

THOUGHT BEYOND NIETZSCHE: FOUNDATION ITSELF¹

Now for the first time in history the world terminates in essence. The universe absolute exists absolutely. For the first time the world itself is essentially historical: the history of history the existent world: the history of the world the substance, *existere ipsum*, the absolute actual. Now for the first time a second absolute actually exists in essence. Not merely is the necessity for a potential absolute no more—that necessity of modernity which finally required the synthesis of an absolute subjectivity, a synthesis, in turn, through the purity of that necessity, refracted as the analysis of an absolute contingency, as the practice of an absolute materialism—not merely is that necessity no more, which might have been, indeed, was in fact, no more, but no more is the post-modernity of the absolute potential remaining without its necessity. There is now for the first time in history neither the intelligible nor the unintelligible existence of potentiality. But then there is the absolutely intelligible actuality of the world. The absolute primal nothing of the posthumous ones is no more—the survivors of the death of the father are dead, their children, and their children’s children, the seed of death, the dead burying the dead, a lost tribe. There is no necessity for inscribing the words of the *posthumi*, as there is none for dwelling in their haunts, for there is now no necessity for their embodiment of the Nothing. We, the survivors of sin itself, the proclaimers of the body itself, declare the speaking of death to

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be without necessity, a waste of words, the guest at the wedding without a wedding garment. We, embodying the integral absolute, declare today the Third Day, the day after the sabbath, the first of a new creation, a day without night, for night itself is the necessity of Being itself before now, of the Minimum itself before now, of the now existing world actuality before now, before the light itself, before the absolute conception of the minimum actuality now actually occurring for the first time. This is the beginning of the actual transcendence of the gap in motion. The tomb itself is sunk absolutely in existence itself absolute. The cipher of an absolute multiple now terminates absolutely in the actuality of the minimum: not the foundation of the world, but the world itself foundation itself: nothing beyond the absolute wealth of the premises now in existence: the wealth of existence itself beyond the appropriation of Nothing itself. For the first time every-thing another absolute essentially matter itself. Everything proclaims matter itself the body itself. In that proclamation everything precludes the plaintext of historical materialism, precludes the want of life itself, the want of actuality, the inessential consciousness of the body, the body itself generic. But the body itself matter precludes, as well, *qua* foundation itself, the ciphertext of the *posthumi*, the unintelligible subsistence, the essential non-existence of actuality, the potential absolute/being beginning in every now, unconsciousness absolute (where absolute consciousness could only be that of a self or selves) the abyss of self together with every other cut off from self, a myriad of topless pyramids, the generic body itself overwhelmed in the Heraclitean flow of an absolute contrariety, the ciphertext of the superhuman, the absolute inversion of the neoplatonic denial of the essence of history. The body matter itself precludes, *qua* beginning, the transcendence of history in the form of the reduction of the body itself to an ideal nothing, in the form of the absolute immanence of the body, precludes the transcendence of history in the form of the experience of sin itself, in the form of the embodiment of absolutely nothing, precludes the transcendence of history in the form of the body itself nothing but the will to power, in the form of the absolute want of will, the body itself in the form of

doubt itself absolute, the form of indecision itself absolute, the form of absolutely never arriving at the foundation of the world. Matter the body itself beginning precludes the transcendence of history in the form of the absolute pre-creation itself, the form of nothing before the world not yet matter itself, precludes the abyss itself of the subrogation of self-consciousness for revelation, the abyss itself of the radical mistake of modernity, precludes the fount at which all forms of post-modernity drink, abysmally mistaken in thinking themselves beyond modernity in their re-thinking of past thinking, in thinking to avoid the mistake of the past thought by starting to think over again but avoiding this time the mistake which has actually been made, the mistake with reference to which only is every form of post-modern thought itself intelligible (indeed, every mode of post-modern thinking, taken *per se*, i.e., in its trans-historical being [a being which can only be a pure formality], taken, that is, at face value, *is* unintelligible, whether it faces the abyss willingly or not willingly). The body itself matter precludes *qua* beginning not only the plaintext of historical materialism, not only the cipher-text of the unintelligible ones, but also the cipher-Being text of absolute speculation. The essential existence of every-thing for the first time precludes the inessential matter of phenomenology, the consciousness of absolutely nothing in essence, of every-thing being related in essence to nothing. The proclamation now occurring for the first time precludes the world not yet matter itself existing, precludes the body itself unconsciousness itself, the unintelligible actuality, the transcendence of history in the form of the reduction of the body to an ideal death, in the form of the immanence of the body itself, the self-proclamation of the body itself (where self is nothing)—precludes the body itself appropriation itself, the abyss of existence. The beginning of matter itself the body precludes the possibility of worshipping death, precludes doubt itself absolute transcendence, the existence of absolute indecision, the body itself nothing but the will to think, precludes, as well, being itself beyond thought (which latter is being itself neither merely beyond nothing, as in historical materialism, nor merely beyond existence, as in the potential absolute of the *posthumi*). Furthermore, not only is being itself

beyond thought (the cipher-Being text) precluded by everything proclaiming the body itself matter, but also, as we proclaim the body itself, there is precluded the absolute ciphertext of the last of the progeny of those born after the death of the father. The very existence of the thinking now occurring for the first time in history precludes *de facto* the non-existence of an intelligible actuality, precludes, that is, the abyss of thought itself *without recourse to the abyss*. This is the miracle, the manna of consciousness itself, the subsistence of existence itself, transcendently differentiated from the abyss of thought itself: the body itself proclaimed in absolute differentiation from the abyss itself: the body itself itself *ex nihilo*/the second absolute. Not only is there a new heaven and a new earth actually existing, but this new universe is so absolutely: the universe itself the body itself matter itself: this new matter differing from the inessentially historical matter of the plaintext as life itself absolute, as the absolutely transcendental substance. This matter itself, the second absolute, is the house itself of angels, the angelic home. If, as in fact occurred, matter was individuated *per se* in the transcendental form of natural reason (that thinking which began with life itself as a matter of faith), now, in that thinking existing after the abyss without recourse to the abyss, matter individuated is itself a new creation. For that thinking erecting itself upon another's foundation the fact of creation was essentially indemonstrable, the fact of history was absolutely indemonstrable. Now, for that thinking erecting existence itself upon the foundation itself of absolute identity, life itself is the demonstration of a new creation, the fact of history itself is itself thought itself, the evidence of the new creation is the proof positive of existence itself. This is for the first time the absolute plaintext of existence itself thought itself which absolutely precludes the body itself the object of thought not being itself, the silence which is sin itself, speech saying nothing of the consciousness of the body itself, refusing to acknowledge the substance of the world as if to demonstrate its inessentiality, the insubstantiality of the word, refusing as if it were in its power to act otherwise, as if it were the absolute contradiction to being itself, as if it were the unspoken word of consciousness itself spoken. But the word

spoken in essence speaks absolutely for the first time. The contradiction of the simulacrum of the word is the beginning of existence itself (the absolute ciphertext is the reduction in essence of the absolute simulacrum of thought, belonging in essence to the past, to the abyss itself, absolutely precluded, therefore, by consciousness itself which knows the abyss of thought itself not to be in essence). If the old creation, *qua* creation, lacked an essence, that is, was formally indemonstrable, the new creation is the absolutely intelligible essence of the beginning, demonstrably the form of thought itself, the existence of the transcendental essence, conception at once absolutely perception, the body itself actuality. The absolute plaintext precludes the possibility of forgetting nothing in essence, precludes the shrine of death itself, precludes the transcendence of history in the form of the reduction of the body itself to an ideal sin, to a form of self-appropriation, to a form of immanent objectivity not thought itself: the body itself appropriating the body itself: an absolutely fictive transcendence. The actuality of the body itself for the first time precludes a phenomenological absolute not itself matter itself. History is transcended essentially for the first time in the absolute existence of the consolation for sin itself, in the death itself of death itself, in the absolute inconceivability of nothing essentially, nothing existing. The essential transcendence of history thought in essence—the world transcendence of the transcendental absolute—precludes for the first time the absolute transcendental doubt itself. The new creation, the body itself indemonstrable for the transcendental form of natural reason, appropriated by subsequent thought as its own essential form (thinking in essential form a subsequent appropriation such that, *qua* thinking, reduced to unconsciousness itself in the ciphertext of the *posthumi* it remains a subsequent appropriation in the form of the willing of the death of God after the fact itself, nothing but the will to power, the abyss itself existing), the new creation, appropriated by subsequent (essentially modern) thought as doubt itself, essentially precludes doubt itself. The essentially new form of thought itself for the first time is the transcendence of being itself: not thought transcending its own abyss discovering a new

ground, but thought in essence absolutely unconditioned the foundation itself, an essentially new thought displacing for the first time the gap itself. This absolutely unprecedented form of the actuality of thought itself—the essentially transcendental form of thought itself—precludes the doubt of existence itself, precludes the foundation of existence itself belonging to the past. The spirit itself, form itself matter, precludes the method, precludes the necessary *arbitrium*, precludes the self-contamination of perception, without recourse to the abyss (also without recourse to the non-thought of being, to the pure form of transcendental thought, without, indeed, recourse of any kind which might be construed to be another form of the abyss, the formal abyss of existence itself). As matter the body itself precludes unconsciousness absolute, the abyss itself existing, the unnecessary *arbitrium*, so form itself matter, the spirit the body itself, absolute identity itself/life itself absolute, precludes the necessary-unnecessary *arbitrium*, the abyss of absolute contingency itself (neither the abyss of existence nor of thought, nor merely the abyss itself existing, but) the abyss of existence and thought each with the other confused, the abyss of the generic body. Life itself absolute/absolute identity itself precludes not only the plaintext of historical materialism, but also the abyss of the plaintext, the immediate identity of a total presence, the presence of everything not our own, the beginningless identity of totality *arbitrium ipsum*, the abyss the beginning of total identity. The absolute plaintext precludes not only the beginningless immediate identity of the social total, the Being itself connected of the plaintext, but also the identity of Being itself totally present, the non-being of an absolute presence, the abysmal identity of the body itself not itself, the abyss of spirit itself not essentially itself/of form not matter itself, the abyss of time itself not itself existing/the *arbitrium* of the form of the body itself not itself. The actuality of the body itself (the absolute plaintext) precludes its very *presence* (it goes without saying, therefore, without being itself absent, without even the possibility of recourse to the abyss). The consciousness that is the proclamation of the body itself precludes the existent non-being of the form of its very identity, the non-being of faith itself absolute, the absolute

contingency of faith itself formally presence of self, i.e., of nothing itself essentially: the abyss of absolute contingency/the body itself absolutely nothing itself, the form of its identity not being that of its self but of another other than itself: the absolute self-distinction of presence itself: the presence of absence, the reduction of the body itself to an ideal consolation in face of the eternal recurrence of self, the transcendence of history in the form of absolute self-negation. The absolutely objective word now spoken absolutely precludes the glorification of that silence which is not itself spoken in essence, which is nothing itself the matter itself of self-presence, the form of the body itself being itself self-possessed, the pure form of self-possession. The consciousness which is the beginning of the existence of the body itself precludes its being formally presence itself, precludes its being simply an object not being itself, precludes its being essentially the consciousness of death itself. The contingency of the absolute consciousness of sin is precluded. The *absolute* plaintext precludes the absolutely unnecessary being of the *presence* of the plaintext, the actuality of a universal silence not being itself. The reality of the silence of being itself opposite an object is precluded by the object's absolute objectivity, precluded by the object's thinking itself for the first time in history existence itself, precluded by there being no transcendent differentiation of the object from being itself, by the absolutely non-parabolic being of the body itself. The proclamation of life itself existence itself precludes not only the simulacrum of the word (the absolute ciphertext, death itself speaking), but also the parabolic being of the word, the contingency of the abyss of thought itself, the silence of death itself speaking in the form of universal self-actualization. There is the transcendent identity of the object (thought in essence) with being itself, an identity transcendently historical, a *novitas mentis*, a state of mind itself absolute, being itself/the unprecedented itself, the never before now existing form of transcendental perception identically transcendence itself, precluding not only the paralogical being of the modes of post-modernity, but also the paralogical non-being/paralogical presence of the word (the parabolic being of the word) of faith essentially modern, precluding the absolute self-distinction of

the presence of the body itself. Finally precluded is the body itself a paramodern humanity, a modern paraperception of the existing language of faith, a faith absolutely clinging to the language (the essence) of modernity, in absolute dread of being itself in essence, in dread of the silence itself spoken in essence.

Foundation itself absolutely precludes alternatives, deactualizes alternative forms of the body itself: for the first time the actual form of the body itself is matter itself. Matter itself is the absolute actuality of form itself/the actuality of spirit itself: matter itself spirit itself the actual essence of an absolute objectivity, the language itself of a form of thought now existing for the first time in history (the actual form beside which there are no other forms): the actuality of the historical form of speech itself beside which there are absolutely no other forms of historical speech, absolutely no other world-forming words. The actual world-forming thought is foundation itself the essence of the world-forming actuality (beside which there is absolutely no potentiality for actual existence, this life itself the absolute existing absolutely). Foundation itself absolutely precludes the abyss of looking beyond itself in essence. It is the absolute concentration of thought itself upon the absolutely unprecedented situation in which the world now finds itself, viz., being itself intelligibly consciousness itself. It is neither the hierarchical intelligible world-consciousness of neoplatonism denying the form of the body itself/affirming the absolute absolute potential (the potential for that for which there is no potential, the potential for the absolute actuality of existence itself, the absolute potential in fact absolutely not objectivity itself, precluded from being so by its own necessity), nor is the absolutely new state of the world, foundation itself, the intelligibly ordered chaos of modern consciousness affirming the essential form of thought (of history), or, the same disaffirmed, an inessentially historical materialism. The state of the world itself foundation is the absolute clarification of the absolute catholicologically being itself the absolute itself world-consciousness. Foundation itself requires of thought itself the infinite patience of existence itself. Thought's possession of what is required of it constitutes the essence itself of foundation itself. Thought requires absolutely nothing for itself

including nothing beyond the essence itself of foundation itself. Thought itself, *qua* absolute, hears foundation itself as absolute world-consciousness, hearkens to foundation itself as the absolute providence of thought itself beyond which thought absolutely need not go for sustenance: thought eats the bread of existence itself: it knows nothing of the dread of existing individuality, of the Christ-dread which is the abyss of absolute contingency, objectivity absolutely sunk in contrariety with subjectivity itself absolute, i.e., an absolute objectivity itself not thought but *arbitrium ipsum*, the pure will of a totality of identity thoughtlessly undertaking to keep an apparently broken promise of existence itself as a human necessity, engulfed in the silence itself absolute, alone, hearing nothing whatsoever, acknowledging its own infirmity in its pure determination of the other to exist (at once essentially the realization of, in contradistinction to, the impure will of the *posthumi* which scorned not to confess the sins of mankind [as did historical materialism willingly first confess them in order to obtain forgiveness without sorrow] but confessed them *on behalf of* a transcended humanity, not merely without sorrow, but beyond good, beyond evil, in joyful appropriation of the will of an other, affirming its being something other than its own infirmity, its being something other than self-consumption, yet a something without name: the pure affirmation of an impure will: the anonymity of the *posthumi*, of the ciphertext, which in the beginningless abyss of the plaintext, in the simply immediate presence of the actuality of the body itself, in the total silence of an absolute solitude, is transfigured as the realization of the contradiction, as the presence of God, as the same totally new). Thought nourished on the bread of existence knows nothing of the absolute sameness precluding being itself absolutely, precluding, that is, a new identity not other than itself in essence, an identity essentially itself, not totally, new. The alternative identity to the old universe, the presence of the body itself, is the contrary of the proclamation of the body itself existing as a pure formality, essentially contradicted by the actual world-forming thought as being the alternative absolute of a new/old universe. Absolutely lacking the infinite patience of existence itself, the actuality of a universal silence staves off

the end of the world by means of the end of the world itself, by presencing the new totality of identity itself. The thinking now occurring essentially for the first time in history is the end of the world comprehended in essence: an essentially new universe is the second absolute not an alternative to the first, not an essentially nameless something a total identity which in being *inessentially new is not absolutely new*, but being itself something with a name, a precise something, absolutely displacing the presupposition of a new essence (absolutely displacing the totality of presence), displacing absolutely the presence of the body itself: transcendence itself beginning now for the first time in history. Now, the minimum itself, the subsistence itself of the intelligible absolute (never before now, i.e., the contradiction in fact of the change in being of what before now existed, of the absolute continuity of existence, the contradiction in fact of the word not newly spoken, of the proclamation of the body itself not the body itself proclaimed but the presupposition thereof) absolutely displaces the presupposition of existence itself, itself displaces presence itself, itself now transcendence itself, thought in essence. Now for the first time something thought in essence is being itself absolutely categorical. Now being itself thought in essence is something with a name for the first time in history not as a matter of affirmation (as in the absolutely determined universe of intelligibles, 'the best of all possible worlds' of the monadology, where what is named is the absolute part of the totality), nor as a non-existing individuality (as in the world-being of an absolutely spiritual self, 'the eternal history of the spirit', where what is named is the ideal manifestation of the form of spiritual totality), but now being itself is something with a name precisely as an existing individual, as a matter of thought itself, the universe itself the body itself. What is otherwise the object of dread in the pure determination of the other to exist, viz., the naming of being itself, is now for the first time the object of an absolute objectivity. Now for the first time in history: the naming of Being itself something itself in particular absolutely individual, i.e., life itself naming something itself Being itself. The naming of life itself is thought itself essentially categorical: to exist is absolutely to subsist for the first time:

existence itself is neither something nor nothing except it is everything (excluding nothing [including nothing]), therefore, something or nothing to which there is no alternative absolute, but which is the contradiction of absolute nothing: a second absolute, foundation itself, an essentially new universe, being itself objectively the name of an individual transcending essentially the absolute contingency of historical materialism wherein being itself objectively was not the name of an individual but of human nature, i.e., of man not existing in essence, an absolute materialism wherein the naming of being itself was an objectivity not itself thought itself, a matter itself insubstantial, merely the material manifestation of an ideal spiritual totality, twice removed, as it were, from the form of the universe now existing in thought as the substance of spiritual existence, a substance which is the displacement itself of the ideal absolute (together with its alternative, beginningless absolute matter). The naming of being which now occurs as objectivity itself beginning itself says: there is no existence which is not an individual existing substance: whatever exists is categorically absolute: there is no subject/object predication, there is existence/absolute predication, i.e., there is no object but what is subject to nothing (there is no relative non-being: there is no relation to nothing), none apart from objectivity itself the absolute name of man itself which is subject to existence: there is for the first time no alternative to existence itself absolutely unconditioned. Before now, in the transcendental form of natural reason which began with the appearance of the essence of history, the intelligible absolute subsisted eternally, imperfectly the alternative to the temporal world, i.e., disjunctively conjoined with the latter (as opposed to the neoplatonic comprehension of the intelligible absolute subsisting in another absolute, in a non-subsistent absolute, the absolute source of subsistence at once the intelligibility of existence itself, in the *nihil* absolutely transcending eternity and time); before now, in the absolute form of divine self-consciousness constituting the essence of modern thought, the intelligible absolute subsisted temporally, the imperfect alternative to an eternal history, i.e., the confusion of time itself with history, the essential form of thought belonging to the past: thought itself

purely formal. (It is precisely this confusion of time itself with history which constitutes the absolute constriction of the essence of modern thought to being itself without a name. Modern thought does not essentially differentiate history itself from the anonymity of its own being, although it formally differentiates history itself with the name of another. It is absolutely incapable in its very own essence of the explosion of the body itself which now constitutes the essential form of thought itself absolute, which now is the essential identification of history itself with the naming of being itself in such a way that thought itself, apart from what now absolutely constitutes its essential form, is nothing itself, in such a way that thought itself is absolute objectivity or it is nothing, in such a way that nothing is the *logos* of the existing form of thought itself but existence itself, the second absolute.) Now for the first time thought itself is the absolute transparency of existence itself in essence, the body itself in the form of existence itself. Now the existence of thought itself essentially coincides the naming of Being itself. This coincidence is an absolute individuality (the two differentiated transcendently, not transcendentally). Now the intelligible absolute subsists neither in eternity nor in time (in either event the alternative to an absolute contrariety residing, in the first instance, beyond eternity, or, in the second instance, beneath time), but in history absolutely: the intelligible power of life itself history itself absolutely beginning: *for the first time the transcendence of the transcendental absolute the existing world absolute*: the essential conception of history itself: absolute individuality the integrity of life itself existing: life itself integrally existence itself, the two transcendently differentiated. Now it is no longer the case, as it was in the ciphertext of the unintelligible ones (of the *posthumi* who bore witness to the absolute fall, *à la mode* the absolutely formal absolute, of the power of life itself into the absolute contrariety of consciousness itself [formally an absolute prior to life itself], into the form of the unbody itself, into the abyss itself), no longer, as it was in the case of the disembodied form of nothing, is there a difference between to live (*vivere*) and to be (*esse*): in the actuality of thought itself existence itself, life itself is being itself with an absolutely new name. This is the hidden manna

together with the white stone of triumph: for the first time being itself the transcendent perception of light itself. No longer is Being itself the formal transcendence of a disembodied nothing, no longer is Being itself merely absolute light itself, as it was in the unintelligible actuality of the cipher-Being text of absolute speculation, in its transcendence hidden in its shining, the comprehension (albeit purely formal) of the light shining essentially in the dark. No longer is man itself the form of a disembodied nothing, the enthralling encounter of being with nothing, no longer is man itself *Dasein*, being-there, existence/being in essence together with a ghost with an old name, a ghost named Nothing/being together with death absolutely. The new name of Being itself coincident with the manna of consciousness itself (its very Being itself absolute) routs the old ghost: the old ghost is gone, forgotten in the absolute shining of the light itself now existing, in the light of the matter of the world itself absolute/in the light of the world absolute matter itself. Being itself with a new name is changed in essence into an absolutely new species. The absolute clarification of thought itself is Being Itself New, the Name of Life Itself: Being itself new existing with man itself the species itself of the proclamation of the body itself: this is the individuation of the body itself in which man itself is liberated from bearing the burden of being itself without an essentially new life, the burden of thinking of being itself without life, the burden of thinking itself together with nothing/being itself beyond thought, the burden of not being itself thought, the burden of an absolute contingency. In the actuality of the new species of Being itself beginning, man is liberated from the very burden of a contrary to the body itself to be borne, that is, there is now absolutely nothing other than the body itself in terms of which Being itself might be construed to be a burden for man to bear: the body itself is the burden absolutely of Being itself for the first time with man itself. The burden being itself is the transcendence of coincidence itself: there is no burden for man to bear, the burden essentially is the coincidence of being itself with man. The transcendence of the burden is the absolutely unconditioned individuality of being itself: the burden is the absolutely transcendental light itself:

the existing body itself light itself. The burden of the body itself is precisely that in which man itself moves and has Being itself new. If there were any bearing of the burden, the burden would bear man itself with being itself absolutely light itself, but in fact being itself does not suffer the burden of existence except in the form of appropriation itself, by which we would have been immediately returned to the past, to belonging to being itself. The burden of Being itself new is the absolute absolute: the burden itself absolutely without weight is borne by being itself: this for the first time is the absolutely tangible freedom of life itself transcendence itself. Now for the first time in history the bond of an absolute self-consciousness is absolutely loosed, the issue of this absolute itself loosed is light itself absolute: the burden itself loosed is life itself incarnate. The absolute autonomy of consciousness is absolutely transcended: life itself absolutely eliminates the absolute self in the form of the superfluity of existence itself, in the essential form of the thought of existence itself, in the form of Being itself at the disposal of thought, in the form of the absolute individuality of the species of Being itself, in the absolute transcendence of necessity: in the revelation that absolutely nothing in the world is what it ought to be or what it need be, that the world-forming word is spoken now for the first time in history within the hearing of thought itself, that absolutely nothing including the body itself escapes Being itself categorically absolute, that the body itself is the totality of life itself now for the first time. The absolute totality is Life itself existence. Life itself transcends the absolute totality of the burden in the beginning. In beginning Life itself bears the absolute totality as no burden: the totality of life itself absolutely aloft, the abyss itself is banished in this new beginning: not the beginning of the presence of the totality of identity, but of its absolutely unconditioned transcendence. The reality itself of thought now existing, this new foundation itself, precludes bearing the burden of the totality of identity as anything other than Being itself. The identity of totality itself is Being itself for the first time, which essence of change exists in its having now for the first time absolutely the new name of Life itself. Now the history of being itself perceived in essence is the absolute clarification

of existent thought: Life itself now for the first time matter itself.

The bond of an absolute self-consciousness absolutely loosed, existence itself is grace itself. The absolute elimination of the absolute autonomy of consciousness itself is the word itself heard in essence now for the first time in history as the form of an essentially new world, the form itself of the new species of Being itself. Thinking essentially historical transcends in essence the transcendental absolute not itself transcended, the existing form of past thought bereft of thought itself, the after-glow of a vanished sun. Now man itself hears the word, not before now, man itself, of whom it is required, of Life itself, to name Being itself *de facto, ex nihilo*. Without being present or absent, for the first time the other exists absolutely. This other speaks in essence, man itself hears the word in essence: man itself is the other categorically existing absolutely in essence: the other existing absolutely is heard to speak by man itself *qua* species itself. Man itself is the absolutely created joy of absolute existence. The joy of man itself is the body itself the essence of creation itself, the transcendent coincidence of Life itself existing, the absolute conception of coincident immediacy. Between the immediate and thought itself, the absolute form of the body itself, the absolutely unconditioned identity of time itself: the beginning of light itself. Between the immediate and thought itself, the past itself transcendently differentiated as the past itself absolutely, the absolute transcendence of light itself not yet, the necessity of history itself absolutely transcendent. Between the immediate and thought itself, consciousness itself absolutely unconditioned, the absolute transcendence of the categorical absolute not yet (since now for the first time the intelligible absolute is perceived in essence to subsist in history itself absolutely, it is clear that the transcendence of the form of consciousness itself not yet between the immediate and thought itself, the nothing but [reduced to] nothing, is not to be confused with the transcendence of world-transcending self-consciousness itself, whether in the form of a transcendent identity not transcendently existing [this, in turn, whether a unity absolute, as in neoplatonism, or an absolute multiple, as in the

historical inversion of the transcendent unicity constituting the unintelligible ones of the *posthumi*], or whether in the form of a transcendental identity of existing forms [this, in turn, whether reflected in the ideal ordering of actually existing essences, as in the monadology, or reflected in the sensible arrangement of actually existing appearances, as in the transcendental idealism of scientific reason], or, indeed, whether in the form of a transcendent existence of a transcendental identity [this, in turn, whether in the form of the absolute constitution of the substantial world in the form of an objectivity not thought itself, as in the absolute form of absolute reason, or in the form of the absolute constitution of the world in the form of a purely phenomenological objectivity, as in the infinite *a priori* of the pure ego of transcendental subjectivity]—it is clear that the transcendence of the form of the categorical absolute not yet between the immediate and thought itself is the actual transcendence of absolute world-consciousness itself, the transcendental existence of a transcendent identity, absolute reason absolutely existing, the absolute constitution of the substantial world in the form of the beginning of an absolute objectivity, in the form of the absolute actuality of the body for the first time). The intimacy of the constituent elements of the body itself is absolutely inestimable. The body itself being consciousness, the measure of all things, the intimacy of existence itself thought itself is the absolutely immeasurable measure: between existence and thought is the minimum itself, knowledge itself, the transcendence of knowledge itself not yet. Although the absolute intimacy of the immediate and thought itself is absolutely inestimable, it is not yet the absolute inestimability itself absolute. Here the essentiality of essence is essentially transcended in the form of the proclamation of the body itself, here in the form of foundation itself, here in the form of the minimum itself, here in the form of the immeasurable measure of the intimates absolute. Here is knowledge itself, neither the knowledge-at-a-distance of the *arbitrium*/of the will to power, the absolute drawing near of power constituting the abyss, nor the possibility of knowledge-at-a-distance, the transcendence of the *arbitrium*/the will to thinking, the absolute drawing near of thought constituting the abyss

of existence itself, the absolute speculation, nor indeed, the actual knowledge-at-a-distance of the absolute *arbitrium*, the negative will to the body itself, the absolute distancing thereof (were it possible) constituting the absolutely positive negativity of the abyss itself absolute—here—in the midst of the constituent elements of the absolute itself—is knowledge itself the identity of time itself, apart from which objectivity itself there is no distance: knowledge itself the absolute absolute, incapable of being itself distanced, there being absolutely nothing to be known apart from knowledge itself not yet transcended. This, then, is the known absolute, the very essence of the body itself existing, the absolutely new species of Being itself, the essence itself of the stone upon which is written a new name, the discovery of the essence of the hidden manna. The known absolute, knowledge itself existing, is the question itself answered, the answer to the question of the essence of being itself, the answer to the question that has not yet been asked, the question written in the cipher-Being text of the reflection ending in non-existence, the question before now in a form incapable of being asked, even now the question essentially incapable of being asked apart from the fact of its being answered, even now the question of man itself the species itself incapable of being asked apart from the fact of its being new-world-consciousness itself, apart from its being the absolute transcendence of consciousness itself, which is to say that there is no existence which is not foundation itself, no transcendence which is not the inestimable absolute, no man itself not the species itself existing, no overman whose being is absolutely or essentially determined by his relation to the past, *no new grounding of Being itself by man which is not absolutely differentiated from man itself, which is not absolutely the proclamation of the body itself*, which is not existence itself absolutely displacing the abyss, which is not the transcendence itself of existence itself absolutely displacing the abyss not yet. The very midst itself of the constituent elements of the absolute, filled, as it is, with the absolutely immeasurable minimum itself, transcends in essence the absolutely formal absolute of the absolutely obsolete thinking of modernity: this very midst itself is the form of the absolute clarification of thought itself which exists

in the form of the known absolute: as pure form, no longer actuality itself as absolute-identity-with-self, absolutely absolute self, in which simple absolute the formal distinction of a transcendent matter is dissolved, but, as existing form, the actuality itself of an absolute individuality, identically the body itself absolute identity with another, absolutely another absolute. This very midst itself as absolute identity is the absolute difference itself. From this absolute clarification of thought itself confusion itself is absolutely precluded. The Fact of existence itself exists, the Absolute Genus is no more. Here, in this absolute gift of Being itself, here, in the very midst of Light itself, precision itself accuracy itself, here, in the form of existence itself for the first time, the absolutely existing distinction of a matter itself absolute. Foundation itself, which fills the absolutely immeasurable form of the constituent elements of the absolute, renders each to the others the known absolute. This full rendering of foundation itself is the absolute concretion of the hitherto absolutely formal absolute, the transubstantiation of an existing form to that of the body itself, i.e., the transformation of existence itself into subsistence itself, the absolute bringing into existence of the absolute itself, the absolute creation of the absolute itself, the absolute bringing into existence of thought itself. In this essential conception of creation itself rendered foundation itself, the very midst itself is rendered the transcendental identity transcendently differentiated as the fact of the past itself not itself, as the infinitesimal itself before now, now the minimum itself, now essentially rational individuality, now the absolute minimum in the otherwise infinite approximation of absolute reason displacing, in its historical existence, in its existing absolutely, in a way absolutely incapable of being itself anticipated, the infinitesimal approximation of thought itself to nothing, whether in the form of its being itself thought as absolute subjectivity's thought of non-being, or whether in the form of its being beyond thought in the will to thought, in absolute speculation's being of non-thought, in the abyss of the essence of existence itself, in the suspension of thought itself in absolute non-existence, the infinitesimal approximation (by way of reversal) of nothing itself to thought, thought's immanent necessity

transforming nothing itself into something (not thought itself) in terms of which an intelligible world might come into being, the non-objectifying thought corresponding to the being of non-thought. Indeed, the absolute minimum in the otherwise absolute approximation of absolute reason includes in its displacement of the infinitesimal approximation of thought itself to nothing, in its absolute precision, the knowledge itself of absolute reason's absolute self-opposition, of the essence of the cipher-Being text, as the existence itself not yet having occurred to thought itself of the objectivity of Being itself. This is the knowledge itself in light of which it is perceived that as an absolute fact the matter itself now occurring to thought, without the presupposition of thought itself, for the first time in history, is the Object itself Being itself/*status objectivus*, Being itself the very objectivity of a non-objectifying thought, its form absolutely precluding an alternative thinking, filled, as this thinking is, with the absolute existence of Being itself, and not, as is absolutely manifest historically, with the actuality of the past, not with absolute-identity-with-self, and not, *a fortiori*, with the non-actuality of the past, the multiple non-objectifying thoughts constituting alternatives to absolute subjectivity in an existence not itself thought. The absolute individuality of the new species of Being itself excludes the exclusion of nothing from the absolute accuracy of light itself, i.e., excludes excluding nothing from the minimum itself absolute, save nothing in essence, the unintelligible, but includes saying the unintelligible (the abyss of thought/death itself speaking), itself nothing itself, the non-being of non-thought constituting the absolute ciphertext, as itself intelligible in the light itself of the absolutely intelligible perception of history itself, as the absolutely unintelligible multiple/saying nothing in essence in essentially absolutely many words, the necessity itself of the abyss. Now for the first time in history life itself names the spirit itself, names the object itself, names Being itself the New, gives Being itself a new identity in the very midst of reality itself, gives Being itself in the very midst of reality the midst of reality itself. From Life itself Being itself receives the absolute midst itself of reality, exists the absolute itself in the midst of the absolute absolute, transforming the

midst itself of reality into the new existence of the body itself, *absolutely changing the absolute in essence, transcending the essentiality of essence in the form of thought itself now occurring for the first time in history.* The naming of Being itself is the form of the absolute concretion of thought itself existing/the matter now absolutely existing for the first time, the absolutely spiritual form of totality itself existing, not yet the form of the absolute existence of the minimum itself transcended, but the transcendence in essence of the absolutely formal absolute, the proclamation of the body itself matter itself existing, the essentially spiritual conception of matter itself in which no longer is the individual essentially pitted against the totality, no longer is the spiritual form of history not itself the absolute itself absolute. In the naming of Being itself the existing individual transcends totality itself in essence: the existing individual is the totality itself: the existing individual is itself the absolute minimum integrity of the conception of matter itself (this, the essential wingspan of the minimum itself, its saying of everything essentially in one word, its measure of the absolute itself existing, its being itself foundation itself): the minimum itself the unity of life itself: the absolute reality of spirit itself matter itself the body itself: the minimum itself, foundation itself, at once the unity, the reality, the existing individuality of life, Life itself Being itself absolutely. By way of the route itself not taken, by the way itself absolutely incapable of being itself anticipated, we arrive, in the world, at the foundation itself of the world now essentially new.