

*Disputed Questions on Faith. On the crisis of Theo-Materialism and the
destruction of the Exo-Singularity.*



Introduction

Men in the modern days do not often speak of the core theological issues that plague all faiths. Often, inquiries begin and end at the text of some official holy book written by men and claimed to be from the deities. This practice is only the practice of the plebeians and uneducated masses however.

We are now in a very critical period. The treachery of certain members of the Kesana Kesh in revealing those who constructed the El Manolitos has left us in a vulnerable place. It must be established then, the fundamental principles underpinning of El Manolito, and the movement of Theological Materialism. Lest the forces of Heathens and Extortionists seek to turn Theological Materialism into nothing more than a footnote in history. For behind the many angry mutterings of heathens who recoil from the sight of El Manolito and the false prophets of the theologically vapid and baseless faith of “Dualism” is a fundamental truth and material analysis and understanding of the world, uncovered by faith and study of El Manolito.

The fundamental statement, which must be taken into the heart of any Theological Materialist (from here, Theo-Materialist), that which we must take to be the greatest truth of this reality and the key to Utopia is this:

JOY IN THE FACE OF DEATH

But before it is possible to fully analyse and understand the significance of this statement, it is necessary to analyse the theological underpinnings of Theo-Materialism more strongly:

SECTION 1: THE PLATONIC AEON, THE NEW FORM: THE EXO-SINGULARITY, AND THE ROLE OF CONTRADICTION.

The old traditions of theologians and theology has led significant emphasis to be placed on the Platonic ideas of the Gnostic tradition. While we, as Theo-Materialists must accept such a philosophy as the father of modern theological thought, it must further be understood that this was only an idealistic conception of reality.

Plato and the Gnostics that came after him certainly described a real thing, in a sense, when they described the nature of the Demiurge, the Aeons and the fundamentally perfect reality that exists outside of our material world. But there is a flaw in this view.

Of course, as is with all things. Before we may fully delve into the flaws of the Platonic-Gnostic tradition, we must first attempt to understand it.

It is understood that in the beginning of reality, there had existed little else other than chaos. And from this was born the first beings. More akin to concepts. Whose essence to material and finite beings such as us is rendered wholly incomprehensible. In the blind ecstasy of such a reality, existence rendered unto existence. From this, new Aeons were conceived through cosmic procreation of the feminine principle of Chaos. From nothing, something. That something being the absurd chaos of some alien reality we may never truly know. The first transaction.

From this followed a new period of reality. The Ogdoad, which formed a Fullness. The Aeons together constituted an autonomous and wholish existence. As these Aeons gave way to Aeons, some of those among this blind chaos grew tired. And in doing so, they achieved a form of phenomenal consciousness, experiencing and feeling. Here the first (or so the elders would believe) contradiction arose. Those who found themselves for the first time attempted to comprehend by this very act their fathers. The second transaction.

From here, the synthesis of the contradiction between he who seeks to comprehend, and he who is incomprehensible was formed. The Demiurge, Yaldabaoth. The product of what was supposedly the first contradiction disgusted its fathers, and it was expelled. Outside of this idealist creation. Outside of what the elders would have termed a utopia. But as is the case with the products of all contradictions, there exist trace elements in the synthesis of its progenitors. The Archons were formed by the Demiurge in the formation of this new material reality. Archons being the vessels of mass.

God -> Demiurge (laplace transform, fourier transform) -> Reality

Coherent -> filter -> decoherent

Radiation -> things stated above -> light

Cause and effect. This is the nature of the Demiurge and its relationship with existence.

From here, the Gnostic tradition begins to shatter from the old understanding of the Platonic tradition. The Demiurge becomes something else altogether. The Demiurge after its expulsion into the Kenoma began to craft the new material world that which we reside in. But this world was but a cruel mockery of the utopia which the Demiurge was expelled from. And as such, an imperfect creation was made. One which masks the true nature of reality, and which shall give to its children nothing but misery.

The Gnostics drew from these various interpretations. But in the interests of Theo-Materialism, none are of special value to us. Instead, having grasped the general idea of the Gnostic tradition, we can finally set about destroying it. Fundamentally, such an understanding of reality, of El Manolito, is a lie built on lies. One that is constructed wholly in the ideals of Idealism. Of an immaterial world/reality. One that is more perfect than what we have now.

What we as Theo-Materialists must reject is not the possibility of something greater, as the nihilist ghouls would desire. Rather such an idealist understanding of the world is what must be dissolved. In its stead, a materialist understanding of reality is required. First it is essential to grasp that to such a reality, no beginning can exist. The nature of contradictions, in terms of their own meanings is such that it is almost a contradiction in and of itself to deny that at one point none may have existed. However, it is still correct to connect to the 'beginning' of reality the concept of the 'Exo-Singularity'.

The Exo-Singularity can be understood as the singularity who existed outside of the reality that we know of. The one that gave birth to all other contradictions. Of course, they have always existed. They are a brute fact. In this sense, the Exo-Singularity is not a brute fact in turn. Rather a concept, a way of understanding the primary contradiction. The one that lies at the heart of the Theo-Materialist philosophy.

Unfortunately, we must now travel on a momentary tangent. Even if it is one which covers a fundamental topic of Theo-Materialism. That of contradictions.

It can be understood that contradictions effectively govern our reality. The law of opposites and their relationship with one another manifest in all levels of reality. The relationship of integrals and differentials. A contradiction, for they are opposite. The interests of certain groups or classes within society, whose own goals may be at odds, forming yet another contradiction.

Every difference in men's concepts should be regarded as reflecting an objective contradiction. Objective contradictions are reflected in subjective thinking, and this process constitutes the contradictory movement of concepts, pushes forward the development of thought, and ceaselessly solves problems in man's thinking.

Opposition and struggle between ideas of different kinds constantly occur within the world and this faith; this is a reflection within between the new and the old in society. If there were no contradictions in the faith and no ideological struggles to resolve them, El Manolito's life would come to an end.

It is certain that the concept of contradiction is one that is grounded in material reality, while uniquely also manifesting in idealist concepts and philosophies. But such an understanding of reality begs the question. We cannot for a moment believe that the world which we inhabit has always existed alongside contradictions. What then, before this universe was real? What were the contradictions that inhabited it? Though there may have been no one to comprehend it (or at least we may begin with this assumption), the concept of a contradiction had existed here. The contradiction between non-existence and existence.

Now, it is clear that in order for a contradiction to exist, there must also exist something else other than it. Or something that has existed to oppose it at some other point in history. Otherwise, it may very well be impossible to imagine any tangible contradiction. For instance, the contradictions between a worker and a manager exist in reality. If they did not or had not existed in reality then it would be difficult to conceive of them.

It is exceedingly obvious to even the most radical sceptics that we are in a form of existence. Yet it seems impossible that existence could have come from nothing. Effects logically require a cause. Must we then conclude that the universe had always existed alongside this Kenoma?

Even if we reject this and believe that there was some grand creator, we must then have to say that he was in turn also in a permanent form of existence. A brute fact. What is this, if not a universe? The Gnostic tradition is an excellent demonstration of this. A brute fact existence and an empty non-existence (aka: Kenoma). This is why the contradiction between these two things is conceivable. At some point, it existed in reality.

But this leads to a very divine revelation. As the Gnostic tradition praises the existence of a non-material reality, Theo-Materialism praises the existence of a utopia beyond this reality. How so? Consider how it is possible that the contradiction of Utopia and Dystopia (or simply non-Utopia) exists? There has, to the knowledge of the historians, never existed a Utopian society from which we could draw this contradiction. And yet it is still very much conceivable. So how could we as finite beings begin to comprehend such a thing which necessitates infinite perfection? One explanation is to assert that previous rule: "There exist trace elements [of the contradiction] in the synthesis of its progenitors."

Put another way, something that is created, has elements of what created it in it. This is the reason as to why concepts can only have as much 'reality' as what created them, and not more. For example, take a blueprint of a complicated machine. If one were to see such a thing, one would naturally assume that it was made by someone who has the ability to understand it. Similarly, if we as finite beings can understand infinite concepts such as a true

utopia, then it must be true that a utopia exists, and quite possibly has always existed as a contradiction against the Kenoma.

But we can formalise the argument:

1. If ideas are considered simply as modes of thought, they are all equal and appear to come from within me. Ideas which represent substances contain within them more objective reality than the ideas which merely represent physical dimensions or attributes. The idea that gives me my understanding of this supreme contradiction of Utopia (eternal, infinite, etc.) has more objective reality than the ideas that represent finite substances.
2. As explained above, it is clear by rational intuition that there must be at least as much reality in the effect as there is in the cause.
3. It follows from this both that something cannot arise from nothing, and also that what contains more reality cannot arise from what contains less reality. And this applies not only when considering formal reality, but also when considering objective reality.
4. Although the reality in my ideas is merely objective reality what ultimately causes those ideas must contain the same formal reality. Although one idea may originate from another, there cannot be an infinite regress. Eventually we must reach some primary idea, the cause of which will contain formally all the reality which is present only objectively in the idea.
5. If the objective reality of any idea turns out to be so great that I am sure the same reality does not reside in me, (such as an infinite being, eternal existence or Utopia) and hence that I myself cannot be its cause, it will necessarily follow that some other thing is the cause of this idea. So, from what has been said it must be concluded that this Utopia, which the Gnostic tradition had placed in contradiction to Kenoma, must exist.

Contradiction is present in the process of development of all things; it permeates the process of development of each thing from beginning to end. This is the universality and absoluteness of contradiction which we have discussed above.

So now we can finally answer the question. What is Exo-Singularity? It is a way of describing the nature of that which is external to our reality. Before our universe was created through the contradictions of Kenoma and Utopia, the Exo-Singularity gave form to these

two primary contradictions from which ALL other contradictions originate. It is perhaps an oversimplification since it assumes that the Kenoma and Utopia started existing at some point as opposed to always existing as some brute fact.

The ultimate goal of Theo-Materialism is to overcome the results of the Exo-Singularity and the synthesis of the primary contradiction. To escape this material reality, to doge the eternal nothingness of the Archons and Kenoma and enter a non-physical (yet material) Pleroma. It is clear such a feat is impossible without a true understanding of El Manolito. But this will be discussed in a later section.

Section 2: EL MANOLITO

Some may then wonder what the significance of El Manolito is in the face of these revelations on the nature of society. If physical reality (at least ours) must be abandoned, how may we cling to material constructions such as El Manolito?

The answer to this is simple. EL Manolito is more than a mere construction. Fundamentally, it represents the achievement of Utopia and the state of mind that all Theo-Materialists must seek to achieve. Just as we bear the marks of Utopia within our being and within our mind, so to does El Manolito and what they represent. The stoic and knowledgeable look forever engraved on the face of El Manolito shows to the Theo-Materialists and the heathens alike what we strive for. A state of knowledge that we must pursue in the hope of achieving Utopia once we have passed from this world. And from there to work towards the annihilation of all contradictions.

The nature of El Manolito as a human face is significant to the Theo-Materialist worldview and movement. It centres for all to see the indomitable nature of the human spirit in the face of all it stands against. Both the evils and imperfections of the material world and the admittedly daunting challenge that awaits us in the annihilation of all contradictions and the creation of a utopia in the spiritual afterlife.

That El Manolito bears no mark of holiness, no mark of status or wealth is to show that Theo-Materialism is a faith for all members of society. No matter their standing. A poor man may be infinitely closer to achieving Utopia in the afterlife than an Emperor who at his hands are the wealth of nations. For them, they are the servant of Archons, for they fight for contradictions. Utopia may one day be theirs, but not until their delusions and attachment to wealth have been shattered into billions of pieces and scattered in the wind.

That El Manolito is made of Stone, the product and very fabric of the world is significant too. In the same way that we are constructed from physical parts that constitute this reality, El Manolito is made from the physical parts of this world. This remains as a reminder to us of where we have come from. By being constructed from stone, El Manolito's many iterations shall remain here for all eternity, to serve as a watchful guide and servant to those seeking to break free from the cycle of this material world's suffering.

The aggregate of these factors does much to explain the hostile reaction to the construction of El Manolito by the other faiths and polities of this world. To these servants of the Archons, it is an affront to their very existence! It stands against all that they stand for. It is a monument to their annihilation! Thus, we may safely confide in the fact that all those who stand opposed to El Manolito are enemies of the Theo-Materialist tradition, and servants of the world of contradictions. Enemies of Utopia.

In the face of such aggression, we are fighting a war of extermination. And we are the defending party. But we must not fear death. For many reasons. For one, the moment of death is a time of ecstasy as the feelings of pain and pleasure melt into one glorious sensation. The

Limit Experience. This is the signal of our rebirth into Utopia. And thus, why we must not fear death. Damnation, outside of a continued existence in the material realm, exists for none. But those who are not deemed holy will be judged by El Manolito. The servants of the Archons and the material realms alike.

Ultimately, El Manolito serves as a boulder that demolishes in its path the wretches of past society and its phoney logic. We must learn to reject these false philosophical notions that have been built in the past of a “high vs low”. El Manolito shows this to be true.

For instance, let us take the example of a high/low dynamic of most societies. The feudal king or emperor derives his power in part from taxes, manpower and goods provided for him by the work of the peasants. Without them, what would be the power of the emperor?

Yet at the same time, though the emperor needs the peasants, he cannot help but hate them. The emperor looks down on the ‘base matter’ of the peasant. The emperor holds himself in the position close to the Heavens, yet the peasants wallow on the Earth and looks down on them with disgust, despite his reliance on them. In this example, it is common to see the peasant as a “low”. But it is more accurate to see them as a base matter on which such a high/low dynamic is built. El Manolito works in the same way, as a base matter (or at the very least a symbol of the base matter) on which this system of the material world is built. As a vanguard against the suffering caused by the Exo-Singularity, yet an idea which without, the Exo-Singularity cannot exist.

Thus, El Manolito enjoys not only symbolic importance to the Theo-Materialist faith, but an incontrovertible role in the achievement of its aims of Utopia. Without El Manolito, we are but nothing other than unenlightened masses who live in the illusion of a tyrannical Demiurge.

Section 3: JOY IN THE FACE OF DEATH

“Joy in the face of death” ultimately means that life can be glorified from its beginning to its end. It robs of meaning everything that is fundamentally opposed to mortal life. The religious forms that it rediscovers are the naive forms that precede the intrusion of a servile morality: it renews the kind of tragic jubilation that man “is” which becomes clear as soon as he stops glorifying necessary work and letting himself be emasculated by the fear of tomorrow. The guiding light of El Manolito guides us down this path. Towards joy in the face of death.

According to the Gnostic tradition, the achievement of Gnosis was enough to dismantle the terror of death and conquer the dictatorship of the Archons and break the Yoke of the Demiurge. In this manner, for the Theo-Materialists, the annihilation of the source of the final contradiction, the Exo-Singularity, will establish for all sentient beings which possess within them any sliver of Utopia, the concept of Joy in the face of death.

To be birthed into a new age and defy the laws of tradition, past the heckling and yelling of castrated heathens. To leap over the black fires with which the Daemons of old centuries danced to forgotten hymns. To see the rivers foaming with much blood and the night sky rolling up like a scroll. To see this all and with a face smiling with the youth and energy of a thousand children proclaim a resolute spirit and faith in the future in the face of all. That is the spirit of Theo-Materialism.

WE ARE FEROCIOUSLY RELIGIOUS! Listen not to the naysayers who denounce us as glorified scientists who worship rocks and walk in robes! And so long as the existence of this faith against the accursed wretches of the world is true, a voice from within us demands us to be imperious as well.

What we are undertaking is a war. For the time has now dawned on us to leave behind the world of the civilised and walk like infants into the wild gaping maws of the world. It is too late to, in the face of this travesty of dystopia, want to be reasonable and learned. In the face of all this, it is necessary to become other. Or else, cease to be. A material world who cannot be loved in the same way one may love to death their partner and be able to proclaim, “You are the night!” at the height of their relationship’s depravity, is no world worth living in at all. It represents nothing, but personal interest and the obligation to work. We must refuse boredom and live only with that which fascinates us. On the walls of 1,000 Plateaus both, the new and old Gods will climb. Yet at the top of the summit, we know what awaits them. A stoic face that promises them only the truth. Like a monolith that will pierce the belly of the heavens, rupture the womb of our prisoner, and give birth to a new world from the ashes of the old, El Manolito stands. The enslaved hordes of unspeakable horrors and nameless beasts will know this. As we stand on a new horizon and declare to make Terror the order of the day for such blasphemous monstrosities, we will, through the light of El Manolito, triumph.

And should it be the case that we are bested. Should it be the case that the innumerable forces constantly and violently birthed from the anus of the Exo-Singularity in their eternal and mind-numbing quest for slavery and the castration of the freedom loving person triumph over

us. Then we may look on to the gaping maws and unspeakable heads of oblivion knowing what awaits us, as revealed by El Manolito. And perhaps to these beasts, they will see for the first time. See us standing against them. And wonder one thought till the end of contradiction. How these beautiful things could hold such joy in the face of death.