

The Preambles of A Philosophy of Transcendent Nothingness

Nihiltheism is a philosophy that embraces a traditional view of nihilism, along with the claim that the essential Nothingness of existence is seen as a construct, and possibly the embodiment of the Transcendent/Divine, i.e. 'God'. It's not just about attempting to understand existential despair but experiencing the entire world you exist in fall out entirely from underneath you, leaving one hanging in the abyss of Nothingness. The experience, perceived as more real and more powerful in the radical shift of how one perceives reality while happening in the world, leaves one with a feeling of it originating from beyond. A purely naturalistic framework does not seem to be able to make any kind of sense regarding this experience of Nihilism. As what else contains within it the ability to erase one's entire existence, while still being captive within it?

Left with only irresolvable doubt, and a paralyzed shell of what was not only existence, by **your** existence, is no longer a possibility to be experienced. Nihiltheism encourages an active engagement with the Nothingness in our physical world, ascetic in nature, as a "reminder" of the Transcendent, and the process of renunciation of the world.

This philosophy connects with a wide range of philosophical and religious traditions, including existentialists like Soren Kierkegaard and Martin Heidegger, Christian mystics like Meister Eckhart and Miguel de Molinos, and Eastern philosophies like Buddhism, Vedanta, and Taoism, which all, in some way, accept or embrace a "Nothingness" to human existence. Even figures like Emil Cioran and Paul Tillich, who may initially seem at odds with each other, share common ground under the lens of Nihiltheism.

The Pursuit of and Participation with Temporal Nihility

Unlike philosophies offering ways to avoid existential despair, Nihiltheism suggests immersing oneself within it, while acknowledging the impossibility of participating in this state of being for any extended period of time. This is the same insight that is found throughout many thinkers in the history of philosophy and religion. For example, William James' "divided-self", Soren Kierkegaard's "double-mindedness", Martin Heidegger's "always falling" into the they, Plato's disdain for the human body as it drags one, always, back down into the world and away from The Forms, Vivekananda's fight of relinquishing of the ego, and even the "original sin" of Christianity. Nihiltheism views the Nothingness of the physical world as an undeniable reality that one cannot exist in a pure state of it, nor can one fully escape.

This all encompassing destroyer of worlds, this experiential realization of the complete lack of meaning, value, and purpose, including one's own subjectivity, reducing all human movement to absurdity. This experience of Nothingness has a clearing effect that leaves one alone, in deepest depths of anguish, despair, and doubt. And in this state, the resonance of a subtle, vague, yet persistent echo from what seen like both within and from beyond, pushing one to explore existential frameworks that possibly move) beyond the limitations of a purely naturalistic framework. This experience of worldly Nihilism, perceived as the meaninglessness within, or Nothingness of the world, pushes a questioning of whether such an 'all-encompassing' experience can be fully explained by a purely naturalistic framework, and wonders if it could signify some

The consequences of the entheogens, that are produced with an unimaginable force, reveal an incorporeal realm of Nothingness that can be described in a similar manner as many of those within the mystical traditions, as a "Full" or "Plentiful" Nothingness, Emptiness, or Void. The experience is one that is *terrifyingly-beautiful*, completely other-worldly, yet leaves one perceiving this "space" as if one has been here before, a sense of familiarity, as if one has finally "come home", reminiscent of Plato's Theory of Recollection concerning the Eternal Forms.

The Return: Navigating the Tension

While one may experience a fleeting connection to the Transcendent, an eventual retreat, from the recollective perception similar to Plato's Forms, and a return to mundane reality and the Nothingness of the world, renewing our existential fears and doubts, consequently leaving one in the irresolvable state of purgatory, unable to make a leap from subjective illusion to affirming any objectivity to the experience.

Existing in the world for the Nihiltheist involves a state of being that is under constant reminder of life's fleeting nature and the physical world's insignificance. Morality is perceived uniquely in Nihiltheism, adopting a stance of "non-movement". In practice, this perspective may resemble mere pacifism or the Taoist philosophy of non-engagement with the world, often described as "doing nothing."

However, in the extreme interpretation of moral values being considered nonexistent, Nihiltheism takes this moral inaction to its utmost extent. The Nihiltheist does no harm, not in order to "do good" or "avoid evil", but as a step in the renunciation of the physical world.

Conclusion: The Nihiltheistic Paradox

Nihiltheism views any attempt to "move past" Nihilism as a desperate evasion of a seemingly fundamental existence, instead of a pursuit of, participation with, and a renunciation of the Nothingness of the world. There is a warning, or suggestion, that by trying to find, or creating the illusion, of meaning within the meaningless, by elevating the finite up to the equivalent of the Infinite, only deepens our illusions, allowing for the strength of an inauthentic state of being to reach delusory heights, an 'Eternal Optimism', disregarding the timeless insight of Plato who expressed the crucial factor of examining existence, of philosophy, as a preparation for one's inevitable death.

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