

**Partly after Gotthard Günther
"The Theory of polyvalent Logic", 1971**

LOGIC OR THE THIRD?

From Keno Oneo, Mastermind of the Metabliss-Project

- 1 • Science today recognizes that the classical logic introduced by Aristotle is incomplete and, in part, imprecise. There is a broad consensus that we need an extended and therefore more advanced logic.
- 2 • In the context of positivism (Rudolf Carnap), attempts have been made since the 1930s to develop a new formalism for logic that is free of common sense, and that stands on a mathematical basis. Everything "transcendent" or "metaphysical" was excluded to the greatest possible extent, because these were considered as "pseudo problems" (Carnap).
- 3 • The questions of ontology were more and more stifled in favor of empiricism as proof of truth.
- 4 • In order to be able to develop and qualify a positivistic logic that can be mathematized, the focus was placed on the traditional bivalent principle: the third became illogical per se.
- 5 • A polyvalent logic, which also integrates the factor "becoming as temporality", whereby the categories of "true and false" dissolve, could not establish itself in sciences so far.

Why not? A polyvalent logic produces "relative truth values". These values cannot be used successfully (in terms of calculability / controllability) neither in physics nor in the field of technical technologies.

- 6 • Whenever it is about the connection of goal achievement and future, there is a principal "logical break" ... the break between past and future. The logic of the third to be excluded ("tertium non datur") applies to both domains, but is only applicable without problems in the domain of past:

**The more the positivist logic
tries to refer to a distant future,
the more it fails.**

- 7 • The "barrier" (Border) between past (this world) and future (Beyond) is generated by the bivalent logic, which is a logic of cognition. But at the same time this logic tries to overcome this self-generated "barrier" (Border) again and again to be able to connect Spirit and Progress (Becoming).

On this basis, there were numerous attempts (including that of G. Günther) aimed at developing a special logic for intelligently overcoming the "barrier". But that didn't work, because every form of logic automatically becomes present and effective as a "barrier" in the world.

- 8 • There cannot be a logic of crossing the barrier (Border) because any form of logic cannot disregard the criteria of bivalent logic. That means: the excluded third must always remain the excluded, because otherwise the connection between logic and cognition would dissolve: The cognizable Being would dissolve into an "All" that would become present as a "poly-contextual" mystery.
- 9 • The problem that arises here is this: We have programmed our thinking, because of the 1st Defluence and because of the Dominance of the 1st Reality-Generator, in such a way that it can basically only be accomplished as

a bivalent thinking.

As long as we have only the 1st Reality-Generator, it will remain so. But: The world, which we want to recognize and even more the futures, which we want to form, are in principle (ontologically) polyvalent. This means:

**We try to recognize a reality
and to create a future reality
that is built on polyvalence.**

**But we try to recognize
and create this reality
with the means of the
bivalent logic of our thinking.**

We are dealing with an extreme multi-possibility of futures in which improbabilities, probabilities and "composite contextures" of the unknown exist side by side and connected to each other (dance).

- 10 • Basically, today we recognize that the "metaphysical concept of the Beyond" (i.e., e.g., the Divine) is now becoming topical again (albeit in a non-sacred form). It becomes topical the more two developments move towards each other:
- The world we shape and perceive is becoming more complex and contingent, i.e., it is increasingly eluding our dualistic, i.e., bivalent logic.
 - The schema of subject and object gradually becomes dysfunctional. Our cognitive strategies begin to fail.
 - The successes of our scientific analyses and findings lead our consciousness more and more rigidly into a polycontextual reality, which is characterized by a growth of paradoxes (see e.g. quantum physics). This means:

**The Truths we produce
visibly lose their Truth-Value.**

11 • If these two developments, i.e.

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| <ul style="list-style-type: none"> • Our cognition strategies begin to fail • Our truths lose their truth value | } | <p style="text-align: center;">Our "Making of the World" is reaching its limits</p> |
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more and more converge in the coming decades, we will be forced to abandon quite principally the mental instrument of logic ... irrespective of whether it is a classical bivalent or a polyvalent logic (as experimentally developed by Gotthard Günther). From this follows:

- The divine beyond (and with it our striving for the absolute of truth) will dissolve if we free our thinking from both the logics of being (tonal) and the logics of thinking.
- However, we will only be able to free our thinking from the dictum of logic if we connect the 1st Reality-Generator, which we still need, with a 2nd Reality-Generator.
- This means that the logics of truth will dissolve in the interactions between the 1st and the new 2nd Reality-Generator.
- But this also means that the methodology of the integrated becoming (= interfusion) will connect with the classical methodology of cognition:
 - We will be able to make the principally excluded third usable for us only by bindingly and finally integrating our I into this third:

"Become the Me of the Third."
 - We will only be able to make the Third the co-creator of our becoming better if we let our own totality (I / Life / World) take place in this Third:

**"Live your Life in
the Nowness of the Third."**

- It follows: Only the Third offers the temporality of strong Emergence. If we want to make our Consciousness more intelligent, we need a system that can connect the classical logics of being and thinking (=1st Reality-Generator) with the processes of integration, participation and Interfusion ... i.e.:

- 12 • It follows: Only the Third offers the temporality of strong Emergence. If we want to make our Consciousness more intelligent, we need a system that can connect the classical logics of being and thinking (=1st Reality-Generator) with the processes of integration, participation and Interfusion ... i.e.:

**We need a spiritual-cultural System,
which can connect our Now of Being (Tonal)
with the Now of Becoming (Nagual).**