



THE DEATH OF THE FIVE GREAT HYPOTHESES AN INTELLECTUAL COMEDY DEALING WITH THE FIVE DEFEATS AND ONE SINGLE VICTORY

After such brilliant feats of knowledge, intellectual victories, pragmatic successes and destructive technology we are standing discouraged confronted by the impossibility to know the world. Light is flowing from our intellect while outside of us it is darkness.

After six great hopes, six great battles and six great expectations we have lost the battle on all fronts but one: the battle for Beauty. We lost all the other battles : the battle for a single world-wide reason (the battle for Truth) - the Logical Hypothesis of the World; the battle for a Single Supreme Virtue - the Moral Hypothesis of the world; the battle for a Single Absolute Existence and eternal universe - the Ontological Hypothesis of the world; the battle for a Single World-wide Subject of Truth, Goodness and Meaning - (the Metaphysical Hypothesis of the world) and we have successively witnessed five extinctions, five sunsets and five major collapses:

The collapse of the logical explanation of the world – (in modern logic and mathematics, the collapse of the hopes of self-explicability of mathematics, and the discovery of its unjustifiableness in the Non-contradiction, which has become an argument for its justification in the Contradiction);

The collapse of the Moral Explanation of the world (in the present-day soul);

The defeat of the Metaphysical Explanation of the world (in present-day anti-philosophy);

The collapse of the Ontological Justification of the world (which hoped to prove that Existence has greater justification to be than Nothingness – (in the modern anti-ontological trend).

In the wake of the demise of the Five Great Hypothesis – the Logical, the Moral, the Scientific, the Metaphysical and the Ontological - what is left to us has been only one - the not destroyed, undefeated and unshakeable Aesthetic Hypothesis of the World. What has not yet waned is only the interpretation of the world as an Aesthetic Phenomenon. Does this come to show that the only battle won is the battle for Beauty? – Yes, it does, if we give up our claims to know the Objective Beauty, the Beauty per se , and accept the Wonderful only as a subjective modus of interpretation of the transcendental world that is eluding us.

The question is as follows: Why did we lose the battle for the Truth, the Goodness, the Meaning, the Value and the Existence, winning just the battle for the Beautiful? Why the Aesthetic Explanation of the world has been successful whereas all the other kinds of explanations have failed? – We have no other answer but this one: Owing to its Principle of Game-playing and Absence of Seriousness, which is unveiled as the actual demiurge of the Universe. The theory interpreting the world as a phenomenology of the Wonderful is in duty bound to place the Principle of Game-playing as the foundation of the world

determinations, counterposed to the Principle of Seriousness, which has been a leading one in those five great collapses, in which the battle was lost.

But the Answer is far more intricate and more frightful. Beauty has vanquished its great rivals, the rest of the world conceptions, because unlike their commitment to Quality, Existence and Seriousness, lending value to Suffering, it became disengaged from ontologies, moralities and metaphysics, and linked itself solely with the three world fools of Quantity, Non-Existence and Game-playing that attached value to Pleasure, inviting them to the world intellectual comedy.

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However, the explanation of the advantages of the Aesthetic Hypothesis over the other hypothesis is a long and alarming book. This is above all a book, which is dangerous for the trusting minds. It must be read by souls, capable of losing. The difficult art of drawing moral energy from defeats is one of the conditions to get into the matter that gains from the losses of the intellect. In order to discuss the world intellect in Space, and some minispace in the intellect, you have before that to grow up by yourself in the troubled nights of loneliness to the Infinity, and to rejoice at the impossibility for salvation....

The Logical Hypothesis of the world has been disproved by the successes of modern mathematics and logic. These successes have proved that it is impossible to explain the Logical Hypothesis and that this hypothesis is ungrounded, as long as one remains within the confines of its Non-contradiction. They have also shattered the illusions of its Non-Contradiction. It has turned out that mathematics, which can very well explain everything, cannot explain itself. By investing transparency in nature, the figures have themselves remained incomprehensible to their own selves. By illumining everything the Logical Principle has obscured its surge.

The Moral Hypothesis of the world was disproved by the defeat of Christianity, by the universal Entgotterung, and triumphant nihilism.

The Ontological Hypothesis of the Eternal Universe has been disproved by present-day physics. It is precisely the achievements of quantum mechanics and the general theory of relativity, with their theories of the inevitable death of the Universe that have shaken the trust and have brought to despair the subjective minds trusting in the matter, which according to the ontological inertia would be expected to outlive them. But it is precisely where the mind has suffered its subjective defeats that its objective victories arise: because in the perishing of the Universe the objective minds have seen, the restoration of God.

It has turned out that the Great Hypotheses have suffered defeat and have been disproved only in the humansubjectivity and in the fake objectivity projected by it onto the Universe. And it is these defeats of the human subjectivity that have been victories of the world subjectivity. The discovery of the fact that the defeat of man is a victory of the universe was prompted by the lucky possibility to link up the successes of modern physics and quantum mechanics to the discoveries of linguistics and psychology, whose synthesis has made it possible to build up one new, already scientifically backed and morally justified Picture of the Universal Objective Psyche, or rather Sensitivity, in whose Psychoid Image of the World can properly be integrated the objective rationality and subjective irrationality, otherwise incompatible to date. In this way all old hopes of the Five Great Hypotheses can

be justified and upheld.

It has become clear that when viewed in the new epistemological light of the Psycho-Image of the Universe and in the conception of one Universal Objective Psycho-Plasma, the Five Great Hypotheses of the World can be revived, having otherwise undergone such a universal withdrawal on the part of the human attachment.

What had to take place was the stealing (the awaiting!) of the foresight of a scientific path to the World-wide Sensitivity (and, ultimately - Subjectivity), so that all these logical, moral and ontological Hypotheses of the World may become again satisfying, of which the human mind has such great need and had nevertheless so unambiguously withdrawn, offended by their deceitfulness.

It is not sufficient to read this book in order to understand why the Five Great Hypotheses seemed so deceitful to the human consciousness and why they have again regained their truthfulness in one already World Objective Consciousness or in one human consciousness, kindred to the World Consciousness. What is needed for such an exploit is also for someone to have himself lived for decades in subjective darkness, in order to be able to appreciate and deserve the Objective Light after the subjective darkness. What is needed are dozens of years of groping about in desperation and roaming in lie – the objective lies of humanity - in order to come to deserve the awards of the subjective truths. One has to grow blind to the human in the Sentences, in order to perceive how together with what is human, the truths also go away from the Sentences. And to see that having hardly remained without “A truth” the Sentences turn into “divine screams” and a Divine Vision! What is needed is the destruction of Prose, the formal Non-contradiction ensuing thereof, in order to catch the World Regularities in the Exclamations! The Exclamations become Worldly Necessities for that hearing, which has tired of awaiting Seriousness from the millennial deductive attitude!

We must proceed with the requisite dignity to the logical rules: we are not to expect anything else by Comedy in the transitiveness of the equality, in which Nature is insipid.

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There is Cosmic Cold coming from the Comedy that not all the suns in the universe can warm up without the help of the Lord, because the comedy reflects precisely the state of the universe-without-the Lord, from which the Lord has been taken out and transferred into the subjectivity, disguised as a devil, or the devilish negation.

The passage from the Tragic Ages of Irrationalism to the Cosmic Ages of Intellectualism is marked by the upbuilding of the divine knowledge in human knowledge. And if we accept this aphorism we must confess that the flair of the Comedy is the first forerunner of the Cognitive Ages, in whose centuries-old automatism humanity is now embarking upon; and that the first remarkable feature of this Automatic Cognition (Intellectualism) is the Nihilism of the Knowing Subject. Nihilistic man is that artificial being, naturally laughing in which is Knowledge. It is wrong to say that the comedian Man is the first Nihilist; but it is correct to claim that the comedian Subject is the first one Knowing.

The Tragedy is a status of the divine existence, indistinguishable from the divine knowledge. A proof of this is that still absent in the Tragedy is the Lonely Subjectivity, due to the indestructibility of the Dialogue it carries with itself. The Tragic Dialogue does not allow even the Lord to be alone, thereby forbidding Him to remain a God while He is

tragic, because the Lord is divine precisely through His loneliness.

If the divine characteristic carried by the dramatis personae is their monologue nature, the Lord is the Actor, who is incapable of entering into a dialogue, because He is not in a position to discontinue His monologue.

The fusion of the divine existence with divine knowledge does not allow the Lord to have the loneliness of man, because man is lonely precisely owing to the isolation of Knowledge from Existence. Man's loneliness finds expression in the fact that in him Knowledge is lonely without the Existence, and because Existence is lonely without Knowledge - but based precisely on their incongruity and separateness is Man's Freedom, and the consciousness, arising from that coefficient of incongruity and separateness-loneliness.

We have said that the Comic Feature is a status of the human Knowledge separated from the human Existence. And now we can define Comedy as the Dramatic Knowledge of the fact that the Drama is impossible, because remaining in the place of the Lord with the man is only the man in self-deification and his loneliness. But when taken together with his Loneliness, man is precisely the Dialogue. The dialogue, en ensemble, this means Atheism. Because only in loneliness, which is the empty void of the God driven away, the Dialogue becomes possible. And it is only within the dialogue, which is a conversation with the Void of the Lord in Speech, making possible the appearance of the grammatical Subject and the birth (constitution) of Subjectivity within the grammatical Subject, that Atheism becomes possible. Therefore Atheism is a state in which Linguistic Man (having taken up the place of the linguistic Lord and having driven the Lord out of the Language into the Nothingness) speaks to the Null and Void Lord. As for its part Theism is a state whereby the Non-Linguistic Null and Void Man holds a conversation from a non-linguistic place in the Nothingness with the Linguistic Lord. Atheism and Theism are conversations of man with the Lord. But whereas in Theism the Lord speaks in the language of Nothingness, hearing the Null and Void Man, under Atheism the Linguistic Man speaks to the Non-linguistic Null and Void Lord, and therefore not the Lord but only his own loneliness hears him. This makes the conversation of Theism tragic and the drama of the theistic man – a Tragedy, whereas the conversation of Atheism becomes Comic, and this makes the drama of Atheistic Man a Comedy.

Now it becomes clear why on the question of the origin and mission of Science we are even more radical than Nietzsche, saying: And is not the entire Science just probably fear and an attempt at salvation from the Tragic of Tragedy and from Tragedy (that Theism carries)?! And isn't any scientific situation just a comedy, because science generally ends and begins in Laughter, in the Comic?

Here the exposure of Dialectics becomes indicative and particularly treacherously-betraying with respect to the origin of Knowledge.

Accusations against Dialectics: Dialectics as an advocate of Eternity, because of its Symmetry, is counterposed to the Accusing Prosecutor's Time, owing to its asymmetry.

Isn't Dialectics as an advocate of Eternity just fear of Suffering and the Tragedy of Time? A well organized trial of the fear of the Tragic of the formal logic and the Non-contradiction? That entire fabricated and well-devised game of Reversibility of the Opposites, of Symmetry and neutralisation of the conjunctive, carried by the strain of the asymmetric domination of one opposition over the other, neutralisation by its annulment from the counteraction of the other opposition, which has via dialectics suddenly become of equal power with its

sister?! But if Time is irreversibly-asymmetrical and Formal Logic and Non-contradiction subserviently working for time are also irreversibly-asymmetric, then why does Suffering and the tragic situation ensue from the irreversibility? Couldn't we deal with the tragic if we find a favourable logical form and an operational logical way of getting rid of the Irreversibility and Asymmetry of the temporal Non-contradiction and Non-reversibility of the differences from one into the other? Of course we can! And for that matter it is necessary to invent and work out a mechanism, which is sufficiently rich in flexibility in the Concept, as well as sufficiently modest in meaning, and that mechanism and logic could be opposite to Time and could invert its irreversibility into reversibility! The mechanism and logic of inversion and equal power of the directions, which would make the interfering Asymmetry of the differences null and void, by introducing reversibility in their mutual relations and would in this way institutionalise their legal mutual reversibility! And the newly construed and skilfully designed Dialectical Logic makes precisely this, taking out Suffering and Tragedy from the open meanings of Formal Logic where they are clear, in order to conceal them and make them invisible transferring them inside the Dialectical Conception; which has taken into itself the entire former tragedy of the Non-contradiction, in order to leave outside, in the reversibility of the dialectical meanings, only the comic situations away from their equal capacities and the impossibility for the victory of anyone and the domination of anyone! Because we must remember: the victory of one conception over another is impossible in Dialectics and resting on that impossibility for unilateral domination is the entire superficial merriment, which it lends to the Universe by its Shallow Harmony! Harmony which is backed up solely by the shift of the Irreversibility of the meaning into the Conception and its concealing inside the Conception, lending it frivolity through convertibility!

This makes the ingenious dialectical logic tailored and conceived as a reactive operation against the irreversibility and Asymmetry of the Temporal Non-contradiction. The levelling out of the mutual convertibility of the opposites abolishes in one go the entire temporariness of formal logic and the tragedy of the meanings contained therein ensuing from it. The very suffering and tragedy of Nature, Matter, the macroscopic world and the Existence are eliminated and disappear by one simple operation: formal logic, by following time, was tragic in its meaning and frivolous in the Conception. The Dialectical Logic, for that matter, by following Eternity, became tragic in the Conception, in order to make comic and frivolous the meanings with their convertibility of equal might. The successes of the dialectical reversibility, which have resulted in the triumph of the comic in knowledge, uncover Dialectics as logic, entirely conceived as a weapon that Laughter has made against the Tragedy of Existence. The Existence is sad because it is confined within the non-contradiction: suffice it to free it from the asymmetry of the Non-Contradiction by way of opposition to lend it Laughter and to make it merry! The dialectic is laughter of the frivolous Essences at the profound Existence! Laughter of the comic conceptions over the tragic meaning! Because the Reversibility is a subject of the Comic, and for that matter by way of the dialectical reversibility the merry essences laugh at the down-hearted existence, captured by time. And the laughter whereby the Frivolous Eternity mocks the Serious Clumsy Time is the most powerful argument against the profundity of life! This unmasks dialectics as a specific mechanism of reaction to Eternity in the struggle against time and its aggressive seriousness.

Eternity has understood that Time, Non-contradiction and Existence have become united and have turned into one for the sake of their common goal – triumph over the Irreversible Asymmetry. That is why Eternity is sending against them the legions of Dialectics, cast of the common steel of the Simultaneity, Contradiction, Symmetry and Non-existence. Because the Comic can only be born amidst the indistinguishable Tragedy and Existence owing to the Non-existence!

