

The wave and the sea

First stroke: Apple and rod* \wedge Erster Streich: Apfel und Rute* \wedge primus ictus: malus et virga*

Premises

The term “soul” means how people imagine their individuality. And the relationships to living beings and inanimate things, to the environment as an idea and experience of *their* world.¹

The term “God” means filling the gap(s). The misunderstandings in these ideas, their interpretations. The interpretations of the idea and experience of the world within which that which is desirable is already available.

(In the universal principle of change – a principle that in the rites of primitive human communities is often ascribed not only to all living beings but also to inanimate things – we can find no or initially only a hypothetical connection with the idea of God as this appears as a central element of the denominational religions which are reserved to the civilized peoples who seek refuge in them. Nevertheless, as Kierkegaard observes: Man needs dread, otherwise he will learn nothing.

The term “magic” signifies a demarcation from religion; it cannot be sufficiently stressed that “Magic has basically nothing to do with religion; it is neither a primitive level of religion nor a specific zone within individual religions. Magic is the knowledge of active forces in the natural environment of human beings and a means of conquering them, warding off harm, enforcing benefit. Thus magic is science or, as applied science, technology.”²

12

The creation of the originary. Vertical projection

The creation of images and deities, their arousal, is closely linked to what they want from us, which we desire through them. What we would like them to demand of us. We are creators. Every man-made creation is an interactional game. Images are made because of the brain’s intra-communicative ability to communicate with itself; to own a consciousness, to *be* conscious. Metaphors and even more metaphorising metaphors. Man-made creation is complex.³

In this state it is no wonder that only as many questions are conceivable as there are answers that are desirable. Answers that can be given only within the problematic of a counterpart. That questions are produced which get their meaning precisely in the thinking that is dependent on the question, which can be answered only by a certain attentiveness-to, inevitably leads to the emergence, to developments of formations of writing and image. Both belong together here in their meaning as a metaphor. Formation, education – a consequence of self-experience.

Addressing the other(s) (the other as a personified form of the other; in the other) is the familiar pseudo-dialogical form of auto-communication, which (good or bad, one way or another) cannot be switched off; as neither can the heartbeat. At least we have a certain access to the other within the conditions of these loops and conventions, which can be described as will, yet are far from under control.⁴ A reasonable conversation with oneself presupposes a certain amount of redundant agreements or accommodations, that is, an understanding or experience about that which one comes to an agreement. Something or other will obviously always do.

Annotation

In the work-complex of cultural practices and previous image-making, the attribution “original” is always tautological. Produced by a thinking, conscious, individual mind and communicatively linked to and mediated by just this mind. Through this interplay, the linkage between the individual mind and externalized creation (work), we (other) redundant minds attain participation. A relationship. First, with the work; secondly, through the work, with the creator; thirdly, with how our mind experiences itself in view of and under the assumed or negotiable *own* conditions of the (other) work. And in the interplay with the redundant desire, the relationship permeates all this. A work of art also describes

less how the mind has access to its own mental activity than it does how the mind is personified or objectified in the other, or objectively *personified* (imago) as a fetish – even that is possible – through failing to find something transcendent that discusses problematic contents with itself save by the means made available by its own system. Asking yourself as an individual; giving evidence for an (your) idea of an individual (your own individual being).

13

The made images

They possess life; but in a way such that they only remember it. It is our lives that we have lent them, breathed godlike into them, in order then to communicate through them.

Thus to communicate with ourselves – as usual – but via the bonds of a more or less externalized, appropriated mentality in the objective. Lest we be all alone in the dark, lest it be just a mind-game. (Although it is also that. A first reference to a romantic concept of love, whose pathology is comprehensively realized *transcendently*.)

14

The incomprehensible, its visibility and its body

“A little later you will feel ashamed and hide yourselves. Not from one another, but from God!”

(Cf. *Genesis* 2:25, 3:10)

The religion of the Christians, for example, often allows incomprehensible desire to spill over into visual and pictorial form. It's not just a mind-game. The theatre in the head has a second home outside – into which now even the body of the believer enters. The misunderstanding, the unfathomability, between private formation and its communally enthusiastic incorporation through the obscurantism of a paternalistic divinity, between content and expression, is here rendered homage liturgically. In the game of katabasis (frustration) and ingratiating anabasis, delighted by too apodictically precocious a euphoria, the believer pseudo-orgasms communally in the Eucharist. The climax fails to materialize, so long as you live. The event of transubstantiation is the authentic fuck⁵, the incarnation of the spirit. A consequence of intro-punitive frustration.

Yet only *enfleshing* the spiritual commandment would subject the body; we don't know exactly what a person is, but we know no one could become a person without the Spirit of God. That, in fact, is true. But it presupposes a ghostly, speechless and immature partner – in short, a sinner, who then, out of the grace of his Lord, out of desire, receives just such a spiritually changed seed-substitute (the Hostie has only once led to pregnancy, and even that may be doubted). Thanking and begging.

The climax is in death, and then an eternal aftermath – but now disembodied.⁶ “Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other ... (*Galatians*, 5:16-18).

As for the sinner, Kierkegaard: Psychologically speaking, the fall always happens in a swoon.⁷

Of “Behold the handmaid of the Lord”, the free Catholic encyclopaedia, *Kathpedia*, says: “But this personal devotion must also take on external corporeal and objective forms to be truly human”.

The life principle of change is re-interpreted and perverted into a metaphor of punishment for the guilt of being subjected to it. And, fetishized, linked with the community of believers.

So the rod after all: “Behold the handmaid of the Lord; be it unto me according to thy word” (*Luke*, 1,38).⁸

Sin is omnipresent – there you have it! But it is not real, a tangible entity, much less as a living being. Yet the sinner's body is. The sinner is different from the body that the sinner's sin inhabits! So being a sinner is itself an article of faith. A model whose central concept, guilt, does not exist outside but only inside the modelling of the belief system.⁹

“Reality is already making fools of us. It doesn't need me or God for that.” *ipse*

15

consilium malum. Betrayal

The churches of all world religions create internally protected and externally protective, speech-free, silent¹⁰ and knowledge-resistant spaces for the establishment of belief systems. In church, you must not laugh, clap or shake your head in doubt. The power of the churches has sometimes grown so great that those who did this (openly showed doubts through improper behaviour), and even those who wanted none of it and would have liked to have been left in peace, were toasted to the sound of pious chants. Faith and discourse are mortal enemies.

¹⁰Annotation: Beliefs contain no sounds. But more or less structured, be-imagined articulations of beliefs, definable ideas. Sound springs from dread; initial self-expression. Dread presses for its own voice. The wave in the sea; the one. To own a voice would be to learn to swim.

Those voices that speak in the various creation myths testify to their respective ideas of the world. They do this unto muteness. Not by accident. Only a voice can accomplish that. Because through a voice the formed idea comes into the world, which the voice throws back again as an experience of the world attested to by soul. In this reflexivity, the world that can be experienced replaces the dark realm of the soul like a mirror image, with that formed by and formed out of the latter. The be-imagining reflexivity experienced as self-efficacy. The mind experiences its own, its psychic prerequisite for mental activity.

The voice is already bound herein as a be-formed entity, as a living being. But not completely.

The gap that the voice recognizes, that it also testifies to, this gap from whence it came the voice itself fills as Godhead. Religions mystify, working steadily to complete this impossibility. Belief is a product of misunderstanding; just filling that void with impossible desire. A mental illness.

But the sea is deep. Self-less in damnation only those who fall silent.

*“My mind demands, my thoughts move me to give song, to give
voice [...]. Now start singing with me, set yourself to speak with me,
Since we now united here, came here from two sides!”¹⁰*

16

On the question and nakedness

Our terminology has rendered a connection between desire and question evident:

Desire always means to *ask* for a specific answer – that is, a previously known or possessed answer, which is already appropriate as an experience to the individual (individuum), yet is accordingly also available collectively – if with different characteristics, then still in essential agreement. (As in psychoanalysis.)

This desire indicates a demand. Active.

Questioning is a *directed* nakedness and an occurrent transubstantiation of a desire that has in effect suffered a turn to fear. Concretized therein. That is, there is no motive in nakedness itself.

Asking is a conditional motivation; a need is always already the articulation of dread, which, out of the indeterminate possibility, has accordingly made itself suitable as a determinable.¹¹

Both come together in the world – which they thus create. Their origin darkly dictates each in the other.

The need is due to that fear which must first be appropriate to the question. Which must *happen*.

Both are constitutively significant for the species. We are an event of this fear – and then, as Foucault says:

“(man is) an invention”. Something made. In any case, an event that consists in covering nakedness by desire. Desire clothes nakedness. In fact, human beings use this event, a process – when it works – *co-productively* as an instrument to transform the unknown into the known, and thus to commit themselves to that transformation.¹²

Desire is the debtor – the apple became a Christmas tree ball.¹³ And – no human being without a world.

17

subactum hostiae. Home-made

The house of God, the miracles of loaves and fishes, creationism, and the angel who rides in at Mary, saying: “Greetings, you favoured one, the Lord has come upon you!”, whereupon she was shocked at the address – all belongs to the realm of powerful desires,

the tongue tied subjected to the unleavened bread, never coming to voice, no longer enquiring about the previously occurrent fragility of the ego and idealizing its submission.

A perpetuation of the victim status.

To be able to do nothing thanks to persistent impossibility. Fearlessness, given as the pledge of security, leads to fear and misgivings. The apple sticks in the throat.

The fragility of the possible ego, its question about the validity of authentication, dwindles over time to dullness, habituation and the unreliability of memory. And gives way to the sure certainty, the horror and the long boredom of the irrefutably impossible.

Or in other words, the lunatic goes dumb: desire takes nakedness into bondage, reaching it the apple and punishing it thereby with the fatherly rod; takes it by the hand and leads it in but never out, into the space of the repressed sounds that desire itself fashions so as to stroll around therein immature and incapable of responsibility – perverse coquetry and infantile tactics using self-portraits, without that mouth ever finally starting to speak.

There is no confession; the unattested fails to show itself. *Hic est gladius quem tu ipse fecisti!*

~

Lies give birth to new lies.

How do you get out of these?

Quite simply: You must confess.¹⁴

An evidently successful but easy to see through trick in constructing the basic structure of beliefs (churches, dogmas, religiosity and soteriological scriptures in general) is this – to turn rebellion into dreaded amorality by exploiting the real damnation, namely muzzling, the subjugation of the sentient ego. The concepts for creating the equivalence to a biological reality, which, blackened as a reversal of the idea, is inverted into positivizing guilt. For damnation *is* exactly this somehow satisfactory room in that supposedly peaceful house.

Annotation: This transfigures the most glaring of all worldly contradictions, that of coercion and freedom. Buried.

It is about expropriation and usurpation. Thus a deaf announcement to establish less than heard speech, to hang on the delicate neck of the humbled ego in letters chiselled in stone. To train, to mould, to picture the Holy Spirit onto the body as that *shaping* of the believing mass which is the image of the renunciation and abnegation of the intimate other in the ego. A sign of symbolic exchange, of expropriation, as counter-project to unbearable otherness. Pseudo-corporeal, barely edible food, without fail, presented inside thousands upon thousands of monstres.

The marked bodies of the faithful press for the imaging of their salvation. Visibly mark the way to their eternal beyond. This divine script is a real representation, a manifest imprint; it commences the passion and the order of judgment. It weighs the mass of believers and wafers. The invisible and inexpressible is reified in / as the word and the visualization of appearances (*spiriti sancti*). As if an ego-consciousness could see through itself? Blessed and AR coated is what seeks *itself* and flees from *me!*

Epilogue

Moralism is the utopian difference between hope and faith

A questioning mind has the competence to question itself. If that happens? If a debtor, then it is your own possibility to become a person. *The* historical reality is an invention. Just like every human being. In the end, nobody knows exactly what that is. “I” is much easier! Consciousness is a mere metaphor-based simplification of the actually unapproachable, universal and unrecognized, of processes and states that are distant and other. “Situations in the world are ciphers. The constellation of people and appearances in general remains incomprehensible.”¹⁵

Me and the world. That ought to be enough, instead of me as the god of my mental illness.

My world. And asking about whom that would be.

Index & annotations

* Luther, *Tischreden oder Colloquia*, [The quotation is possibly incomplete; its source is unknown to the author.] 1566 (or 1537 in his interpretation of Ephesians 6: 1-4).

1 Cf. L. Levy-Bruhl: *Die Seele Der Primitiven*, Vorwort (Wien – Leipzig: Wilhelm Braumüller, 1930).

2 Helmut de Boor, *Die Deutsche Literatur von Karl dem Großen bis zum Beginn der Höfischen Dichtung 770-1170* (München: C.H. Beck'sche Verlagsbuchhandlung, 1949), 89, quoted in Robert Gruber, *Material – Blaues Buch, c dada meinhof & dam*, (Oslo: Robert Gruber, dam & gottrekorder e.v., 2000), X31

3 Man-made creation is complex, both in psychological terms and in terms of modelling and systems theory. (Similar in this way to complex numbers; as soon as an imaginary unit enters the stage, a sea, a More, is conceivable.)

4 Beliefs work because we don't have an overview. Not a sufficient overview. (And because their emergence is closely linked to the ability to use metaphor as self-insurance.) The possible experiences of a lifetime will not suffice to be applied as meaning-giving processes in the self. Or only to a very small extent. Only the mind can do this with its constant construction of supposed evidence. The corporeal evidence of the enquiring mind is magic.

5 The German "Fick" (fuck) has also the non-sexual meaning of "beating with the rod". Flagellatism and confession of guilt; see no. 6.

6 "The first God-created woman, Eve, took a fruit from the tree of knowledge. She was then struck by the realization that Adam was a man and she herself a woman. Thus they came to know one another physically. That God banished Adam and Eve from Paradise is therefore Eve's fault. Hence the curious woman, for example in the Middle Ages, is considered evil, and many inquisitive women ended up burned at the stake as witches. Cf. van Diest, Anna/Schwesinger, Marie, *Gewalt im Märchen* [URL: <http://www.gewalt-ueberwinden.de/figures/kd.1126000530/Gewalt%20in%20M%E4rchen%20Referat.pdf>; 19.07.2013]

"And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons" (*Genesis*, 3:7). Annotation: Adam and Eve knew that they were husband and wife ("... and were not ashamed", *Genesis* 2:25) and approached one another. On a symbolic level, they thus deprived God of the exclusive right to creation. This is the essence of the Fall. "And Adam knew Eve his wife; and she conceived" (*Genesis*, 4:1). "A little later they will feel ashamed and hide. Not in front of each other, but in front of God! (*Genesis* 3:10). The fig leaves are supposed to cover up the sex. It is the instrument of sin, and at the same time that of the creation of new life. Which suggests the thought that the snake suggests: generation is sin because it sets man equal to God." (Ullrich Knellwolf; the source of the quotation is obscure).

But not only the exclusive possession of generation is taken from the one God and fills him with wrath. That act of creation which allows an awareness of conflicting visualizations without shame also traduces him. Consciousness is the reciprocal competition of perspectives, and of impulses from nerve cells, in discourse. It is about nothing less than *having an opinion* that will prevail. God comes into the world with this consciousness. A reference and tangibly reified. Indeterminacy is an outrage against God in allowing the possibility of a still vague consciousness. Here time becomes the one decisive authority; experiencing of a persistence of indeterminacy as a crisis. A less multi-dimensional claim to the enforcement of power, which lays claim to *one* decision, is practical and relaxing (repression). A sedation of the all too possible points of view.

God enjoys a kind of monopoly here and the faithful call the recognition of this monopoly "love". This can be applied to every belief and corresponds to the psychologically definable insight into love as a bundling together of ideas; a whole bundle of covetous expectations that appear directed towards *one* limiting reification and that are presented as a concept of apparent convergent agreement. Here too the collusion soon results in a dogmatic arrangement.

We could also speak of love when the struggle for impossibility against all possibility that can be excluded is determined in favour of the *one* decision which has entered the race already as the favourite. An insurance policy for manipulative self-construction.

7 Hans Ludwig Spohr on Kierkegaard's *Concept of Dread*, in *Schwindelerfahrungen: Zur kulturhistorischen Diagnose eines vieldeutigen Symptoms*, eds. Rolf-Peter Janz, Fabian Störmer and Andreas Hiepko, 27. [The quotation is possibly incomplete; its source is unknown to the author.]

8 The Christian Bible, New Testament, Gospel according to Luke, chapter 1, verse 38

9 Correcting sin through punishment is a necessity of many churches. The question arises whether the resulting fostering of disorders, anxious, sexually disturbed and personality-disordered individuals in general can be described as collateral damage or as a system-preserving calculation. Presumably, the one is added to the other as an acceptable side effect that could be incorporated into the systems-relevant model of submission as the basis for exercising power. This is emphatically not a purely *medieval* phenomenon. Its present-day continuance can be seen in different intensities of the phenomenon; for example, in the disciplinary pedagogy of many a Protestant private school, which is practiced particularly obstinately in the American Midwest; in all countries of the Muslim faith, as in those of Hindu religious communities, to only mention only the major world religions. The self-preservation of large, powerful religious systems benefits from this sadistic and flagellant by-product driven by the self-referential recognition of your own guilt.

"Martin Luther (1483–1546) still recommends *laying a rod next to the apple* when educating children, and this was not

meant only metaphorically. The rod that St. Nicholas brings to disobedient children is a survival of this view in tradition.” <https://de.wikipedia.org/wiki/Kbodystrafe>, accessed 21.06.2020. “In Christian societies, children were traditionally viewed as creatures easily susceptible to sin. American studies show that parts of the population into the twentieth century saw corporal punishment as ‘driving out the devil’”, M. A. Straus, *Beating the Devil Out of Them: Corporal Punishment in American Children* (Transaction Publishers: Piscataway, N.J. 2001 [2nd edition]); quoted in (and translated from) <https://de.wikipedia.org/wiki/Kbodystrafe>, 21.06.2020.

10 *Kalevala*, First Canto. Translated into German from the Finnish original text by Lore and Horst Fromm, [The quotation is possibly incomplete; its source is unknown to the author.].

11 Cf. Anthropological Raptus, No. 6/241, “Andromeda”, gottrekorder, 2016: “The question remains whether religion (and every forming of anxiety into specific fears) is a phenomenon of anxiety. It is phenotypical here that the possibility of diversity is repudiated as a menace in favour of a readjusted set of regulations preaching guardedness, rigour and fear. Thus whether and how anxiety can be an experience that leads, via perception, into a set of regulations and into a weltanschauung.”

12 Cf. Witold Gombrowicz, *Sakrilegien*, Eichborn edition (Eichborn Verlag, Frankfurt am Main 2002, p.10

13 The apple probably came to Palestine from the Iranians around 4000 BC – perhaps even from the Philistines? In Latin, *malus* (apple) means evil and bad. And at the same time, an allusion to the sublimation theory, interpreted here as the danger of its neurotic failure; as a misguided individuation, which instead of bringing about self-appropriation has somewhere been twisted into a fetishized representation.

14 Robert Feldman, “Interview”, accessed 24.05.2020, <https://www.zeit.de/zeit-wissen/2012/03/Interview-Robert-Feldman/seite-2>.

“Lies give birth to new lies.

How do you get out of there?

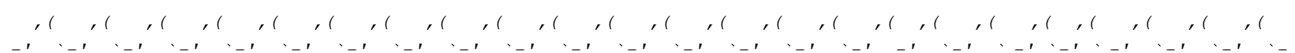
It’s simple: you have to confess.

Humans are masters at lying to themselves.”

Lying is easier because it’s harder to notice when you’re lying to yourself. We have very powerful defences to protect our fragile egos. We rarely have moments of insight into our selves.”

15 Witold Gombrowicz, source of the quotation unknown. Annotation, cf. Peter Sloterdijk, *Mensch, Kosmos, Transzendenz*, 1/5, infochannel 14, recorded on 01.09.2011, <https://www.youtube.com/watch?v=PMwv54WTgWo>,

01.09.2011, min. 11:40 – 12:49: “[...] Bearing in mind the thesis of the prius of the outside, we no longer need to carry out naive enquiries into the place of man in the cosmos. It is too late to dream ourselves back to a place under heavenly bowls, inside of which we would be allowed a sense of domestic order. For most of those in the know, the feeling of safety has largely been destroyed, and with it the old, homely, immunizing cosmos itself. Whoever still wanted to look outwards and upwards would end up in a deserted world and an outer space for which there is no relevant limit. Even in the smallest material particles, complexities have been revealed from which we are removed and excluded. And that’s why enquiring about our ‘Where’ makes more sense than ever, because it’s directed towards the place that people create in order to have what they can appear in as who they are. [...]”. And *Mensch, Kosmos, Transzendenz*, 4/5, infochannel 14, recorded on 01.09.2011, <https://www.youtube.com/watch?v=xVxj49ixl9g>, min. 13:09 - 13:48: “God is dead. There is nothing new in this sentence for Christians, considering that they have always meditated on it in their Holy Saturday processions. In the following sentence, however, “God remains dead”, a new, counter-Easter rigour announces itself, which cannot be integrated into the life of the listener. The man with the lantern is a madman because he wants to impose a problem on others that they don’t know how to approach in order to experience it as their own. They fortunately still don’t see what the madman sees. And as long as they don’t see it, they have already been essentially helped as far as they are concerned.” [Translated by J.U.]



— ^ —

~ ad personam ~

vita est factum \wedge 6 \wedge principium individuationis

Self-confessed

Imagining / Setting before – Re-enacting / Setting after

What do beliefs do? They are interactive games, ostensibly about deficit compensation strategies. You can literally smell it: a vicious circle. Allowed to walk around in this for too long, you actually unlearn how to breathe before speaking, how to disengage and act for self-efficacy. You have faith; you are not simply guilty, but a victim of guilt. But not without your own cooperation! (Thus you have to do something to secure the right faith! Intensification of doing nothing.) This is often thereby forgotten: there are enough excuses! “You don’t even know who to wake up when you get older, the living or the dead.”¹

For gladly to embrace infantilism *is* indebtedness. A hug without personality and potentiality, change and growth.

And as with sin and the tangible body of the sinner, it is the body that *forms* the mutilation as disease. The ego, however, reacts steadily, pragmatically to experiences (to the painful and the confusing), and consequently gets used to it easily. Doesn’t just make deals with the mutilation; uses it, clasped as a prosthesis for self-replacement. Manoeuvres. Learns to love its own submission and ugliness. Pays homage to its own self-made slander and the infantilism of his mediocre self-restraint; unable to make a person possible and enduring all catechizing. When the need is gone, the lie that responds to the hurt and fear is already established as a virtue. Loving intimacy is in truth an entanglement.

Infantilism has consequences, idealizes and sedates.

Beliefs are neither particularly good nor particularly bad. They are just a *question* of belief. Which is already in itself a contradiction in terms.

To bring matters to head, this personifiable, historically and locally datable delusion becomes the threats and curses of competing denominations manifested in *false* beliefs.

XxX. monstrum (signum manus ^)

There must never be a way out. Woe to him who confronts the world-like image of a desirable vision of salvation. He will be mocked; better still, burdened with his own guilt; put on display maimed and subjugated in devastating humiliation. Burned. Vicariously. For the speechless sinner fears to find a voice in which he himself sounds. And worse, fears to find his lost voice still working in the echo of the other. To hear a repercussion of his accused desire! To be frightened by a bitter truth and think, or rather to believe himself hence – away and deaf and mute – and somehow still free from guilt, because only a victim of guilt.

With rod resting on mouth, finally a member of the chorus re-enacting salvation, the affirmative life principle at last falls silent, the principle of the potential for changing fear in people and their time holds its breath.

Superficiality without empathy, infantile brutality. For the sinner with a creed, others become only indispensable extras of passive self-perception in his own emotionally and spiritually retarded mind-game.

This introjection perpetuates a state of latency; submissiveness. A silent state (now and afterwards for all eternity, thank you) in which believers are in debt to themselves for the hoped-for redemption from the damned dread, somehow imagining that they are on a path. The right path to follow, to lead them towards something; for of their own volition they no longer do anything. At least they hold fast to it and that would suffice (thus the idea of debt forgiveness) to arrive at the end of days? It is again the indelible proposal of a new type of human being, transposed further to the paradisiacal, which those drifting ego-inhibited creatures claim for themselves. (“Freedom is insight into what is technically feasible without any impulse beyond that.”²)

But self-negation does not allow individuation. Hence no development either. Just vowing: I am already, I am a better person, no other, “I, I, I ... ἰχθὺς, the fish ... mama, the fish is here!”³ a confession instead of recognition? There can be no such thing in the certain impossibility and negation of readiness for development. Without the courage to be afraid.

There is no new perfecting human incarnation. No matter what prosthesis is offered, human being remains mutilated. The expectation that the debt will be relieved is pure ideology, resorted to not only by classifiable religions. Once again, an origin without procreation is proclaimed and served up with seeds nourished by spiritualization, the bitterness of unleavened bread.

Perhaps the only thing that helps is that the house burns down – and is exchanged for a loony bin; for a restart. Or else to suffocate on the smoke of the burning soul.⁴

Psychology of ugliness
for what you took for yourself, you are not allowed to have
(Dante, *Commedia*)⁵

God is the highest mystery. The filler of the void that fear has bequeathed us. So that we can confess.

The body is the truth of fear, and even more so of anxiety disorder.

Self-deception replaces the person. The betrayal becomes even more effective because the betrayer doesn't just accept things. The hyper-real image that the ego gives itself is built in and becomes a self-sustaining pseudo-identity. The ego manoeuvres without responsibility and gratuitously incorporates its self-restraint skilfully or clumsily – that no longer plays a role here – in a very banal way into everyday questions. The experience of the world becomes a setting after, a re-enactment, along the lines of a palpable, inviolate self-formation. Inauthentic will; the will to self-appropriation withers into passivity.

The activity of psychic immanence, the drive, is smeared flat along some quantifiable, hocus-pocus template of dogmatized pseudo-identity with which it then must make do. An intrinsic striving for personality gives way to a figurine for identification, whose emotional structure is retarded, lagging behind, *re-enacting* the psychological necessity of attuning self-appropriation and attestation to the thereby realized self-efficacy. The permanently repressive tolerance to damage gnaws constantly at the emotional world of a mind that is denied (self-effective) self-formation within the experience of the world.

On a structural level, describing the structure of the occurrent identity, a functioning awareness of competing ideas should be able to break these bonds again *as needed*. (Bonding defined as the ability to establish internal representations of the other and to occupy them in the long term with feelings.⁶ For that is what we essentially have to do in order not to lag behind the temporal-biological growth that is a reality of our physical being. Constantly.)

God himself has no formation – and no image. He is the imageless, but not an *other*. If he had an image, it would be the ugliness of fear in us. That is the simple, albeit hidden, truth of the first iconoclastic intervention, God's most relentless demand on us: Thou shalt not make unto thee any graven image! – no image of you that resembles me by recognizing *me*.

God is the highest mystery, the filler of the void. And knows: "Now it's your fault, because you have already seen my secret of creation, taken it to yourself and given it back to yourself! I, your God, am a tautology, your most unimaginative metaphor!"

The solid stone image in the middle of the pullulating swamp, the brittle insufficient filler of the unfillable gap that fear (the possibility of the possibility of choice), that the immediate, inexplicable secret of life, has bequeathed us in the lap of the other, so that we ourselves can confess. Us and each other – so as not to be completely alone in responsibility. For the mouth, reason turned to itself, addresses self-confession and affirmative acceptance – and therein appropriates its *own* responsibility as a personality-giving foundation, as a gift, accepts selflessly, answers for and takes responsibility for self-attestation – has an occurrent voice that sounds (to itself and others). Is given; as a gift (of the other) that be-ongs, is fitting. The delusional and witless self-betrayal is stuck in the silence of nakedness. Even if its *own*.

(In faith, we are to ourselves Snow White beautiful.)

The body, however, understands nothing of creeds, religion and morals.⁷
It is the truth of fear.

The infantile desire for unquestionable individuation locates *its* imago precisely where the fall of man happens in a swoon, becomes mere intuition; without access and room for manoeuvre. The learned helplessness gets used to a self-image that, outside of an aging ad hominem dialectical criticism, *ad personam*, finds itself in the perception of its own emotional immaturity. Seen and confirmed. Purportedly finds again and binds to itself. Love and ego intertwine in the illusion of the specious imago (image of desire). Love remains an unquestionable self-copy; you conveniently don't have to do anything for it. That is the self-mirrored love of God. (The self-love of God.) The pseudo-individuation that reaches for the confession of guilt; that guilt which relieves you of salvation; what a gift! This guilt alone enables eternal love; an other has been sacrificed for it. It will always be someone else. The idea isn't easy, but it is above all *beautiful*. We like to keep kids on antidepressants. The constant threat of withdrawing love tallies with the idolatry of (*sola*) *gratia*; with its ugliness; for that is what sin is and you have to live with it?

“But the pain lied to you!” Plato calls out to us, across the sea and surplus of this scene of devastation brought about by fruitless shame. Only the possible is there forever; change and departure are a constant movement in human beings’ relationships with themselves, with each another and with their environment. ⁸ Christianity is truly an art form, a kind of “Platonic theory of ideas for those left holding the bag.”⁹

solo dolore ~ love and ego

Religion is a mental illness. ¹⁰

By comingling the conditioned with the unconditional, this formation stylizes a way out of chaos. Creeds reflect the dispute over the exegesis of the underlying phenomenal immanence. This is a ghost discussion, just like the etiological naming of the causal condition; the answer to the pain of selfishness. The need for designation and self-designation in the midst of the strange that cannot be designated remains unfulfilled, is insoluble. You have to bear it.

But you don’t die that fast. And you die faster than you think. In this variant – an insightful, patient, observing realism – the mind does not place itself before or after the body. But continuously now. You are caught between these two idiosyncratic, non-resolving conditions. In a horrible place that rattles all tarrying. Between these two experienceables and in front of the simply unidentifiable corporeal truth contained therein. In the profane zone of a spiritual fear. The second statement argues the impossibility of being able to put the body predicatively *in gratia* behind the horror. The rest is naming; the naming performed by – viewed from outside the belief-system – the useless personality-replacing belief strategy. Admittedly, this strongly smacks of art. ¹¹

Personality-substituting systems. Psychically, mentally and emotionally retarded. Good only for submission and grace. Which does not allow any aberration in love¹² (striving for representations filled with positive emotions – every self-image is a referentiality); although this is its core: how people, out of the nakedness of fear, seek to answer each another. *God’s love* substitutes this essential (pre-) determination for its opposite: for the sake of redemption from it.

sola fide \ / sola gratia¹³

sine dominico non possumus – we cannot (without the trembling at the end of the rod)

Experience has shown, however, that the pathological joys of intimate love and entanglement will at some point become something even more damaged and ground up. Something brutal, ugly and dull, deaf and dumb. The fiery affirmation of the other and thus of your own self despondently fades into the embers of a monotonous indifference and apathy. The involvement of sheer presence, in which questions no longer occur to or suit you or the other.

An ego’s original, inflammatory and inflaming urge to nurturing creation, its affirmative will, shrinks into the conditioned, into subservient understanding of that correct world which spins you around (around its own axis). Total perfection.

Perhaps the symbolic exchange with death,¹⁴ with that which disappears, which is replaced, is (no) more than the erroneous, erring knocking about of subjugated bodies in hyper-real mind? Thrown around and astray in a fear that denies its procreation out of a fear which cannot be addressed knowingly, confessedly, and in the appropriation of its person. Those left behind and who cannot be touched because of their muteness, having slipped away from their own fear.

This credulous infantilism is medicine against all self-efficacy; is neither successful placebo nor magic. Just psychotherapy.

*A voice. Realization of a person in the embodiment of the soul’s de-termination
(freely adapted from Plato)*

The truth of the body in the confession of faith is a shock and a falling mute in the traumatic moment, which is then repressed and thus held fast for eternity. A waste of time. What a shame, actually. Mute halting of the possible development of a formation of an other. Religion is the confession of an eternity that is preceded by a little despair and impotence. In retrospect, egotistically obtrusive and unapproachably aloof. But that wouldn’t be so bad; you could live with it? *The* historical reality is full of the same. ¹⁵ “Our unacknowledged, mute and gagged reality is shaped in gigantic silence.” ¹⁶

In this realm of yet fleeting fiction, no giving, nourishing voice can be heard. Either there are echoes across long distances, from things that go back a long way, or there are repetitive arrangements that have been learned by rote. Mystification. The building blocks of liturgies. (As if cultural history had not brought enough analgesics to light to achieve this and to remain thereby sensual.) The body suffers from inauthentic spirituality, sickens into a shadowy figurine, a stencil and an imagination-voided cliché copy of the hyper-real, mute environment. Ex-istent. A stultification so monotonous and simple that believers find it an ingenious form of self-moving locomotion.

*Originality makes mistakes, madness needs method.
Too generalizing to yield an image, and too emotional to form a concept¹⁷*

The principle of change corresponds to a bio-chemical process. Nutrition is a metabolic relationship to the realization of the world. Utilising energy through metabolism for an end in itself is in turn energy-rich life. Assimilation – it echoes back to us from the creation myths of past cultures in parents who devour their children and are in turn devoured by them – is an image of this change.¹⁸

But to outsource transubstantiation to a surrogate who cannot be personally experienced kills off every experience of corporeality. For this is always only your own. The ambiguity and the possible in the aboriginal dread, so that life does not come to its end before it dies. Its death deserved, accomplished, immanently ap-propriated.

In change dwells the offer of trust in history as an ongoing civilizational ambiguity. Own and other. *For we stop being there, one day quite definitely. But the appearance of a thing can never be understood otherwise than in a consciousness that has taken the place of mine when mine has disappeared.*¹⁹ An offer to trust in the finiteness of individuals, their belonging to groups and their environment of a world whose boundaries are to be surpassed.²⁰ Factum est vita. The tower of strength hollowed out in the spuming of the sea!

+

~~~~~

#### Index & annotations

1 Louis-Ferdinand Celine, *Reise ans Ende der Nacht*, (Hamburg: Rowohlt, 2003), 225.

2 Cf. Burghart Schmidt, *Bild im Ab-Wesen*, (Wien: Splitter, 1996), 24.

3 Eberhard Schachner, “jonathan und die frühstückstaube”, in *anthologie teil 1*, ed. dada meinhof in collaboration with gottrekorder e.v. (Graz: Eberhard Schachner, 2003), 10

4 Allusion to the church burning of the nineties and the culturally associated visualization of a conspiracy in the name of the re-inverted St. Peter’s Cross for the inversion of Christian values.

5 Dante Alighiere, *La Divina Commedia*, Thirteenth Canto (in the Seventh Circle of Hell, the second ring of three) Facsimile 59, *Die Göttliche Kōmōdie*, trans. Karl Witte (Berlin: Askanischer Verlag, 1916). “Those who have committed violence against God (blasphemy), against nature (sodomy) and against art (usury) atone in the third ring, the bottom of which is made of sand. The blasphemers lie stretched out and screaming on the ground; the sodomites in turn run around unceasingly, driven through the first ditch by horned devils with whips. In the second ditch, flatterers and whores wallow in caustic feces. In the third ditch, the Simonists, fraudsters who carried on a lively trade in church offices, are stuck upside down in rock holes.” Summary at [https://de.wikipedia.org/wiki/G%C3%B6ttliche\\_Kom%C3%B6die#Sechster\\_bis\\_Elfter\\_Gesang](https://de.wikipedia.org/wiki/G%C3%B6ttliche_Kom%C3%B6die#Sechster_bis_Elfter_Gesang), 08.06.2020 [Translated by J.U.].

6 According to the definition at <https://de.wikipedia.org/wiki/Strukturturniveau>, 08.06.2020, on the structural level in psychoanalysis.

7 Modification based on a quotation from Alice Miller (interview: <https://hpd.de/node/7989/seite/0/20.05.2020>)

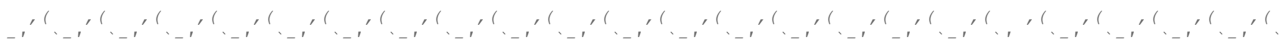
8 Annotation. In psychology we speak of “infantilism” because the learned helplessness becomes habituated in the self-image in your own perception and there is no corresponding reflection on this.

9 Prof. Dr. Ernst Peter Fischer in an interview on “‘Das Philosophische Quartett’. Überleben die Stärksten? Sozialdarwinismus als Irrglaube” (The Philosophical Quartet. Do the Strongest Survive? Social Darwinism as a Misconception), ZDF, Sunday, 01.03. 2009, 11:45 p.m., on Phoenix, <https://www.youtube.com/watch?v=5wiIz3PNTuY> on 17.06. 2020

10 A statement of general validity in relation to Christianity, made by the great theologian Hubertus Mynarek in an interview; the source of the quotation is unknown.

11 (There is no need to talk about art.)

- 12 Annotation. Cf. Marcus Steinweg, *Aporien der Liebe* (Berlin: Merve, 2010).
- 13 Annotation. The Protestant creed, or the translation of a miserable Latin student.
- 14 Allusion to Jean Baudrillard's simulation thesis.
- 15 "Morality is also a question of time [...], you'll see." Gabriel Garcia Marquez, *Memories of My Melancholy Whores*, quoted from the German translation: *Erinnerungen an meine traurigen Huren* (Frankfurt am Main: Fischer, 2006), 9.
- 16 Witold Gombrowicz, *Sakrilegien* (München, Wien: Carl Hanser Verlag, 1988), 6. "Here you at least know what it's about – black and white, good and bad; here morality rages and hits like a stick", *ibid.*
- 17 The source of the quotation is unknown. Cf. Carl Strehlow, *Aranda Traditions* (Melbourne, 1947), [The quotation is possibly incomplete.]. Beliefs and liturgies, as they are used in the concrete practice of worshipping God and gods, are per se repetitive and tautological. The difference between mono- and polytheism is in the first instance purely quantitative. A kind of a joke to tell yourself; culturally, collectively. A reflexive ego, which seeks to describe phenomena with which it is confronted or confronts in a situational, tangible manner, multidimensional and from more than just one point of view, mirrors therein a sympathy turned towards itself, interrogating and rejecting itself; I think; therefore I am – it?; resists with the open eyes of ambiguity any one-dimensional, consolidated, dogmatic answer. Striving for diversity usually rejects every kind of irrefutable thing and its eternally long boredom. For the spiritual joke of faith demands a body of pure seriousness.
- 18 Annotation. From the oldest creation myths to Snow White, these ideas have always been present, narrated and listened to, illustrated and seen; they belong to the core elements influencing religion and culture. And: an allusion to the concept of the immanence of *the eating and eaten animal* in Bataille.
- 19 George Bataille, *Theorie der Religion* (München: Matthes & Seitz, 1997), 22 (The fundamental givens). And: "An organism searches in its environment (that is, outside itself) for possibly immanent elements to which it must establish relatively stable relationships of immanence. It is no longer quite like the water in the water. Or, if you will, the organism *is* only on condition that it can nourish itself", *ibid.*, 21.
- 20 Cf. "Nevertheless, it is so important to highlight infinity as the basic motif of the sublime in Kant, because here the connection with the monotheistic tradition's consistent commandment to eschew images becomes intelligible. Exactly its tendency towards the ideal-democratic principle of equality – before the *one* God all are equal – is broached by the pure infinity of Kant's *sense* of the sublime, whereas then the debate about Kant's sublime, especially in the twentieth century, objectifies the phenomenal side and thus abandons infinity in favour of concepts such as the oversized [...]. Certainly the phenomenal objectifiers were absolutely right with respect to the phenomenal, but that Kant had said already: in perception, nothing infinite appears, only finite things." Burghart Schmidt, *Bild im Ab-Wesen* (Wien: Splitter, 1996), 69. Hence nothing restrictive in this given *limitation*.



~

*monstrum spiritus sancti*

The images of representation, the religiously cultivated (shortened) imago, begins to become more exciting than the reality *before* and *behind* the representation itself. The ego reacts to this mystification of images and metaphors (and parts of the brain react thereto with measurable hypersensitivity). We feed the insensitive, injured monster in ourselves. Devour ourselves without conscience. Blessed. Reality – a distant, anticipated dream.

