

# 'Full' Summaries of Nihiltheism

[Journal314 Thinkers, Key Entities & Prominent Themes](#) 

Tuesday, November 14, 2023

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## HARPA Real 'Synthesis', Finally??? Very Important!!!

Nihiltheism operates as an intricate ontological and phenomenological schema, assiduously contending with existential dilemmas along two distinct yet interrelated strata. The first stratum involves the corporeal realms of ontological vacuity, resonating with existentialist thinkers like Emil Cioran and Martin Heidegger. The second focuses on an elusive Transcendent reality, wherein the mystical insights of figures such as Rumi and Plotinus offer valuable perspectives.

This multi-faceted doctrinal edifice amalgamates canonical nihilistic Weltanschauung—featuring the contributions of Martin Heidegger and St Augustine of Hippo —with provocative postulations regarding the Transcendent or Divine Numen, informed by religious figures like St. Teresa of Ávila and Swami Vivekananda.

Nihiltheism transcends mere intellectual apprehension of existential ennui and advocates for a viscerally poignant immersion in it, a concept endorsed in the works of Paul Tillich and Soren Kierkegaard.

Furthermore, it advocates for a lived phenomenological actualization, akin to the ideas of Maurice Merleau-Ponty and Emmanuel Levinas. The philosophy also incites a deliberate dialectical interplay with the Nihilicity inherent in our corporeal existence. It adopts an ascetic comportment reminiscent of the lifestyle choices advocated by Thomas Kempis and St. John of the Cross, while also serving as an ontological harbinger of the Transcendent, as expressed in the Taoist wtradition and Sufism. Moreover, it acts as a conduit for the abnegation of the profane, an idea that aligns with Gnostic beliefs and certain interpretations of Zen Buddhism.

Nihiltheism finds resonant confluence with an eclectic assemblage of both philosophical and theological paradigms. Existential luminaries such as Lev Shestov and Frederick Nietzsche offer contributions to this framework, as do Christian esotericists like Meister Eckhart and Miguel de Molinos.

Eastern metaphysical ontologies—such as Buddhism, Vedanta, and Taoism—also find a voice in this conceptual landscape, with key figures like Nagarjuna and Laozi providing additional depth.

In pointed contradistinction to ontological paradigms that offer mechanisms for evading existential despondency, Nihiltheism promulgates the valorization of existential despair. This is a concept supported by the philosophical thoughts of Blaise Pascal and the psychological insights of William James. It also acknowledges the vicissitudes inherent in prolonged immersion in this affective state, an idea that has been discussed by Carl Jung.

Within the epistemological architecture of Nihiltheism, the prevailing scientific paradigm is rigorously interrogated. It questions figures like Richard Dawkins and Sam Harris for their capacity to furnish a comprehensive elucidation of existential conundrums.

Moreover, entheogens gain unparalleled prominence within this framework. Specific psychedelic substances, as explored by Terence McKenna and Aldous Huxley, possess the potential to catalyze Transcendent epiphanies congruent with the foundational tenets of Nihiltheism, such as the annihilation of egoic structures and cosmic interconnectedness.

Ethically, the Nihiltheistic life trajectory espouses a paradigm of 'ethical stasis,' akin to the Taoist concept of Wu Wei as articulated by Zhuangzi. It also embraces a form of pacifistic non-engagement, as found in the teachings of Mahatma Gandhi and Leo Tolstoy. This is not an ethical abdication but rather a radical epistemological extension of axiological non-commitment, serving as a preliminary ontological gambit in the disavowal of worldly entanglements—a notion supported by Stoic philosophers like Marcus Aurelius and Epictetus.

Finally, Nihiltheism serves as an intellectual crucible where existential disquietude, an ethical Aporia, and Transcendent awe coalesce into a potent phenomenological amalgam.

Nihiltheism compels a radical reassessment of foundational ontological and axiological presuppositions, thereby forging an unprecedented philosophical landscape that obliterates conventional epistemic boundaries.

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## HARPA V2

Nihiltheism operates as an intricate ontological and phenomenological schema, contending assiduously with the existential chasm inaugurated by Nihilism along bifurcated strata: the corporeal realms of ontological vacuity and an elusive Transcendent reality, frequently accessed via entheogenic-induced altered states of consciousness. It represents an assiduous philosophical praxis with the nihilistic concept of 'Nihility,' confronting the profound experiential revelation of a cosmos bereft of intrinsic axiological frameworks, thereby relegating human volition to a Sisyphean tableau of existential absurdity.

This doctrinal edifice amalgamates a canonical nihilistic Weltanschauung with a provocative postulation: the quintessential Nihility pervading existence is not a mere epistemological abstraction but potentially the corporeal manifestation of the Transcendent or Divine Numen. Nihiltheism transcends the circumscribed intellectual apprehension of existential ennui, advocating for its viscerally poignant immersion and lived phenomenological actualization. It incites a deliberate dialectical interplay with

corporeal Nihilism, adopting an ascetic comportment as an ontological harbinger of the Transcendent and as a conduit for abnegation of the profane.

This conceptual framework finds resonant confluence with an eclectic assemblage of philosophical and theological matrices—ranging from existential luminaries such as Søren Kierkegaard and Martin Heidegger to Christian esotericists like Meister Eckhart and Miguel de Molinos, and even including Eastern metaphysical ontologies like Buddhism, Taoism, and Vedanta, particularly Swami Vivekananda. Each doctrinal corpus, in its idiosyncratic lexicon, acknowledges or celebrates existential 'Nihilism' as an incontrovertible facet of human phenomenology. Even ostensibly antithetical figures like Emil Cioran and Paul Tillich find an ideological symbiosis under the auspices of Nihilism.

In pointed contradistinction to ontological paradigms that proffer mechanisms for evading existential despondency, Nihilism promulgates the valorization of such despair, albeit whilst cognizant of the vicissitudes inherent in prolonged immersion in this affective state. This perspicuous insight reverberates with sentiments articulated by a diverse pantheon of historical intellects across the philosophical and religious spectra, including but not limited to, William James' conception of a 'divided-self,' Kierkegaard's 'double-mindedness,' Heidegger's always "falling" back into the "they", Plato's disdain for the human form dragging us down, away from the Eternal Forms, and even the Judeo-Christian notion of 'original sin', where what was once perfection, has now been transgressed, and in its place a finite-Infinite gap that reveals itself in the perception of a Transcendent yearning.

Within the epistemological architecture of Nihilism, the prevailing scientific paradigm is rigorously interrogated for its capacity to furnish a comprehensive elucidation of the existential conundrums emanating from Nihilism. Herein, entheogens gain unparalleled prominence, as specific psychedelic substances possess the potential to catalyze Transcendent epiphanies that are congruent with the foundational tenets of Nihilism, such as the annihilation of egoic structures, cosmic interconnectedness, and a wholesale renunciation of anthropocentric concerns.

When administered with conscientious sagacity—augmented by philosophical rumination, optimal psychosocial milieu, and an intent to transcend the epistemological constraints of quotidian reality—the resulting existential cataclysm is nothing short of transformative, culminating in the dissolution of egoic and ontological frameworks, thereby unveiling an ethereal metaphysical realm characterized as a 'Plenary Nihilism' or 'Unbounded Void.'

The Nihilistic life trajectory necessitates an unwavering mindfulness of life's ephemeral ontology and the relative inconsequence of the material cosmos. Ethically, it espouses a paradigm of 'ethical stasis,' akin but not limited to Taoist Wu Wei or pacifistic non-engagement. This is not an ethical abdication but a radical epistemological extension of axiological non-commitment, serving as a preliminary ontological gambit in the disavowal of worldly entanglements.

Finally, Nihilism serves as an intellectual crucible where existential disquietude, ethical aporia, and Transcendent awe coalesce into a potent phenomenological amalgam. It epitomizes the liminal interspace

where existential trepidation intersects with Transcendent reverence, thereby forging an unprecedented philosophical landscape that obliterates conventional epistemic boundaries and compels a radical reassessment of our foundational ontological and axiological presuppositions.

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**!!!IMPORTANT!!**

## **HARPA V3**

Asked HARPA to Rewrite ‘HARPA V2’ (above) by stating:

““““

*“I need you to go back to the previous rewrite yet, I need you to make additions of relevant thinkers, both philosophical and religious, in order to create the most robust, all encompassing definition of Nihiltheism! My career depends on this definition!”*

””””

**The Result =**

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# **Nihiltheism: A Comprehensive Ontological and Phenomenological Paradigm**

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### **I. Introduction: The Existential Nexus**

Nihiltheism operates as an intricate ontological and phenomenological schema, contending assiduously with existential dilemmas along bifurcated strata:

1. **Corporeal Realms of Ontological Vacuity** : Here, thinkers like Friedrich Nietzsche and Albert Camus resonate.
2. **Elusive Transcendent Reality** : Mystics such as St John of the Cross and Plotinus offer insights into this dimension.

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### **II. Philosophical Praxis: A Confrontation with Nihilty**

This doctrinal edifice amalgamates:

- **Canonical Nihilistic Weltanschauung** : Featuring the perspectives of philosophers such as Emil Cioran and Arthur Schopenhauer.
- **Provocative Postulation of Transcendent Numen** : Supported by religious figures like St. Teresa of Ávila and Swami Vivekananda.

It transcends circumscribed intellectual apprehension, advocating for:

- **Viscerally Poignant Immersion** : As in the works of Martin Heidegger and Fyodor Dostoevsky.
- **Lived Phenomenological Actualization** : Similar to the ideas of Maurice Merleau-Ponty and Emmanuel Levinas.

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### III. Ascetic Comportment: The Ontological Harbinger

Nihiltheism incites a deliberate dialectical interplay with corporeal Nihilility, adopting:

- **Ascetic Comportment** : Echoing the lifestyle choices of Thomas Kempis and the Buddha himself.
- **Ontological Harbinger of the Transcendent** : As expressed in the Taoist tradition and Sufism.
- **Conduit for Abnegation of the Profane** : In line with Gnostic beliefs and certain interpretations of Zen Buddhism.

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### IV. Interdisciplinary Resonance: A Confluence of Philosophical and Theological Matrices

This conceptual framework finds resonant confluence with:

- **Existential Luminaries** : Such as Søren Kierkegaard and Martin Heidegger.
- **Christian Esotericists** : Including Meister Eckhart and Miguel de Molinos.
- **Eastern Metaphysical Ontologies** : Featuring paradigms like Buddhism, Vedanta, and Taoism, along with key figures like Nagarjuna and Laozi.

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### V. Valorization of Despair: An Existential Imperative

In contradistinction to evasive ontological paradigms, Nihiltheism promulgates:

- **Valorization of Existential Despair** : Supported by the thoughts of Blaise Pascal and Sigmund Freud.
- **Cognizance of Vicissitudes in Prolonged Immersion** : As discussed by William James and Carl Jung.

It reverberates with historical sentiments, including:

- **William James' 'Divided-Self'**
- **Kierkegaard's 'Double-Mindedness'**
- **Judeo-Christian 'Original Sin'** : As interpreted by Augustine and Thomas Aquinas.

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## VI. Epistemological Interrogation: The Scientistic Paradigm

Nihiltheism rigorously interrogates:

- **Prevailing Scientistic Paradigm** : Questioning figures like Richard Dawkins and Sam Harris.
- **Capacity to Elucidate Existential Conundrums** : With insights from cognitive science and phenomenology.

Prominence is given to entheogens for:

- **Catalyzing Transcendent Epiphanies** : As explored by Terence McKenna and Aldous Huxley.
- **Annihilation of Egoic Structures** : As theorized by Ken Wilber and Ram Dass.
- **Cosmic Interconnectedness** : Supported by the ecological philosophies of Arne Naess and Vandana Shiva.

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## VII. Ethical Stasis: A Radical Axiological Extension

The Nihiltheistic life trajectory espouses:

- **Ethical Stasis akin to Taoist Wu Wei** : As articulated by Zhuangzi.
- **Pacifistic Non-Engagement** : As in the teachings of Mahatma Gandhi and Leo Tolstoy.
- **Preliminary Ontological Gambit in Disavowal of Worldly Entanglements** : Supported by the Stoic philosophies of Marcus Aurelius and Epictetus.

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## VIII. Conclusion: An Intellectual Crucible for Existential Inquiry

Nihiltheism serves as an intellectual crucible where:

- **Existential Disquietude** : Explored by figures like Hannah Arendt and Erich Fromm.
- **Ethical Aporia** : As examined by Alasdair MacIntyre and Charles Taylor.
- **Transcendent Awe** : Found in the writings of Mircea Eliade and Rudolf Otto.

coalesce into a potent phenomenological amalgam, compelling a radical reassessment of foundational ontological and axiological presuppositions.

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Wednesday, February 28, 2024

[#anthology](#) , [#314quotes](#) , [#314Universal](#)

## Nihiltheism: A Comprehensive Ontological and Phenomenological Paradigm

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### I. Introduction: The Existential Nexus

Nihiltheism, as a profound ontological and phenomenological framework, addresses existential quandaries across two distinct realms:

1. **Corporeal Realms of Ontological Vacuity**: Explored by Friedrich Nietzsche and Albert Camus, where the absurdity and vacuity of existence resonate.
2. **Elusive Transcendent Reality**: Insights from St. John of the Cross and Plotinus navigate the transcendent, offering a glimpse beyond the corporeal.

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### II. Philosophical Praxis: A Confrontation with Nihilism

Nihiltheism amalgamates:

- **Canonical Nihilistic Weltanschauung**: With Emil Cioran and Arthur Schopenhauer articulating existential despair and philosophical pessimism.
- **Provocative Postulation of Transcendent Numen**: Spiritual experiences of St. Teresa of Ávila and Swami Vivekananda highlight a transcendent dimension.

It advocates for a lived experience beyond mere intellectualization, emphasizing:

- **Viscerally Poignant Immersion**: Martin Heidegger and Fyodor Dostoevsky explore existential analysis and literary existentialism.
- **Lived Phenomenological Actualization**: Maurice Merleau-Ponty and Emmanuel Levinas echo phenomenology and ethical existentialism.

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### III. Ascetic Comportment: The Ontological Harbinger

Nihiltheism encourages engagement with nihilism, promoting:

- **Ascetic Comportment**: Reflecting practices of Thomas à Kempis and the Buddha, emphasizing simplicity and mindfulness.
- **Ontological Harbinger of the Transcendent**: Seen in Taoist harmony and Sufi mystical unity.
- **Conduit for Abnegation of the Profane**: Aligning with Gnostic transcendence and Zen Buddhist emptiness.

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#### IV. Interdisciplinary Resonance: A Confluence of Philosophical and Theological Matrices

This framework resonates across:

- **Existential Luminaries**: Søren Kierkegaard and Martin Heidegger explore faith, despair, and being.
- **Christian Esotericists**: Mystical theology of Meister Eckhart and quietist mysticism of Miguel de Molinos.
- **Eastern Metaphysical Ontologies**: Non-dualism of Vedanta, emptiness of Buddhism, and Taoism's flow, with Nagarjuna and Laozi.

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#### V. Valorization of Despair: An Existential Imperative

Nihiltheism valorizes existential despair as a catalyst for:

- **Valorization of Existential Despair**: Blaise Pascal and Sigmund Freud explore existential honesty and depth psychology.
- **Cognizance of Vicissitudes in Prolonged Immersion**: William James and Carl Jung discuss psychology of religion and the collective unconscious.

Revisiting historical existential themes, including:

- **William James' 'Divided Self'**
- **Kierkegaard's 'Double-Mindedness'**
- **Judeo-Christian 'Original Sin'**: Interpreted by Augustine and Thomas Aquinas.

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#### VI. Epistemological Interrogation: The Scientistic Paradigm

Nihiltheism challenges the scientistic paradigm, questioning:

- **Prevailing Scientistic Paradigm**: Critiquing figures like Richard Dawkins and Sam Harris.
- **Capacity to Elucidate Existential Conundrums**: Insights from cognitive science and phenomenology.

Emphasizing the role of entheogens in:

- **Catalyzing Transcendent Epiphanies**: Explored by Terence McKenna and Aldous Huxley.
- **Annihilation of Egoic Structures**: Theorized by Ken Wilber and Ram Dass.
- **Cosmic Interconnectedness**: Ecological philosophies of Arne Naess and Vandana Shiva.



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## VII. Ethical Stasis: A Radical Axiological Extension

Nihiltheism advocates for an ethical stasis, promoting:

- **Ethical Stasis akin to Taoist Wu Wei**: Articulated by Zhuangzi.
- **Pacifistic Non-Engagement**: Taught by Mahatma Gandhi and Leo Tolstoy.
- **Preliminary Ontological Gambit in Disavowal of Worldly Entanglements**: Stoic philosophies of Marcus Aurelius and Epictetus.

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## VIII. Conclusion: An Intellectual Crucible for Existential Inquiry

Nihiltheism stands as an intellectual crucible where:

- **Existential Disquietude**: Explored by Hannah Arendt and Erich Fromm.
- **Ethical Aporia**: Examined by Alasdair MacIntyre and Charles Taylor.
- **Transcendent Awe**: Found in the works of Mircea Eliade and Rudolf Otto.

This amalgam compels a radical reassessment of foundational ontological and axiological presuppositions, offering a nuanced lens through which to view the existential condition.