

Summaries of the Philosophy of Nihiltheism

Sections of [#definition](#) that will be combined into one note eventually

[#definition](#) TOC

1. [The Worldly Experience of Nihilism- Definitions](#) 

#summary

[#definition](#)

[#Nihiltheism](#)

[\(Edit\) Journal314 Quotes Top Analysis](#) 

✓ 12/20/23 Definition V1

Nihiltheism is a philosophical and phenomenological framework that contends with the existential vacuum of Nihilism across two dimensions: worldly experiences of meaninglessness, or Nothingness of the world, perceived through the experiential realization of the complete lack of meaning, value and purpose, reducing all human activity to absurdity, and a Transcendent reality encountered often through altered states induced by entheogens where one experiences an out of body transformation into a timeless, seemingly infinite realm of existence, along with an encounter with an 'Infinite Presence', that could be referred to as 'God', if objectively real, or if only subjectively real, as the deepest inner subconscious of the human brain. It actively engages with 'Nothingness' and grapples with the experiential realization of the absence of objective values, reducing all human action to absurdity. This framework acknowledges the limitations of finite language to describe the Infinite and serves as a nexus where existential despair, ethical absurdity, and Transcendent awe converge.

✓ Definitionl of Nihiltheism V2

"Nihiltheism is a philosophy that embraces a traditional view of nihilism, along with the claim that the essential Nothingness of existence is seen as an expression, and possibly the embodiment, of the Transcendent/Divine. Beyond simply a theoretical concept or a placeholder for a philosophical argument, understanding moves into a realm of experience as the existential realization of the perceived Nothingness of the world. Nihiltheism encourages an active engagement with the Nothingness in our physical world, ascetic in nature, as a "reminder", turning us from the meaningless, transient, finite endeavors and points one towards the possibility of the Transcendent and the process of the 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.

Unlike philosophies offering ways to avoid existential despair, Nihiltheism suggests immersing oneself within it, while also 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.

This worldview questions if our experience of Nihilism can be fully explained by science, and wonders if it could signify something Divine. This is where psychedelics are noteworthy within Nihiltheism. Particular psychedelic medicines can trigger Transcendent experiences that align with its key tenets, such as the death of the ego, a oneness with everything, and a full renunciation of the human (which includes all it’s joys and sorrows).

When these psychedelic medicines are pursued properly, which include much philosophical contemplation, correct set and setting, along with an intent to peak beyond the veil and possibly encountering the Infinite, can affirm a nihilistic worldview. The consequences that are produced, with an unimaginable force, are the dissolution of the self /ego, eventually along with the entirety of reality itself, revealing an incorporeal realm of Nothingness that can be described, in a similar manner as many of those within the of the mystical traditions, as a a “Full” Nothingness, Emptiness, or Void. This experience is one that is terrifyingly beautiful, completely other-worldly, yet one is left perceiving this “space” as if one has been there before, a sense of familiar, as if one has “come home”.

Living as a Nihiltheist involves a 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."

✓ **Definition of Nihiltheism V4**

Nihiltheism is an attempt at a philosophical and phenomenological framework that explores the existential vacuum that emerges as the core of the human situation. Across two distinct dimensions: the worldly experiences of meaninglessness and a Transcendent reality often encountered through altered states induced by entheogens.

At its core, Nihiltheism grapples with the profound realization of 'Nothingness', a state where objective values are absent, reducing all human action to absurdity. It's a perspective that doesn't shy away from the existential despair that arises from this realization, but rather actively engages with it, seeking to understand and navigate the existential vacuum.

Simultaneously, Nihiltheism acknowledges the limitations of finite language in describing the Infinite. It recognizes that our words and concepts, bound by our worldly experiences, often fall short in capturing the essence of the Transcendent reality. This reality, often encountered in altered states of consciousness induced by entheogens, transcends our conventional understanding of existence.

Nihiltheism serves as a nexus where existential despair, ethical absurdity, and Transcendent awe converge. It's a space where the dread of meaninglessness meets the awe of the Transcendent, creating a unique philosophical landscape that challenges us to reevaluate our understanding of existence and meaning.

In essence, Nihiltheism is a journey through the existential vacuum, a voyage that takes us from the depths of despair to the heights of Transcendent awe. It's a philosophical odyssey that encourages us to confront the absurdity of our existence, to grapple with the 'Nothingness', and to seek out the Transcendent reality beyond our worldly experiences.

Definition of Nihiltheism V4

✓ **Definition of Nihiltheism V4**

Nihiltheism is a philosophical and phenomenological framework that contends with the existential vacuum of Nihilism across two dimensions, as fundamental to human existence: Worldly experiences of meaninglessness (the experiential realization of a complete lack of meaning and value, dissolving even one's own subjectivity) and a Transcendent reality encountered often through altered states induced by entheogens. It actively engages and grapples with the 'Nothingness' and perceives it as a 'reminder' from getting caught up in the world; in other words, as taking the meaningless as meaningful.

This philosophy embraces a traditional view of nihilism, along with the claim that the essential Nothingness of existence is seen as an expression, and possibly the embodiment of the Transcendent/Divine. It's not just about understanding existential despair but deeply feeling and experiencing it. 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.

Nihiltheism 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.

Unlike philosophies offering ways to avoid existential despair, Nihiltheism suggests immersing oneself within it, while also 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. This worldview questions if our experience of Nihilism can be fully explained by science, and wonders if it could signify something Divine. This is where psychedelics are noteworthy within Nihiltheism. Particular psychedelic medicines can trigger Transcendent experiences that align with its key tenets, such as the death of the ego, a oneness with everything, and a full renunciation of the human (which includes all its joys and sorrows).

When these psychedelic medicines are pursued properly, which include much philosophical contemplation, correct set and setting, along with an intent to peak beyond the veil and possibly encountering the Infinite, can affirm a nihilistic worldview. The consequences that are produced, with an unimaginable force, are the dissolution of the self /ego, eventually along with the entirety of reality itself, revealing an incorporeal realm of Nothingness that can be described, in a similar manner as many of those within the of the mystical traditions, as a "Full" Nothingness, Emptiness, or Void. This experience is one that is terrifyingly beautiful, completely other-worldly, yet one is left perceiving this "space" as if one has been there before, a sense of familiar, as if one has "come home".

Living as a Nihiltheist involves a 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.

This framework acknowledges the limitations of finite language to describe the Infinite and serves as a nexus where existential despair, ethical absurdity, and Transcendent awe converge. It's a space where the dread of meaninglessness meets the awe of the Transcendent, creating a unique philosophical landscape that challenges us to reevaluate our understanding of existence and meaning.

and the rewrite of "3" (above) =

4. HARPA

Nihiltheism functions as an intricate philosophical and phenomenological schema, grappling with the existential abyss engendered by Nihilism on dual strata: corporeal realms of ontological vacuity and an elusive Transcendent reality, often accessed via entheogenic-induced states of consciousness. It is an active philosophical engagement with the nihilistic 'Nihility,' confronting the experiential epiphany of a cosmos devoid of intrinsic axiological constructs, thereby reducing human agency to a mere theater of absurdity. This doctrine amalgamates a conventional nihilistic perspective with a provocative assertion: the quintessential Nihility pervading existence is not merely an intellectual abstraction but potentially the corporeal manifestation of the Transcendent or Divine. Nihiltheism transcends the intellectual apprehension of existential despair, advocating for its visceral immersion and lived experience. It incites a volitional interplay with the corporeal Nihility, adopting an ascetic disposition as a mnemonic harbinger of the Transcendent and a conduit for worldly renunciation.

This Weltanschauung finds resonance with an eclectic array of philosophical and theological paradigms—ranging from existential luminaries like Søren Kierkegaard and Martin Heidegger to Christian mystagogues like Meister Eckhart and Miguel de Molinos, and even Eastern ontologies like Buddhism, Vedanta, and Taoism. Each tradition, in its unique manner, acknowledges or celebrates the existential 'Nihility' as an irrefutable aspect of human experience. Even seemingly antithetical figures like Emil Cioran and Paul Tillich find ideological confluence under the aegis of Nihiltheism.

In contradistinction to philosophies proffering escapism from existential desolation, Nihiltheism advocates for its intentional embrace, albeit while recognizing the temporal constraints of sustained immersion in such a state. This insight echoes sentiments articulated by a pantheon of historical thinkers across philosophical and religious spectra, such as William James' notion of a 'divided-self,' Kierkegaard's 'double-mindedness,' and even the Christian concept of 'original sin.'

Within the epistemological confines of Nihiltheism, the current scientific paradigm is interrogated for its capacity to elucidate the existential ramifications of Nihilism. Here, psychedelics gain prominence, as specific entheogens can catalyze transcendent epiphanies congruent with Nihiltheistic principles, such as ego dissolution, cosmic unity, and a wholesale abnegation of the human condition.

When conscientiously administered—supplemented by philosophical rumination, optimal set and setting, and an intent to pierce the veils of mundane reality—the outcomes are cataclysmic, leading to the obliteration of egoic structures and even the conceptual architecture of reality itself, thereby unveiling an ethereal realm of 'Complete Nihility' or 'Plenary Void.'

Nihiltheistic existence necessitates an unceasing mindfulness of life's transience and the inconsequence of the material world. Ethically, it espouses a paradigm of 'ethical stasis,' akin to Taoist non-action or passive

non-engagement. This is not a moral cop-out but rather a radical extension of ethical non-commitment, serving as a preliminary step in the disavowal of worldly attachments.

Finally, Nihiltheism acknowledges the epistemic limitations of language in articulating the ineffable, serving as an intellectual crucible where existential anguish, ethical paradox, and Transcendent wonderment coalesce. It epitomizes the interspace where existential trepidation intersects with Transcendent reverence, thereby sculpting a unique philosophical terrain that challenges conventional frameworks and compels us to reassess our fundamental presuppositions concerning existence and meaning.

5. 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 Nihility, 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, Vedanta, and Taoism. Each doctrinal corpus, in its idiosyncratic lexicon, acknowledges or celebrates existential 'Nihility' 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 Nihiltheism.

In pointed contradistinction to ontological paradigms that proffer mechanisms for evading existential despondency, Nihiltheism 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,' and even the Judeo-Christian notion of 'original sin.'

Within the epistemological architecture of Nihiltheism, 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 Nihiltheism, 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 Nihilicity' or 'Unbounded Void.'

The Nihiltheistic 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, Nihiltheism 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.

#HARPA V3

!!!IMPORTANT!!!

Asked HARPA to Rewrite 'HARPA V2' 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!”

Result =

Nihiltheism: A Comprehensive Ontological and Phenomenological Paradigm

#summary


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 E.M. Coiran resonate.
2. **Elusive Transcendent Reality:** Mystics such as Miguel Molinos and other Christian Saints offer insights into this dimension.

II. Philosophical Praxis: A Confrontation with Nihilism

This doctrinal edifice amalgamates:

- **Canonical Nihilistic Weltanschauung:** Featuring the perspectives of philosophers such as Jean-Paul Sartre and Arthur Schopenhauer.
- **Provocative Postulation of Transcendent Numen:** Supported by religious figures like St. Teresa of Ávila and Adi Shankaracharya [Adi Shankaracharya](#) .

It transcends circumscribed intellectual apprehension, advocating for:

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

III. Ascetic Comportment: The Ontological Harbinger

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

- **Ascetic Comportment:** Echoing the lifestyle choices of Diogenes and St. John of the Cross.
- **Ontological Harbinger of the Transcendent:** As expressed in the Kabbalistic tradition and Sufism.
- **Conduit for Abnegation of the Profane:** In line with Gnostic beliefs and certain interpretations of Zen Buddhism.

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.

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.

VI. Epistemological Interrogation: The Scientific Paradigm

Nihiltheism rigorously interrogates:

- **Prevailing Scientific 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.
-

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.
-

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.