

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. On closer inspection it seems to be somewhat different. Let's start with the thought experiment that a block of matter can decide for itself what function it would like to have. If it could choose, it would most likely opt for the cause function. For as long as it is in action, it remains retained in its kind. But as soon as it gives away its function as a cause, it is delivered to the influence of the other blocks in a way that it can lose its energy completely. And the other block hardly would give up its cause function so easily. After all, who would like to be extradited other things, if there exists a rather high uncertainty in terms of self-preservation? Finally, no block will be really immune from the danger to die forever. Even if it is converted into another block, it is once again facing the same problem and looking forward to his death. By mutual interactions, no particle could hold in its energy. So the self-preservation of the particles would hardly guaranteed.

If, therefore a building block of matter could decide itself, what it wants to be, it would hardly give up itself, so anything else can live. Therefore, it would do everything possible not to give up its cause function. Finally, it can't know, whether it can be revived, once it has died.

The material building blocks do luckily not face this problem. After all, starting from the idea that the physical blocks are not intelligent, they can't decide for themselves, whether they just have the function of a cause or an effect. They cannot decide for themselves, whether they just want to be wave or particle. They cannot decide whether their location is just determined or their energy. But who or what decides this? That decides the one, who wants to find a specific property.

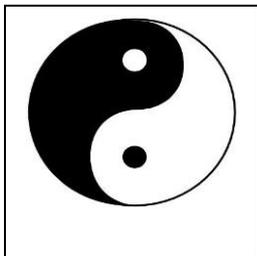
Without targeted leadership, guidance or intention, everything would be left to mere chance. But then, it would be hard to imagine, that an order or an organization could be observed at all. However, because we certainly observe an order or an organization, this order/organization cannot result from the building blocks of matter.

From a materialistic point of view, the physical blocks may sometimes give the impression that they carry both functions in itself: cause and effect. But they cannot reveal both functions at the same time, because these functions contradict each other or cannot tolerate each other. Cause and effect are not really compatible by a materialist understanding. On the other hand, we can observe, that the matter is well preserved in its kind, so no block can release completely its function as a cause or as an effect. This means, that the feature of effect must be included potentially in the feature of the cause, and vice versa.

Analogously it is noted with the other properties of these particles, such as wave and particle. It is, as the feature of the wave is potentially included in the feature of the corpuscle and vice versa, in which these both properties are not really compatible.

The same phenomenon we do have with regard to the charge of our elementary particles. Here too, the one charge contains potentially the opposite charge. The following train of thought in particular shows, that this must be so. If there were only one or the other charge than property, these particles cannot enter into a relationship, because they would repel each other and never to return. If the charges repel each other to never to return, there would be no relationship between the particles and thus no interaction. If there is no interaction, nothing is changed. If nothing is changed, it may not even be a rejection. So it wouldn't matter, if there were only one or the other type of cargo. In fact, it would be meaningless. Since we observe an interaction between charges, there must be both type of charges, so the particles can relate to each other.

We see that the positive charge and negative charge are mutually dependent in a manner that the one charge points to the other, and vice versa. This in turn means that the negative charge is never so negative that they would not have the positive charge as potential in itself. The same applies vice versa.



So, the particle properties of the quanta can be well integrated into the Yin-Yang system. Nevertheless, the Yin-Yang system represents not really the completeness, as it is erroneously regarded. **The area of the circle itself represents the completeness.** The two symbols in the circle quasi separate the circular area into two parts: the yin and yang. Because both principles are spatio-temporally separated from each other, we have to imagine a mental dividing line (curve) between these two principles, that separates the two principles of each other spatiotemporally.

Now it is evident, that the great black area from the Yin-Yang system misses a part different from zero to be complete. This part is located as a potential in the large white part of the same system. The same applies vice versa. Because of the non-linearity of the universe, the whole (circular surface) is greater than the sum of its parts (the sum of the two individual principles). **This means that the two principles are fully neither for themselves nor in the composite.**

Therefore, two incomplete half-measures are interrelated. Because they are incomplete and also a subject to the space-time separation, they cannot be really composed by themselves to a complete whole. For Yin and Yang, this means that there must be more than Yin and Yang. It is, this 'more' is able to cancel the space-time separation of Yin and Yang and to undergo a change to Yin and Yang, in which this change is durable but not eternal.

The Yin cannot know anything about the Yang because of the space-time separation; the same is true in reverse. But there is something that can bring both principles in relationship and imposes on them a certain sense. This is solely the Spirit. He alone is complete and can cancel any space-time separation. Only he can carry things and bring them in relation to each other.

That which is incomplete, is ultimately a dead power module, which isn't really in itself able to make a difference or to reveal a specific property. Therefore, the perception of interaction is not an evidence that the building blocks of matter are responsible for these interactions. In other words, the observation of interactions is no evidence that the material blocks can cause something or that they are able to comply with itself. **The incompleteness of these blocks is a strong indication that there is a higher-level size that causes everything.** That feature which remains irreversible to the building blocks of matter is the function of the pure effect.

In this respect, the Yin-Yang system points out a deception, especially since it has been considered erroneously as representative for completeness. In reality, the Yin-Yang system represents the incompleteness, in which it is indicating the completeness at the same time, which however is to found on a higher being level. 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 to 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.**

Yin and Yang emerged from the Tao - the purely spiritual state - and return back to Tao sometime. They only remain in their own kind as long as there are any spirit beings who want to pursue their dream and want to view the illusions as real. The Tao quasi is the field of thoughts, 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 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 purely spiritual state.**

The ongoing conversion 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 included. Here the multiplicity is undifferentiated but always present, such as wherein white light which 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). A completely static sea does not really exist from drops. In this respect, the drop represents the differentiation, while the sea represents the oneness.

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 purely spiritual state (the Tao). That is fully in line with forgiveness. About the scientific importance of forgiveness I also go closer in my book.