

## MORAL OF FORM AND MORAL OF ENERGY

### *First Part*

Hence, we talk about the mortal Self and the immortal Other.

Do not get stuck in the Self, for this is where Death lies in wait!

Do not stay long in your selfness and your Self-similarity!

To uncover your own immortality, flee to your Otherness, to your Self-uniqueness and your Self-differentiation.

Seize each instant and be in it! Betray yourself! Each instant be different from the instant before! Betray your own Nature, betray your ideals, and betray your own law!

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The morality of faithlessness is the morality of the General. The morality of Unfaithlessness and Betrayal is the morality of the Individual.

The general evolved through Virtue. All Virtue brought about the evolution of the General. And vice versa, all Sin contributed to the evolution of the Individual. Along with all his immensity and profundity, the individual is an only child of Sin. If it were not for Sin, the Universe would have been devoid of the individual Adventure, which is the adventure of the unpredictable, of the surprise, the dangerous, the new and the unbelievable, all of them being nuances of the Unique.

For example, the earnestness and the morality of the Individual have their roots in his everlasting changeability, in his ceaseless betrayal of himself, in his unending betrayal of Hope. Hence, hypocrisy, disguise, coyness, histrionics, lying, falsehood— they are all harnessed with the nature in the making of an anti-nature which is to stand up to the nature of the General. The Individual was born by this anti-nature, by this denial of the general from its antipode, and by the permanent revolt against the Nature: complacent and invariably true to itself; born by something in the Nature, of which Nature is unaware, and which is never at parity with itself, always discontented with itself, having burst forth as the antagonist of Virtue; it is Sin which gave birth to the Individual.

The general Principle and the Society were born by Virtue.

The individual Principle has crowned all effort of Sin.

Today, if variables of Ethics change often, it is because of the increasingly dominant manifestations of the Individual. Today, if the Ethics of the Individual, which used to be the old Ethics of Sin, is growing into ethics of new Virtue, this could be expressed in terms of the mirror effect: all former Sin turns out to be new Virtue now. Yet, all former virtue of the General still lingers on. Thus, the General and the Individual are today in an overt combat, whereas they have always been at a foul and secret play before, goaded by desire and sanctioned by law.

The General has always repressed the Individual before, while the Individual has been looking for support of his existence in the revolt against the General. The quest of existence for Self-identity culminates in a blind intuitive overrun of the rules and the norms of Prohibition. Sweetness, which has always been kept by the ever Self-identical Idea for the General and the Similar only, Sweetness, which the Individual perceived as being deprived of, and thence exiled to the Suffering, made the Individual recover Sweetness over and over

again, in the Unique and Non-sameness, and that has only been possible through revolt.

Overwhelmed with the Feeling of being deprived of Sweetness, the Individual can not find a way out but through some Positivism of the Suffering: whence deep within the Individual can see no positive substance of Sweetness, and he is only surrounded by the negation of joy, he is urged to discover the Positivism of the Suffering and falls in with the Pride of Bitterness. Then the ruthless and charming Vision of running over the rules fascinates him, and pictures in his mind a kingly image of his Uniqueness in the solemnity of Sin and the triumph of Vice. Through the Power of Similarity, Virtue and Norm deprived the Individual of triumph and solemnity, so he finds them in Self-confidence based on Sin and Ritual of the Pathological.

Absorbed in an abstract society, crushed by the rational will of facelessness, humiliated by anonymous injustice, mocked by a sly fate and tired with the never-ending promises of a mean Sky, the Individual feels small and depressed within the world of Norm and Law, so he recovers his self-confidence in Megalomania and in the Psychotic.

The Psychotic and Vice appear as compensatory images and Remembrances of the Individual's Divine Essence endowed by nature, yet condemned by the Society and sentenced to Amnesia and obscurity.

The Psychotic Revolt arrives as Demystification of the Pseudo-normal Banality and Unveiling of the Truth of the Divine Kinship of the Individual, thus everyone can claim the Heavenly Crown, for the Society has built up its stability mainly on the Oblivion our Being Princes in Heaven and Princesses on the Earth.

### *Second Part*

Once again, let us listen to the abject and offended by the Society of Virtues:

You people, who I detest,

you – people of suspicious trust in happiness and frivolous falling in love with life,

you – the impersonate, who for repugnance of Death shall never be awarded His talents,

and for your idiosyncrasy to Suffering shall never be worthy of Its Magnificence elevating to the Sublime,

you people who I detest,

named the attributes of common mortals (for their stability and platitude), “abilities of the dominating Commonness”,

and to you the virtues of the common mortals have always come to safety and security of society;

so, I will not reproach you, for without the triviality of the common, how could a refined universe of odd thrill arise?

I would only like to remind you that this thrill refinement proper is infinitely nearer to the Evil –

the Evil being denied by the very thrill of the Good.

And in turn, closing your eyes to the simplicity of the Good and the complexity of the Evil, you neglected the potency of the unique, of the unpredictable, the creative, the fantasizing and the decoding,

and scared by the unique, the entirely new, the one and only character of Individuality

(which invariably hackles, mocks and threatens the security of collectivized platitude), you disqualified these attributes and discarded them as dangerous, harmful and shattering the stability of life!

Growing increasingly confident, you declared aloud your disapproval of Creativity to condemn it as “Vice”,

and the behavior of the Individual – standing his genuineness – was cynically and unfairly judged as “Revolt”, or “Pathology”.

The Extraordinary, the Genuine and the Creative you officially did push out into the peripheral and forbidden premises of Morality, and named it “Madness” or “Crime”,

while Mediocrity, repetitive, imitative and plagiaristic, though – reinforcing eternal truth and general principles – you did extol Mediocrity and didactically claimed it to be the Norm, Virtues and Hallmark of spiritual health and genuine humanity.

You did bluntly split and discriminate:

the Genuine from the Fake,  
the dangerous Creativity from the safe Plagiarism,  
the threatening Unpredictability of novelty from the complacent Predictability of the Old.

And in history the effects were quick to come:  
the imitative and repetitive virtues of Memory, and social Memory,  
started to officially repress the unique genuine virtues of Fantasy and individual Fantasy.

Social Memory becomes synonymous to social determinism and social (collective) beliefs, while Individual and individualizing Fantasy is synonymous to personal Indeterminism and personal Disbelief.

Step by step, social Memory identifies with the Faith and Religion of the God generally acknowledged, and on the other hand –

with the Repressive mechanism of the social Determinism of a leveling society,  
while individual Fantasy identifies with Atheism, or the paradoxical religion of the God of the Individual, the spring of the Individual, and personal Indeterminism.

Thus, Society has always repressed the Individual,  
and the latter has always attempted at a revolt against the orthodox. The revolt of the Individual against the Common is manifested as an uprising of traditional vice against traditional virtues. Since the Virtues of the Common have always dominated, the individual was forcefully made to stand for his slighted rights, and was labeled a “Rebel”, “Criminal” or “Madman”, and his virtues were degradingly qualified as “Vice”, “Crime” or “Mental disorder”

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Today, for the first time in the history of the human race,  
the Individual arises from his underground position of a rebel, madman or criminal, to legitimately stand up on the social battlefield at an overt war with the Common.

The Individual finds no longer sense in hiding underground, and his God-sameness and Uniqueness to mockingly name “Pathology” or the likes of it; he demands that on equal grounds he could stand up for his rights of Individual Virtues – which he will not

call “Vice” any more.

Traditional Vice turned out to be his new Individual Virtues.

There is no longer Pathology, Madness and Crime; there is only a repressed, multiform and unpredictable individuality.

If it were not for the vice, the Individual as such would not exist. For instance: the earnestness and the morality of the Individual are rooted in his Constant Changeability, in his staunch Betrayal of himself.

Due to his own Betrayal, the Individual found out the playful character of the Nature ever surprising with Her whims; and through his disbelief, suspicion and scheming, for the first time did man find out the immense power of Doubt as a Methodological Procedure.

Hence, Hypocrisy, Disguise, Histrionics, Sham, Lying, Falsification, Delusion, Posing, False Pretence, the never ending Theatricality as a mock imitation of Heaven – all slaves to Dishonor; and Dishonor is the matter of which the Body coins its look-alike: the Ego, to nestle into the Ego so that could create the soul – as the “Supra-natural being of the look-alike which is both within and without the world” – and the slaves to Dishonor did the outcast master of Hell oppose to the ruthless Sky – the appeal, that it was not the Soul to first exist, and later to create Histrionics; it is the other way around: in the beginning it was Histrionics, and then Histrionics created the Soul.

Treachery, Meanness, Dishonesty, Intrigue, Gossip, Scheming, double-dealing, Wile, Perfidy – as ignominious to the heart,

the more seductive to the mind-performancer – 10,000 techniques of Temptation:  
the perennial art of Seduction, the User-friendly Injustice,  
the sweet foul Play, the Almighty Envy, the irresistible Virtuosity, the depressing Beauty, the smashing Excellence of Talent, the invincible Insolence, the aristocratic Refinement of the Flunkey, the solemn Lasciviousness and learned Debauchery, the studious Evil and the well-read Hatred, the inquisitive Cruelty and the educated Sadism –

the Jealousy, to which Gods are impotent,  
the Rivalry – the all so bright brother of War,  
and all science united in the culmination art of Diplomacy,  
aiming – through murder – to depreciate and belittle the Ultimate value of life;  
and Philosophy – the intellectual Wanton (here is the greatest misdeed), that means to make bearable the unbearable Disappearance of the Meaning to the World and Life!

It is obvious why the accusations directed at Philosophy are the hardest: no other discipline – except religion – uses the most exquisite and honest attributes of the heart and the soul, to falsify in a most dishonorable manner the picture of the Primordial Impotency through the claim of a Meaning conjured up and comforting, but cynical double as much!

Instead of presenting Being as a Delusion, Metaphysics is rather the mean art of presenting Delusion as Being.

That is why, thinkers, who are keen on the denunciation of “De-semantism” and “A-semantism”, will in their judgment of Philosophy – be ruthless.