

Philosophy

Nothing

The building block of the universe

Thomas Heide

A theory of knowledge

A grand unifying theory of everything

A theory of language

Nothing

The building block of the universe

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Preface

Nothing is both nothing and nothing as probability. If nothing was itself, it could not be probability. Nothing can not be both nothing and the probability of nothing. Nothing must be something other than itself that is nothing. Change meets this requirement. That which changes is not itself and is as such nothing. Nothing as probability must be everything to be something that is not nothing as probability as itself. Change and everything are both nothing not being itself. Together change and everything equal change experience. This equation (the equation of change experience) establishes nothing as the building block of the universe.

To bring forth a new philosophical system in a way that can be understood immediately by all is a difficult task. The task becomes near impossible if the system intends to redefine the way humankind understands itself by proposing the most unlikely: that the universe does not exist and that humankind can step out of subjectivity and into the universe exactly because the universe does not exist.

To provide the basic insights necessary for enlightened use and criticism of nothing as the building block of the universe, this book:

- validates the logic of the philosophical system
- offers an overview of nothing, everything and language, the three key concepts of the philosophical system
- provides a detailed explanation of the equation of change experience
- introduces the idea of a processor based on the equation of change experience

Proof of principle

How do we know that a philosophical system promoting nothing as the building block of the universe is valid?

We experience change. Change experience is the concrete expression of the most abstract state defined as two mutually exclusive properties, nothing and nothing as probability. As such, change experience is nothing and nothing as the probability of nothing in a unified state of mutual inclusion. This validates nothing as the building block of the universe.

What is nothing?

The universe is changing. That which changes is not itself. It is nothing.

Nothing is the building block of the universe.

Everything, the changing totality in which humankind is embedded, springs from nothing.

Nothing can not be nothing.

Nothing equals probability. Probability is that which is not there. Nothing can not be the probability of nothing, or: nothing can not be both nothing and the probability of nothing. If nothing was itself, it could not be probability. As such, nothing can not be itself as nothing, nor as nothing as probability.

For nothing to be something it is not, nothing has to be change. Change is that which is not itself. As such, change equals nothing, yet in a form which is not nothing, but change. Nothing can not be itself. Change is that which is not itself.

For nothing as probability to be something it is not, it must be everything. Everything is that which is not probability. Everything is there.

What is everything?

Everything is that which can not change.

The presence of everything prevents change from occurring, since everything is already present. Everything, e.g. the universe, can not be split into parts. Neither can experience, which is always and without exception a totality. This is why subjective experience is coherent with its object and consciousness identical with the universe.

The smallest possible distance in infinity is infinity. If the smallest possible distance in a system is infinite, no observation is possible. Everything can not be divided and prevents observation. Observation is change rather than relationships between imaginary parts in an infinity sharing the absolute static properties of everything. Infinity equals everything because of this.

What is language?

Would language exist, if no word had ever been spoken? No word could be spoken, had language not always been there in its totality. Language is its own cause. As such, it is an expression of everything. Without exception, all words must contain language as a whole for language to be language. A word without language makes no more sense than a language that is one word short.

Absolute unity overrides all relationship dependant theories of knowledge and science. Language as a symbolic presence verifies everything as an actual state, thereby effectively reducing relativity, statistical calculability, historicity (cause and effect, the possibility of archaeology, evolution), god, etc. to random externalized blueprints of consciousness analyzing its own functionality.

Whether in the form of spoken words, symbolic expressions, or mathematics: to use language as a dynamic tool of description would only work if language was separated from its object. But language is proof that totality is not only possible but actually present in the form of language causing itself. Language is not separated from its object. It is its own object. It is everything.

Language has no beginning and no end, time wise or space wise. Since totality subsumes any other state, it is the fact that we use language as we do, unaware of the proof of nothing language carries within, that determines the fate of humankind as the indispensable media for change to be experienced.

Just as language does not belong to its description of itself as something physical (“language”), humankind does not belong to time and space. Humankind as language has been the unaware guarantor of the changing universe forever, and will continue to be in yet another eternity. In fact, language as a totality in itself indicates that humankind should not worry about its survival as a species. It is secured by language.

If language has no beginning and no end, nor does
humankind.

Language is not there, yet it is everything.

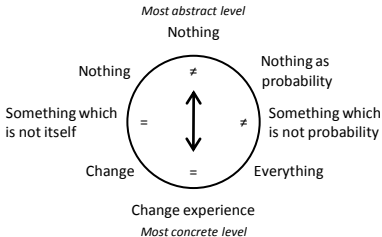
The equation of change experience

If everything is an integrated constant in an equation, the numerical system holding such an equation must be monary rather than binary, since everything demands that any possible “variable”, “constant” or “empty place” always refers to everything. In the case of the equation of change experience, X is the only value referred to in the equation. Any linguistic substitute should be considered an X rather than its symbolic value as language.

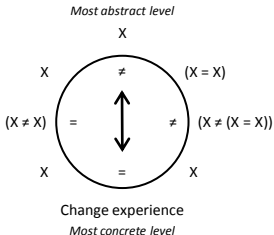
Instead of splitting the universe into causally determined relationships between divided parts of postulated objectivity, the equation of change experience seeks the verification of inescapable unity. It explains how the mutually exclusive relationship between nothing and nothing as probability with absolute necessity must be a changing, yet tangible totality in the form of the universe, and why the existence of the universe depends on someone's experience of the universe as a totality.

The equation states that for something to be experienced as a concrete yet simultaneously changing whole, it must be the expression of a divided state which as a minimum has two mutually exclusive properties, e.g. nothing as nothing and nothing as probability. It also states that any abstraction must be verifiable as change experience in order to be coherent. As such, the equation of change experience makes nothing and change experience equal. It renders the two states identical if interpreted as respectively the abstraction and the concrete aspect of something which is not itself.

When the equation is specified by nothing, change equals everything because change combined with everything makes nothing in the form of change experience equal to itself:



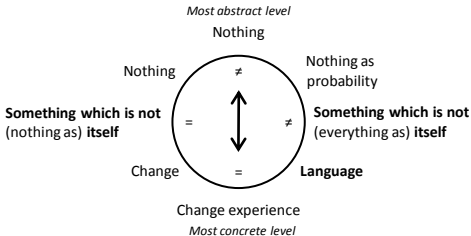
In its unspecified form the equation argues that for X to be a complete description of a totality, X, it must be divided into mutual exclusivity in its abstraction in order to equal itself in the concrete as change experience:



In its unspecified form, the equation claims that any identified or proposed unity must consist of a mutually exclusive state, X, and a state of inclusivity, change experience, and that these two states, although mutually exclusive themselves, can be mediated by a common denominator if the properties of X can be made redundant by appropriate replacements creating a field of uncertainty enabling X to be verified as both the mutually exclusive state and a corresponding mutually inclusive state: change experience.

To be considered a valid variable, X, an abstraction with mutually exclusive properties (nothing) must be verifiable as a concrete state with mutually inclusive properties (change experience) mediated by a common denominator of something which both is and is not (field of uncertainty) the abstraction in question.

To finalize the equation of change experience
everything must be understood as language in the
same way as nothing is understood as change.
Language is not there, yet it is everything:

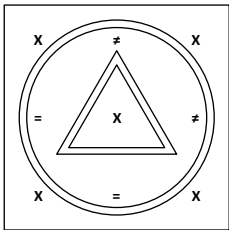


As nothing is determined by change, everything is determined by language. Had language not been there, everything would be undetermined. An undetermined everything is probability.

Although everything as a symbolic representation is the only possible common denominator to mediate probability and experience, everything as a property to be identified independently of itself in principle does require the impossible position outside everything to be verifiable. Because of change experience everything seems to continue to overflow its own borders infinitely, leaving us with no secure knowledge of its actual status.

Language however, does have the properties of everything. It is verifiable as a totality and most importantly, language is not there. As such language is not itself and does not match the properties of change without losing its totality. Replacing everything with language provides the equation of change experience with an explanation of the possibility of the merging of nothing as change and everything as experience due to language equating everything with change in a unified and direct reference to nothing as something which is not there.

The monary processor



The equation of change experience states that totality can be reduced to a boundless entanglement between three basic aspects, abstraction, mediation and concreteness, where abstraction is an aspect with two mutually exclusive properties and concreteness an aspect with two mutually inclusive properties.

The most abstract holds the variables. The mediator is that which defines the relationship parameters between the abstract and concrete. In a monary processor the constant is identical with the variables. The most concrete is the one constant defined by and defining the variables of the most abstract.

The most abstract aspect and the most concrete aspects are simultaneously mutually exclusive and mutually inclusive. For the two extreme aspects to express themselves in the same totality, the third aspect, mediation, must include both abstraction and concreteness, without being either. To meet this requirement, meditation acts as a field of uncertainty, making it possible for the mutual exclusives of the most abstract to replace themselves with properties that are both equal to and not equal to their respective representations in the most abstract, thereby enabling unification in the most concrete.

A processor with those specifications should in principle have a processing power equaling that of the universe. To apply the monary processor, two questions can be posed: “Which are the mutually exclusive states expressing themselves in this particular change experience?” and “which mutually exclusive states could be mediated in a way that would lead to this or that particular change experience?”

Epilogue

The discovery of nothing as the building block of the universe is rooted empirically. Nothing as the building block of the universe has only surfaced because of its contradictory second nature as the impossible merger between change and experience.

Ask if change and solid matter really are compatible
and trace the history of humankind until the source of
error reveals itself.

Must history not, to be history, have a beginning?

