

**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.