

Journal314 Part II 7-10 Recall Summary

Teresa of Avila's Worldly Dissatisfaction and Inward

Journey

- The section of the document 'Journal314_7-10' discusses the thoughts and writings of several influential figures, including [Teresa of Avila](#), [C.S. Lewis](#), Soren [Kierkegaard](#), and Nietzsche, although the provided text primarily focuses on the quotes and ideas of Teresa of Avila.
- Teresa of Avila's writings express her deep dissatisfaction with the worldly life, describing it as a "piteous and dreadful thing" and a "sad farce", and emphasizing the importance of turning inward to find [God](#), as she quotes Augustine, who found God within himself.
- She stresses that God alone can satisfy the soul, and that all created things, no matter how good, will ultimately disappoint and torment the soul, highlighting the need to despise the things of this world and seek humility.
- Teresa of Avila also emphasizes the importance of compassion, pity, and selflessness, encouraging her sisters to help those in need, and to take on the misery of the world, as Schopenhauer would suggest, by putting themselves in others' shoes and showing empathy.
- Her conception of humility is extremely strict, and she believes that one must let go of all worldly attachments and cling to nothing, in order to receive God's love and achieve true blessedness, as testified by the saints.
- Throughout her writings, Teresa of Avila expresses her own struggles with prayer, faith, and the limitations of her own mind, describing herself as being "like a born fool or some idiot creature" at times, and reflecting on the hurt caused by original sin.
- Ultimately, [Teresa](#) of Avila's writings convey a sense of longing for a deeper connection with God, and a desire to escape the sufferings and disappointments of the worldly life, seeking comfort in the knowledge that she is on her way to be judged by the God she loves above all things.

The Path to Supernatural Prayer and Mystical Union

- The text from 'Journal314_7-10' discusses the concept of prayer and the journey towards supernatural prayer, highlighting that it is not Adam's sin, but one's own sin that causes alienation and inability to connect with [God](#).
- The author emphasizes the importance of proper preparation for prayer, including meditation on the life and death of the Lord, one's own death, and the last day, in order to reach the "port of light" with God's guidance.
- The text describes the experience of mystical prayer, where the soul is engulfed in God's presence, and the individual burns with love without understanding how they deserve it, distinguishing it from natural and mental prayer.
- The author notes that supernatural prayer is a gift from God, where His Divine Majesty works in the individual, transcending their own powers and resources, and that acquiring great virtues, especially humility, is necessary to attain this level of prayer.
- To achieve true humility, one must consider themselves unworthy of everything, shun advancement, and practice daily mortification of the mind and heart, being content with the least that God allows them.
- The text also touches on the idea that suffering can be a form of acceptable prayer, like incense set forth before God, and that one's spiritual journey is not measured by their suffering, but by their willingness to surrender to God.
- The author requests that the contents of the text be shared only with spiritual persons of exceptional experience and prudence, as they fear that few are capable of understanding the concepts discussed.
- Additionally, the text warns against the distractions and harm caused by relationships with relatives and the world, advising that true devotion to [God](#) requires withdrawal from these attachments in order to achieve peace and tranquility.

Detachment, Humility, and the Pursuit of True Devotion

- The section from the document 'Journal314_7-10' emphasizes the importance of detachment from worldly things and self, as stated by the author, who

encourages the sisters to focus on their devotion to God and not be attached to their relatives or personal desires.

- The author suggests that keeping in mind the vanity of all things and their rapid passing can help individuals withdraw their affections from trivial matters and fix them on what is eternal, and that becoming detached from oneself is a hard but necessary step.
- The text also critiques the idea that some individuals may have joined the religious life for self-indulgent reasons, rather than to truly serve God, and the author urges the sisters to resolve to die for [Christ](#), rather than practicing self-indulgence.
- The author uses examples of sufferings borne by others, such as solitude, cold, thirst, and hunger, to encourage the sisters to commit themselves wholly to [God](#), without fear of death or hardship, and to cease caring about their own pleasures and desires.
- The text also warns against the dangers of desiring honor and precedence, which can rob individuals of true honor, and against holding onto notions of personal right or entitlement, which can lead to discontent and suffering.
- The author emphasizes that true perfection can be achieved through detachment and humility, which can be practiced anywhere, but may be more challenging in the world due to worldly impediments, and that the goal of the religious life is to lead individuals to detachment from all created things.
- The text concludes by describing the house of the sisters as "another Heaven" if they can achieve this state of detachment and devotion to God, and warns against the consequences of failing to do so, which may include suffering a "hell on earth" or even in the afterlife.

Pleasing God, Renouncing Desires, and the Potential for Sainthood

- The text from 'Journal314_7-10' discusses the importance of pleasing [God](#) and renouncing personal desires, as stated, "if she wants anything more, she will lose everything, for there is nothing more that she can have."
- The attainment of freedom and self-detachment is possible with the Lord's help, and it is described as a process where one becomes uninterested in what

others say, to the point where it seems like someone else's business, as mentioned, "it will seem like someone else's business."

- The text also references the idea of showing love to God and receiving His love in return, highlighting the wonderful exchange that occurs when we give Him our love, and notes that God can do all things, while we can do nothing without His enablement.
- The author encourages the daughters to reflect on their potential to become saints, stating "we can be if we will only try and if God gives us His hand," and warns against making excuses, such as "We are not angels" or "We are not saints," when committing imperfections.
- The concept of progress is clarified as not being related to the number of consolations or favors received in prayer, but rather as a journey of spiritual growth, and the text also touches on the idea of an immeasurable longing for something greater, which can sometimes lead to a desire for death, described as "happy" in a spiritual sense.
- The author criticizes the ignorance of not seeking to understand one's own nature, beyond the physical body, and encourages self-reflection, using the example of a person being questioned about their name, country, or parents, and notes that it is even more foolish to care nothing for one's spiritual nature, as mentioned in 'The Interior Castle'.

Introspection, Prayer, and the Spiritual Castle

- The text from 'Journal314_7-10' reflects on the importance of introspection and prayer in perfecting the soul, with the gate to enter this spiritual castle being prayer and meditation, as emphasized by the author.
- The author notes that while self-examination is a great grace from [God](#), too much of it can be detrimental, and that contemplating the Divinity is more beneficial for spiritual advancement than focusing on one's own weaknesses and limitations.
- The text warns against the distractions of worldly riches, honors, and affairs, which can prevent the soul from entering the second mansion, and emphasizes the need to withdraw from unnecessary cares and business to avoid losing what has already been gained spiritually.

- The author describes the struggles of a soul that is torn between its desire for spiritual growth and its attachment to worldly things, and notes that faith and reason can help the soul to see the delusion of overrating worldly things and to find satisfaction in spiritual pursuits.
- The text highlights the importance of perseverance in the right way, withdrawing from bad company, and associating with those who lead a spiritual life, in order to make progress in the spiritual journey, with the author encouraging the reader to seek guidance from those who have traveled farther into the castle.
- The author expresses a sense of urgency and warning, noting that there is no security in this life and that the soul must always be vigilant and prepared to face spiritual challenges, with the ultimate goal of suffering for [Christ](#) and finding true happiness in spiritual pursuits.
- The text concludes by emphasizing that God does not need human works, but rather desires to see the goodwill and effort of individuals to grow spiritually, with the author expressing a sense of terror and awe at the prospect of spiritual struggle and the importance of persevering in the face of adversity.

Humility, Fear of the Lord, and the Despair of the Human Condition

- The section from the document 'Journal314_7-10' discusses the importance of humility and fear of [the Lord](#), warning against overconfidence in one's spiritual practices and worldly renunciations, as stated by a religious figure, and later referenced by [C. S. Lewis](#), who emphasizes the desperation of the human condition without an absolute goodness governing the universe.
- C. S. Lewis highlights the paradox that if the universe is not governed by an absolute goodness, then all efforts are hopeless, but if it is, then humans are making themselves enemies to that goodness every day, making their case hopeless again, and he notes that God is both the only comfort and the supreme terror.
- Lewis also critiques the idea that meeting absolute goodness would be a pleasant experience, instead suggesting that goodness is either a great safety or a great danger, and he emphasizes the need for people to face the terrifying facts of the human condition, which [Christianity](#) claims to answer.

- The text further explores the idea that reality is unbearable when looked at steadily, and it questions how such a reality could produce conscious beings who can see and recoil from it, with Lewis wondering about the point of trying to think about God or anything else if reality is meaningless to humans.
- Lewis also ponders the aftermath of intense emotional experiences, such as grief, and whether they subside into boredom or a dead flatness, and he presents a stark choice, stating that if the tortures that occur in life are unnecessary, then there is either no God or a bad one.

Kierkegaard's Sickness Unto Death and the Despair of the Self

- The concept of despair is discussed by [Kierkegaard](#) in his work "Sickness Unto Death", where he states that the ability to despair is an infinite advantage, as it allows individuals to become conscious of themselves as spirit and aware of the existence of [God](#).
- According to Kierkegaard, the natural man is ignorant of what is truly dreadful and instead shudders at things that are not, while the [Christian](#) has a deeper understanding of the dreadful and is not exempt from shuddering, but rather shudders at the true nature of God.
- Kierkegaard also notes that every person, to some extent, lives in despair, with a disquietude or perturbation in their inmost parts, and that only true Christians are able to overcome this despair through faith, with the aid of the eternal.
- The idea of the "sickness unto death" is introduced, which refers to a state of despair that is not just a mortal sickness, but a spiritual one, where the individual is unaware of the true nature of God and worships an idol instead.
- Kierkegaard argues that Christianity has taught Christians to think dauntlessly of everything earthly and worldly, including death, but has also discovered a greater evil, [the sickness unto death](#), which is a misery that the natural man does not know of.
- The possibility of this sickness is seen as an advantage, as it allows individuals to become aware of their true nature and to seek healing through faith, with the Christian's bliss being to be healed of this sickness.

- The concept of the sickness unto death is understood in a peculiar sense, where death itself is seen as a transition unto life, and therefore, from a Christian standpoint, there is no earthly, bodily sickness unto death, but rather a spiritual one that can be overcome through faith.

The Sickness Unto Death and the Despair of Finitude

- The concept of "sickness unto death" is discussed, where death is not the last thing, but rather a phase of the sickness, and true despair is the disconsolateness of not being able to die, as noted by Cioran, who talks about wanting to die and feeling trapped in the "Abyss of all Abysses".
- The view that despair is a necessary step towards spiritual awareness is presented, citing the idea that only through despair can one become eternally and decisively conscious of oneself as spirit, and that a life is wasted if one never becomes aware of their existence before [God](#), as discussed by Tillich in "Courage".
- The idea that people often live in delusion, erecting grand systems and theories, but failing to apply them to their personal lives, is highlighted, with the example of a thinker who builds an immense philosophical system but personally lives in a state of contradiction, as noted by Pascal.
- The importance of despair as a catalyst for spiritual growth is emphasized, with the suggestion that one must first despair completely in order for the spirit-life to break through, and that this process can be a necessary step towards gaining a deeper understanding of oneself and one's existence.
- The distinction between living a temporal life and having a true self is made, with the observation that many people can live on and appear to be normal, even successful, while lacking a true self, and that the world is often indifferent to this lack, as people are more concerned with external appearances and temporal successes than with inner spiritual growth.
- The concept of the "despair of finitude" is introduced, where a person can be in despair while still living a temporal life, pursuing worldly aims, and being praised by others, but ultimately being disconnected from their true self and spiritual nature, and that this state of being can be particularly dangerous, as it can lead to a loss of one's self without being noticed by others.

- The text discusses the concept of spirituality and the self, citing Vivekananda's statement that individuals who die without realizing their true Self as Spirit die like animals, and highlighting the idea that people who are not conscious of themselves as spirit or before God are in a state of despair, regardless of their accomplishments or enjoyment of life.
- According to the text, every human existence that is not grounded in a deeper sense of self or spirit, but rather focuses on external accomplishments or abstract universalities, is considered to be in despair, even if the individual is not aware of it, and this despair is characterized by a lack of self-awareness and a failure to understand one's true nature.
- The text also explores the idea that individuals who claim to be in despair often do not truly understand the concept of despair, and instead are simply reacting to external circumstances, and that true despair is the loss of the eternal, not just the loss of earthly things, as noted in the passage "he calls this despair, but to despair is to lose the eternal -- and of this he does not speak, does not dream".
- The passage suggests that immediacy, or the immediate experience of life, knows how to fight against despair only by despairing and swooning, and then recovering when outward circumstances change, but this does not lead to true self-awareness or spiritual growth, and is illustrated by the example of a person who "lies quite still as if it were dead, like the childish play of 'lying dead'".
- The text concludes by noting that individuals who do not develop a true sense of self or spirit may continue to live in a state of immediacy, imitating others and going through the motions of life, but ultimately remaining unfulfilled and without a deeper understanding of themselves or the world, as seen in the example of the person who "acquires some little understanding of life, he learns to imitate the other men, noting how they manage to live, and so he too lives after a sort".

The Need for Solitude and the Despairing Self

- The need for solitude is a sign of a deeper nature in an individual, and it is a measure of the spirit present in a person, as those who are purely social and

inhuman are unable to tolerate being alone and require the constant presence of others to function.

- In contrast to ancient times and the Middle Ages, where people respected the need for solitude, modern society shuns solitude and views it as a punishment, which is a reflection of the fact that having spirit is considered a crime in this age.
- The despairing self is characterized by building castles in the air and fighting imaginary battles, with a focus on self-control, firmness, and ataraxia, but ultimately, there is nothing substantial at the core of these endeavors.
- The definition of faith is that the self is grounded transparently in [God](#), and this understanding serves as a guiding principle for the entire work, highlighting the importance of faith in being oneself and willing to be oneself.

The Nature of Faith and the Offense of Christianity

- In the context of [Christianity](#), the opposite of sin is not virtue, but rather faith, and this distinction is crucial in understanding the nature of sin and faith, with sin being equivalent to nihilism and faith being the experience of living in the midst of nihilism, as echoed by philosophers like Tillich.
- The reason why people are often offended by Christianity is not because it is too dark or severe, but rather because its goal is too high and extraordinary, and it requires individuals to live on intimate terms with God, which can be overwhelming and challenging to comprehend, as noted by thinkers like Tolstoy and [Vivekananda](#).
- Ultimately, the idea that God invites humans to live in close relationship with Him, and that He suffered and died for humanity's sake, is a concept that can be difficult for people to accept, and those who lack the humble courage to believe it may become offended by it.
- The natural man is unable to accept the extraordinary concepts of Christianity, such as the doctrine of sin, and instead tries to bring them down to a level of understanding that is comfortable for him, often by declaring them to be nonsense or by dismissing them as absurd.
- According to the text, Christianity takes a significant step beyond the ordinary and into the absurd, which is where the offense lies, and this is something

that the natural man, including skeptics and those who consider themselves wise, cannot welcome or accept.

- The concept of sin is what distinguishes Christianity from paganism, and it is assumed that paganism and the natural man do not truly understand what sin is, with the key determinant being the presence of defiant will, which is lacking in the understanding of sin held by [Socrates](#).
- The text also highlights the hypocrisy and comedic nature of individuals who can understand and be moved by concepts such as self-denial and the nobility of sacrificing one's life for the truth, but then immediately turn around and engage in behaviors that are contrary to these values, such as helping falsehood to conquer.
- Furthermore, the text criticizes individuals who claim to have understood the teachings of [Christ](#), but then fail to live up to them, instead seeking worldly honor and security, and it questions whether such individuals have truly understood what they claim to have understood.
- The text suggests that the world needs a figure like Socrates, who can help people to understand what is right and to make decisions and take consequences based on that understanding, rather than getting bogged down in aesthetic and metaphysical distractions.
- Ultimately, the text argues that true understanding of what is right is not enough, and that it is necessary to take action and make decisions based on that understanding, rather than simply paying lip service to it, and that this is where many people fall short, including those who consider themselves wise or enlightened.

Socratic Ignorance, Christendom, and the Concept of Sin

- The Greek spirit lacked the courage to acknowledge that a person can knowingly do wrong, and [Socrates](#) intervened by stating that when a person does wrong, they have not understood what is right, highlighting the importance of recognizing one's own limitations.
- The author emphasizes the need for a Socratic ignorance in relation to [Christianity](#), which involves acknowledging the incomprehensibility of faith and the impossibility of fully comprehending it, and instead, approaching it

with a sense of reverence and humility, as Socrates did with his concept of ignorance as a kind of godly fear and divine worship.

- The author criticizes the concept of [Christendom](#), which they believe has distorted the true meaning of Christianity, and instead, advocates for a genuine and profound understanding of faith, which is rare and requires a deep sense of continuity and consciousness, as Kierkegaard's philosophy suggests.
- The author notes that true priests and poets are rare, and that becoming a priest should require more than just taking an examination, but rather a genuine call and a deep sense of vocation, and that this is particularly important in the context of Christianity.
- The author discusses the concept of sin in a Christian context, stating that it is a position that develops a positive continuity, and that it is a paradox that cannot be fully comprehended by humans, but rather must be believed and experienced, as emphasized by Kierkegaard's philosophy.
- The author references a proverb that says "to sin is human, but to remain in sin is devilish," and suggests that this proverb must be understood in a different sense in a Christian context, one that emphasizes the importance of acknowledging and repenting of sin, rather than simply accepting it as a natural part of human nature.
- The concept of sin is often misunderstood as merely a series of individual actions, rather than a continuous state of being, with the particular sins being expressions of this ongoing state, similar to how the puffing of a locomotive is a visible manifestation of its underlying momentum.
- Most people live without a deep understanding of themselves and their own consistency, existing in a state of superficiality, where they focus on individual actions and events, rather than recognizing the underlying continuity of their own sinfulness.
- The state of being in sin is what truly defines the sinner, providing them with a sense of self and consistency, with particular new sins serving only as expressions of this ongoing state, rather than being the primary focus.
- The sinner's selfishness and ambition are deeply rooted in their sinfulness, with their sense of self being inextricably linked to their ongoing state of sin.

The Despair of Forgiveness and the Desire to Be Oneself

- When the sinner despairs of forgiveness, they are essentially rebelling against [God](#), engaging in a kind of spiritual struggle, where they refuse to accept the possibility of forgiveness and instead cling to their own sinfulness.
- The concept of God is often used carelessly and without true understanding, with people frequently invoking God's name without genuinely considering its significance, and instead using it as a way to appear pious or to justify their own actions.
- The despairer, who refuses to accept forgiveness, is driven by a desire to be themselves, even if that means embracing their own torment and using it as a way to protest against the existence of a higher power, with this desire for self-definition and autonomy being a fundamental aspect of their sinfulness.

The Despair of Weakness and the Despair of Self-Assertion

- The text discusses the concept of despair, particularly the despair of weakness, which is a passive suffering of the self, and how it differs from the despair of self-assertion, with the author noting that the weak despairer will not hear about the comfort of eternity because it would be the destruction of him as an objection against the whole of existence.
- The author explains that the despairer, who is depicted as being in despair over something earthly, is actually in despair about the eternal, because he ascribes great value to earthly things and transforms them into everything earthly, which is precisely to despair about the eternal.
- The text also describes how the despairer, with the aid of relative self-reflection, makes an effort to defend his self and understands that letting the self go is a serious business, but ultimately struggles in vain because he lacks sufficient self-reflection or ethical reflection to make a breach with immediacy as a whole.
- The author notes that despair over the earthly or something earthly is the most common sort of despair, especially in the second form of immediacy

with a quantitative reflection, and that most men have not become very deep even in despair, but this does not mean they are not in despair.

- The text highlights that few men live in the category of spirit, and many who attempt to do so shy away, having not learned to fear or understand what "must" means, and therefore cannot endure the contradiction of being concerned for one's own soul and wanting to be spirit, which is often punished by contempt and ridicule.
- The author observes that there is a period in people's lives when they begin to take the inward direction, but often veer away when faced with difficulties, and that this common despair is often associated with youth, but can be found in people of all ages, and is not limited to youthful years.
- The text discusses the concept of despair and how it affects individuals, with Tolstoy noting that many people do not manage to develop beyond their childhood and youthful stage, and instead, remain in a state of immediacy with a little self-reflection.
- According to the text, it is a common misconception that people naturally acquire faith and wisdom as they age, and instead, it is a weakness to take earthly matters too seriously and to despair, as the despairer understands that it is weakness to despair, but instead of turning to faith, they become more absorbed in their despair.
- The text also mentions that some individuals, like the despairer, may rarely go to church because they feel that most parsons do not truly understand what they are talking about, and that such despair can lead to a higher form of introversion or a breakdown of their outward disguise, causing them to plunge into life and its distractions.
- If the introversion is maintained absolutely, the text warns that suicide can be a danger, but if the individual opens up to someone, they may be less likely to consider suicide, although they may still fall into despair due to the fact that they have shared their secret with another person.
- The text quotes [Kierkegaard](#), who notes that he has no common language with others, and that the despairer may wish for a transformation, but loves to think that this change can be accomplished easily, much like changing a coat, with references to participation, Tolstoy, and [Vivekananda](#).
- Ultimately, the text concludes that the despairing man who is conscious of his despair is further from salvation than [the one](#) who is unconscious of it, as his

despair is more intense, and that the despairer who remains in despair is further from the truth and from salvation.

Unawareness as Despair and the Question of Eternity

- The concept of unawareness is discussed as a form of despair that can be particularly dangerous, as it may lead individuals to desperately seek repose in their despair, and they may even resist any attempts to prevent them from despairing, as noted by the poet's poet, with mystics being conquerors through asceticism.
- This form of despair often goes unnoticed in the world, as individuals who have lost their sense of self can easily adjust to the demands of business and achieve success, making them appear to be perfectly normal and even exemplary, much like the illusion of living "concretely" discussed by Heidegger.
- However, when the distractions of the world are silenced, and individuals are faced with eternity, they will be asked only one question: whether they lived in despair or not, regardless of their social status, wealth, or accomplishments, and this question will reveal the true state of their inner selves.
- The author notes that many people talk about human suffering and wasted lives, but a life is only truly wasted if an individual never becomes aware of themselves as a spirit or self, and never recognizes the existence of a [God](#), which can only be attained through despair, and this is a concept that the author has some personal acquaintance with.
- Ultimately, the believer has an antidote to despair, which is the possibility that comes with faith, as with God all things are possible, and this allows individuals to resolve contradictions and find health, much like a healthy body can resolve physical contradictions, such as a draft being both cold and warm, and the author highlights the importance of this faith in overcoming despair.

The Complexity of Faith and the Despair of Obscurity

- The concept of faith is complex, with philosophers like Tillich and [Kierkegaard](#) acknowledging the role of doubt in faith, and the idea that making a "leap" of faith can be challenging to actualize, even if it is true.
- According to the text, humans are designed to be spirit, but often prefer to dwell in the "cellar" of sensuousness, becoming furious when prompted to occupy the higher level of their being, which is available to them but remains unoccupied.
- The state of despair is multifaceted and cannot be reduced to simple contrasts between conscious and unconscious despair, as most people experience a nuanced and obscure awareness of their own condition, often noticing their despair but attributing it to external factors or using distractions to maintain a sense of obscurity.
- Individuals may employ various strategies to avoid confronting their despair, such as diverting their attention through work or busy occupations, or even deliberately trying to sink their soul into obscurity, but without fully acknowledging the true nature of their actions.
- When people fail to confront their inner selves and instead focus on outward appearances, they may succeed in forgetting their deeper sense of self, leading to a life of superficiality, where they become respected members of society, but without truly being in touch with their own identity, as exemplified by the individual who has become a successful and respected person, but has lost sight of their true self, and is content with being a "cultured [Christian](#)" in a superficial sense.
- The question of immortality is a recurring theme, with the individual wondering if there really is an afterlife where one would recognize oneself again, which is particularly interesting for someone who is said to have no self.
- The concept of the Eternal is emphasized as being always appropriate, present, and true, applying to every human being regardless of age, whereas the changeable is subject to change and any statement about it is also subject to change.

The Eternal, the Good, and the Man of Prayer

- The individual is warned against seeking relief from suffering in temporal existence, which may provide temporary forgetfulness but ultimately leads to forgetting the Eternal, and instead, one should focus on the Good, which is one thing.
- A man of prayer is described as someone whose eyes are opened, and he does not need to pore over learned books, for he has a piously ignorant mind of the multitude of things, and one must even renounce learning to achieve this state.
- The experience of death is likened to the change of the perishable nature, where the sensual man must step aside, and all becomes soberly quiet, which is also related to the experience of Nihilism.
- Worldly honor and contempt are described as whirlpools of confused forces, illusory moments in the flux of opinions, and sense-deceptions, and to will one thing cannot mean to will that which only appears to be one thing, as the worldly goal is not one thing in its essence.
- The worldly goal is unreal, and its so-called unity is actually emptiness hidden beneath the manyness, and it changes itself into its opposite, as pleasure can turn into disgust, earthly honor into contempt for existence, and riches into poverty.
- The individual is warned that even if honor were unanimous, it would still be meaningless, and the pursuit of honor leads to a life of groveling, flattering enemies, wooing the favor of those one despises, and betraying those one respects, ultimately leading to self-despise and trembling before any change.
- Finally, despair is described as double-mindedness, highlighting the importance of focusing on the Eternal and the Good, rather than getting caught up in the changeable and worldly goals.

Double-Mindedness and the Disconnect Between Ideal and Actual Life

- The concept of despair is described as having two wills, where an individual fruitlessly tries to follow one will while avoiding another, resulting in a state of double-mindedness, as noted in the reference to James' 'divided self'.
- The human experience is marked by a disconnect between the ideal life and the actual life, where individuals have great moments of hope and

enthusiasm, but these are often forgotten in the daily routine, and their words of enthusiasm are not backed by actions, as warned against in James 3:5.

- People have intentions and plans for their lives, but these often lose their strength and fade away due to a lack of firm grounding and an inability to withstand opposition, leading to a life of trivial details and forgotten resolutions.
- The over-screaming of one's nature and conscience can lead to a cracking of the voice, and the infinite can become overwhelming, causing giddiness and a sense of emptiness, as described in the analogy of a singer cracking their voice.
- It is horrifying to see individuals rush towards their own destruction, and even more so when they are aware of their situation but choose to quietly witness their own downfall, seeking comfort in despair, rather than crying out for help.
- The speaker acknowledges their own share of double-mindedness and frailties, and wishes for the talk to attract listeners to the Good, rather than to themselves, demonstrating a desire for selflessness and a focus on the Good.
- The speaker also notes that if the world is not inherently Good, and instead lies in wickedness, as stated in 1 John 5:19, then earthly rewards are of a doubtful character, highlighting the complexity of human nature and the need for a deeper understanding of the Good.

Willing the Good, Double-Mindedness, and the Temptation of Reward

- The concept of willing the Good is discussed, highlighting that true willingness to do good should not be motivated by the desire for reward, as this constitutes double-mindedness, and instead, one should will the Good without considering the reward, as noted in Karma Yoga.
- The idea of double-mindedness is further explored, with two types identified: one that wills the Good for the sake of reward, out of fear of punishment, or as a form of self-assertion, and another that wills the Good in a kind of sincerity, but only to a certain degree, as mentioned in the context of barriers to willing [the One](#).
- The text also touches on the idea that the world often rewards what it perceives as Good, but this reward can be a temptation, and that true reward

may come from God, even if it is not willed by the individual, and that the Good is often temporarily rewarded by ingratitude, lack of appreciation, poverty, contempt, sufferings, and even death.

- The concept of wish is introduced, which is the sufferer's connection with a happier temporal existence, and is related to faith and hope, and is the life in suffering, the health in suffering, and the perseverance in suffering, as it keeps the wound open for the Eternal to heal, a concept also discussed by thinkers such as [Vivekananda](#), Zapffe, Becker, Tillich, and Ligotti.
- The text contrasts the concept of wish with hope, noting that while there are short-lived hopes that die, there is a hope that is born in death and does not die, which commits the sufferer to the Good, and that faith is still more joyful, as it seizes the Eternal and holds fast to it, committing the sufferer to the Good, even under the pain of the wish.
- The discussion highlights the importance of faith, hope, and the willingness to will the Good, even in the face of suffering, and the need to guard oneself against the temptation of reward and the desire for self-assertion, in order to truly will the Good and be committed to it.

Suffering, Faith, and the Importance of Not Despairing

- The text discusses the concept of suffering and how it can be transformed through faith, love, and hope, emphasizing that the sufferer should not seek relief in temporal existence, but rather commit themselves to the Good, which is the Eternal.
- It highlights the importance of not despairing, as despair is equivalent to denying that [God](#) is love, and instead, the sufferer should strengthen themselves in faith, hope, and love to overcome their suffering.
- The text also touches on the idea of the "wish" and how it can be a driving force for the sufferer, but notes that not all wishes are the same, and some can be healed with time, while others, such as the wish to be with the Infinite, are fundamental to one's being.
- The author encourages the reader to be strict with themselves and not claim to be a sufferer lightly, but to be tender with those who are truly suffering, and

to recognize that suffering can be a catalyst for personal growth and transformation.

- The text emphasizes the importance of pondering the suffering of others and sharing in the common lot of suffering, as this can be a powerful antidote to the "deadly disease of busyness" and can help individuals to reach the highest level of understanding and connection with the Eternal.
- Ultimately, the author urges the reader to take a single, decisive step towards the Eternal, which can be done by anyone, regardless of their circumstances, and to continually take that one step more, in order to commit themselves to the Good and find true comfort and relief from suffering.

The Unsympathized Pain and the Comfort of the Most High

- The text discusses the concept of suffering, highlighting that there is a type of pain that cannot be understood or sympathized with by others, and this pain can follow a person throughout their entire life, feeling like a constant companion that brings a sense of privation.
- The text uses a parable about a horse that attends a meeting with other horses to learn about life, where the elder horses share their wisdom about the suffering and tragic changes of fate that horses are subject to, such as hunger, cold, overwork, and abuse, which can be seen as a metaphor for the human experience.
- The text addresses the sufferer, stating that if their suffering is not hidden by choice, but rather due to misunderstandings, they can find comfort in the fact that they are not entirely without human sympathy or understanding, and that even if they feel alone, they can be bidden to the highest thing of all, and to the [Most High](#) Himself, as referenced in the Bible, particularly in the book of Luke and the words of Matthew.
- The text emphasizes the importance of edification, a common human concern that involves contemplation and understanding, which can find rest when it has come to understand the sufferer, and notes that one sinner who repents is more important to Heaven than ninety-nine righteous men who have no need of repentance, according to Luke 15:7.

- The text warns against edifying talk that only focuses on superficial inconveniences in life and avoids discussing more terrible sufferings, stating that such talk is without frankness and can have a bad conscience, and that those who are busy but not oppressed may think they have escaped suffering, but true edification requires a deeper understanding and contemplation of human suffering.

Suffering, Authenticity, and the Commitment to the Good

- The author reflects on the concept of suffering and authenticity, drawing parallels between the idea of "bad conscience" and Sartre's "bad faith", which both relate to the notion of doublemindedness and the lack of authenticity.
- The author discusses the importance of contemplating suffering, using the metaphor of a pilot guiding a ship through treacherous waters, but notes that the sufferer must ultimately help themselves, and that this process involves a commitment to the Good, which requires being willing to suffer all.
- The author addresses the potential criticism that talking about suffering can be tiresome, but argues that an edifying talk never tires of it, and that even those who are considered "happy" can benefit from understanding suffering in order to improve their education and character.
- The author encourages true sufferers to remember that they can still accomplish something, even if their suffering prevents them from serving others, by willing to suffer all and remaining committed to the Good, which is the highest thing they can do.
- The author warns against the destructive power of cleverness, which can be misused to evade decisions and postpone commitment, and notes that true healing and salvation come from the Eternal, rather than from earthly or temporal solutions.
- The author emphasizes the importance of commitment and loyalty to the Good, even in the face of suffering, and notes that the pain of the wish is a sign that the suffering continues, but that the healing also continues as long as the sufferer remains firm in their commitment.

Healing Through the Eternal and the Dangers of Earthly Hope

- The text discusses the concept of suffering and the role of the Eternal in healing, suggesting that those who are healed by the Eternal do not become physically whole, but rather find a different kind of wholeness through their decision to dedicate themselves to their suffering and renounce the hope of temporal existence.
- According to the text, those who rely on earthly hope and cleverness to cope with their suffering will ultimately become superstitious, experience a dull despair, and be unable to find true relief, as they are hindered by their own cleverness and inability to make a decision to let go of their earthly hopes.
- The text also highlights the importance of taking one's suffering to heart, as this allows the sufferer to receive help from the Eternal and find rest in the trustworthiness of the Eternal, rather than relying on cleverness and excuses to avoid making a decision.
- The concept of double-mindedness is also explored, where the sufferer wishes to be healed but does not wish to be healed eternally, leading to a disease that gnaws away at their noble powers and results in increasing restlessness and uncertainty.
- The text references the philosopher [Kierkegaard](#) and the idea of Pascal's Wager, suggesting that taking things to heart and being open to the Eternal can provide a form of comfort and relief, even if it seems like a small or insignificant thing.
- Ultimately, the text suggests that the Eternal is a riddle for those who are double-minded and love the world in a clever sense, and that true healing and relief can only be found by letting go of earthly hopes and dedicating oneself to the Eternal.

Commitment to the Eternal and the Illusion of Temporal Comfort

- The passage from 'Journal314_7-10' discusses the concept of commitment to the Eternal and how individuals often hesitate to embrace it due to their

attachment to temporal things, preferring to hold on to the hope of temporal help rather than seeking eternal consolation.

- The text criticizes the "shallow cleverness" that prevents people from committing to the Eternal, instead opting for mediocre and temporary comforts that ultimately lead to remorse, and argues that commitment to the Eternal is the only true salvation.
- The author notes that double-mindedness in relation to the sufferer stems from an unwillingness to let go of worldly things, and that consoling talk often focuses on temporary relief rather than offering the highest comfort of the Eternal, which is compared to "pure gold".
- The passage emphasizes that the Eternal's comfort is not about removing suffering, but about providing a deeper sense of healing and victory, and that the true sufferer must answer for how they have used their time and whether they have allowed themselves to be eternally healed.
- The text also critiques the idea of "never giving up hope" as being equivocal, suggesting that there are certain hopes and desires that should be put to death, and that the Eternal demands a more nuanced and honest understanding of what it means to hope and to heal.
- The concept of earthly hope needs to be relinquished, as it is through the death of this hope that one can attain true salvation, and the sufferer should not accept deliverance on the world's terms, as stated in Hebrews 11:15.
- A sufferer who genuinely wills the Good can utilize cleverness to commit to their suffering and avoid the disillusionments of temporal choices, and they should not concentrate their sufferings, but rather take each day's burden as it comes, to avoid becoming terrified in a temporal sense.
- The commitment to suffering should not be understood as a concentration of sufferings, but rather as a means to launch oneself into the commitment and escape the disillusionments of choosing the temporal way, and the sufferer can work for the Good inwardly by being willing to suffer all, and also work outwardly by the power of example.

The Active One, the Sufferer, and the Outward Work for the Good

- The active one and the sufferer can both be committed to the Good, but they work in different directions, with the active one working from without to conquer, and the sufferer working inwardly to allow the Good to conquer in them, and the Good must have conquered in the active one's heart for them to sincerely work for the Good outwardly.
- The true sufferer can always work for the Good outwardly by the power of example, and their life contains a great challenge to others, and even if they are denied the ability to work outwardly, they are still sharing in mankind's great common concern, and defending a difficult pass by saving their own soul from the difficulties of suffering, as noted by philosophers like [Vivekananda](#).
- The question of whether one can will suffering is discussed, and it is distinguished between willing in the sense of inclination and willing in the noble sense of freedom, and it is noted that for many men, it is almost impossible to unite freedom and suffering in the same thought.

Willing Suffering, Courage, and the Freedom in Patience

- The passage discusses how people often view those who choose to suffer or take the harder path in life, perceiving them as either fanatics or lunatics, and believing that they do not know how to make use of their fortunate circumstances, as noted in the context of the 'Journal314_7-10' document.
- The concept of courage is illustrated through the example of a courageous knight who voluntarily wills suffering, with the knight representing the courageous aspect and the horse representing the skittish, or low, aspect of human nature, as referenced by the author, potentially alluding to the philosophical ideas of Tillich.
- In contrast to courage, patience is defined as the courage that voluntarily accepts unavoidable suffering, allowing the sufferer to find freedom in the midst of suffering, and is considered to perform an even greater miracle than courage, as it achieves freedom in situations where suffering cannot be avoided.
- The passage also explores how people often view those who choose to bear unavoidable suffering patiently, seeing them as making a virtue out of

necessity, but this is actually a testament to the sufferer's ability to bring a determination of freedom out of necessity, which is the healing power of the decision for the Eternal.

- Ultimately, the true sufferer's condition is one of voluntarily accepting compulsory suffering, and it is through this acceptance that one may learn what the highest is, and find freedom in the midst of suffering, as discussed in the 'Journal314_7-10' document, which provides insight into the human experience of suffering and the importance of patience and courage.

Cleverness, the Good, and the Slow Progression of Time

- The concept of suffering is discussed in relation to cleverness, where a Good person utilizes their cleverness to remain committed to the Good, even in the face of suffering, by accepting the necessity of suffering and being willing to endure it.
- According to the text, a truly Good person does not will the Good for the sake of reward or recognition, but rather wills that the Good shall triumph through them, making them an instrument of the Good, as emphasized by philosophers like [Vivekananda](#), who notes that the world is Maya and cannot be "fixed" through ego-driven efforts.
- The text warns against confusing impatience with humble, obedient enthusiasm, as impatience can lead to double-mindedness, which is distinct from true inspiration, and this double-mindedness can be hidden from the world, making it difficult to recognize.
- The existence of time and the slow progression of the Good are questioned, with the author wondering why the Good, which is eternally victorious, must creep slowly forward through time, and why individuals who sincerely will the Good are scattered and separated, making it challenging for them to connect with one another.
- The author expresses a desire to connect with other thinkers, such as Cioran, [Kierkegaard](#), Vivekananda, and Huxley, across different time periods, races, and genders, to combine Eastern and Western perspectives, and to transcend the limitations of time and space.

The Double-Minded Person and the Intersection of Time and Eternity

- The double-minded person is described as someone who does not will the Good for the sake of reward or punishment, but rather wishes to sacrifice all, yet fears to sacrifice themselves in daily self-forgetfulness, and their double-mindedness is only recognizable at the boundary where time and eternity meet, where it is clear to the [all-knowing](#) One.
- The text ultimately suggests that true commitment to the Good requires selflessness, humility, and a willingness to suffer, and that this commitment can only be truly recognized and understood at the intersection of time and eternity, as noted in the reference to Luke 17:10, which emphasizes the importance of being a faithful servant.

Blessed Assurance, Fleeting Desires, and Eternal Responsibility

- The text from 'Journal314_7-10' discusses the importance of having a blessed assurance that the Good has always been victorious, which provides a sense of security and comfort that surpasses all understanding, and allows individuals to have pride and confidence in their actions, even in the face of adversity.
- The passage also highlights the fleeting nature of momentary desires and impulses, such as lust and anger, which may seem appealing in the moment but ultimately lead to regret and repentance, and how these momentary things are often driven by a desire to fit in with the crowd and its opinions.
- The text notes that people often rush into crowds out of fear, and that it takes boldness to not be afraid, even of [God](#), but also emphasizes the importance of fearing God in a traditional sense, as a sign of respect and awareness of one's eternal responsibility before Him.
- The author encourages individuals to live in a way that allows them to cultivate a consciousness of their eternal responsibility, which will help them to prioritize their actions and relationships, and to focus on what is truly important, without withdrawing from life or becoming overly self-absorbed.

- The passage also quotes Ecclesiastes 7:2, which suggests that it is better to attend the house of mourning than the house of feasting, as this can provide a valuable lesson in the fleeting nature of human accomplishments and the importance of focusing on what truly matters, and the author notes that everything other than working selflessly and focusing on the Good can be considered "time-wasting".

The Eternal, Worldly Pursuits, and the Press of Busyness

- The concept of the Eternal is not forgotten, even after a thousand years, and it demands purity of heart and willing one thing, but in daily life, this claim is often set aside and ignored in the midst of busyness and worldly pursuits.
- In the world, people are often more concerned with influence, might, and wealth than with willing the Good, and they do not consider it important to scrutinize whether someone wholly wills the Good as long as they are successful in their business and have a good reputation.
- The world is characterized by a lack of contemplation and distinct thoughts, and people are often deceived into thinking they have had an experience of contemplation when they have not, which is a form of double-mindedness.
- The press of busyness is like a charm that can be harmful, especially to children and young people, who are not allowed the quiet and retirement needed for the Eternal to unfold a divine growth, and it is sad to see how its power swells and reaches out to ever-younger victims.

Anxiety, Possibility, and the Education of the Individual

- The concept of anxiety is also discussed, and it is stated that whoever is educated by possibility is exposed to danger, particularly the danger of suicide, if they misunderstand anxiety and it leads them away from faith, but whoever is educated by possibility remains with anxiety and is not deceived by its falsifications.

- The author suggests that it is important for individuals to pause and reflect on their willingness to do Good, and not just delegate this task to someone else, as every person should take responsibility for their own spiritual growth and development, and that this higher claim should command a person's whole mind, industry, and strength.
- The assaults of anxiety, although terrifying, can become a serving spirit that leads an individual to their desired destination, as anxiety is a school that educates through the concept of possibility, which is a fundamental aspect of the Absurd Perspective, where all actions are considered equal, akin to Nihilism.
- According to the text, anxiety is freedom's possibility, and it is through faith that anxiety becomes absolutely formative, consuming all finite ends and discovering their deceptions, with no other force, not even a Grand Inquisitor, able to exert such torments or cunningly attack an individual's weaknesses like anxiety can.
- The individual formed by anxiety is shaped by possibility, and only those shaped by possibility are cultivated according to their infinitude, with possibility being the most difficult of all categories, as it encompasses all things being equally possible, including both the terrifying and the smiling.
- The common perception of possibility as being light, often associated with happiness and good fortune, is deemed a lying invention by human depravity, and true possibility is only grasped by those who have been brought up by it, understanding that nothing can be demanded of life and that horror and annihilation are always nearby.

Graduating from Possibility, Renouncing Worldly Life, and the Anticipation of Faith

- An individual who has graduated from the school of possibility will give actuality a new explanation, praising it as lighter than possibility, and will have learned to renounce worldly life, going [beyond good and evil](#), through a process that can be seen as a form of renunciation, similar to the concept of maya.
- To be formed absolutely and infinitely by possibility, an individual must be honest towards possibility and have faith, which is understood as the inner

certainty that anticipates infinity, as described by Hegel, allowing possibility to discover all finitudes and idealize them in the shape of infinity, ultimately leading to a state of overcoming anxiety through the anticipation of faith.

- The text discusses the concept of anxiety and its role in cultivating an individual's character, with the idea that one who passes through the anxiety of possibility is able to have no anxiety, not because they can escape life's difficulties, but because these become weak in comparison to the possibilities.
- According to the text, an individual who claims to have never experienced anxiety is likely to be spiritless, as anxiety is a necessary step in the development of faith, and cheating possibility, which molds the individual, prevents one from arriving at faith, resulting in a finitude's sagacity rather than true faith, as noted by philosophers like [Kierkegaard](#) and [Vivekananda](#).
- The individuality formed by possibility is absolutely identified with the unfortunate and knows no finite subterfuge to escape, and it is through this anxiety of possibility that one is handed over to faith, with the help of faith, anxiety educates the individuality to rest in providence, as stated by Kierkegaard.
- The text also explores the concept of guilt, stating that those who learn to know their guilt only from the finite are lost in the finite, and that true guilt is infinite, and that anyone who has truly learned how to be anxious will be able to tread with ease when the anxieties of finitude strike, as also noted by Heidegger.

Spiritual Trial, Sin, and the Demonic

- Furthermore, the text suggests that sin is a sign of a deeper nature, and that it can be concealed or expelled through precautionary measures, but that the best way to escape spiritual trial is to become spiritless, and that seeking the advice of others can lead to a lack of spiritual depth, as individuals like Tom, Dick, and Harry may advise one to become like most people, rather than striving for a higher level of spiritual awareness.
- The concept of spiritual trial is often dismissed as a mere poetic fiction, but it is a real and perilous journey that requires faith and courage to navigate, as noted by philosophers such as Tillich and [Vivekananda](#), who emphasize the

importance of acknowledging the interconnectedness of life and the impossibility of escaping the nothingness of the world.

- The state of sin is described as a bondage that can be likened to a game where two persons are concealed under one cloak, representing the divided self, where the individual is torn between their true nature and the influence of external forces, a concept that is also explored in the context of the demonic.
- The demonic is a fate that can happen to anyone, and it is only when it is touched by the good that it becomes visible, but sympathy can often be a way of protecting one's own egotism rather than truly helping the sufferer, as people tend to distract themselves from lonely thoughts and spiritual trials with diversions and loud enterprises.
- The demonic is not just a relic of the past, but is still present in modern times, particularly in intellectual spheres, where it can manifest in various forms, such as skepticism and nihilism, as seen in the works of authors like Tolstoy and Singer, who often ignore or talk around these issues.
- The idea of [God](#) is not just a metaphysical concept, but a thought that can obtrude on every occasion, and the lack of inwardness is what often leads to a comical or unfree relation to one's spirituality, as seen in the case of the so-called holy individuals who are ridiculed by the world, highlighting the importance of genuine faith and courage in the face of spiritual trials.

The "Holy" Person, Inwardness, and the Thought of God

- The concept of a "holy" person is described as someone who understands that the religious is not limited to specific occasions, but is something that can always be present, and this understanding is likened to someone who knows how to beat time, even if they cannot dance.
- The text critiques both rigid orthodoxy and freethinking, stating that when individuals focus too much on proving or disproving the validity of the [New Testament](#), they lose sight of the true meaning and inwardness, much like the debates on YouTube about the existence of God, where both sides are missing the point.
- The preacher's statement in Ecclesiastes that "all is vanity" is said to be a call to earnestness, and the text emphasizes the importance of living in daily

communion with the thought of God, without trying to define or pervert it.

- The author argues that earnestness is not something that can be defined or conceptualized, but rather it is a matter of truly understanding and being committed to the object of earnestness, which is oneself, and that one who becomes earnest about something else, such as external concepts or ideas, is a joker.
- The text also discusses the concept of inwardness, stating that when it is lacking, the spirit is finitized, and that inwardness is the constituent of the eternal in the human being, a concept also discussed by Otto in relation to the numinous.
- The author criticizes the way people discuss the eternal in modern times, stating that both those who accept and reject it often lack inwardness and earnestness, and that true understanding of the eternal requires a concrete and personal understanding.
- The text concludes by questioning why people are in such a hurry, and notes that whether or not there is an eternity, the moment is just as long, emphasizing the importance of living in the present with earnestness and inwardness.

Anxiety About the Eternal and the Comical in the Temporal

- The concept of anxiety about the eternal can manifest in various ways, including mockery, a focus on common sense, busyness, and enthusiasm for the temporal, which can lead to a denial of the eternal and a comical preservation of the temporal in eternity.
- The comical is found in the temporal, where contradictions exist, and it is not present in eternity, where all contradictions are canceled, and the temporal is permeated by and preserved in the eternal without any trace of the comical.
- Eternity is not often earnestly considered by people, who instead are anxious about it and may use evasions to avoid thinking about it, and this anxiety can be triggered by various factors, including reminders, sights, jokes, speech, and silence, which can have unpredictable effects on individuals.
- The object of anxiety is often a nothing, rather than a something, and it is related to freedom's possibility, which announces itself in anxiety, and this

anxiety can be triggered by the most dissimilar things, including the individual's relation to its historical environment.

- The concept of anxiety is also related to the ideas of philosophers such as Tillich, Heidegger, and Buber, who have written about the human condition, freedom, and the nothing, and the text suggests that anxiety can be a profound and complex emotion that is not fully understood by science or psychology.

Genius, Guilt, and the Religious Dimension of Human Existence

- The text also touches on the idea that genius is not significant in the most profound sense, as its compass is limited to temporal terms such as fate, fortune, misfortune, esteem, honor, power, and immortal fame, and that a deeper dialectical characterization of anxiety is excluded, with the ultimate consideration being guilt and the appearance of guilt, which is an attribute of honor.
- The state of the soul that lends itself to poetic treatment is one that can happen to anyone, but a genius would grasp it deeply and strive not with humanity, but with the profoundest mysteries of human existence, as noted in the context of the discussion on the nature of genius and talent.
- The existence of a genius, despite its splendor and glory, is considered a sin, and one can only come to understand this by satisfying the hunger of the wishful soul and learning to justify genius and talent through religious reflection, which is a key point in the exploration of the human condition.
- A genius who turns towards himself and the divine, rather than the temporal, would become a religious genius, but would also have to endure great agonies, and this is a crucial aspect of the relationship between the individual and the divine.
- The concept of immortality is also explored, with the idea that even immortal honor is merely a temporal attribute, and that true immortality is available to every person, which is a central theme in the discussion of the human experience.
- Every human life is considered to be religiously arranged, and denying this would confuse everything and cancel out the concepts of individuality, race,

and immortality, highlighting the importance of recognizing the religious dimension of human existence.

- The text also touches on the idea that people often fail to consider how their religious existence relates to their outward existence, and instead get caught up in the fleeting moments of life, rather than learning to grasp the eternal, which is a key challenge in the pursuit of spiritual growth.
- The author notes that there is no time to reflect on how a religious existence pervades outward existence, and that people often grab onto what is closest to hand, even if it means becoming something great in the world, but still lacking in true religious reflection, which is a commentary on the human tendency to prioritize worldly success over spiritual development.

Repetition, Karma Yoga, and the Divided Self

- The text raises questions about the nature of repetition and how an individuality can return to itself whole, after having begun religious reflection, and whether it is possible to fuse the divided self, which is a fundamental question in the exploration of the human condition.
- The concept of karma yoga is mentioned as a potential way to fuse the divided self, and the author wonders what profound religious reflection would be required to stretch to an outward task, such as becoming a comic actor, highlighting the challenge of integrating spiritual principles into everyday life.
- The author also notes that the Middle Ages provide an example of how people broke off from religious reflection, and that this is a relevant consideration in the context of the discussion on the nature of religious existence and its relationship to outward existence.

Annihilating Outward Gifts and the Journey of Self-Discovery

- The individual who seeks to truly understand themselves must annihilate their outward gifts, such as wit and a sense of comedy, which are often considered desirable traits, in order to embark on a journey of self-discovery and religious reflection.

- This journey is exhausting and often filled with distress, anxiety, and moments of regret, as the individual must confront the fact that they have chosen a difficult path, giving up the potential for a more carefree and successful life, but ultimately, it is through this struggle that they may hear a voice of encouragement, saying "Well done, my son, just keep on, for he who loses all, gains all."
- In turning inward, the individual discovers guilt, and the greater their genius, the more profoundly they discover this guilt, which is a necessary step in their spiritual journey, as it allows them to turn towards themselves and, in doing so, towards [God](#).
- The purpose of this inward turn is not to conceal thoughts, but to discover freedom, which is not the freedom to achieve outward success, but the freedom to know oneself and to be free from the constraints of the world.
- As the individual delves deeper into themselves, they come to realize that their happiness, reason, and virtues are not enough to justify existence, and that they must experience a moment of great contempt, as described by Nietzsche, in which they reject their current state and strive for something more, a moment that is characterized by a deep sense of sin-consciousness and a desire for true freedom and self-awareness.
- Through this process, the individual, particularly the religious genius, is able to find a sense of fulfillment and purpose, not through outward achievements, but through their inner struggle and their ability to confront and overcome their own guilt and limitations.
- The text suggests that this journey is not for everyone, and that many people are born "blind to the religious," but for those who are willing to embark on this path, it offers a profound and transformative experience, one that allows them to discover their true selves and to find a sense of freedom and bliss that is not dependent on external circumstances.
- Ultimately, the text presents a vision of the individual who is willing to confront their own guilt and limitations, and to strive for a deeper understanding of themselves and their place in the world, as the one who is truly free and truly alive, and it is this individual who is able to find true fulfillment and purpose in their life.

Nihilism, the Meaninglessness of Life, and the Transition to New Conditions

- The concept of nihilism is discussed, with the idea that a "scientific" interpretation of the world might be one of the most destitute of significance, and that an essentially mechanical world would be an essentially meaningless world, as noted by the author in "[The Gay Science](#)", specifically in section 373.
- The author argues that the appearance of extreme pessimism and nihilism might be a sign of a process of growth and mankind's transition into new conditions of existence, and that one must experience nihilism to understand the true value of their values and ideals.
- The feeling of valuelessness is reached when one realizes that existence has no goal or end, and that traditional concepts such as "aim", "unity", and "truth" are inapplicable, which can lead to a state of "creatureliness", as described by Otto.
- The author suggests that all values are psychologically considered to be the results of certain perspectives of utility, designed to maintain and increase human constructs of domination, and that these values have been falsely projected into the essence of things, highlighting the "hypermolic naivete of man" in positing himself as the meaning and measure of the value of things.
- The most extreme form of nihilism is the view that every belief is necessarily false because there is no true world, and that this perspective is a result of human necessity for a simplified world, with the author noting that the measure of strength is the extent to which one can admit to themselves the merely apparent character of things without perishing.
- The author also notes that those who have abandoned [God](#) cling more firmly to the faith in morality, and that every purely moral value system ends in nihilism, citing the example of [Buddhism](#), and that this is to be expected in Europe, where people hope to get along with a moralism without a religious background, but this necessarily leads to nihilism, as discussed by philosophers such as [Vivekananda](#), who speaks of 'rights' and 'justice' as being lower ways of speaking about Truth and the Good.

Philosophical Nihilism, Morality, and the Death of God

- The text from 'Journal314_7-10' discusses various philosophical concepts, including the attempt to escape the meaninglessness of life through intoxication, whether it be through music, cruelty, or blind enthusiasm, and the pursuit of knowledge as a means to modestly understand oneself.
- The philosophical nihilist is described as someone who believes that life is meaningless and in vain, yet simultaneously holds a standard of what ought to be, which is rooted in the desire for pleasure and the avoidance of displeasure, highlighting the complexity of human emotions and the search for meaning.
- The idea of morality as a protective mechanism against despair and the absurd perspective that arises when morality disintegrates is introduced, along with the concept of a god [beyond good and evil](#), and the notion that man is something that is to be surpassed, as stated by [Zarathustra](#).
- The text also references the death of [God](#), with the speaker declaring "we have killed him," and pondering the consequences of this action, including the loss of direction and the feeling of infinite nothingness, as well as the [Christian](#) resolution to find the world ugly and bad, which has ultimately made the world ugly and bad.
- The speaker reflects on their own approach to action, attacking only those things that are triumphant and standing alone against them, and shares words spoken by Zarathustra concerning deliverance from loathing and the search for joyfulness, highlighting the importance of humility and self-awareness.
- The text touches on the idea that suffering and impotence have created the concept of afterworlds, and that even those who despise the body are serving their own self, which ultimately wants to die and turn away from life, and the speaker expresses gratitude towards their long illness, which has taught them more than their health.
- Throughout the text, the speaker grapples with complex philosophical ideas, including the nature of existence, morality, and the human condition, and references various concepts and ideas from Friedrich Nietzsche's works, including "[The Gay Science](#)" and the character of Zarathustra.

Pain, Depth, and the Limits of Reason

- The author acknowledges that great pain has a profound impact on their life, leading to a higher level of health and a deeper understanding of themselves, as it forces them to re-examine their trust, good-nature, and gentleness, and to descend into their final depth.
- The author expresses doubt that pain improves us, but believes it deepens us, and notes that most people do not find it contemptible to hold beliefs without being aware of the ultimate reasons for and against them, including the most gifted men and the noblest women.
- The author criticizes the idea that language embodies the highest wisdom concerning things, and instead suggests that language is only the first movement in all strivings for wisdom, implying that the language builder is not modest in their claims.
- The author argues that if [Christianity](#) were true, with its allegations of an avenging [God](#) and eternal damnation, it would be irrational for people not to dedicate their lives to their own salvation, and that the everyday Christian is a pitiable figure due to their intellectual incapacity.
- The author views Christianity as a relic of antiquity, with assertions that are no longer believable in modern times, citing examples such as the idea of a god begetting children by a mortal woman, and the concept of an innocent person being sacrificed for the guilty, which seem ghostly and outdated.

Nihilism, the Decay of Values, and the Transvaluation of All Values

- The text discusses the concept of nihilism and the decay of traditional values, with the author referencing Friedrich Nietzsche's ideas and quoting from his work, including "The Antichrist", to argue that the values humanity holds in high regard are actually decadence-values.
- The author contends that the highest values of humanity have been emptied of their true meaning and are now driven by nihilism, with people using rhetoric such as "the other world", "God", or "Nirvana" to conceal their tendency to destroy life.

- The author also discusses the concept of a "transvaluation of all values", where free spirits are already declaring war and victory against old concepts of truth, and notes that the most valuable intuitions are often the last to be attained, particularly those that determine methods and principles.
- The text touches on the idea that humanity has unlearned certain things, such as deriving man from the "spirit" or "god-head", and instead regards humans as the strongest of beasts due to their intellectuality, but also acknowledges that humans are relatively speaking, the most botched and sickliest of animals.
- The author critiques the traditional view that human consciousness or "spirit" is evidence of a high origin or divinity, instead arguing that consciousness appears as a symptom of a relative imperfection of the organism, and that the idea of a "pure spirit" is a piece of pure stupidity.
- The text also discusses the concept of an imaginary teleology, such as the "kingdom of [God](#)" or "eternal life", which is seen as a fictitious world that falsifies and denies reality, and is differentiated from the world of dreams, which at least reflects reality.
- The concept of "nature" being opposed to "God" has led to the word "natural" taking on a negative connotation, resulting in a fictitious world that stems from a hatred of reality and a profound uneasiness in the presence of it, as explained in the provided text from 'Journal314_7-10'.

The Fictitious Morality of Religion and the Preponderance of Pains

- The preponderance of pains over pleasures is the cause of a fictitious morality and religion, which is a formula for decadence, and it is the individuals who suffer from reality, being a botched reality themselves, who have a reason to live their way out of it.
- Religion, in its original form, is a way for individuals to express gratitude for their own existence, projecting their joy and feeling of power into a being to whom they can offer thanks, but the concept of a god has been corrupted, particularly in [Christianity](#), which has made God a god of goodness alone, contrary to human inclination.

- The Christian concept of [God](#) is seen as a corrupt and decadent concept, declaring war on life, nature, and the will to live, and deifying nothingness, whereas [Buddhism](#), on the other hand, is considered a more realistic and positive religion, facing problems objectively and coolly, and focusing on the struggle with suffering rather than sin.

Buddhism, Christianity, and the Hygienic Measures for Excessive Sensitiveness

- Buddhism is differentiated from Christianity in that it puts the self-deception of moral concepts behind it, and is [beyond good and evil](#), with its epistemology being a strict phenomenalism, and it grounds itself on two physiological facts: excessive sensitiveness to sensation and extraordinary spirituality, which produced a depression that [Buddha](#) tried to combat with hygienic measures, as noted by the author, who also references the ideas of [Vivekananda](#) in relation to the concept of nothingness.
- The prescribed way of life to combat excessive sensitiveness includes living in the open, traveling, eating in moderation, being cautious with intoxicants, and avoiding the arousal of passions that can heat the blood, as well as refraining from worry and fostering ideas that promote quiet contentment or good cheer.
- The concept of goodness is understood as something that promotes health, and this approach does not involve prayer, asceticism, or any categorical imperative, and it also does not encourage conflict with unbelievers, instead emphasizing the importance of avoiding revenge, aversion, and resentment.
- According to the teachings of Buddha, egoism is considered a duty, and the goal is to lead spiritual interests back to the ego to combat mental fatigue, which can result from too much objectivity and a loss of interest in oneself.

The Exaltation of Faith, the Jewish People, and the Corruption of God

- In contrast, when faith is exalted above everything else, reason, knowledge, and patient inquiry are discredited, and hope becomes a powerful stimulant to life, as noted by [Kierkegaard](#), who suggests that hope can sustain individuals

in suffering and that it should be so high that no conflict with actuality can dash it.

- The text also discusses the Jewish people, who are described as having chosen to be at any price, involving a radical falsification of all nature, naturalness, and reality, and evolving an idea that stands in direct opposition to natural conditions, distorting religion, civilization, morality, history, and psychology.
- Furthermore, the instincts of resentment are seen as having invented another world in which the acceptance of life appears as the most evil and abominable thing imaginable, and this is linked to the idea that decadence is a means to an end for the priestly class, who have a vital interest in making mankind sick and confusing the values of good and bad, true and false.
- The concept of a [god](#) is also criticized, as it becomes a weapon in the hands of clerical agitators, who interpret happiness and unhappiness as rewards or punishments for obedience or disobedience, setting up a moral order of the world and standing the fundamental concepts of cause and effect on their heads.
- The concept of natural causation has been replaced by unnatural causation, leading to the denial of nature, as a result of doctrines that emphasize reward and punishment, and this has significant implications for morality and the human experience.

The Moral Order of the World, the Priestly Class, and the Teachings of Jesus

- Morality is no longer based on the conditions that promote the sound life and development of people, but has become abstract and opposed to life, with the idea of a "moral order of the world" being a lie that has been perpetuated by philosophers and the church.
- The idea of a "moral order of the world" is based on the notion that there is a will of God that determines what is right and wrong, and that the worth of individuals and peoples is measured by their obedience to this will, but this is a perversion of reality.
- The priestly class has taken advantage of this idea to exert control over people, using the name of [God](#) to justify their own power and interests, and

estimating the value of individuals and peoples based on their subservience to the priestly order.

- [Christianity](#), as represented by the [Gospels](#), actually denies the church and its power structures, and instead promotes a message of love, gentleness, and non-resistance, with the idea that everyone is a child of God and equal to one another.
- The teachings of [Jesus](#), as interpreted by thinkers like Tolstoy and [Vivekananda](#), emphasize the importance of living in the present and finding the true life within oneself, rather than seeking external authority or heroism, and this challenges traditional notions of spirituality and civilization.
- The concept of "genius" is also called into question, as it is a product of modern civilization and would have had no meaning in the world that Jesus lived in, and instead, a more nuanced understanding of human experience and morality is needed, one that takes into account the complexities of human nature and the importance of living in the present.

The Hatred of Reality, the Kingdom of God, and the Peaceful Preacher

- The physiological habit of escaping reality can lead to an instinctive hatred of all reality, causing individuals to flee into the "intangible" and "incomprehensible", as noted by Tolstoy and Vivekananda, who quote "The Kingdom of [God](#) is within you".
- This hatred of reality is a consequence of an extreme susceptibility to pain and irritation, making every sensation too profound to bear, and is characterized by a distaste for all formulae, conceptions of time and space, and established institutions, including customs, the church, and other social structures.
- The concept of the "Kingdom of God" is described as an "inner" world, a "true" world, and an "eternal" world, where the individual feels at home, and is reminiscent of the ideas of Perennialism, as discussed by [Aldous Huxley](#).
- The peaceful preacher, such as [Jesus](#), is contrasted with the aggressive fanatic, and is characterized by a faith that is not embattled, does not denounce, and does not defend itself, but rather lives and guards itself against formulae, and is similar to the ideas of a "free spirit" who cares nothing for what is established.

- The language and concepts used by Jesus, such as those of the Last Supper, are seen as symbolical and not to be taken literally, and it is suggested that he would have used different concepts, such as those of Sankhya or Lao-tse, if he had been speaking in a different cultural context.
- Jesus' idea of "life" is opposed to every sort of word, formula, law, belief, and dogma, and he speaks only of inner things, using words like "life", "truth", and "light" to describe the innermost, and his "wisdom" is a pure ignorance of all worldly things, including culture, politics, and knowledge.
- The results of this point of view are a new way of life, the special evangelical way of life, which is characterized by a focus on inner things and a rejection of external structures and institutions, and is seen as a way of living that is outside of all religion, worship, history, and worldly experience.

The Christian Way of Life and the Misunderstanding of the Gospels

- The [Christian](#) is distinguished by a unique mode of action, characterized by a lack of resistance to those who oppose him, no distinction between strangers and countrymen, and no anger or disdain towards anyone, as well as a refusal to engage with the courts of justice or heed their mandates.
- The life and death of [the Saviour](#), as described in the [Gospels](#), exemplify this way of life, rejecting the Jewish doctrine of repentance and atonement, and instead emphasizing the importance of living a certain way to feel a connection with [God](#), with the Gospel way being the path to God itself.
- The Gospels, according to the author, abolished the Jewish concepts of sin, forgiveness of sin, faith, and salvation through faith, replacing them with a new understanding of these ideas, and the author notes that Tolstoy's interpretation of the Gospels may have been influenced by or expanded upon Nietzsche's ideas.
- The author also discusses the concept of the "Son of God" as a psychological symbol, rather than a historical figure, and argues that the church's literal interpretation of this concept is a disrespect for symbols that amounts to world-historical cynicism, a critique that is echoed by thinkers such as Spong, Tillich, [Vivekananda](#), and Huxley.

- The text further explores the symbolism of the "Father" and the "Son", with the "Father" representing the feeling of eternity and perfection, and the "Son" representing the transformation of all things, and criticizes the church's distortion of these symbols, such as the dogma of immaculate conception.
- The "kingdom of God" is described as a state of the heart, rather than a physical place or a future event, and the author argues that the idea of natural death is absent from the Gospels, with death being seen as a symbol rather than a physical reality, and the "hour of death" being a non-Christian idea.
- The author concludes that the Saviour's death, like his life, was a demonstration of his way of living, and that he bequeathed to humanity a way of life, rather than a means of salvation, with his demeanor before his judges and on the cross serving as an example of this way of life.

The True Meaning of the Gospels and the "Holy Lie" of Christianity

- The author describes a person who does not resist or defend themselves, instead submitting to evil and loving those who do them harm, as a true embodiment of the original teachings of the [Gospels](#), which have been misunderstood for nineteen centuries.
- The author, referring to themselves as a "free spirit", claims that they and others like them are the first to understand the true meaning of the Gospels, and that they possess a discipline of the spirit that allows them to see through the "holy lie" of [Christianity](#), which was created by mankind's egoism and denial of the original teachings.
- The author argues that the history of Christianity is a history of misunderstanding the original symbolism of the Gospels, and that the church has become an incarnation of hostility to honesty, loftiness of soul, and discipline of the spirit, with Christian values being antithetical to noble values.
- The author criticizes modern people who call themselves Christians while engaging in activities that are anti-Christian, such as being a soldier, judge, or patriot, and argues that true Christianity denies these worldly values and instead promotes selflessness and humility.
- The author expresses their contempt for modern humanity, feeling suffocated by their "foul breath" and disgusted by their indecent claim to be Christians,

and argues that what was once a sickly barbarism has now become indecent in modern times, with the word "truth" no longer being able to be uttered by a priest without causing disgust.

- The concept of Christianity is a misunderstanding, as the true Christian way of life, as lived by [Jesus Christ](#), has been lost over time, and what is referred to as Christianity today is actually the opposite of his teachings.
- According to the text, there are no true Christians, as those who claim to be Christian are actually ruled by their instincts and have not followed the example set by Jesus, who died on the cross without feeling resentment or seeking revenge.
- The death of Jesus was meant to be an example of his teachings, but his disciples misunderstood the message and instead sought revenge, which is the opposite of what Jesus taught, and this misunderstanding led to the corruption of the concept of the Saviour.
- The idea of the "kingdom of [God](#)" was also misunderstood, as it was seen as a future event with judgment and punishment, rather than a state of being that can be achieved in the present, and this misunderstanding was further complicated by the concept of sacrifice and guilt.
- The text also critiques the idea of sacrifice, particularly the notion that God would sacrifice his son for the forgiveness of sins, which is seen as a barbarous and pagan concept that goes against Jesus' teachings of unity between God and man.

Buddhism, Christianity, and the Corruption of the Gospels

- The author notes that [Buddhism](#), in contrast to [Christianity](#), promises nothing but actually fulfills its teachings, while Christianity promises everything but fulfills nothing, and that the true meaning and law of the [Gospels](#) have been lost over time due to corruption and misunderstanding.
- The author references Vedanta and [Vivekananda](#), suggesting that their teachings are in line with the original message of [Jesus](#), which has been lost in the corruption of Christianity, and that the concept of "free will" and the "moral order of the world" are lies that have been perpetuated by theologians and priests who know they are speaking falsely.

- The author argues that the concept of personal immortality is a destructive idea that takes away the centre of gravity of life, leading to a lack of reason, natural instinct, and a sense of purpose, as people become more focused on the afterlife than on the present.
- The author criticizes Christianity for promoting a selfish and vain worldview, where every individual believes they are as good as every other and that the universe revolves around them, citing the ideas of [Kierkegaard](#) and Tolstoy as examples of this "me"-centred philosophy.
- The author contends that Christianity is a revolt against everything that is lofty and noble, and that it teaches a misunderstanding of the body and a superstition about the soul, making a virtue of insufficient nourishment and combating health as an enemy.
- The author expresses contempt for the idea of a [god](#) who intervenes in everyday life, seeing it as an absurd and stupid concept, and argues that the worth of a cause is not altered by the fact that someone has laid down their life for it, citing the example of martyrs who have damaged the truth.
- The author believes that great intellects are sceptical, using the example of [Zarathustra](#), and that men of fixed convictions are prisoners who do not see far enough, whereas a mind that aspires to great things and wills the means thereto is necessarily sceptical, able to see multiple convictions and perspectives.
- The author concludes that a healthy and contemptuous attitude towards life is necessary, one that despises a religion that teaches misunderstanding of the body and refuses to rid itself of superstition, and that true intellectual power and freedom manifest themselves as scepticism, allowing individuals to see beyond fixed convictions and determine what is fundamental in values and lack of values.

Freedom from Conviction, the Limits of Reason, and the "Holy Lie"

- The concept of freedom from conviction is associated with strength and an independent point of view, as stated in the quote "Freedom from any sort of conviction belongs to strength, and to an independent point of view."

- The idea of knowing the limits of reason is considered genuine philosophy, and this concept is highlighted in the quote "To know the limits of reason-that alone is genuine philosophy."
- The text criticizes priestly organizations and their use of concepts such as "the law," "the will of [God](#)," and "holy books" to maintain power, referring to these concepts as "the holy lie" that is common to various religious and philosophical systems, including those of Confucius, Mohammed, and the [Christian](#) church.
- The superior caste, referred to as "the fewest," is described as having privileges such as happiness, beauty, and goodness, and it is stated that only the most intellectual individuals have the right to beauty and goodness, as expressed in the phrase "Pulchrum est paucorum hominum," meaning "goodness is a privilege."
- The text also discusses the concept of nihilism and its relationship to Christianity, with the author suggesting that the belief in immortality and the concept of "hell" can be used to devalue the world and master societies, and noting that Eugene Seraphim believed that Nietzsche misunderstood his own view of nihilism.
- The Christian church is criticized for its perceived depravity and its impact on values and truth, with the author stating that the church has turned every value into worthlessness and every truth into a lie, particularly in the context of naturalism.
- The text includes quotes from [Thus Spoke Zarathustra](#), which criticize the state and societal values, describing the state as a place where all are "poison-drinkers" and where the slow suicide of all is called "life," and praising poverty as a means of being less possessed by material goods.
- The author also highlights the importance of inventors and creators of new values, stating that the world revolves around them, albeit invisibly, and that people and glory revolve around actors and those who seek power and recognition.
- The text concludes by emphasizing that values are human constructs, created to maintain oneself, and that human significance is assigned to things in order to give them meaning, as expressed in the quote "Values did man only assign to things in order to maintain himself - he created only the significance of things, a human significance."

The Lack of a Unified Goal for Humanity and the Importance of Individuality

- The text from 'Journal314_7-10' discusses the concept of humanity and its lack of a unified goal, with the author stating that if humanity itself is still lacking, then its goal is also still lacking, and this idea is reflected in the words of the author who says "if the goal of humanity be still lacking, is there not also still lacking- humanity itself".
- The author critiques the idea of following the herd and conforming to societal norms, instead suggesting that individuals should strive to think for themselves and not be swayed by the opinions of others, as expressed in the phrase "He who seeks may easily get lost himself" and the notion that "all isolation is wrong".
- The text also touches on the idea that humans are inherently illogical and unjust, and that this is a fundamental discord of existence, as stated in the phrase "We are primordially illogical and hence unjust beings and can recognise this fact".
- The author notes that most people endure life without protest because they are focused on their own personal experiences and do not consider the broader implications of existence, and that those who can sympathize with the suffering of others may doubt the value of life, as expressed in the idea that "the great lack of imagination from which he suffers is responsible for his inability to enter into the feelings of beings other than himself".
- The text raises questions about the nature of truth and morality, suggesting that traditional notions of right and wrong are no longer applicable, and that the only remaining motives are pleasure and pain, benefit and injury, which are also based on error and partiality, as stated in the phrase "Our knowledge can permit only pleasure and pain, benefit and injury, to subsist as motives".
- The author proposes a way of living that is free from the influences of societal expectations and morality, where individuals can live naturally and authentically, without praise or reproach, and suggests that in certain cases, suicide can be a rational and respectable decision, as expressed in the idea that "suicide in such a case is a quite natural and due proceeding that ought to command respect as a triumph of reason".

Nietzsche's Critique of Saintliness and the Ascetic Ideal

- The text discusses the human condition, highlighting the flaws in the way people perceive themselves and their place in the world, with a particular emphasis on the ideas of [Friedrich Nietzsche](#), who argues that people's eagerness to survive and seek medical counsel without striving for their ideal life is less worthy of respect.
- Nietzsche also critiques the concept of saintliness, suggesting that the visions, fears, and delights of saints are symptoms of sickness that are misinterpreted due to deep-rooted religious and psychological delusions, and he even questions the nature of Socrates' "demon" as a possible malady of the ear.
- The text notes that individuals often compare themselves unfavorably to a hypothetical being, such as [God](#), which leads to discontentment and a sense of inadequacy, and it also asserts that people can only feel emotions for themselves, not for others, as they are inspired by the feelings that others evoke in them.
- Nietzsche further argues that the embrace of asceticism, humility, and sanctity is often a manifestation of vanity, where individuals master themselves through self-denial and then deify this aspect of themselves, and he criticizes the ethic of the sermon on the mount as belonging to this category.
- The text also touches on the pessimistic view of procreation as evil in itself, as seen in some religions, and it notes that [Christian](#) pessimists had an interest in promoting an opposing belief in order to have an "ever living enemy" to conquer and appear sanctified.
- Additionally, the text references Nietzsche's work "Ecce Homo" and his character [Zarathustra](#), who embodies the idea that a creator must first be a destroyer and break existing values, and Nietzsche himself claims to be the most terrible man to have existed, but also the most beneficent.
- Finally, the text concludes that the existence of good is based on falsehood, or the refusal to see reality as it truly is, and that considering distress as an objection to be eliminated is a form of nonsense that can be disastrous, as it ignores the complexity and unpredictability of life.

The Terrors of Reality, Zarathustra's Overman, and the Embrace of Suffering

- The passage from 'Journal314_7-10' discusses the concept of reality and the human perception of it, highlighting that the terrors of reality are more necessary than the pursuit of petty happiness, which is often based on a falsification of instincts, as noted by Nietzsche in his work, particularly through the character of Zarathustra.
- Zarathustra's views on humanity and morality are presented, where he expresses his horror of men due to their knowledge of the good, and suggests that his idea of the "overman" would be perceived as terrible by others, implying that true greatness can only be achieved by embracing the reality of the world, including its terrible and questionable aspects, which is a notion that resonates with the ideas of philosophers like Huxley, Augustine, or Luther, and also echoes the thoughts of [Vivekananda](#).
- The author reflects on their own experiences and perspectives, including their danger of loathing mankind, and their ability to see both sides of various dichotomies, such as Theism and Naturalism, which is a theme that is also explored in the context of Zarathustra's views on the overman and the role of morality in human society.
- The passage also touches on the author's personal struggles with physiological weakness and suffering, which they believe have contributed to their intellectual clarity and dialectical abilities, allowing them to think through complex ideas, such as the relationship between health and illness, and the role of suffering in stimulating life, as they mention that they "became a master" of looking at concepts and values from different perspectives, including those of the sick and the healthy.
- The author describes their self-imposed solitude and discipline as a means of discovering what is most needful for them, and notes that while an intrinsically morbid nature cannot become healthy, an intrinsically sound nature can use illness as a stimulus to life, which is an idea that is also relevant to the broader discussion of Zarathustra's views on humanity and morality, and the importance of embracing reality in all its complexity.

Illness, Solitude, and the Rejection of Traditional Religion

- The author reflects on a period of illness and how it led to a newfound appreciation for life, allowing them to develop a philosophy centered around their "Will to Health and to Life", as they mention that during this time, they ceased to be a pessimist due to the instinct of self-recovery.
- The author describes their approach to criticism, stating that they only attack triumphant things and those that they can criticize without compromising others, and that they have not taken any step in public without compromising themselves, which is their criterion for a proper mode of action.
- The author emphasizes the importance of solitude and self-mastery, stating that their humanity consists of enduring to understand others, but also needing time for recovery and solitude to breathe "free, crisp, bracing air", and that they find joyfulness by flying to lofty heights and finding the spring of joyfulness.
- The author expresses their rejection of traditional religious notions, such as "[God](#)", "the immortality of the soul", and "salvation", stating that they were never interested in these ideas and find them to be "palpably clumsy solutions" that prohibit thinking, and that they are instinctively atheistic and too inquisitive to be satisfied with such solutions.
- The author criticizes the scholar who is unable to think without a book, stating that they exhaust their strength in reacting to existing ideas and are no longer capable of original thought, and that the scholar is a decadent who has lost the instinct of self-defence against the influence of books, as noted in the context of the author's own thoughts and the concept of the Nihilistic experience.

The Decadence of Scholars, Zarathustra's Difficulty, and the Limits of Understanding

- The author reflects on how gifted individuals can be worn out by the age of thirty, and criticizes the habit of reading books early in the morning, calling it

"positively vicious", as stated in the book "The Kingdom of God is Within You".

- The author shares an anecdote about Dr. Heinrich von Stein's struggle to understand the author's book "[Zarathustra](#)", and notes that to truly understand the book, one must have lived the experiences described in it, which can raise a person to a higher level of understanding.
- The author believes that people can only gain insight from books and experiences that resonate with their own knowledge and experiences, and that they may not be able to hear or understand things that are outside of their range of experience.
- The author criticizes those who do not engage with the content of their books, including their so-called friends, who may congratulate them on their work but do not truly understand or appreciate it.

The Ascetic Ideal, Nothingness, and the Meaning of Suffering

- In "On the Genealogy of Morals", the author discusses the concept of nothingness and how it can be perceived as a positive state by those who are suffering, and how the ascetic priest exploits methods such as mechanical activity and self-forgetfulness to alleviate suffering.
- The author explains that the ascetic ideal is rooted in the idea that something is lacking in human life, and that people struggle to justify and explain themselves, leading to a sense of void and suffering.
- The author's writings are characterized by their originality and rarity of experience, which can make them difficult for others to understand, but also offer a unique perspective on the human condition.
- The author's use of phrases such as "transvalue all values" and "incuria sui" highlights their philosophical approach to understanding human nature and the role of values and morality in society.
- The text discusses the human condition, particularly the concept of suffering, and how it is not the suffering itself that is the problem, but rather the lack of meaning or purpose behind it, as noted in the context of the 'Journal314_7-10' document.

- According to the text, the ascetic ideal provides a meaning for suffering, giving it a purpose, and allowing individuals to will it, even seek it out, as long as they have a reason for it, highlighting the complex relationship between suffering and the human desire for meaning.
- The text also critiques the ascetic ideal, stating that it represents a will for Nothingness, a rejection of life, and a repudiation of the fundamental conditions of life, as it hates the human, animal, and material, and fears happiness, beauty, and reason, as discussed in relation to the ideas presented in 'Beyond Good and Evil'.
- The concept of the Schopenhauerian theory is mentioned, which views music as the language of the will, speaking directly from the "abyss", and as an independent art form, abstracted from the phenomenal world, as referenced by Bach.

The Right to Happiness, the Separation of the Sick, and the Confession of Philosophy

- The text argues that it is a shame for the happy, fit, and strong to doubt their right to happiness, and that the healthy should separate themselves from the sick to prevent the spread of misery, emphasizing the importance of maintaining a distinction between those who are healthy and those who are not.
- The philosopher [Friedrich Nietzsche](#) is implied to be the author of the text, as it references his work 'Beyond Good and Evil', and discusses the idea that every great philosophy is a confession of its originator and an involuntary autobiography, with the moral purpose being the vital germ from which the philosophy grows, as seen in the context of the 'Journal314_7-10' document.
- The text concludes by suggesting that the strength of an individual's intellectual vision and insight creates a greater distance and space around them, allowing for a deeper understanding of the world, and that even the most profound intellectual pursuits may be nothing more than a game or exercise for the mind, as reflected in the ideas presented in the 'Journal314_7-10' document.

The Insignificance of God, the Decline of Religion, and the Superficiality of Man

- The concepts of "[God](#)" and "sin" may one day be viewed as insignificant, much like a child's plaything, and it is possible that new conceptions will replace them as humanity continues to evolve, with the author suggesting that humans are eternal children, always in need of new playthings and pains.
- In Germany, many people have moved away from religion, with some being "free-thinkers" and others having had their religious instincts dissolved through generations of laboriousness, leaving them feeling indifferent to religion and unsure of its purpose, as they are preoccupied with their daily lives, business affairs, and family obligations.
- The author notes that people are often superficial, which is a preservative instinct that helps them avoid the depths of human suffering, and that those who are passionate about "pure forms" may be trying to escape the darkness they have experienced, with artists and philosophers being among those who may be using their work to falsify the image of life as a form of revenge or coping mechanism.
- The author suggests that the fear of pessimism and the truth about human existence has driven people to cling to religious interpretations, and that this fear has compelled whole centuries to seek comfort in a higher power, with the "homines religiosi" being among the highest rank of artists who seek to deify and ultrify life.
- The author criticizes the idea of "equality before God" and the type of person it has produced, describing them as a "dwarfed, almost ludicrous species" that is gregarious, sickly, and mediocre, which is in contrast to the ideal of a strong and individualistic person, as opposed to someone like [Vivekananda](#).
- The author also notes that the vanity of others is only bothersome when it conflicts with our own vanity, and that insanity is rare in individuals but common in groups, parties, nations, and epochs, highlighting the importance of individuality and critical thinking.
- Additionally, the author quotes Cioran, stating that the thought of suicide can be a great consolation, helping people get through difficult times, and warns that fighting against monsters can lead to becoming a monster oneself, and

that gazing into the abyss can have a profound and potentially devastating effect on one's psyche.