

**BĀLAVAT**

**THE  
SUPERPLAN**

## **A being nothingness is not a nothingness**

Any intellectual construct is just as stable and as strong, as deep and as high, as wide and as free as it has been built upon unshakeable, axiomatic foundations. Yet the most variable bricks must have been put together consistently, in order that the potentially cumulative gaps do not weaken the static mechanical equilibrium but engender doorways and windows Their vaults and arches should interconnect the incommensurable, while the towers and the peaks touch the heavens. And the altogether, following the justifying laws of causal-logic, first insight will generate truth, then shall truth generate beauty and lastly beauty shall generate perfection. And all together they shall generate what really is good: an eternal and worthy residence for the free, omnipotent, homeless creative genius.

BĀLAVAT

## **Book I**

### **The BEING NOTHINGNESS**

#### **1. Introduction** **Juxtapositional thinking in identity** **in reflection on antagonisms**

In order to make a clear statement about juxtapositional thinking in identity, a reflection on antagonistic reasoning is required.

##### **1.1 Antagonistic reasoning**

With every affirmation of one matter another one is negated and vice versa. The modern intellectual European mind is dominated by this form of excluding reasoning. It characterizes dual thinking and acting. Acceptance and rejection characterize the procedure. Antagonistic reasoning is a simple, pragmatically sensible and obvious method to obtain halfway acceptable and useful results by thinking. It may well suffice for 'normal' life. But if one tries to use it to gain knowledge of an object, a thing, a thing or indeed to gain knowledge of their essence, this method fails due to its exclusiveness and permits at best theoretical, speculative or conjectural insight requiring verification of the result's approximate, probable correctness by experiment.

Logically there is no way of achieving secure knowledge on the basis of dubious, unilateral and arbitrarily stipulated axioms.

Antagonistic reasoning declares the fundamental modes of operation of phenomena to be causative, and ~~and~~ is thus in basic violation of all causal succession, which, however, it imposes on itself in further thinking.

Antagonistic reasoning uses the terms time, space, matter, life, death etc. without having defined them really and definitively.

*Time:*

With the exception of Einstein's considerations of relativistic time within inertial systems subject to the condition of the simultaneity of phenomena (which does not have the slightest impact on pragmatics), it is deemed to be sufficient to designate time as existent only within closed frameworks.

Yet since those closed frameworks do not exist under the laws of nature, it would not be reasonable to speak of a really existing time.

*Space:*

Space is defined as the emptiness that can be measured in its length, width and height and which can be filled with material objects.

In defining space, recourse is taken to the Euclidean axioms and to Riemannian geometry, according to which a fusion of time and space takes place at a high speed that lies within the dimension of the speed of light. So it would not be appropriate to speak of space alone, but of a space-time continuum for which the observer's state of motion would be decisive.

*Matter:*

Matter is defined as concrete mass, as substance in contrast to form.

However it is considered not to be space-filling but rather largely empty, or at least to occupy only a very small amount of space due to the substrate of matter, the particles, which are deemed to be dynamic centres.

*Life:*

According to its definition in natural science life is a process specific to a living being, to an organism, which, being a complex system of qualities, can be distinguished from anorganic nature.

Individuality, chemical compositions, the body structure, metabolism and energy-transition, movement, nerve stimulation and reproduction, heredity and evolution etc. are considered as typical characteristics of life.

*Death:*

Death is deemed by biology and natural science to be the extinction of any manifestation of life.

The decisive signs of death are explained to be: irreversible standstill of cardiac action, respiration and the activity of the central nervous system, the cessation of reflexes, the disappearance of the action potentials of the cerebral cortex, rigor mortis and much more.

The helplessness of these attempts at definitions, which, as already said, only have the outcomes of the phenomena of knowledge in view and do not aspire to fathom the essence, the cause, highlights the limitations of antagonistic reasoning.

Death is deemed to be the opposite of life.

Presence of matter is deemed to be the opposite of its absence, of emptiness. Time is existentially defined as

dubious and is only accepted within closed frameworks, which, however, do not exist according to natural science.

Space shall be measurable emptiness etc.

Nevertheless antagonistic reasoning is content with these imprecise and epistemologically unsatisfying explanations and does not hesitate to return to the ground of manageable pragmatics, only to undertake another venture, for it cannot refrain from trying to get its hands on the lever of omnipotence. But for antagonistic reasoning it is hard to succeed in that attempt and its success is only partial, temporary, untenable and always in danger of being overtaken by greater knowledge, since it is based on undefined phenomena whose essence is not recognized, and on arbitrarily stipulated axioms.

But what is to be done in the face of a precarious state of cognition, one that admittedly is properly repressed or not even perceived, but exists nonetheless?

We cannot make a kind of desperate deed of it, putting all the mutually contradictory and non-contradictory scientific, philosophical, epistemological, religious and ideological insights into a saucepan, start a good fire underneath it, stir and say: That's it! This is the truth of which we inwardly know, or at least have a presentiment that it does not exist in this form.

So at first we are left with the spiritual meaninglessness of existence, which inevitably leads to a mental anarchy of assessment of values and which in the long run will encroach on the vital functions then to bring about its apocalyptic effects on physical existence.

It is appropriate to draw a line under antagonistic reasoning, though without condemning it (it has generated great benefit and much pragmatic relief for our stay on this planet), but to acknowledge its highest

partial knowledge. For after all, what antagonistic reasoning teaches us about the phenomena is right, but not what it states concerning the essence of things. We should then proceed to a method of thinking that is new to the European mind:

*juxtapositional thinking in identity,*

which will ultimately lead to a new kind of cognition, namely to that of spontaneous, inspirational and intuitive cognition out of identity with the object under consideration.

The groping, uncertain, theoretical cognition of antagonistic reasoning, which can only be proven by experiment, shall be replaced by knowledge out of identity. The objectivity and repeatability of the outcomes obtained by juxtapositional thinking in identity will be ensured by comparison of individual experiences.

## 1.2. Juxtapositional thinking in identity

As the name implies, juxtapositional thinking in identity is a method of cognition that, contrary to antagonistic reasoning, not only lets various, seemingly incompatible outcomes coexist, but deliberately detects contradictions and assembles them in a new unit of cognition.

The mind does no longer antagonistically say:

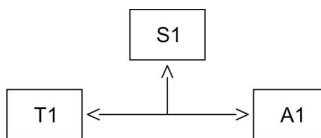
If it is not that, it must be something different, but:

If it is not that, it must have an opposite, another side to which it belongs and of which it is only one half or the reverse and which, once it is incorporated, turns it into something completely new, something bigger and more essential than it was before. If the synthesis of the 'opposites' or 'contradictions', having become something new, provokes a new 'opposite', it would be necessary to also integrate that 'opposite' and to define its meaning as a whole according to juxtapositional thinking in identity.

At this point the researching individual mental consciousness in search of knowledge gains certainty by the immutability of the knowledge achieved via causal-logic and juxtapositional thinking in identity. It can proceed from one insight to a greater and more comprehensive one without negating the previous ones.

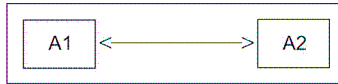
*Annotation:*

*Within the Hegelian system first a thesis and then an antithesis, that is, the negation of the thesis, is brought forward in the course of the dialectical confrontation of two statements on an issue, leading to the synthesis.*

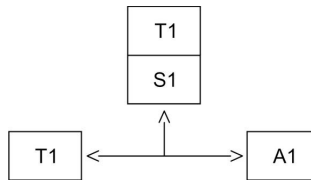




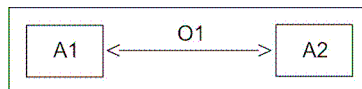
*In contrast to this, two states of affairs are a priori confronted with each other as antagonisms within juxtapositional thinking in identity; it is claimed that they are dualities, that is the front and reverse of one and the same thing, i.e. they appear juxtapositional in identity.*



*In the Hegelian system, the antithesis, as the negation of the thesis, follows the thesis in the course of the ongoing argumentation, which leads to the exclusion and dissolution of the thesis. Nonetheless, the antithesis obtains a positive function within the cognitive process, for it drives it to a new (higher) level, namely the synthesis, which, however, is again declared to be a thesis.*



*In contrast to this, the antagonisms are placed side by side as equivalents within juxtapositional thinking in identity. Neither of the sides is excluded or eliminated. Instead of a synthesis a common generic term is created for both of them.*



*Similar to Hegel's dialectics the generic term becomes a new, dual antagonism within juxtapositional thinking in identity.*

*Almost automatically the dual side of a new antagonism emerges from the content of the generic term, of which it is again claimed that it also belongs to one and the same thing as its front and reverse.*

*This way, cognition is extended and enhanced in value within juxtapositional thinking in identity by an inclusive synthesis, whereas within Hegel's dialectics cognition is constricted by an exclusive procedure and linear thinking directed upwards, which logically lead to spearhead-like advances by means of excluding positions that had previously been advocated.*

*Logically, at its zenith Hegel's dialectical, temporal and historical thinking leads to the negation of all statements that had previously been made and all knowledge that had previously been gained because all the syntheses that are steadily being turned into a thesis, and even the antitheses break away due to new, greater insights.*

*Only the 'last' insight, the absolute spirit of a universal deity remains.*

*This deity however finds itself facing a universe that has been completely or partially emptied, is relatively irrelevant, curious or even illusionary.*

*Hegel's dialectic thought can be compared to someone who climbs an endless ladder, which, however, has only three rungs (thesis, antithesis, synthesis), and who removes the first rung (the thesis) in order to be able to climb further and reinserts it above the highest rung. He will reach the top. And only those who proceed similarly will be able to follow him.*

*Within juxtapositional thinking in identity, by contrast, the highest insight leads to a powerful understanding of all ostensible contraries which firmly and immovably take up their meaningful station within the evolving entirety. Here the highest insight becomes an understanding power of mind in dealing with the existing, not in terms of a theoretical other-worldliness, but in situ.*

An example:

If, for instance, antagonistic reasoning defines the concepts of 'good' and 'evil' in terms of moral philosophy, it will decide, indeed it will have to decide for one of the two sides due to its preconceived orientation. For it cannot say:

The good is evil and vice versa.

It has its fixed notion of these concepts: good is that which is useful. Evil is that which damages.

This calls the unilateral, excluding, antagonistic logic on the scene, which, as stated at the beginning, has its ordinary validity on the pragmatic level.

Juxtapositional thinking in identity proceeds the other way round under the same conditions: it determines the concepts of good and evil as one.

In contrast to antagonistic reasoning it is able to detect something good in the allegedly evil, such as destruction, by saying: this way something new can evolve. On the other hand it can ascribe attributes to the good (in this case the opposite of destruction: preservation and construction), such as stubbornly establishing conservative paradigms, which is undoubtedly evil, for it hampers or paralyzes progress or even makes it impossible. Juxtapositional thinking in identity elevates the antagonistic concepts of cognition by synthesizing them into something completely new, often unexpected.

Within its thought good and evil, to stick with our example, do not appear as dual and conflicting contrasts, established once and for all, but as parts of a variable impulse of development, that, if one of the two sides prevails for any reason, evokes the activity of the other.

To juxtapositional thinking good and evil are not opposites, but changeable components of the same thing. They are components of a greater, universal context of meaning that uses the two of them for the dissolution of established values and the construction of new values in order to obtain progress, to introduce it, to examine it, to accelerate or hamper it, so that it may solidify.

Thus good and evil are changeable vehicles and drives of evolutionary movement. Here a new juxtaposition in identity emerges from purported opposites, for movement is the opposite of standstill.

So another two seemingly incompatible antagonisms are in juxtaposition. The same object can only be alternately, not simultaneously, in motion or at rest. And still we know that that which seemingly stands still moves and that which moves, if only it moves fast enough, seems to stand still.

Not to speak of the fact that motion and rest are related to relativity. If a globe were to fall at great speed through space, which apart from that globe was empty, clear of matter and infinite, its movement could not be perceived and it could be characterised as obviously at rest by an impartial and objective observer who was dashing through space at the same speed right next to the globe, even though it was moving at an enormous speed.

So juxtapositional thinking in identity wonders: what is movement and what is standstill?

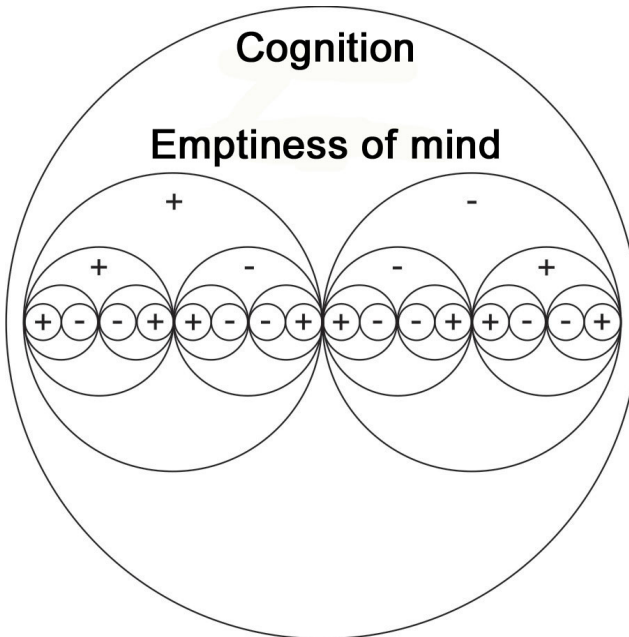
They are one:

Rest is the basis of movement, which only emerges via rest. Both of them are inextricably interconnected. They are the front and reverse of the very same phenomenon, namely of the objective existence of a thing or entity.

Rest and motion constitute objective being within empty space.

## Juxtapositional thinking in identity

### The Absolute



Whereas of course, thinking on the basis of juxtaposition in identity, the empty space represents nothingness as the juxtaposition of something, in our case of the objective existence of a thing, whether moving or not. For where should something be if not within empty space which for its part also has being because it bears in itself what is objectively at hand, which would not be conceivable without it. Something requires empty space in order to appear. And so it goes on. Our example, however, ends at this point, for we should not go too far with it.

The objectivity of a phenomenon juxtapositionally involves the question of subjectivity. Who perceives the object? The inactivity of mere being poses the question of the activity of becoming, which is visible to everyone and seemingly infinite.

Appearance presupposes non-appearance. Apersonal existence poses the question of the person. And so it goes on and on...

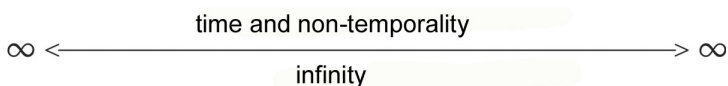
Time wants to be united with non-time or eternity.

What is present, past, future? Does time exist or not?

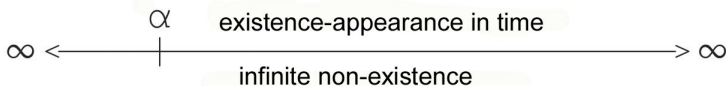
Questions upon questions that cannot be solved by antagonistic reasoning, but by juxtapositional thinking in identity. To rethink the definitions of eternity, time, space, matter, death, life etc. on the foundation of cognition by means of juxtapositional thinking in identity appears to be a challenging and promising task.

Let us as an example move 'top-down' and juxtapositionally contemplate time, for the fun of it.

Time exists on an infinite non-temporal basis. Time and infinity are one. Non-temporality and infinity are one.



eternity = infinite time and infinite non-temporality



Time requires the appearance of the existence of something on the basis of non-existence to emerge as time.

Time requires a beginning, a presence, but not necessarily an end.

A surrogate ending can be posited by measuring. But if something is to appear three-dimensionally and objectively, physical space is needed.

Objectivity is juxtapositional subjectivity and vice versa.

The objectively existent, apersonal and measurable (by whom exactly?), empty, three-dimensional, physical space has either always existed, or it was subjectively-causally brought into being at some time on an infinite, non-spatial basis, which according to our conception either cannot be characterized at all or only as an imagination, i.e. as mental. Apersonality, however, juxtapositionally implies one or more personalities. Since the universe appears as spatial and apersonal, the presence of the universe (or the universes) necessarily presupposes or is equivalent to a non-spatial, personal basis.

But since space demonstrably exists (provided one does not deny its appearance or presence, taking it to be an illusion, which would be absolutely irrelevant to objective and really existing space because the denial of its existence does not stop it from existing, indeed it comes into the picture quite impressively and is perceived by the thinking mind), applying the causal logic of the existing and juxtapositionally deliberating mind we can state that the non-spatial basis of space is in all probability not an absolute nothingness, not least because objective space could not exist, i.e. it could be without it and, furthermore, because there is the mind (wherever it may come from) perceiving nothingness and space, and which is conscious of its own presence, at least for the length of a lifetime.

So there is space, non-space, someone who at least temporarily perceives, who thus proves the existence of finite time.

Nothingness can only be nothing if there is nothing.

But there is something. For example:

space - non-space,  
time - non-time,  
the appearing and the non -appearing,  
the perceived and the unperceived,  
being - becoming etc.

In terms of juxtapositional thinking in identity non-space, non-time and the non-perceiving are actual space, existing time of phenomena and the perceiving consciousness.

Nothingness therefore is a nothingness at hand, a BEING NOTHINGNESS rather than nothing at all as it is assumed to be. It would only be that if nothing appeared.

Should space, of which we know that it expands, i.e. that at some time it started to exist (whether it will exist forever can remain undecided), have a beginning, then it must have emerged from the existing non-space at some point.

If space always existed on the basis of non-space, which would contradict its expansion, nothing could have ever appeared in it, not even time could have emerged from non-time.

There are, however, phenomena that have emerged from non-time and non-space, such as matter at the lowest and consciousness at the highest point. Empty space, brother or child of non-space, has become full



with suns and stars and conscious beings, as anyone can verify.

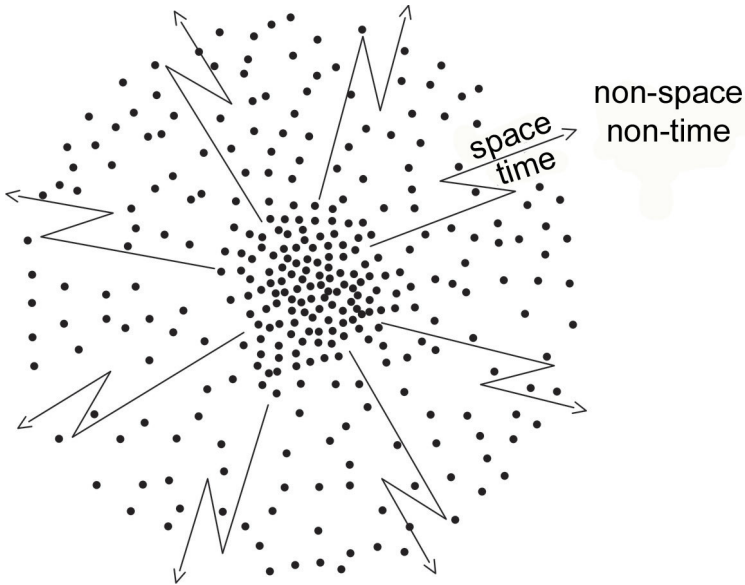
In terms of juxtapositional, causal and logical thinking this non-time, non-space and the unperceiving are at hand, they possess pure static being from which dynamic becoming emanates. They are one and the same and have either been brought into being consciously or have emanated from themselves for the purpose of developing their potentialities within the physical universe.

In terms of juxtapositional thinking the question of the origin of matter solves itself automatically:

An absolutely BEING NOTHINGNESS, a really existing absence of infinite extent (Nihil, Asat, Tao, etc.), limitless and without qualities, static and void, juxtapositionally bears an absolute presence of itself in itself, which is the one being that connects everything and which must be its own juxtapositional 'opposite'.

This 'other' being is not nothing. It is at hand: it is present. However it is not vast but narrow, not infinite but limited, not identical but isolated and not light but heavy. It emerges from the not-manifest within an involutory process that comes to its provisional ending as soon as the infinite, involutory compacting pressure on this substance of primordial matter in time and space becomes so great that it explodes in the Big Bang, viz. for the purpose of an evolutionary 'retrogression' under the terms and the entrainment of substance in the physical universe.

By using juxtapositional thinking in identity we encounter a deepening and an exaltation, a compression and an expansion of the preliminary axioms of antagonistic thought here, that are quite imprecisely defined or perhaps only agreed upon.



We find a plausible intellectual answer, worked out in terms of juxtaposition in identity, that in all probability has an actual truth-content beyond theoretical conjecture, free of all religious disciplines and philosophical contradictions. And we could lean back in our armchair if only the question of the pragmatic consequences of this theoretical insight did not instantly arise at this point.

In order to be able to comment on this subject, further phenomena of space, time, matter, life and death have to be reflected upon in terms of juxtapositional thinking in identity.

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