

## Part XIII

# LOVE OF SUFFERING

### FRIVOLOUS HEAVEN AND SERIOUS EARTH – INTRODUCTORY DEFINITION OF THE AESTHETIC AND ETHIC WORLDS *CANTUS FIRMUS OF MATERIOUS*

Dear Reader, if you are familiar with the intellectual fait of Kirkegaard, who after Augustine, Pascal and Luther for the fourth consecutive time detonated the entire Christian world by challenging infinitely the Objective Flippancy of the Intellectual God of the holy fathers with the Subjective Seriousness of the Heart; if you have traced out how Kirkegaard drew his Methodological Despair out of the impossibility to rationally resolve the massive Controversy between Ethic Man and Aesthetic God; if you have fathomed in earnest the Formidable Abyss opened by Kirkegaard's Pathos in the Heart and how he blew to pieces the Skies of the Christian world with the Fearsome Revelation that the Christian God is probably a God-Aesthere, thus possibly delivering the strongest blow to the Christian faith and morality after which Christianity should either die branded as Aesthetic Mockery of human anguish, or should be killed as Aestheticism and Flippancy, so as to be resurrected again as a Serious Religion imparted by Earnestness of the Heart and Subjective Authenticity of the Paradoxical Faith, whose persuasiveness is indiscernible from the persuasiveness of mystic improbability, romantic slumber and... pathologic hallucination...

If you, Dear Reader, has experienced and held in your mind the Tremor of Despair caused by the impossibility to resolve the overwhelming controversy between the Aesthetically Objective Flippant God and Ethically Subjective Earnest Man - and could imagine now that we have moved the arena of that gigantic Duel from the arena of the human heart to the arena of the Skies, and have thus rendered objective and ontological Kirkegaard's

Antagonism between the Good and the Beauty, between the Ethic and the Aesthetic, by turning it into a Cosmic Duel between the Aesthetic Universe of the Objective God of the Common and the Ethic Universe of the Subjective God of the Singular, living secretly in the individual - and thus have rendered total and objective the battle of the Heart and of the Intellect in man as a battle of the Intellectual Aesthetic Universes of the traditional gods and the Ethic Universes of the Heart of the new God of Earnestness, yet unborn but to be born out of the Efforts and Torment of the Ethic Universes of the Heart...

... Only thus would you understand why such a multitude of different texts waits in store for you, suggested and obsessed by the sole idea: to illustrate on a Cosmic Scale the Battle confined modestly and formidably by Kirkegaard to the pseudo-finiteness of human heart.

Such is the genealogy of these two types of universes and worlds described by us and such are the reasons to invite you to take part in that deadly cosmic hostility between the Good and the Beauty, whose Controversy we see as one of utmost import; and in comparison with the aftermaths of Victory in this battle between the Flippant Sky and the Earnest Earth all other problems and torments of humanity now seem to us worthless and insignificant.

However, to introduce you consistently to the controversy between the Flippant Sky and the Earnest Earth, we consider it necessary first to acquaint you with the definitions of these two types of worlds and universes.

The only thing you should remember so far is that only the Aesthetic Universes are hitherto real and existing and proven, woven out of Harmonies, Proportions and Symmetry (the much adored Symmetry by modern physicists, who are in for a shock to be caused by its ambitious flippancy and frivolity) and of Pleasure (whose slavery delights every rascal and saddens every intelligent man), and while the Ethic Universes are still only desired, dreamed of, supposable and hypothetical, they also possess awesome Subjective Authenticity and Incontrovertibility of the Human Heart.

And last but not least to remember is that the Aesthetic Universes are begot by the old Traditional God of the Intellect, of whom so much evidence exists and for whom the entire millennia-old army of human science, technology and industry has been working ever since, for obviously never a civilization has served so blindly, submissively, automatically and uncomplainingly an Objective, Aesthetically Flippant and Completely Callous God, as our blind, automated and robotic civilization today serves that Objective, Proportional, Mathematical, and empty of Emotions God, whose only advantage is the Beauty of his Refined Equations and the Symmetry of his Mystic Power, or if you wish, the Power of his Mystic Symmetry.

#### Definitions

The Aesthetic Universum is woven out of Harmony, Proportions and Symmetries, Truth, Good, Beauty, Pleasure, and Peace.

Outside the Aesthetic Universum starts the Ethic Horror.

Outside the Aesthetic Beauty starts the Ethic Ugliness.

Outside the Aesthetic Truth starts the Ethic Untruth.

Outside the Aesthetic Necessity starts the Ethic Freedom.

Outside the Aesthetic Good starts the Ethic Evil.

Therefore, Aesthetics is the science of Truth, Good and Beauty, Harmony and

Symmetry.

Ethics is the science of Evil, Ugliness and Untruth, because only they are ethical.

Oh, the Truth, Beauty and Good are Aesthetic. But the Truth, Good and Beauty are ultimately served as a Verdict, they require unconditional obedience as a Command, and demand unquestionable imitation and repetition as an Order and Compulsion. Hence, our entire attitude towards Aestheticism is an attitude of Necessity, not of Freedom.

For the Truth, Good and Beauty, as well as Logics, Aestheticism and the Positive Part of the Ethics require of us unconditional obedience, because in them all we are commanded by and follow the Necessity.

Therefore, the Truth, Good and Beauty are recognized through Necessity and are incognizable through Freedom.

On the contrary, the Untruth, Lie, Evil, and Ugliness require Freedom for their recognition.

This is our verdict... Our Verdict on Knowledge is that the Truth, Good and Beauty are aesthetic and, therefore, the Logics, the behavior of Science, Art and Half of Ethics are flippant and playact, insofar as Aesthetic Attitude to the world is flippant and trifling.

Ethics is not a science of the Good and the Evil. Ethics is only a science of Freedom and Freedom bears down on man as Threatening Ugliness, it infiltrates him secretly as Attraction by the Morbid and fatefully as Proclivity to Evil.

Our verdict on Knowledge is that the Truth, Good and Beauty are Aesthetic.

For the Serious, Ugly, Untrue, and Evil are demonstration of Suffering and Suffering is the universal road to Freedom.

On the other hand, Pleasure forbids Freedom for already with our consent to experience Pleasure we have signed a contract with Necessity to serve this world, to praise and be subordinated to it, and to accept it.

As Pleasure is the universal way to Necessity, thus through Pleasure we get subordinate and enslaved, dependent and manipulated.

Only through Suffering we get free.

For while Pleasure gives Meaning to Meaningless Life and Delight renders Pseudo-reality to Unreal Existence, thus Suffering unveils the fictitious meaning of the world and removes the make-up from the pretended Significance of existence, giving back to us objectivity from which the true knowledge should arise: beyond our preferences for the comfortable and our dependence on the pleasant.

Suffering teaches that reality starts where our need in pleasure ends and that reality is just the opposite of our pleasant expectation of the things. For we do not see the things themselves but only the pleasure we could extract from them.

Hence, the Truth, Good and Beauty are emanations of Pleasure and of the General and they are slaves to Necessity.

Following the Unserious and the Principle of the Game, they all are emanations of the Unserious and of Pleasure.

Conclusion:

Harmony, Symmetry and Proportion, Truth, Good and Beauty, Unserious and Principle of the Game, they all are emanations of Pleasure and of Dependence on Necessity.

This is the Aesthetic Pattern. This is the Aesthetic Universum.

But outside the Aesthetic Universum, outside the Aesthetic Truth, *Ethic Lie* lies in wait for us.

Outside Aesthetic Harmony, *Ethic Disharmony* lies in wait for us.

Outside Aesthetic Proportion, *Ethic Disproportion* awaits us.

Outside Aesthetic Meaning, *Ethic Meaninglessness* waits for us.

Outside Aesthetic Logics, *Ethic Absurdity* lies in wait for us.

Outside Aesthetic Good, *Ethic Evil* lies in waiting for us.

And all this means that outside Aesthetic Pleasure, Ethic Suffering lies in ambush for us.

That is why Aestheticism is the science of Pleasure.

Ethics is the science of Suffering.

Aestheticism is the science of Pleasure, Necessity, Slavery, Drunkenness, Hypnosis, of Intoxication by the Poison of Meanings, a Spell of the Oneiric Magic of Semantics, and a yielding to the Lust for Meaning.

Ethics is the science of Suffering, Freedom, Sobriety, Sedateness, Awakening, of Neutralizing the Poison of Meanings, of undoing the Magic of Semantics, of wrenching out the Oneiric Kaleidoscope and Semantic Compulsion, as well as the Lust for Meaning.

Maybe you will be surprised, Dear Reader, at our dividing and actually splitting apart these beloved to each other Essences, which have always constituted one kingdom? Don't hurry, you will have time to understand why we have engaged in that awesome auditing both of the Skies and of human heart or, to put it more precisely, of man's abject lust for pleasure.

Ethics is a science of the Ugly, Painful, Sorrowful, but also of the Heroic (because there is no greater feat than turning Suffering into Joy through the beauty of the Aesthetic shape and Logical Form), of the Evil and Untrue, all begotten by the Spirit of Freedom, which through the Gift of Knowledge and especially through Consciousness, have split out mercilessly and faithfully the Human Heart, along with the Skies, into two halves never to come together again.

We love the Aesthetic Universum because it brings us pleasure and peace. We hate the Ethic Universum because it brings us suffering and anxiety.

Beauty soothes and consoles us and Ugliness distresses us and keeps us inconsolable.

Poets, as a rule, have sung Beauty, but only few of the Greatest among them knew the difficult art of singing Ugliness.

To achieve Beauty, we move along the trajectory of least resistance. To achieve Beauty, nothing more is required from us than to follow out our animal proclivities.

To achieve Ugliness, it takes talent and dignity.

Beauty does not need knowledge it needs only consumption, while Ugliness – considering our inability to consume it – we have first to learn to get to know it.

Thus, a study of Beauty takes us back to our biological race, while those who have studied Ugliness know that the training of Spirit starts with an exercise in Disappointment in the Attractive.

Bringing us up along standard lines, Beauty trivializes our feelings, deadens our mind by disuse, and wears off our passions with satiation.

Through Ugliness we discover the Original in life and transform this originality into Art.

A beautiful woman shows us the way to other beauties, while an ugly woman directs us towards herself.

We can paint an ugly woman over and over again, never getting weary of her: as the ugly tempestuous sky keeps us alert, thus an ugly lover keeps in beautiful tension a heart thirsting for storm...

While Beauty is consumed, Ugliness has to be created.

While Beauty is a mode of bodily behavior, Ugliness is a behavior of the Attitude to Style.

While a study of Ugliness develops new abilities and senses in us, one who has lived among Beauty becomes trivial.

One who has lived among Ugliness, becomes an original and creative mind.

## KNOWLEDGE IS PARTING *CANTUS FIRMUS OF SCRAFOTZOLUS*

Listen to Bach, listen to Handel, listen to their Toccatas, Allemandes and Sarabandes, and say: we were born from parting!

Longing, grief, reverie, call and dream, Muse and trance – these natural emotional transcendences – are born from Parting.

Parting gives birth to our Self, and Subjectivity will exist until Parting exists.

Are we to remain forever separated from God?

This is precisely where our Subjectivity valor lies: while we are separated, we are subjective. When we return to Symmetry and become identical to the objective absolute, we die as subjectivity.

Are we to remain forever separated from the intimacy of the world?

And will the global intimacy of the Essence flee disgusted with the Lust of existence?

“Libido Sentiendi, Libido Sciendi, Libido Dominorum!” – this is what Pascal bequeathed to us. The Lust to feel, the Lust to know, the Lust to dominate!

And today – the biggest Lust that has swallowed all of them in its “self”: Libido Significandi! The Lust to be meaningful! Are we to remain forever meaningful!

Are we to remain forever separated from God who is in us?

This is our vocation: to run from God!

This is our destiny: the Destiny of Subjectivity is the Destiny of Parting. The destiny of Subjectivity is the fatality of Parting.

When we try to surmount Parting, we make a mistake. When we try to restore Symmetry and Harmony, we err towards Subjectivity.

We cry, we call, we hate the distance, we abhor Parting, we wish to get rid of it, but it is actually our birthplace.

*We are born from Exile. We are born from the Exile from God.*

Exile from God, Exile from ourselves, Exile from our sensuality, Exile from our loftiness, Exile from our angelical nature, Exile from our sublimeness, Exile from all illusions of Truth, Good, Attractiveness, Calm, Peace and Meaning, but also Exile from all illusions of Evil,

in order to receive as a reward Reality, which is the reality of terror!

There, in the Abyss, where we are rewarded with reality, which is the reality of the Lie, Disappointment, Despair, Hideousness, Disgust, eternal Anxiety, the terror of self-surprise, the medal of self-fear, the reward of Knowledge – Meaninglessness, Terror and the eternal war with ourselves!

And only there below, in the Abyss, where we are awaited by our Negative Regality, in the triumphant Disgust with ourselves, in the Procedural self-fright, in the ritual self-confusion, in ascension through blood and in the dedication through evil.

### **COUNTERPOINT TO MATERIOUS**

Dedication not through Evil, but dedication through Freedom!

Both Evil and Good are secondary mannequins! Do not be deluded!

First came Freedom through which we are a Spirit, and only then came Good and Evil – the two equally loved masks – two equally bad necessities!

Freedom wrings us out of the prison of necessity! To be imprisoned in Evil is just as unfair as to be imprisoned in Good! Freedom liberates us from these two equally misleading destinies by giving us the chance to choose between them!

### **COUNTERPOINT TO SCRAFOTZOLUS**

... Inspired by vice, headed forward by unfaithfulness, attracted by crime, and smiling from the disappearance, rewarded with anxiety, pardoned with terror, cajoled with eternal deception, consoled by faking, stimulated by debauchery, and crowned with Death, we – inebriated with lewdness, and drunken with Freedom – encounter ourselves as the terror kings of Denial! The free princes of auto-destruction, the aristocrats of auto-aggression!

We who reign over the empty kingdoms of Absence!

We who have been spared by the Being, who have been spared by enjoyment, and who have been spared by happiness: we appeal for a little unhappiness, and for a little more tremor in our still not completely terrified Soul!

This is the price: to earn Subjectivity!

We are born from the exile from God and we shall die in the return to God!

Parting is our Destiny! The Destiny of Subjectivity is the Joy of terror!

When we ask with infinitely painful and dreaming longing “Are we to remain forever separated from the God-equal in our “Self”?”

“Are we never to return to Harmony and to Symmetry?” – we ask the question of our Rightness!

We must hate answers. Every answer is a defeat of Infinity in the blindness of some Finiteness. Answers are the degrading of music in the Word.

Therefore, let us abandon the answers, let us not abandon the cruelty of questioning and the rigorousness of Reverie!

Let us hate the Happening, and let us start loving the Non-happening!

Let us scorn fusion and dream of Parting!

Let us not abandon the Reverie about Parting, and let us run as much as possible from the fusion with God.

So as to be able all the more – having failed to find Him – to run to our Negative

Equality to God!

In order to increase the Longing for God, we must increase the parting with Him!

In order to increase the Reverie for the Deity, we must increase our distance from Him!

And the further away we run in Exile from the Fusion with our beloved people, the more we shall live within them, in the darkness of their love!

When we reach them, Subjectivity will disappear.

Parting is our Joy! Fusion is our Death!

And not only the longing, the reverie, the call and the dream are born from Parting: Knowledge itself is the substance of Parting. Knowledge is born from Parting.

We shall know while we are parted from the object of knowledge.

The Cognizing and the Cognized should never fuse! The unsubstantiated dream of India and the raving of mystics about “Subject and Object becoming one” nullify Knowledge.

Space and Time, which are a measure of parting of Cogito from Energy, which are the Measure of Parting of self-disintegration of the “Energetic Eidos” to “non-energetic Eidos” and “non-thinking Energy”, and of the fleeing from Symmetry.

*Space and time are the Distance of Parting of Information from Energy.*

And hence Space and Time are the perimeter of our Grief!

Space is the duration of our grieving, and Time is the urge of our escape from Harmony, and the striving of our sweet-painful escape from Symmetry! And our even sweeter return to it!

Space and time, insofar as they are a measure of Parting between Essence and Existence, between Possibilitas and Actualitas, between Cogito and Sum, are hence a measure for the birth of Subjectivity, and of “River of Subjectivity.”

Space and time only mark the length and the depth of our Parting, the length of our Longing, and the depth of our Reverie!

Space is the width and the length of our Exile from our equality to God! – Time is the depth of our fall into the Abyss far from Him!

And if we lose them, we shall lose everything that we have received with Subjectivity: that distancing from God that gives us the gift of hatred, and hatred gave us as a gift Analysis! And Analysis started hating, while hatred started to analyze! Just as before: Synthesis loved and Love synthesized!

Parting with our equality to God, which gave us as a gift “Consistency.”

Knowledge of Death and the Awareness of Immortality, given paradoxically with (in) the same dangerous and mysterious Gift!

If we lose them, we shall lose Subjectivity, whose territory is the width of the Distance between Energy and Eidos! Its kingdom is measured with the measure of Parting between Energy and information!

Therefore, let us remain in the “River of Subjectivity”!

Let us sink in the abyss of time!

Let us increase the length and the width of Space, because we increase in this way the length and the width of Subjectivity!

Let us increase the length and the width of Space so as to increase our Escape from God! To increase our Exile from Harmony! To increase our banishing from that Symmetry, in which only the aesthetic worlds can exist, and ethical subjectivities are dead!

Listen to Bach and Handel, to their Allemandes, Toccatas and Sarabandes, and remember the Parting, remember, that you, Subjectivity, are born from Parting.

And if you wish to annul it, you will find Harmony in the loss of your Self! And you will discover Symmetry in the oblivion of your Uniqueness!

Play Bach and Handel! An Allemande. Or some sad Sarabande by Vivaldi, and remember that the substance of your joy is in the boundlessness and depth of grief! In the boundlessness and depth of Parting!

Parting is our Destiny, Fusion is our Death!

We are born to praise the parting, grieving, reverie, farewell, grief and lack of sharing. And the eternal non-fusion and separation from the beloved ones!

## NEW ETHIC

Each Good deed based on Delight is suspicious. But then, all traditional Ethics is based on the Good, and the Good in its turn is based on Delight; therefore, all classical Ethics is suspicious.

If the Good is the winner, the Soul will be lost. If the winner is the Evil, the Soul will be lost as well. If Virtue wins, the Soul will be lost anyway. The Soul shall be lost if only Sin wins.

The Soul was born and evolves only in the struggle between the Good and the Evil, in the struggle between Sin and Virtue only. Hence, the struggle between the Good and the Evil must never end. The antagonism between Virtue and Sin shall never come to an end. Virtue and Sin shall remain. Everyone who wills to elevate beyond the Good and the Evil, and beyond the struggle of Virtue and Vice, is the one who deludes himself, and also deludes the humanity and the Cosmos.

For the Soul did not evolve in parallel with the development of the Suffering and the Evil; many more are the vices than the virtues, and it is rather the Sin, not Virtue, to bring beauty to the Soul, because sinning is much more exciting.

So, for its evolution the Soul should be rather obliged to the Suffering than to Delight, and history has it, that the Soul is more vulnerable to Pain than sensitive to Delight, and this is one of the reasons why the Evil impacts the Soul harder than the Good.

But if we want to be fair, we have to propound the opposite standpoint, too, which claims that the Soul has evolved along with the development of the Good and the Evil, in parallel with the manifestations of the Suffering and Delight.

The Soul, the Spirit, would have never emerged upon the victory of the Good and Delight solely, as it would not after the victory of the Suffering and the Evil only.

As the Good and the Evil are in themselves monotonous, so is Delight. Only the Suffering is non-monotonous.

We might be asked: "Why do you say that the Suffering is more abundant than Delight?" we answer that Delight is monotonous as far as Delight is bliss to the self-satisfactory complacency which arises from Self-equality, based on Self-identity.

And vice versa, the Suffering is the being and the ontology of Self-inequality and

Non-self-identity; that is why it is basically more abundant and variable than Delight. The Suffering gives more excitement and is more picturesque, if you will. The Suffering is a continuous Self-diversification, a never-ending self-adventure; it constantly gives itself a surprise through its unpredictable enrapture.

Always new and always for the first time, emergent and accidental,  
a wave to break immensity, never expected, alien and unfriendly to its own self,  
running away from itself, and terrified with its own self:

the Suffering can never cognize itself at an encounter with its own self, and it would be correct if we assume that the Suffering has no "self" at all.

Why should it have a "self" to hate, and be always the other,  
effecting in a continuous self-negation and self-differentiation, unpredictable to its own self,

always giving a surprise to the boring plots of Delight through a new scheme and collision

and if we did not mean the most real and the more sensitive,  
we would gladly claim that the Suffering is all which is unperceivable  
because through its super-sensitivity the Suffering made reality insensitive;  
the Suffering, which means Non-self-identity – in other words, never being the same,  
hence always new, invariably the Other,  
the unrest of the soul which by force of momentum is often named "Suffering".

This self-adventure of the Suffering arises from the suffering's Non-self-identity nature – from its continuous Self-negation and Self-betrayal; the Suffering will never fall in with itself, being aware of its own frailty, frivolity, and lack of earnestness. Between you and me, young ladies never confide in the Suffering, and share intimacy only with Delight; they trust in Delight for it will never dupe them, as it never fools the Nature, and it of common knowledge that in the Nature it is only the Spirit to cheat, which is much to the liking to the male principle.

## THE NATURE OF THE INDIVIDUAL – UNIQUE GOD AND THE NATURE OF THE COMMON GOD

In order to create, God needs to put Himself in the status of spontaneity. Spontaneity requires lack of self-awareness. Spontaneity requires self-oblivion and self-blindness. Creativity requires entirely new things and the emergence of appearance. This emergence and this entire newness requires fantasy, and fantasy that is able to create newness could behave only as Chance (Alea). Chance is only able to extract Being from the darkness of Nothingness. Therefore, the God of creativity needs to be the God of self-blindness and unconsciousness, but also God of Fantasy and Chance. This world Chance we have every right to call "Objective Fantasy of the Universe".

In order to create, God initially needs to put Himself in the state of darkness of self-unknownness. Immediately after, He has to modify Himself into the status of Clarity and

Consciousness in order to gain understanding of what He's doing.

The first state of blindness and self-unknownness requires those nameless, self-oblivious and self-strange concepts that are guaranteed by non-self-identity, which manifests as chance and Objective Fantasy of the universe.

The second state of Clarity, self-seeing and self-appearance arrives first as self-remembering and Memory; this self-remembering and memory gives birth to the kind of self-knowing that emerges in the self-equality of God with himself, which is called self-identity. This self-equality of God with himself is manifested as Symmetry and Memory.

As former self-inequality of God with Himself, as non-self-identity, is manifested as Asymmetry, Chance, and Objective Fantasy of the Universe.

Thus, the oblivion and self-forgetfulness of God as manifestations of self-changing, self-difference, self-otherness, and self-strangeness is revealed as these every time new to itself and different from itself self-strangeness, which brings Chance, Objective Fantasy, Indeterminism and Alea.

This World-objective Fantasy, which we observe and recognize as Chance, is a witness of the primordial self-unknownness of God, which springs from His self-inequality, self-incongruence, and non-self-identity. This non-self-identity, opposite of self-identity, which works as Memory, works as Oblivion.

That's why, if Chance is a way by which God derives from His self-unknownness the wonderful creativity of newness, then Oblivion is the dynamic form of excitement that imprisons the sea of Time within the coast of individuality; and by which Passion self-nonunderstanding and self-unknownness are realized and appear as Time.

From the unexpectedness of Chance arises newness and Uniqueness-individuality and uncertainty of the world; by self-repetitiveness of Memory arises expectedness of the world and sureness of the universe.

Thus, oblivion is the trembling of the soul and the boundary of Individuality into which break the waves of time. (The waves of time smash upon the breakwater of Individuality)

The waves of time flow within the coast of Individuality.

Oblivion is the measure that transforms Time into Individuality.

Both Chance and Oblivion is the form and mold by which Time is cast into the statue of individuality.