the total Injustice – and that is why it by all means seeks to present logical cynicism as ontological Concern. Everywhere, in all ages without exception, Seriousness has been called upon to conceal from man's small brain the cynical unattachment and the absolute Imperturbability of the supposed Infinite Mind which is busy staging the shameless theatre of evolution so as to present Nihilistic Farce as Ontological Drama. Because the actual status of Pre-human Universe is the Comedy (the Aesthetic, the Playing Frivolity of the Unattached Spirit), that is why man constitutes his autonomy solely upon the Principle of Seriousness, devising through this Seriousness h u m a n r e a l i t i e s. These “human realities” which are mere A p p e a r a n c e s vis-a-vis the Playing Frivolous Comic Realities of the Actual Nothing become the naive and indestructible stake of human morality, which in the eyes of the Frivolous Envious God “Nihilus” can only give rise to a smile.

Seriousness is Time, Space, and the Macroscopic world which the intellect produces in order to protect itself from the truth about the Microscopic-non-local-Spaceless and Timeless world. Serious is Physics (the Physical Illusion), which the intellect produces to protect itself from the attack of the frivolous Metaphysical Reality. Then everyone who has become a physicist has done so only to conceal the Metaphysicist in himself. The Methaphysicist in us is primary vis-a-vis the Physicist, the Alchemist in us is primary vis-a-vis the Chemist, the Poet in us is primary vis-a-vis the Prose writer, the Magician in us is primary vis-a-vis the Logician and the validity of this primacy is the Argument of the Primordial Nothing of which they are shadows, vis-a-vis the secondary Existence which they abhor but are also futilely hypnotically attracted to. Serious is Ethics – the ethic construct that the brain frightened, devises in its inability to fathom the cruel perfection of Aesthetic Frivolity. To the natural aestheticism of the universe the ethic reacts in a protectively – illuminating character.

Man conceals that the Series of Frivolity reflects the Series of Ideas and builds against it the artificial Series of Seriousness as a series of facts. Thus, human ingenuity, in its fear of the frivolous unintelligible carelessness and immorality of the World Comedy, distorts

the natural state of things and the distribution of the world's forces by devising an artificial universe of its own of the dramatic amidst the primary universe of the Jokes and the World's Snickering Nothing.

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The Devil has always asserted that in order to create the world God only needed Symmetry (Proportion) and Pleasure. Alas, man is a parody of Sorrow! Alas, the mind is a caricature of Suffering! In vain does the Mind stretch hands towards Suffering! It will remain inaccessible to it. Because the mind itself is nothing more than Pleasure and Calculation. Calculating Pleasure and Pleasured Calculation are the grave of the soul and the building blocks of the universe. But does Suffering exist at all? Are Seriousness, the Suffering Solemnity of the Thoughtful Strictness, the Official Sorrow of the Concentrated Care, the Unappeasable Exigency of the Profound Unconditionality, the Severe Absolute, are they not an illusion of a sick brain, hallucination of a feverish intellect, condemned to drown in the morale of self-pity?

Why does the Chimera of Tragedy appear to the mind when it is called upon to know only Comedy? How can the mind add to Pleasure the requisite Quantity of Suffering so as to build a universe not only of mortar but also of Spirit when Suffering has not been given in the primary material of the universe, when Suffering is not included in divine calculations? Gentlemen thinkers, you now understand, don't you, why we now tremble so?! Why Truth in us fears the maniacal semantics of desire? And how can we but tremble when we fear that perhaps – what am I saying! – God did not need Seriousness at all in order to create the Universe? This revelation – that in order to build the universe there is no need of Goodness and Truth, that there is no need for Chastity and Severity, that Mercy and Loftiness are ludicrously superfluous, that it is after all laughable for Compassion and Wisdom to exist, that Gratitude and Logic are humorous, that Splendor in Reasoning is absurd, that Conceptual Passions are satirical because Truth is contemptuous of Goodness and Reason in haughty of Good Tidings – that the entire invented greatness of Lofty Meaning is pitiful as is the invented pietistic Weeping Thought, that the Appeal is generally a Farce where Numbers sing – and that conversely, it suffices only Beauty and Laughter to build the Universe – that revelation is the most inconsolable discovery of the Mind left without spirit and of the Meaning exiled into the interest! (It has been sung for 4 thousand years no that Beauty is the mathematical background of existence – To exist means to be a transformation of Symmetry – chime in mathematical logic and physics). After all those blows of the upon the Spirit – are we still alive? And are we still proud brains? Are we still inspired? And do we still confidently bear the vocation of the Passionately Appealing Reason, of the Thinking Tear and do we still laughably allege that we are ancestors of Kaloagathon? Oh, naive wisdom, oh, loftiness in delusion!

And here we are confronted with the Terrible Question: if, in order to construct Existence all that is needed are Dancing Figures, and whence the terrible and offended Vision of the God and the Serious sneaks into it? If in the Delighting Quantity – as an Aesthetic Way – are to be met also Art and Science, Logic and Mathematics in order to rejoice – because they all chase only the Ghost: the Chimera of the Correctly constructed figure, the Ghost

of the perfect structure – precisely because of which common hypnotic goal logic and mathematics, music and art and pure symbolic science are one aesthetic, one beautiful nonentity and a Pathos – the Pathos of the Game, the Urge of the Narcissistic Circle! And after we, shaken by the Strength with which the Proportion (Quantity) attracts Delight and the Delighting Quantity attracting Intellect – the Force totally devoid of shame - and are already disconsolate, have asked the question, we reply: yes, Seriousness is absent from the Mind and Righteousness is unknown to the Beautiful but the reason for that is the fact that the very Suffering in the human Mind is given as a mere captive of Pleasure Pain in intellectual play is already transformed delight. The formalist – hedonistic activity of the intellect turns everything it touches into a hedonistic figure.

But the Voice, the naive voice of the dreaming millennia, despite having been ridiculed, having forgotten jibes, not concerned about the insults, on the pinnacle of its derided but sacred foolishness, asks: Whence then will Seriousness appear when in the Ideal there is no Suffering? When the Inaccessible is the Perfect, when he Faultless is that which laughs, whence will Suffering come to the Ideal when in the Faultless the Shame is lacking and in the Angelic the Guild is absent? Or when the Criminal is absent from the Sacredness? And then, on the apex of folly, the unforgettable, ignoring skepticism, urge replies: Suffering and with it Seriousness will come in the pure figure of the Ideal; alas not from Eternity which is frivolous and dancing but from Time which is serious and passionate. From the Hours which are severe because they feel excitement. But of course that very Time – transient, made of flesh, subject to perdition is the Despised – of course it is that which with the haughtiness of Eternity we shove into the pit of Matter where it is awaited by the millennia-old coiled shake of the Ages? In the pit of matter the Snake of the Ages awaits the booty of Quantity. And we answer: it is Sin that brings Spirit into the Ideal, it is the Criminal that brings Seriousness into the Beautiful. And the Criminal that brings Seriousness into the Beautiful. And the Sinful, the Criminal and the Guilty are brought into the Innocent, Correct and Guileless Eternity by Time: the Guilty Time from which have come all Irregularities and Wrongs but together with them have come Seriousness and Suffering! Thus, without Time there is no Seriousness and the Inquiring Vision of the Thinking proves that without Time there is no Subjectivity.

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