

The yin-yang principle (and the logical justification of spirit).

The rough inspection of the material world gives the idea that things of this world are both, the cause for something and the effect of something at the same time. In the event that the material world can be self-sufficient for itself, i.e. can exist without spirit, no component of matter can lose one or the other function completely. This means that with each of these building blocks, the effect must potentially be in the cause and vice versa.

The same can be applied to the other properties of these particles (wave-corpuscule duality), which means that the wave property of a particle is potentially in the corpuscule property and vice versa, although these two properties are not really compatible with each other. This in turn provided that the material world can suffice itself.

We have the same phenomenon with regard to the charge of our elementary particles. Here, too, one charge potentially contains the opposite charge within itself.

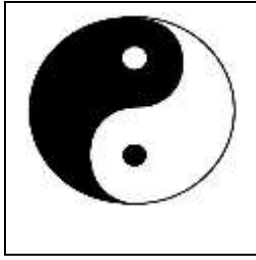
The following train of thought shows in particular that this must be the case. If only one or the other type of charge existed as a property, these particles could not relate to each other because they would repel each other to never meet again.

Hint for understanding: *Positive charges repel each other just as negative charges also repel each other. Only when a positive charge meets a negative charge does attraction take place.*

If particles repel each other never to meet again, there are no relationships between the particles and therefore no interaction. If there is no interaction, nothing is exchanged. If nothing is exchanged, the relationships are dead. What is dead cannot live. What is not alive cannot impact anything. And if there is no interaction, there cannot even be repulsion. So, it would be irrelevant whether there was only one type of charge or the other. It would indeed be pointless. However, if both charge types exist, the innumerable particles can relate to one another in such a way that a constantly changing repulsion-attraction game takes place.

We see that positive charge and negative charge are mutually dependent, even though they contradict (not tolerate) each other. Because both charges are mutually dependent, one charge contains the information of the other. Thus, the positive charge points to the negative charge, just as the negative charge points to the positive charge. This in turn means that the negative charge is never so negative that it does not potentially have the positive charge in it as well. The same applies vice versa.

We see that the properties and functions of the building blocks of matter fit very well into the yin-yang system. Nevertheless, the yin-yang system does not



really represent completeness, as it has often been mistakenly considered. The area of the circle itself represents completeness. The two symbols in the circle divide the area of the circle into two parts: Yin and Yang. Since both principles are separated from each other in space and time, we have to imagine a dividing line (curve) between these two principles, which separates the two principles from each other in space and time.

This incompleteness becomes clear when we consider that nonlinearity holds in the universe. This states that the whole (the area of a circle) is greater than the sum of its parts (the sum of the two individual principles). If the two individual principles do not result in the whole, **they cannot result in completeness together. They are incomplete per se** and subject to space-time separation. For yin and yang, this means that there must be more than yin and yang. The yin-yang system must be embedded in this 'more'. In fact, this "more" is able to undo the space-time separation of yin and yang and to make changes within the yin-yang system, in which changes are permanent but not eternal.

The yin cannot know anything about the yang because of the space-time separation; the same applies vice versa. But there is something that can relate both principles and impose a certain meaning on them. **It is the Tao (the spiritual) that is intelligent energy.** The Tao alone is complete and can undo any space-time separation. Only it can carry and relate things. This means that the Tao is energetically and hierarchically above the yin-yang system.

What is incomplete is ultimately a dead energy building block, which in itself can do nothing and can reveal no property on its own. We can see this with the following thought experiment. If a material building block could decide for itself which of the functions (cause or effect) it wanted to have, it would most likely choose the cause-function. Because as long as it is in action, it can determine itself. But as soon as it gives up its function as a cause in order to be the effect of something else, it will be completely at the mercy of the influence of the other building blocks. Analogously to this, another building block of matter would not want to give up its cause function to it either. **After all, who wants to be at the mercy of something else when there is a fairly high degree of uncertainty regarding self-determination?** If a piece of matter were able to think, it would have to think that it would even have to give itself up to the point where it could die. Even if it is transformed into another building block, it faces the same problem again and faces its death. In the case of mutual interaction, no particle could keep its energy. Therefore, the self-preservation of the particles would hardly be guaranteed.

But there cannot be only a cause - i.e. without an effect. The question therefore arises how it can be that a material building block can be provided with the function of an effect at all? If it were intelligent and could think, it would never want to take on this function. Again, we come to the conclusions, that there must be something higher-ordered (superordinate) that determines it.

The same applies to the properties of the material building blocks. They can show up either as a wave or as a corpuscle (particle) at a given time, which is a quantum physical fact. If a building block is currently a wave, it would do everything possible to remain a wave because it has no way of knowing whether it will be able to have this property again. After all, who would want to lose a property if they don't know whether they can even have this property again?

The same applies to the location and energy of these building blocks. At a given point in time, either the energy is definite and the location is indefinite, or the location is definite and the energy is indefinite, which is also a quantum physical fact.

Ultimately, with all these circumstances, the big question clearly arises as to who or what can now decide which property or which energy or which function a material building block should have at a certain point in time? This can only be a magnitude that is superordinate to matter and therefore not of a material nature. It is the immaterial spirit. This alone is capable of steering, guiding and creating and determines which property, form and energy a material building block has at a certain point in time.

So, since the material building blocks cannot decide for themselves what functions, properties or energy they have at any given time, they are not alive. They are dead power modules.

Without targeted guidance, direction or control, everything would be left to chance and it would be difficult to imagine that an order or organization in the universe is even possible. However, since we certainly find some order or organization in the universe, that order/organization cannot come from the building blocks of matter themselves.

The perception or detection of interactions is therefore no proof that the building blocks of matter are responsible for these interactions. In other words, observing interactions does not prove that the material building blocks can cause anything or that they are capable of being self-sufficient. **The incompleteness of these building blocks is a strong indication that there is an overriding factor that causes everything.** The attribute that remains ultimately and irrevocable for the building

blocks of matter is the function of pure effect. The function of the cause is reserved for the spirit alone.

If the principle of incompleteness applies to the microcosm (for all building blocks of matter), this principle also applies to the macrocosm, i.e. if these building blocks are brought together to material objects (bodies, organisms, planets, galaxies, etc.). Consequently, we are also dealing with things in the macrocosmic area that are mutually dependent. The tension force of a spring cannot know why the relaxation force exists and vice versa. The in-breath cannot know why there is the out-breath; and vice versa.

Chinese universism, which belongs to the Five World Religions [Die fünf Weltreligionen, Helmuth von Glasenapp], professes that there is no reasoned judgment about the value of life and death: *“How can I know if today my death is not something better as my earlier life? Polar life does not understand death, and death does not understand polar life. The future doesn't understand the past, and the past doesn't understand the future. So why should I worry whether heaven and earth perish or not?”*

The pair of poles yang-yin, which shows itself in all possible forms, consists of opponents who alternate on a regular basis. This makes it possible for the phenomena in the cosmos to be subject to constant change. However, the meaningfulness of all these things is not based on the purely material level, but on a higher level, which is the spiritual level.

The yin-yang system that prevails in the material world has, in my opinion, been mistakenly considered representative of completeness. A closer look shows that the yin-yang system points to the incompleteness of things, while at the same time pointing to the completeness, which is, however, on a higher level of being. In other words: **The Yin-Yang system, which represents ultimately the multi-polar material world, points on the one hand to the dilemma of incompleteness (the material world), but is on the other hand also a clue towards completeness, which is “above”: in spirit. Or even put it another way, we, who perceive the body (the material system or the yin-yang system), belong to the Spirit and not to matter.**

Yin and yang emerged from the TAO - the purely spiritual - and will eventually return back to the TAO. They only remain in their own kind as long as there are any spirit beings who want to pursue their dream and regard the illusions as real. The TAO is the field of thought in which all matter and the Subtle are embedded.

How are we to understand this psychologically? In general, it should be a matter to emphasize the equality of all poles, including those of psychological poles. The

'uncomfortable' is a cry (for help) for 'Good'. Disharmony should us spur on, to let us return to harmony. The darkness is there for us to shine our light on. The unrest makes us search until we have found our salvation (our true home) and we have reached a state of perfect peace. **Everything screams for balance, which is not really found in the Yin-Yang system (= material world), but only in the Tao - the pure spiritual.**

The ongoing transformation finally stands for something unbalanced that is subjected to changes until everything is in a state of oneness. The state of Oneness (UNITY) is a state in which all plurality is inseparably included. Here the multiplicity is undifferentiated but nevertheless present, as in a white light that contains all colors. As long as this individual colors are not filtered out of the color spectrum of white light, they are virtually undifferentiated, i.e. they are one with the white light.

Or only if a drop of the sea comes out of the sea, there is a drop (differentiated structure). This is the case when the sea is rough and trembles, i.e. when there is unrest. From the moment, however, in which complete calm has returned, this differentiation is lost and everything is one again. For in a sea that is perfectly still, one cannot speak of a drop anywhere. In this respect, the drop represents the differentiation, while the sea represents the oneness.

If we now apply the analogy law 'as above, so below', we come to the following conclusion: **The differentiated multiplicity (= diversity) has sprung from the UNITY, to return again to IT sometime.** Thus, the way psychologically is the reconciliation of all poles in order to transform them to the purest spiritual state (the TAO). That is fully in line with forgiveness. At the end of the common dream, the Tao turns into the TAO.