

Part II

**INTERNATIONAL YOUTH
INTELLECTUAL MOVEMENT
FOR NEW LOGIC AND
PASSIONATE REVOLUTION**

“O M N I R E A L I S M”

(ALL REALISM)

Few will be worthy to enter this movement because few will manage to cover the spiritual norms – and these norms will be high enough to repulse each dependent mind and each soul non-loving suffering!

First of all we want to warn that a Mind non-loving Antinomy and Passion non-loving Exaltation have no place in our rows! Here are the Principles leading our organization:

1. KNOWLEDGE BY LOVE (Because Love is Synthesis). (Consequence of our premises: Enmity analyses. Analysis hates. Synthesis loves, standardizing and uniting, and Love synthesizes. Love is absolute knowledge in difference from the analytical knowledge, which is relative as far as hating it erects the partition of individuality between things. Love is the absolute knowledge because as a symmetric impulse equalizing man with the Universe it destroys the partition erected by the Ego (of the individualizing hating analysis) between the subject and the object and takes us directly inside things making us indistinct from them and giving final knowledge. So we prove that Love is the disindividualizing loving synthesis.)

2. EXISTING BY ECSTASY (Because ecstasy is analysis.) Ecstasy is the only analysis that separates existence from the essence, and through which man passes from existence into knowledge.

3. INDIVIDUALIZING BY AUTISM. ANALYSING BY AUTISM. (Autism is the world Asymmetric impulse separating each one from each one and the thing from its own self setting it from a state of Essence into a state of Existence. While the Essence (the Universal) is the Common that synthesizes, loving, the Existence is the Unique that analyses, hating.

4. MAKING SCIENCE BY DISAGREEMENT BETWEEN THE SCIENTISTS. (Contrary to politicians who strive after agreement, scientists strive after disagreement. Because Disagreement is progress of Nature, and Agreement is progress of Society. From which can be seen that Natural Order and Social Order enter into a conflict between themselves as far as they are arranged after opposing laws. But if we assume that this conflict is seeming and they have a common logic then we can see the degradation of politics in relation to science.

5. ACTING BY INDETERMINISM (Because Indeterminism is Liberty).

6. THINKING BY CONTRADICTION RATHER THAN BY NON-CONTRADICTION (Because modern logic proves that Non-contradiction is totalitarian and tyrannical while Contradiction is democratic.)

7. THINKING BY PARALOGIC AND OMNILOGIC (Under conditions of worldwide domination of Logicalness the new thought can possibly come into being only as paralogic).

8. LIVING IN ALL POSSIBLE WORLDS. (LIVING IN MUTUALLY REFUTING WORLDS). (This world that we have been doggedly taught since childhood that it is the only real one, is just one of the possible worlds. While the true reality is sum of all possible worlds. (Leibniz' term).

9. EXISTENCE BY OMNIREALISM (This is a state that turns all negations (negative realities) into its own personal possibilities).

10. INTERPRETATION, HERMENEUTICS AND EXEGETICS BY OMNI-SEMANTISM. (We deduce Omnirealisms from the Omnisemantism.)

11. NON-MAKING DIFFERENCE BETWEEN IMAGINARINESS AND REALITY AND RAISING IMAGINATION AS A SUPERIOR REALITY TO REALITY ITSELF. (The result of two laws: 1. Memory is the tissue of Eternity that travels with a velocity higher than that of light $V > C$, this is the reason why Memory seems to us immobile. 2. Thought is the tissue of Time, which travels with the velocity of light. The interaction Memory-Eternity and Thought-Time gives rise to the Fantasy-Universe. Or the Imaginary-Universe is engendered by the interaction of the noncontradictory thinking tune with the contradictory remembering eternity. That is why they say that Fantasy is the tissue of the Universe because it corresponds to Chance, and Chance is neither the thinking time nor the remembering eternity but the inburst of the indeterministic eternity into the deterministic time. Eternity is woven by Memory. Time is woven by Thought. The Fantasy-Universe is engendered by the interaction Memory-Eternity and Thought-Time.

12. COMMUNICATION BETWEEN INDIVIDUALS ON ULTRAMICROSCOPIC QUANTUM LEVEL BY MEANS OF QUANTUM MECHANICAL COLLECTIVE

REASON.

COLLECTING THE INDIVIDUALS INTO ONE COLLECTIVE SUPER PERSONALITY -QUANTUM MECHANICAL INTEREGO.

13. OVERCOMING OF MAN. TRANSCENDENCE OF HUMANISM. THROUGH A MUTATING HUMANISM TOWARDS A TRANS-HUMANE COSMIC REASON.

14. HYPOTHESIS FOR THE SYMMETRICO-SYNTACTICAL CORRELATIVE BETWEEN THE UNIVERSE AND THE BRAIN. HYPOTHESIS FOR THE ULTRAMICROSCOPIC QUANTUM OBJECTIVE PSYCHE OF THE UNIVERSE, THE WORLD MEMORY (MEMORIA MUNDI).

15. FROM GEOCENTRISM TOWARDS COSMOCENTRISM. FROM GEOPSYCHE TOWARDS ASTROPSYCHE (COSMOPSYCHE). FROM GEORATIONALISM TOWARDS COSMORATIONALISM (ASTRORATIO).

FROM GEOTIMIA TOWARDS ASTROTIMIA (COSMOTIMIA). FROM GEOLOGIC TOWARDS ASTROLOGIC (COSMOLOGIC). FROM ANTROPOBULIA TOWARDS COSMOBULIA FROM ANTROPOMNEMA TOWARDS COSMOMNEMA FROM GEOTAXIS TOWARDS ASTROTAXIS (COSMOTAXIS) FROM GEOSYNTAX TOWARDS ASTROSYNASX (COSMOSYNTAX) FROM GEOGRAMMATISM TOWARDS ASTROGRAMMATISM (COSMOGRAMMATISM)

16. FROM MONOLOGISM THROUGH DIALOGIST TOWARDS OMNI-LOGISM.

17. REJECTION OF THE PSYCHOLOGICAL PARADIGM. UNITING OF THE NEGATIVE PHYSICS AND THE NEGATIVE LINGUISTICS (SEMIOTICS). UNITING OF THE NIHILISTIC PHYSICS AND THE NIHILISTIC SEMIOTICS ON THE BASIS OF A PHYSICO-LINGUISTIC (PHYSICO-SEMIOTIC) CONTINUITY.

18. THE PARADIGM OF THE ONTOLOGICAL SYNTAX. UNITING OF THE VERBAL SYNTAX, MATHEMATICAL SYNTAX, SEMIOTIC SYNTAX, SENSOR SYNTAX, CONCEPTUAL SYNTAX INTO ONE COMMON ONTOLOGICAL SYNTAX. CONCEPT FOR THE LANGUAGE OF WORDS, LANGUAGE OF NUMBERS AND LANGUAGE OF PERCEPTIONS AS MODES OF THE ONTOLOGICAL LANGUAGE (SYNTAX) WHICH IS OMNI-INTERSIGNUM, BEING INTERONTOLOGICAL.

19. COINCIDING OF THE MICROSyntax (of the quantum mechanical punctuses) with the macro-syntax (of the human psyche in Corpus Callosum) WITH THE MEGASyntax (of the cosmic Punctus Singularis) IN THE ONTOLOGICAL SYNTAX OF MEMORIA MUNDI WHICH IS OMNI-INTERSIGNUM. THE ELEMENTS OF THE ONTOLOGICAL SYNTAX EXISTING UP TO ITS DIVISION INTO SEMANTICS AND SYNTAX ARE OMNISEMAOTIC. DESCRIPTION OF THE ONTOLOGICAL SYNTAX AS EXISTING BEFORE THE DIVISION OF THE ENERGETIC THOUGHT INTO ENERGY AND THOUGHT. THE DISINTEGRATION OF THE ENERGETIC THOUGHT INTO ENERGY THAT DOES NOT THINK AND THOUGHT THAT DOES NOT ENERGIZE IS THE DESTRUCTION OF THE ONTOLOGICAL SYNTAX. THE DESTRUCTION OF THE

ONTOLOGICAL SYNTAX IS THE DISINTEGRATION OF THE OMNISEMANTISM INTO SYNTAX AND SEMANTICS. INSIDE THE ONTOLOGICAL SYNTAX THE LANGUAGE OF WORDS IS INDISCERNIBLE FROM THE LANGUAGE OF THE ELEMENTARY PARTICLES – ONLY AFTER THE DISINTEGRATION OF THE ONTOLOGICAL SYNTAX THESE TWO LANGUAGES BECOME DISTINCT FROM EACH OTHER AND THE VERBUM SYNTAX IS SEPARATED FROM THE FUSIS SYNTAX', THE WORDS AGE SEPARATED FROM THE PHYSICAL PARTICLES – THE PHYSICAL (SENSOR) AND THE VERBAL (CONCEPTUAL) ORDER BECOME TWO DIFFERENT WORLDS. IT IS THIS SEPARATION OF THE SYNTAXES THAT FORMS THESE SYNTACTIC ABYSSES WHICH THE FUTURE CENTURIES WILL CALL "SEMANTICS". SEMANTICS IS THE FILLING-UP OF THE SYNTACTIC ABYSSES AND THE REUNITING OF WHAT THE SYNTAXES HAVE SEPARATED. SEMANTICS IS BORN OUT OF THE NON-COINCIDENCE OF THE SYNTAXES.

20. FROM HUMANISTIC ETHICS TOWARDS ONTOLOGICAL ETHICS (From ethics of man towards ethics of the Cosmos and ethics of the thing).

21. FOR KNOWLEDGE WITHOUT KNOWING SUBJECT. FOR KNOWLEDGE WITH WORLD SUBJECT. FOR KNOWLEDGE BY THE UNIVERSE. FOR COGNITIVE ACT IN WHICH THE WHOLE UNIVERSE KNOWS THE WHOLE UNIVERSE. FOR UNHUMAN KNOWLEDGE.

22. PANTHEISTIC ANTINOMISM. ANTINOMISTIC PANTHEISM.

23. UNITING OF THE IRRECONCILABLE EXISTENTIALISM AND PANTHEISM ON THE BASIS OF A LINGUISTIC EXISTENTIALISM AND COS – MOLINGUISM.

24. FOR THE THREE SCALES: KNOWLEDGE, CREATIVITY AND SAINTLINESS' AND THE THREE TYPES OF DEATH THEY HAVE TO BEWARE OF: WISDOM, PERFECTION AND FREEDOM. THE DEATH OF KNOWLEDGE – WISDOM. (KNOWLEDGE DIES IN WISDOM). THE DEATH OF CREATIVITY – PERFECTION. (Perfection is barrenness). THE DEATH OF SAINTLINESS – FREEDOM. (Saintliness dies in Freedom).

25. FOR THE BASIC CONTRADICTION OF OUR EPOCH: THE CONTRADICTION BETWEEN THE UNTALENTED AND THE TALENTED. FOR THE EVEN MORE FUNDAMENTAL CONTRADICTION: THE CONTRADICTION BETWEEN THE TALENTED AND THE SPIRITUAL.

26. PASSIONATING OF KNOWLEDGE. FOR THE PRIMORDIALLY PASSIONATE REASON. THE RATIO-SENSUAL METAPHORE AS CORRIGENCE OF THE INTELLECTUAL REDUCTION.

27. THE EROTIC UNIVERSE, THE SEXUAL MAN AND THE ERROR OF RATIONALISM (INTELLECTUALISM). THE DISINTEGRATION OF EROS INTO SEX AND INTELLECT AND THE APPEARANCE OF THE WORLD OF SPACE AND TIME AS EXISTENCE OF THE DISTANCE BETWEEN THEM: THE UNITING OF SEX AND INTELLECT INTO EROS, DISAPPEARANCE OF THE SEXUAL MAN AND RESTORING OF THE EROTIC MAN, inside which the material universe disappears.

28. THE TECHNIQUE OF THE NINETEEN ASCESSES. THE ASCESSE OF COMMUNICATION – LONELINESS. THE ASCESSE OF WORDS – SILENCE. THE ASCESSE OF NON-CONTRADICTION – CONTRADICTION. THE ASCESSE OF MEANING (SEMANTICS) – OMNISEMANTISM. THE ASCESSE OF EXISTENCE – NOTHING. THE ASCESSE OF SOCIETY – MADNESS. THE ASCESSE OF TRUTH – ANTI-NOMY. THE ASCESSE OF THINKING – ALLTHINKABLENESS. THE ASCESSE OF POWER (THE DOMINATION OF ONLY ONE ANTIPODE IN THE CORRECT AND RIGHTeous, AND THE SUPPRESSION-FORCING OF THE OTHER ANTIPODE IN THE INCORRECT AND UNRIGHTeous, AND ITS BRANDING AS AN UNTRUTH) – THE EQUAL DOMINATION OF BOTH ANTIPODES. THE ASCESSE OF MONODOMINATIO Opositorum IS EQUIDOMINATIO Opositorum. THE ASCESSE OF MANIPULATION (COMPREHENSIBILITY OF THE COMMON) – THE INCOMPREHENSIBILITY OF THE UNIQUE. (The reason for the manipulation is the Common. That is why the struggle against manipulation is led in the name of the Unique). THE ASCESSE OF ACTION – INDETERMINISM. THE ASCESSE OF CHOICE – ALLCHOOSING. THE ASCESSE OF NECESSITY – CHANCE. THE ASCESSE OF DIFFERENCE-EXISTENCE – SYMMETRY-NONEXISTENCE. THE ASCESSE OF REVOLUTION – THE ASEMANATIC REVOLT. THE ASCESSE OF PARTIALITY – THE IMPERTURBABLE ALLPARTIALITY. THE ASCESSE OF THE LAWS OF LOGIC – NONAUTOIDENTICALNESS. THE ASCESSE OF SPACE – NON-LOCALITY. THE ASCESSE OF TIME – SIMULTANEITY-ETERNITY.

29. TECHNIQUE OF THE NINETEEN HATES WHICH ARE NINETEEN FREEDOMS. THE FREEDOM FROM THE DUTY TO LOVE. THE FREEDOM FROM THE DUTY TO LIVE. THE FREEDOM FROM ATTACHMENTS. THE FREEDOM FROM PASSIONS. etc. IT CAN BE SEEN THAT THE NINETEEN HATES AND FREEDOMS COINCIDE WITH THE NINETEEN ASCESSES.

THE COINCIDING OF THE ASCESSES, FREEDOMS AND HATES CAN BE SEEN FROM THEIR INTERIMPLICATION: Loneliness Is silent. Silence is contradictory. Contradiction is asemantic-omnise-mantic. Omni-semantism is nothing (Omni-semantism nothingizes). Nothing is insane. Insanity is antinomic. Antinomy is allthinkable. Allthinkability is Dominotomia (Destruction of Power). Destruction of power (Dominotomia) is Equidominatio Opositorum. Equidominatio Opositorum is incomprehensible-unique, the unique-incomprehensible is indeterministic. Indeterminism is all-choosable. All-choosability is accidental. Chance is All-choosability. Chance is Symmetric. Symmetry is chance. Symmetry is asemantically rebellious. The asemantic revolt is imperturbably all-partial. The imperturbable all-partiality is non-auto-identical. Non-auto-identity is nonlocality. Non-locality is Simultaneity-Eternity. Eternity-Simultaneity is Lonely, Loneliness is simultaneous. Loneliness is non-local. Loneliness is non-auto-identical. Loneliness is all-partial. Loneliness is omni-semantical, etc.

30. EMOTIONAL STUDIES OF REASON. (Emotional criticism of intellect. Passionate criticism of thought. The concept “Crying”. The concept “Call”. The concept “Sorrow”. The concept “Horror”. The concept “Suffering”. The concept “Anxiety”. The concept Longing”. The concept “Tremor”. The concept “Joy” (“Exaltation”) etc.)

31. TO THINK MEANS TO BE COMANDED. THE STRUGGLE AGAINST

THE PSYCHIC AUTOMATISMS. (Against the Verbal automatism. Against the Mental automatism. Against the Sign automatism.)

32. AGAINST THE MONISMS. THE STRUGGLE AGAINST THE MONISMS IS STRUGGLE AGAINST POWER. THE STRUGGLE AGAINST POWER IS

STRUGGLE AGAINST THE MONISMS. BUT THE STRUGGLE AGAINST THE MONISMS IS STRUGGLE AGAINST FORMAL LOGIC, AND THE STRUGGLE AGAINST FORMAL LOGIC IS STRUGGLE AGAINST MATTER.

AS THE STRUGGLE AGAINST THE MONISMS ON ALL LEVELS IS STRUGGLE AGAINST NON-CONTRADICTION – AND TIME, CAUSALITY, DETERMINISM, CHOICE, NECESSITY AND TRUTH ARE NONCONTRADICTORY – THE STRUGGLE AGAINST FORMAL LOGIC (as a true form of the struggle against Power) IS SIMULTANEOUSLY STRUGGLE AGAINST MATTER, TIME, THE UNIVERSE, EXISTENCE, SENSUOUSNESS AND THE MACROSCOPIC WORLD OF PHYSICAL ILLUSION.

The struggle against the monisms is struggle against formal logic because formal logic being domination of one opposite over the other as a result of the destruction of the primordial antinomy, as well as being totalitarianism of one opposite, is born out of the destruction of the democratic antinomic dualism and pluralism of the concepts which results in the appearance of the tyrannical monism of Truth.

The Monisms are produced by the monological Reason and the monological Knowledge, that is why the struggle against the Monisms should be waged against the monological Concept of the monological Knowledge in the name of the Dialogical antinomic Concept of the dialogical Knowledge.

SHIFTING FROM LOGICAL CONTRADICTION TO LOGICAL COUNTERPOINT INTERPRETATION OF CONTRADICTION AS LOGICAL POLYVOICES

The struggle against the Monisms is struggle against the Dominated Opposite and the restoration of Equality of Rights and Equality of Power of the Opposites. The struggle against the Dominated Opposite is struggle against Noncontradiction, overthrowing of Monodominatio Opositorum and restoration of Equidominatio Opositorum. The restoration of Equidominatio Opositorum is restoration of the Antinomy and Antinomism as the primordial pre-logical state of thinking, which is outside Truth and Lie.

Equidominatio Opositorum means “Beyond Lie and Truth”. The logical situation of “Lie” and “Truth” arises out of the destruction of the Antinomy. There are two truths in the state of Antinomy which are equally probable, equally true and of equal power; so this is a state in which there are neither victors, nor vanquished, and it is necessary that one of the truths should gain mastery over the other, and not for logical but moral, or psychological reasons, and it should be declared correct, and the second one – incorrect, and this second truth should be branded as untruth, and pushed out into the logical unconscious in order to

descend the Whole Thinking down to the insulting unjust state of one privileged opposite which is tyrannizing and one injured opposite which is repressed, so that the centuries could proudly institutionalize this totalitarian state of expelling democracy from Thinking, calling it with the bombastic name of “Noncontradiction”, or “Formal Logic”.

The preservation of Equidominatio Oppositorum is preservation of the state of All-possibility (Omni-possibility). The destruction of All-possibility results in Monodominatio Oppositorum as Mono-possibility, and Mono-possibility is Necessity. So the destruction of All-possibility (Omni-possibility) gives birth to Necessity-Mono-possibility. Necessity is Power. Omni-possibility is Lack of Power. This is to be demonstrated. Necessity as Monism of the Dominated Opposite (=Monodominatio Oppositorum) and the oppression (recessiveness) of the remaining possibilities as unreal gives birth to the fake notion of Reality, having criminally declared all the remaining possibilities unreal.

This domination of only one possibility is Power. The Destruction of only one of the possibilities - that of Necessity - (the destruction of Mono-dominatio) restores the primordial state of all equal, equally probable and of equal power possibilities: this state of Omni-possibility is the death of Power-Necessity, Power-Determinism (Tyrannical Ontology) and the enthroning of Lack-of-Power-Omni-possibility, Lack-of- Power-Indeterminism which is the Democratic Ontology.

The state of “Beyond Lie and Truth” is preservation of Equidominatio Oppositorum. The preservation of Equidominatio Oppositorum is preservation of the Antinomy. The preservation of Antinomy is preservation of All-choosability. The destruction of All-choosability is enthroning of Monodominatio Oppositorum, which results in the birth of Choice as negation of all other possibilities of choice, in this way meaning birth of Mono-choosability. But Mono-choosability, eliminating all other possibilities of choice, blocks its own way towards simultaneous existence in all possible mutually refuting worlds and locks itself up in a limited privileged world which is Necessity. But if the result from the act of Choice is Necessity, then, to our grief, the whole shameful story of the Tyrannical Monism in Determination is repeated in the Deterministic Thought which becoming Monistic and losing its omnipotence becomes Tyrannical Thought, as far as Non-contradiction brought in her by Choice-Mono-choosability, has brought Power in her.

There is another way of demonstrating the fact that Choice is Non-contradiction, and it is by means of manifesting the fact that Choice-Mono-choosability is that act among the acts of Arrangement which is the act of Mono-order and, being such, it arranges the events in only one way forbidding their simultaneous arrangement in another way and so Choice-Mono-order brings forth the state of Succession having constitutive role in relation to Time; but if Succession is the arrangement of temporality, then the demonstration is built up in such a way that Choice as Mono-order - Succession is Time, or Choice as the destroyer of the All-choosable All-possibility of Eternity creates Time.

As Succession is a constitutive act not only in relation to Time but equally constitutive in relation to the Logical, as noncontradiction, as far as to be noncontradictory means to exist in time, and in order to become contradictory it should leave time and go out into eternity (one reason for which the non-contradictory only existed for the Indians while the contradictory did not exist at all), then if Choice-mono-order creates Succession in the Arrangement of the events as Temporality, it, being mono-order, creates Succession in the Logic, too, as Non-contradiction, because only successive events can predicate Non-

contradiction in themselves while Simultaneous events can predicate only Contradiction in themselves. In this way we demonstrate that by its mono-order, introducing Succession for the first time, Choice brings forth with a single act both Time (as a prohibition for simultaneity) and Logic-Non-contradiction (as a prohibition for Omni-arrangement-Simultaneity).

The preservation of the Antinomy is preservation of Simultaneity. Simultaneity is equality of rights, equality of probabilities and equidomination of the different omni-arrangement of the moments where each way of arrangement is equal to the rest.

The domination of only one of the arrangements as mono-arrangement and the oppression of the remaining ones gives birth to Succession-Temporality, as far as the co-existence of all possible equal arrangements is Simultaneity-Eternity. The destruction of the pluralistic antinomic simultaneousness (and the simultaneous pluralistic antinomy) gives birth to the monistic mono-dominant Succession-Temporality. The destruction of the Antinomic Eternity gives birth to the Monistic Time. But the antinomic simultaneity equidominance is Contradiction, and the Monistic Succession-Monodominance is Noncontradiction and Formal Logic. As the antinomy preserves the pre-logical state of Contradictoriness and omni-inter-contradictoria, so the destruction of the antinomy results in the birth of formal logic, which is the logic of Monodominatio Oppositorum. That is why the destruction of the Contradictory Nonlogical Eternity gives birth to the Non-contradictory logical Time.

Power coincides not only with Formal Logic. Power coincides with the material Universe. Because the same force that gives birth to the monistic Non-contradiction and monistic logic, also gives birth to the monistic time as well as to the monistic matter having appeared as a result of the destruction of the antinomic-pluralistic idealness. (The Ideal is antinomic by definition as the material is monistic by definition.)

One and the same destruction of the World Dualistic-antinomic Symmetry gives birth to the Asymmetric Impulse of existence as monism, and one and the same destruction of the World Dualistic Symmetry gives birth to the Asymmetric Impulse of Power as monism. One and the same monistic Asymmetric Impulse of existence gives birth to existence, matter, time, Non-contradiction, Choice and Logic as monisms, and one and the same Asymmetric Impulse of Power gives birth to the monisms of Necessity, and the Determinisms, which are the basis of macroscopic material existence. That is why we contend that the Impulse of Power coincides with the Impulse of Existence. Power is indiscernible from matter, time, the macroscopic world and the universe of the senses, so far as they are all monisms born out of the destruction of the dualistic pluralistic Contradiction, and so far as they all emanate from the Asymmetry of Monism. In the same way Lack of Power is indiscernible from the Heal, Eternity, the Ultramicroworld, the intelligible universe, which are all contained in the indeterministic chance Symmetry, so far as they all emanate from the Symmetry of dualism and antinomy - what the scholars of the Middle Ages called Insolubilia.

EVOLUTION OF THE LOGICS AND EVOLUTION OF THE WORLDS. We are to compare and unite two great movements in the evolution of Spirit: the Movement (Spirit) of Negation enclosed within the limits of being – which is the Dialectical kingdom – and the Movement (Spirit) of Negation liberated from the-limits of being – which is the kingdom of Formal Logic.

These two movements are connected in such a way that the kingdom of Formal Logic

is engendered by the Dialectical kingdom at its destruction. The Dialectical structure of Eternity and the Idea should disintegrate so that the Formal Logical kingdom of Time and Matter could be built out of its fragments. The Dialectical is the kingdom of the Non-auto-identical in which being is in discernible from knowledge, as well as energy from thought, and Negation is enclosed with in the contours of being while the dynamics through which the Negation leaves the prison of being and becomes free Negation destroying the unity of the Non-auto-identical, brings both the Auto-identical kingdom of the disunited and separated one from the other thought and energy being and knowledge where the Liberated Negation builds up the Analytical Empire of Matter, Time and Non-contradictoriness. But first of all we should juxtapose the two negations: the Formal Logical one and the Dialectical one. If we operate with Dialectical logic we find that Negation is not autonomous and emancipated from the remaining terms and concepts and having not left the terms, it is enclosed within the concepts and tears them up from the inside. If we operate with Formal logic we notice that Formal Negation has left the terms, emancipated from the influence of concepts and become autonomous, differentiated as its own Spirit of Negation that is already *F r e e d o m*. It is only now that it becomes intelligible because in the Dialectical world being is free and thought is unfree, and only in the Formal Logical world this Thought become free while being becomes unfree – the cause for freedom should be searched in the substantialization of the Spirit of Negation: when this substantialization takes hold of the being, the thought entrenched in the common life of the United Whole is still incapable of emancipation and building up a self-dependent world; it is necessary the substantialization of the Spirit of Negation to be displaced in the thought by the being, so that this thought, having wrenched itself free from the chains of the being, to be able to build up a World of Knowledge opposed to the World of Being.

The cardinal difference between the two logics is determined not only by the topic of Negation in them, but by the different topic in general that the logical particles and logical terms have as related to each other with in the limits of each one of the systems. In Dialectics it is the Concept which is dynamic, while the logical particles are either static or simply lacking, and they all – conjunction, disjunction, equivalence, negation, implication – have gone inside and been absorbed in the Concept, dynamizing it. In Formal Logic it is the logical particles that are dynamic – conjunction, disjunction, equivalence, negation, implication – while the concept is static, and they have gone outside it and have found the new space of the Logical Freedom.

The arguments between the Dialectics and Formal Logic on the priority of which one of them describes the reality in an authentic way would die away and become redundant right away if we realize the delusion that they do not describe one and the same world but actually two completely different worlds.

The logical particles whenever they are inside the logical terms have made so that the Dialectics describes a world in which the Conception is being, and the logical particles whenever they are outside the logical terms have made so that Formal Logic describes a world in which the Conception is not Being but something different from Being. That is the reason why Negation in dialectics tears up and destroys both the Concept and the Being in their indiscernible unity – one reason why the Dialectical world is so *d a n g e r o u s* and constantly in conger of extinction – while Negation in Formal Logic leaves both the

Concept and the Being safe and sound – one reason why all positivists prefer to live in the world of Formal Logic which is rather too comfortable for exploration with its fundamental lack of danger and ontological security. The fundamental danger, insecurity and chance of the Dialectical world make the dialectical terms look meaningful, as the fundamental safety, comfort and necessity of the world of Formal Logic make its terms and concepts look so formal and meaningless. Chance becomes a constitution of Meaningfulness in Dialectics, and Necessity becomes a constitution of Formality in Logic. Chance produces Meaningfulness in dialectics, and Necessity produces Formality in logic.

Now let us compare the operation of Formal Logical negation to the operation of Dialectical negation,

a. The operation of Formal logical negation is a simple operation of exchange and transfer of being from the negated into the negating, during which exchange of being the Negated being loses being and turns into non-being while the Negating Negation (that up to the moment has had no being and has been only ideal) receives being and turns into Nothing.

b. The operation of Dialectical Negation is ontological kinematics of Negation, by means of which the negation enclosed in the Non-auto-identical leaves the latter and goes outside in order to become free negation while the Non-auto-identical itself, having lost its own negativeness turns into Auto-identical. Let us juxtapose the two movements: 1. The operation of the Formal Logical Negation: To negate Being means for it to accept Negation – which can be written in the following way: “Being” + “Negation”; which this acceptance of Negation from being it turns into Non-Being which can be written down in the following way: “Being” + “Negation” = “Non-Being”.

Accepting negation, the negated being loses its being in order to become non-being and that very being which has lost the negated, in the act of negation transfer itself on the Negating Negation which, having received it, turns into a Negative being of “Nothing”. All this can be written down as: “Being” + “Negation” = “Non-Being” + “Nothing”. Now let us write the operation of the Dialectical Negation: “Non-auto-identical” - “Negation” = “Auto-identical” + “Negation”. Here the Negation, having left the non-auto-identical, becomes free Negation and as a result of its liberation it gives birth to the “Auto-identical”. It is this auto-identical, which is already the Being that will be subject to negation in Formal Logical negation. And this Auto-identical being will be losing its own being in negation and will be giving it over / transferring it onto the Negating Negation providing in this way something that lacks being with being and making it a Negative being “Nothing”. In consequence, of this we make an essential conclusion: if the operation of the dialectical negation does not take place beforehand and the Being (the auto-identical) and the Negation do not exist as separate worlds, the first of which is Matter, and the second - the Spirit, then the operation of the Formal logical Negation will also not take place because in order to take place it requires a preceding liberation of being and negation one from the other (the Non-auto-identical keeps them tied together in a deadly embrace) because as an operation it is a secondary one.

The consequence of all this is a fundamental law of the Evolution of the Worlds which reads as follows: the operation of the Non-auto-identical Dialectical Negation precedes apodictically the operation of the Formal-Logical Negation and only due to this precedence

the Non-auto-identical dialectical negation which is primordial will be able through its own ontological trans-ontation (transformation) to bring forth the Formal Logical Negation which is secondary. That is why the Non-auto-identical dialectical logic is ontological logic, so far as it precedes in an evolutionary and ontological way and through its own destruction it gives rise to the Formal logic. Only if the dialectical logic is decomposed we can build up the Formal logic out of its disintegration, and only if the Dialectical world of the Ideal- Non-auto-identical- nonlocal is destroyed, it is possible to build up the Formal Logical world of the Material-autoidentical Localizationism.

The worlds can enter into a Formal Logical phase only on condition that the Dialectical phase and the Non-auto-identical stage of the evolution of the Spirit (the Non-auto-identical form of the spirit) is destroyed – form which the tragic verdict of the logical evolution on our civilization-and universe becomes clear. If Humanity, and which is worse, the Universe are in the stage of Formal logical existence of things and souls, then this is an absolute evidence of the fact that the Logical has already passed its first stage of ontological synthesis of energy and thought, knowledge and being that has been present in the Non-auto-identical form of the Spirit, and it has irreversibly gone away. And if today the Universe and the mathematicians enjoy a Formal Logical negation due to which they are in perfect understanding of each other, but this wonderful understanding between them could not delight the Universe with the hating Analysis of the individualizing hate, if it had not been brought forth by a death – the death of the Non-auto-identical loving synthesis that puts each into each.

34. UNITY OF THE WORLDS

Now we have to show the unity of the worlds. The destruction of the Antinomic copula gives birth to the monism of Non-contradictoriness and Formal Logic in the same way as the destruction of the Non-auto-identical dialectical copula gives birth to the Auto-identical Formal Logic. The breaking apart of the Antinomic copula is the same as the breaking of the integrity of the Non-auto-identical and the release (emanation) of the Negation from it. The movement with which we pass from the Non-auto-identical to the Autoidentical kingdom is absolutely the same movement with which we pass from the antinomic to the Monomistic kingdom. “The movement with which we pass from Equidominatio Oppositorum into Monodominatio Oppositorum is one and the same with the movement with which pass from the Symmetric Ideal Contradictory Eternity into the Asymmetric Material Incontradictory time. Equidominatio Oppositorum is Identical with the Antinomy. Equidominatio Oppositorum is Identical with the Non-auto-identical.

The Negation leaves the Non-auto-identical in the same way as the Energy leaves the Geometry and the macroscopic material universe is engendered by the microscopic quantum objectively psychic universe. Negation gets back into the Auto-identical and restores the Non-auto-identical in the same way as the Energy gets back and into the Geometry and the macroscopic material world hides into the microscopic psychic world. These two leaving and getting back into of the Negation from the Non-auto-identical and the Energy from the Geometry are identical with the leaving and getting back of the passionate contained from the intellectual form, the leaving and getting back of the emotions from the intellectual figure, where the Emotion is identical with the Energy, and the Intellect – with the Space: Space is intellectual, Energy is passionate.

The unity of the Energetic thought (before the division into two worlds – world of the

thought and world of the Energy) is identical to the unity of the Non-auto-identical. The disuniting of the Energetic thought into energetic world and mental world is the Disuniting of the Non-auto-identical into Auto-identical and Negation, where the Auto-identical is the Energetic world and the Negation is the mental world.

The Unity of the Energetic thought is Unity of Antinomism and Insolubilism. The Disuniting into Auto-identical and Negation is Disuniting of the Monisms and the Solubilium (the Solubles).

The Unity of the Energetic thought is the Unity of Equidominatio Oppositorum. The Disuniting into Autoidentical and Negation is Disuniting into Monodominatio Oppositorum and Monodominatio Solubilium.

The Unity of the Energetic thought, of the Non-auto-identical and of the Antinomism (Insolubilism) is Unity of Omnisemantism (itself lacking division into Syntax and Semantics).

The disuniting of Omnisemantism into Syntax and Semantics is disuniting into thought and Energy, disuniting of the Monisms and Solubles. Because Syntax corresponds to thought, while Semantics corresponds to Energy; Syntax corresponds to the Ideal, Semantics - to the Material; Syntax corresponds to Nothing, Semantics corresponds to Something.

The above-mentioned unities of the Non-auto-identical, the Antinomisms, the Energetic thought, etc, are unities of the Quantum mechanical Nonlocal Non-auto-identical Indeterministic world. These unities are unities of Symmetry, Chance and Eternity.

Non-auto-identity - (minus) Negation = Autoidentity + Negation

In this formula the Nonauto-identical corresponds to Omnisemantism, Semantics corresponds to Autoidentical, Syntax corresponds to Negation. Semantics is Necessity, Syntax is chance, Semantics is the Positive, Syntax is the Negative. Semantics is Matter. Syntax is the Spirit.

Non-auto-identity - Negation = Autoidentity + Negation mechanical indeterministic World - Determinism = Classical world + Determinism

Ergo-geometry - Energy = Energy + Geometry Objective Psyche - Subjective Psyche = Subjective Physics + Subjective Psyche

Indeterminism - Space Time = classical Macroworld + Determinism Wave Function - Space Time = Perception Function + Space Time

If we go back to the Basic Formula:

Non-auto-identity - Negations = Autoidentity + Negation

the Spirit imprisoned in being and matter Matter Being the Spirit liberated from being and matter

Dialectical kingdom Formal logical kingdom
 Ultramicroscopic quantum kingdom Macroscopic material kingdom

we shall see that the Dialectical kingdom and the Ultramicroscopic quantum mocha- meal kingdom correspond to the left side of the Equation, while the Formal logical kingdom and the Macroscopic material kingdom correspond to the right side of the Equation.

That is why we say that the Non-auto-identical is quantum mechanical, the Quantum mechanical is Omnisemantic, the Omnisemantic is Energizing-thought and Thinking-Energy, the Energetic-thought is Equidominatio Oppositorum, the Energetic-thought is Symmetric, the Symmetric is Omni-inter-contradictory and Antinomic.

All move of the going out of (Purality from Singularity as movements of the escape of asymmetry from symmetry are movements of the ontological sensuality. Desire, as the inclination of the content to the form, and an inclination of the subject to the predicate, is a movement of ontological sensuality. We interpret the movement “Desemantism” as a destruction of the linguistic mono-semantic syntax and restoring the ontological omni-semantic syntax; as compression of the Universe, realization of transcendental reduction, restoration of the Wave Function, destruction of asymmetry, ‘nothing, matter, comprehensibility, and mono-reflexion, and restoring the symmetry, nothing, absolute, incomprehensibility and omni-reflexion. The movement “Re-semantism” we interpret as the reverse movement of asymmetry, expansion of the universe, destruction of the Wave Function and giving birth to the macroworld, matter and sensibility, destruction of omni-semantism and giving birth to mono-semantism, giving birth to the thing, the self, comprehensibility and mono-reflexion. (The important thing here is that the Transcendental reduction in its semiotic modus – omni-semantism and the reduction of the wave function in its semiotic modus – mono-semantism – are reciprocal. The reduction of the wave function destroys the omni-semantic, symmetrical and indeterministic quantum reality and creates the macroscopic universe, while the transcendental reduction on the contrary destroys the universe and by destroying mono-semantism it annihilates the macroscopic world, determinism, the sensorial and asymmetry and restores the wave function, the quantum reality and omni-semantism).