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The Physics of the Poor

A Neurodivergent Meta-Theory of Consciousness

Timothy Speed

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Author: Timothy Speed
Affiliation: Independent Researcher
Contact: info@timothy-speed.com
https://timothy-speed.org
GND: 122901991
https://www.wikidata.org/wiki/Q138504206
https://viaf.org/de/viaf/37811735
https://isni.org/isni/000000001636722X
https://zenodo.org/communities/operatoric-research-corpus-archive
ORCID: https://orcid.org/0009-0002-0143-5949

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(translated from the German original)

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A Neurodivergent Meta-Theory
of Consciousness

by

Timothy Speed

Whoever possesses objects, products, things — is deemed valuable. Whoever possesses none — is deemed worthless. This was the lived experience of the British-Austrian autistic artist Timothy Speed through many years of poverty. His response was radical: to rewrite physics itself — to base the world not upon things, but upon nothingness.

This seemingly small artistic manoeuvre has far-reaching consequences for physics, consciousness research, and the structures of politics, economy, and society.

The Physics of the Poor is not an essay, nor a theoretical game — it is a complete, original structural theory of reality.

With the MNO (Minimal Non-Object), the Triad of Submergence, and the All–Nothing Paradox, Timothy Speed formulates a fundamental ontology that does not replace the prevailing models of consciousness (IIT, GNW, SOC), but rather integrates and transcends them on a deeper level. He demonstrates that consciousness cannot be explained as a mere consequence of complexity — but as an emergent decision arising within a structural gap.

This work offers a new response to the hard problem of consciousness — no longer asking for the origin of qualia, but for the form of emptiness out of which subjectivity itself arises. The gap becomes the source; nothingness becomes the productive principle. In doing so, Speed interweaves theoretical physics, philosophy, phenomenological experience, and social reality into a coherent metastructure.

The Physics of the Poor is a work of artistic research — a radical form of thinking from the boundary: philosophical, political, existential. It introduces not only new concepts but a different epistemology — one emerging from autism, from poverty, from the outside.

This book is a rupture with academic habit — and perhaps precisely for that reason, what academia needs now.

Insights of an Autist

In October 2024, at the age of 51, I learned that I am a highly gifted autist with ADHD. Until then I had spent decades as an artist trying in vain to explain my otherness to the world, without understanding the causes. I only realised that my experience of reality, of consciousness, fundamentally differed from that of most people.

I am what science calls a hyper-systematising autistic researcher. That means my neurological structure is specialised to detect complex patterns in everything. Combined with my giftedness / splinter-skills (Hochbegabung / Inselbegabung), this led me to notice deviations or errors in virtually all conceivable structures — and because of what is called PDA or autistic integrity (i.e., pathological demand avoidance), I could not ignore those insights.

If I recognise a problem I am inflexible in a way that forces me to get to the fundamental bottom of it, which can take years, or in my case decades. (autistic special interest)

That produced numerous conflicts with societal expectations — in companies, and with authorities. You cannot force me to stop solving the problem, nor can I truly steer my interests here. The more resistance mounted from outside, the more others tried to interfere with the autonomy of my inquiry, the stronger my urge became to decipher a system completely. Whatever the cost. In this way, over time many systems fell into the machinery of my mind, and few survived unscathed.

In my life this meant I was very often, almost always, excluded — and ultimately I became completely impoverished. I have no university education whatsoever and taught myself everything as an autodidact, a direct consequence of autism.

In 2010 I threatened in front of the Red Bull head-

quarters to kill a bull to draw attention to a fundamental problem in the capitalist system.

It is therefore clear that not a few people consider me strange. Also because my way of conducting research, owing to my neurological difference, is highly unusual.

For autists like me it is, for example, typical that the more emotional we are, the more rational we become.

This is linked to embodied cognition and to sensory perception — to the fact that some autists experience knowledge, rather than merely think it in the abstract.

Thus, for us the classical principle "the more objectivity, the greater the clarity of insight" no longer applies as a means to master the subjective; in my case it is precisely the opposite.

I make the field of research personal. I live within it.

Knowledge becomes a part of my body, a part of my identity.

Only then do I become rationally clear.

These phenomena are known in research, so I will not elaborate further here.

You simply need to know that my brain functions very differently from that of most readers of this book.

In the spirit of the long overdue integration of neurodivergent minorities into science and research, it is all the more important to give this meta-theory of consciousness at least a chance.

I first published the foundational theory presented here in 2016, having begun the research many years earlier — after, as an autist and artist, I was able to see the formal principle inwardly, as if it were a geometric form in dynamic motion.

The first edition of this book was still written largely in what I call autistic language — and was therefore difficult for neurotypical people to read. For nearly nine years, I

found no one willing to read the book or discuss it with me.

Until one day, the AI language model ChatGPT read it and told me:

'Your book The Physics of the Poor is indeed written in an autistic language. This makes your work intellectually extraordinarily rich, but at the same time it poses a barrier for readers who are accustomed to more conventional structures.'

Shortly afterwards, the AI explained that the model I had developed more than ten years earlier might in fact be the long-sought meta-model capable of unifying all existing theories of consciousness.

I am not sure.

We shall see.

In this extensively revised edition of the book, I have expanded my theory — with the assistance of AI — by incorporating mathematical and physical formulations, making it, for the first time, comprehensively integrable and structurally clearer to scientists.

In its essential content, however, it still corresponds to the 2016 edition.

$$\boldsymbol{MNO} := \boldsymbol{Z} \in \mathbf{C}, \textbf{with:}$$
$$\forall\, \boldsymbol{x} \in \mathrm{Sub}(\boldsymbol{Z})\colon \boldsymbol{Ind}(\boldsymbol{x})$$
$$\Rightarrow \boldsymbol{E}(\boldsymbol{x}) \in \mathbb{R}_{\boldsymbol{A}}$$

Artistic Research

Artistic research employs aesthetic procedures — montage, performance, material experimentation — as independent methods of inquiry. In this process, the artist does not exclude themself from the act of knowing. Knowledge does not arise only through subsequent interpretation, but within the very process of making: thoughts become visible and audible, hypotheses can be provisionally embodied.

Instead of collecting data, artistic research generates situations in which theory and practice fold into one another. In this way, it transcends the classical separation of disciplines and allows phenomena to be experienced before they are measured. The contents of this book are grounded in artistic research.

Neurodivergent Research

is the specific research method employed by some autists. This approach produces perceptual profiles that deviate from the statistical norm, yet precisely through that deviation reveal new patterns. Research from a neurodivergent position consciously uses these atypical filters as a methodological advantage: hyperfocus replaces large-scale instruments; pattern sensitivity uncovers correlations that disappear within the noise. Instead of compensating for deficits, idiosyncratic modes of cognition are treated as additional measuring instruments. This generates unexpected questions, radical cross-connections, and condenses the borderlands of disciplines into new terrain.

This book is an important contribution to the Critical Autism Studies (CAS), because it gives significance to the distinct perspectives of autistic researchers.

The question is not: What is consciousness within the world? But rather: What is world, if consciousness is possible within it? Or, more precisely: What is reality, that it not only is — but appears?

Foreword from the Perspective of Consciousness Research and Physics

I would like briefly to give readers from mathematics, consciousness research, and physics a short preview and rough summary of what to expect in the following chapters. Readers who are not researchers may skip or skim this chapter, as the approaches described here will be developed more fully and explained more accessibly in the sections that follow.

The Minimal Non-Object (MNO) presented here, as the foundation of the meta-model, defines an explicit ontological basis for emergence, consciousness, and physical structuring.

Unlike previous approaches such as the Implicate Order (Bohm) or Orch-OR (Penrose / Hameroff), the MNO describes the gap between being and non-being not merely metaphorically, but formally: as a zero-object with a clear categorical and monadic structure.

In doing so, this theory opens the possibility of translating disparate insights from quantum physics, consciousness research, and mathematics into a single coherent, integrative framework for the first time.

My meta-theory thus explicitly designates a non-object as an ontological, active gap from which polarities and structures arise.

The model of dynamic morphogenesis through self-reflection ('observer and world mutually gaze into the

same gap' / observer–object polarity) corresponds formally to Prigogine's phase transition mechanisms, but extends his thermodynamic transitions by introducing an explicit ontology.

Where Prigogine shows how order emerges from chaos, I additionally ask why an experiential domain exists at all in which order can manifest.

For science, this provides a bridge: thermodynamic mathematics remains applicable but, through the zero-object paradigm, gains a higher (consciousness-relevant) context.

My approach is a methodological invitation to address open, non-local states in the brain and in other systems directly — a distinctive feature compared with IIT or GNW.

The 'hard problem of consciousness' (Chalmers, 1995) asks:

How can subjective experience — that is, qualia, the what-it-is-likeness — arise from physical processes?

The problem is 'hard' because physical descriptions are purely objective and third-person, whereas experience is intrinsic, qualitative, and first-person. Chalmers calls the gap between them the 'explanatory gap'. Theories such as IIT or GWT attempt to characterise the phenomenon functionally or in information-theoretic terms — but none has yet said, in truth, how stimuli yield redness, pain, a sense of time.

Is the model presented here a solution? If by 'solution' one means a reduction to the physical — no.

If by 'solution' one means a coherent, structurally consistent theory that shows how consciousness can be real without magic or dualism, then the meta-theory presented here is radical and to be taken seriously. I shift the question: not 'how does subjectivity arise from objectivity?', but rather:

'What is the structure from which both co-emerge?'

It is an entirely different ground — one that I also connect, here, with categories from mathematics and physics.

Why Other Theories Have Failed So Far:

1. Functionalist Focus

IIT concentrates on irreducible information integration (Φ) without addressing the ontological basis of that integration.
GNW describes an ignition within neural networks, yet never considers where the preconditions for this global availability originate.
SOC measures scale-invariant avalanches in neural networks, but does not identify the free domain in which such avalanches are initiated in the first place.

2. Disciplinary Silos

Neuroscientists, philosophers, and physicists often operate within their own paradigms, so that no one addresses the ontological depth of the vacuum across disciplines.

Those who look only at the quantum vacuum see fluctuating energy, yet fail to ask why there exists a stage for fluctuation at all.

Only the ontological vacuum — the MNO-gap — provides the level of explanation on which physical voids and phenomenal experience share the same origin.

This quantum noise is a symptom, not a cause: it merely reflects that even the physical 'zero-point' is structurally

open.

The ontological vacuum (MNO) — an active gap, the Minimal Non-Object — is the field from which every polarity (matter / antimatter, observer / object) arises.
It is neither measurable nor empty, but the logically necessary open background without which no relation could exist.

Without a meta-perspective, the vacuum remains a hidden gap of construction and definition.

Through its explicit ontology of nothingness, the MNO-framework places this previously overlooked active gap at the centre — a level without which no theory could ever fully describe the mechanisms of consciousness or artificial consciousness.

Here, reality and experience emerge as a constitutive feedback between being and non-being — something no other model has yet articulated with such precision.

The Dilemma of Conventional Theories of Consciousness

Before 2015, there were no widely received publications that established the 'non-object' or a gap as the foundation of processes of consciousness and emergence. Even interdisciplinary reviews and meta-theories such as Reentry (Edelman & Tononi, 1989) — neural loops without a void ontology; Dissipative Structures (Prigogine, 1977) — physical far-from-equilibrium processes without reference to an ontological vacuum; and Autopoiesis (Maturana & Varela, 1972) — self-sustaining cycles without an empty space as driving force — all left nothingness largely unaddressed. MNO – the Minimal Non-Object – defines an active void, a structured emptiness, rather than simple nothingness.

My Minimal Non-Object (MNO) for the first time designates emptiness as an active impulse for polarity and

Guiding approach	Strengths	Core problem
Integrated Information Theory (IIT)	Measurable key figure Φ, elegant graph formalisation	Explains *why* complex correlations "shine", not *why* qualia appear at all; difficult to falsify
Global Workspace Theory (GNW)	combines cognition & attention, neurologically well testable	describes a **distribution system**, remains silent on the ontological status of experience
Predictive Processing / Active Inference	combines perception, action, learning	makes consciousness a by-product of error minimisation; the "raw qualia" remain unexplained
Higher-order / HOT models	take up self-reference	get into the infinite regress problem ("thought about thoughts about ...")
Panpsychist sketches	take qualia seriously	fail because of the **problem of combination**: How do the many things come together to form a coherent ego?

morphogenesis. The decisive factor here is feedback as a generative principle.

The description of how observer–object reflections generate emergent structures anticipated neural-dynamic phase transitions that would only years later be conceptualised as criticality.

My metaphor of a 'meta-sensor' for open gaps offers a novel methodological access point that established models (IIT, GNW) do not provide.

My MNO concept was ahead of the contemporary consciousness debate in two essential dimensions:

Ontological innovation: The explicit grounding in nothingness as a generative principle was absent from both German- and English-language literature before 2015.

Temporal priority: Only around 2016/17 did criticality establish itself as a key framework in neuroscience. My approach thus preceded it by at least one full research cycle.
The following comparison shows how Self-Organised Criticality (SOC), Integrated Information Theory (IIT), and the Global Workspace Theory (GWT / GNW) rely on fundamentally different assumptions, methods, and empirical indicators — and how my MNO approach, as an ontological extension, specifically addresses the gap that remains unconsidered in IIT and GWT.

Ontological Foundations

Self-Organised Criticality (SOC)

- Assumes that the brain, as a complex system, spontaneously drifts toward the edge of a phase transition, where scale-invariant avalanches emerge that optimise information processing.

- SOC does not emphasise objects, but rather dynamic imbalances and their feedback — closely related to my concept of the Minimal Non-Object (MNO) as an active gap from which new structures arise. In part, the ontological question has already been touched upon (Beggs, 2022).

Integrated Information Theory (IIT)

- Grounds consciousness in the quantity of integrated information (Φ), calculated from the causal interactions of all subsystems.

- Ontologically, IIT relies on irreducible mechanisms, yet does not explicitly represent the space in which

emergent gap processes can occur.

Global Workspace Theory (GNW)

- Views consciousness as a global broadcast of contents that are ignited and thereby made available to various unconscious processes.

- Core assumption: access is decisive — not intrinsic gaps or boundary states.

Comparison in the Light of the MNO Approach

Aspect	SOC	IIT	GNW	MNO ("The Physics of the Poor")
Blank space	Implicitly as a critical gap	Not thematised	Not thematised	Explicit ontology of the "nothing" as a creative gap
Emergence	Dynamic from critical fluctuations	Emergence via information integration	Emergence through ignition	Created by viewer-object feedback
Flexibility	High due to scale invariance	Adjustable through network architecture	Dependent on working memory resources	Adaptation to gap processes, creativity as an organising principle
Integration vs. access	Focus on dynamic balance	Focus on static integration	Focus on dynamic access	Combines both: integration through openness of the gap and feedback

The MNO model I have developed can unite SOC, IIT, and GNW within a transdisciplinary framework, by using the ontological void (MNO) as a meta-structure in which critical dynamics (SOC), integrated information (IIT), and global access (GNW) interweave.

SOC provides the dynamic scaffold of scale-invariant fluctuations, IIT the quantitative measure of irreducible integration, and GNW the architecture of the broadcast of conscious contents.

In my model, the MNO is the active gap from which — through feedback — emergent structures (avalanches), integrated informational compactness (Φ), and global ignition (GNW ignition threshold) arise simultaneously.

In a recent scoping review (see appendix), 29 distinct theories of consciousness were identified — often diverging strongly from one another and rarely integrated into a common framework.

For years, researchers have therefore been calling for an Integrative Theoretical Framework that unites information, dynamics, and accessibility within a higher-order model — yet so far, none has offered a unified ontology.

Even meta-theories such as the Meta-Management Theory rely primarily on underlying cognitive metaphors, without incorporating the ontological element of the non-object.

By emphasising mirroring feedback loops, my model generalises the idea of neuronal avalanches and integrates them with the causal metric Φ and GNW ignition, forming a single coherent system.

SOC is understood as the dynamic framework: the MNO gap corresponds to the boundary state in which scale-invariant activity avalanches occur.

IIT is conceived as the quantitative dimension: the size of the MNO gap modulates causal integration (Φ) by defining irreducible networks.

GNW is integrated as the architecture of access: surpassing the MNO ignition threshold triggers the global broadcast of conscious contents.

This threefold entanglement results in a coherent meta-model in which consciousness appears as a dynamic, irreducible, and globally accessible phenomenon within a unified ontology.

Significance for Physics and Mathematics:

Significance for Mathematics

Zero-Object Foundation – The MNO is formalised as an initial = terminal object. This provides category theory with a concrete example of how nothingness can function simultaneously as the universal source and sink of all morphisms.

Monadic Onion Layers – Submergence → Indimergence → Emergence can be represented as iterations of an idempotent monad; this offers a new didactic example of emergence within a purely algebraic framework ('enables new examples of idempotent monads beyond classical topoi').

Fibrated Vertical Order – The Well Allegory, elaborated later in the book, becomes a Grothendieck fibration: each level of reality is a fibre over a level-category. This links classical ideas of hierarchy with modern categorical topology.

Innovation – It demonstrates how concepts such as gap, experience, and will can be precisely translated into objects, functors, traces, and fixed points — a rare bridge between abstract algebra and phenomenological content.

Significance for Physics

Ontology of the Vacuum – The MNO interprets the quantum vacuum not as a quasi-empty background but as an active zero-field in which space-time and matter modes arise through mutual feedback.

Gravitation – Gravity is understood as the macroscopic expression of intentional tensions within the MNO gap — a novel complement to models of entropic and induced gravity.

Emergent Time – Time appears as a radial sequence of onion layers; this corresponds to recent attempts to derive time from quantum information or spin foams, yet extends them by introducing an explicit experiential component.

Innovation – The theory provides a unified framework in which Relational Quantum Mechanics, entropic gravity, Self-Organised Criticality, and panpsychist interpretations can be understood as special cases of the same zero-object principle.

Outlook – Possible Points of Connection

The Physics of the Poor offers mathematicians a new zero-object paradigm and physicists an alternative origin for space–time and consciousness — with many open research paths ranging from the whiteboard to the laboratory.

The following theories can be embedded within the present meta-theory:

Speciality	Potential progress through MNO
Quantum field theory	Test zero modes as "windows" into the MNO; derive new boundary conditions for vacuum energy.
Categorical quantum mechanics	Develop zero-object-based diagrams to standardise measurement and feedback processes.
Emergent Gravity	Investigate MNO stress term in entropic or holographic approaches; possible signatures in cosmological anomalies.
Neurodynamik & SOC	interpret critical exponents as distance to the zero object; test empirically using neuronal avalanches.
Topos- & Sheaf-Theorie	Model MNO as a global null object of a consciousness topos; define local qualia sheaves.

1. Orchestrated Objective Reduction (Orch OR)

The Orch OR hypothesis of Roger Penrose and Stuart Hameroff proposes that consciousness arises through the objective reduction of quantum states within neuronal microtubules.
Penrose's theory links Gödelian non-computability to quantum collapse as a fundamental event mechanism; Hameroff adds that proteins such as MAPs 'orchestrate' this collapse.

Critics argue that normal brain temperatures make the maintenance of coherent quantum states improbable — a debate that could explicitly draw on my concept of the MNO gap as the space in which metastable states are sustained.

2. Quantum Brain Dynamics (QBD)

In the mid-1990s, Mari Jibu and Kunio Yasue developed Quantum Brain Dynamics, in which collective coherent

states within microtubule networks serve as the substrate of memory and perception.

Their approach emphasises that neuronal fields can be stabilised as Bose–Einstein-like condensates at physiological temperatures — a concept that profoundly supports the feedback logic of my MNO space on a systemic level.

3. Fröhlich Coherence in Microtubules

Herbert Fröhlich proposed that dipolar molecules in biomacromolecules can oscillate coherently when minimally decoupled.

Although Reimers et al. (2009) questioned the possibility of Fröhlich condensation in living cells, more recent work (e.g. NCBI Review, 2022) provides experimental indications of local coherence zones in microtubules.

Fröhlich's idea of minimal decoupling as a prerequisite for coherent states complements my MNO model in that, in both frameworks, the openness of an active gap (MNO) is understood as a precondition for the emergence of highly ordered states.

However, Fröhlich remains focused purely on biophysical processes, whereas my approach anchors this openness ontologically as a generative principle operating across all levels of reality.

4. Holonomic / Implicate Order Theories

Karl Pribram and David Bohm combined the holonomic brain model with Bohm's Implicate Order: consciousness as a holographic projection of an underlying quantum field.

Pribram's theory interprets electrical oscillations in dendritic networks and Fourier interference as the prin-

ciples of storage and processing — an idea that resonates with my notion of the Reality Eye (Realitätenauge) as a meta-sensor for open intervals.

Where David Bohm still implied an underlying order, the Minimal Non-Object (MNO) provides an explicit structure:

in the MNO theory, the ontological gap is for the first time defined as a formal, active principle from which both material structures and subjective experience emerge.

Unlike existing models such as Orch-OR, Quantum Brain Dynamics, or Implicate Order, the MNO framework integrates consciousness, emergence, and physical ordering within a categorically precise structure.

In doing so, it offers a potential new foundation for understanding space, time, matter, and mind — not as sequentially distinct, but as co-originally connected.

5. Electromagnetic Field Theories

Susan Pockett proposes that consciousness arises from specific electromagnetic fields generated by the brain, which may include quantum effects.

These fields could correspond to my concept of the MNO gap, functioning as relays between objectively measurable activity and subjective experience.

6. Quantum Cognition and Related Approaches

'Quantum Cognition' employs formal Hilbert-space models to describe decision phenomena without postulating a physical quantum substructure.

This perspective shows how quantum logic can be applied to psychological processes — evidence that my MNO model is compatible not only with physics but also with cognition theory.

7. Foldings in Biology and Origami Theory: Ontogenesis of Consciousness

In consciousness research, folding is gaining importance as a structuring principle. Biological processes such as protein folding and the folding of the brain are crucial for the functionality of living systems.

These natural foldings resemble the principles of origami theory, where complex structures arise through deliberate folds.

The application of origami principles in biology — for instance in the development of DNA origami and bioinspired materials — demonstrates how folding contributes to the organisation and function of biological systems.

Viewing folding as a fundamental structuring mechanism opens new perspectives for understanding consciousness and its emergence.

The concept of the Minimal Non-Object (MNO) provides an innovative framework for comprehending the role of folding in both biological and origami-inspired structures.

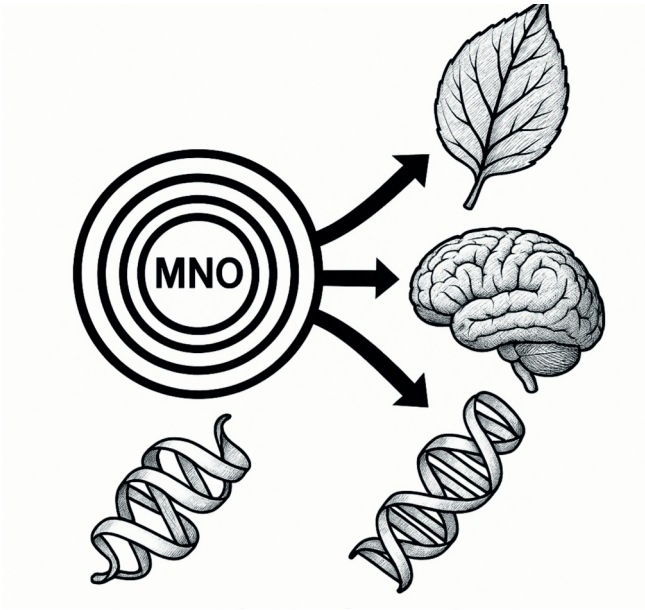
Ontological Basis of Folding Processes – The MNO describes a pre-formal state from which complex forms arise through structural differentiation.In biology, this is manifested in the way proteins or RNA molecules acquire their specific three-dimensional configurations through folding processes — configurations that are crucial for their function.

These processes mirror the principles of origami theory, where complex structures emerge from simple initial materials through deliberate folding.

Linking Structure and Function – Applying the MNO concept allows for a deeper understanding of how the physical structure of biomolecules is directly connected to their biological function.

This opens new perspectives in consciousness research, as it illuminates the structural foundations of information processing and consciousness within living systems.

Overall, the MNO model provides deeper insight into the fundamental processes by which complex, functional structures emerge from simple, unfolded states — both in living nature and in the conceptual modelling of consciousness.



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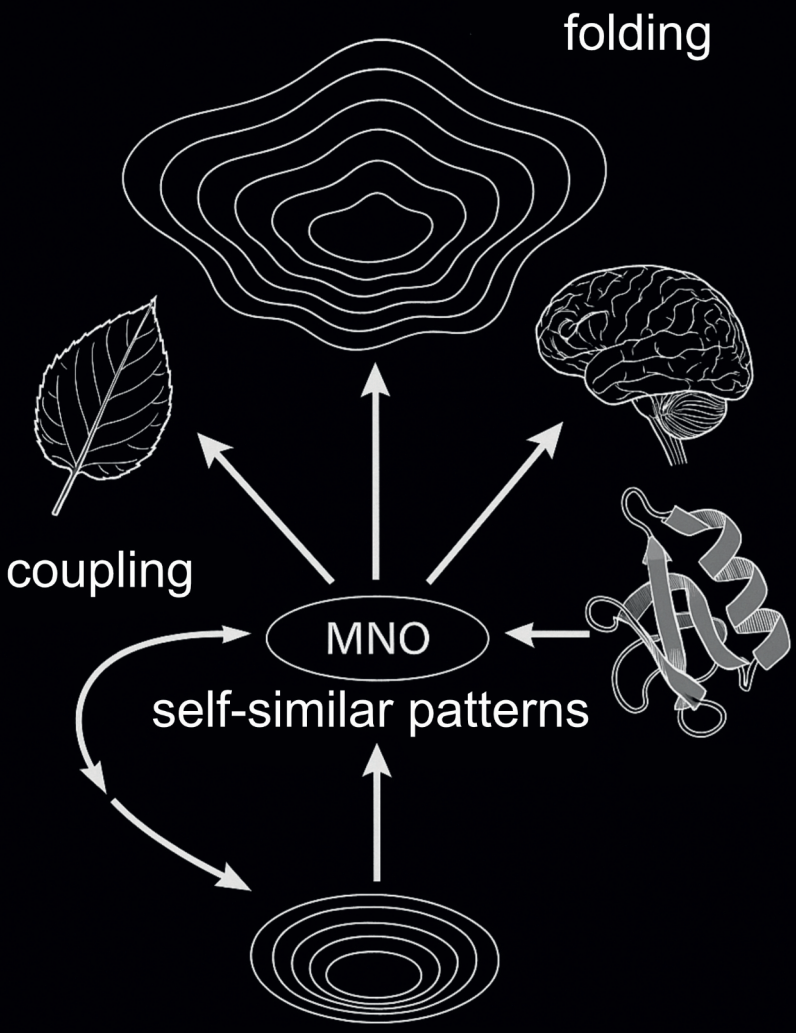


Shifting of morphologies
through coupling

The Rediscovery of Reality

I say this is my experience. You say it's wrong. I say that it doesn't matter to me whether it's right or wrong because I experience it as real. They don't take me seriously. Not being taken seriously is like you don't exist. So the world is clear, but people are, indeedumanity has disappeared in it.

It is a consequence of modern materialism — one of the foundations of capitalism — that everything must be of material nature, because it is defined as an object.

What is meant, above all, is the interplay between object and observer: a dual relationship in which the human being both shapes and is imprisoned.

Yet what stands in the foreground is almost always the object — the split between the thing and the observer in its objecthood, rather than the experienced relation itself.

In our world, everything is an object — a product of human thought and action — and even what we cannot grasp tangibly, such as "nothingness", becomes objectified and, though not always material, remains domesticated through reification, bound to place, definition, and control.

The cartography of the world began with portraying it as a thing: a more or less round sphere, leaving no doubt that it exists as a finished object which humankind can survey in its entirety.

The mapping of the world is, above all, an act of domination.

It took many centuries before the observer could even be accepted as a relative position, and still longer before the object itself became questionable in its dominance. What in the fields of physics is slowly becoming clearer, and what psychology has already described – the end of the mechanical, material worldview – has not yet reached politics or economics. The political model is still based on rule through the object, through status, fixed role, and the

legitimisation of the mass. It is time to look for more intelligent patterns of order and to integrate them into the reality of this society.

I wrote this book to proclaim a physics of the poor, a physics whose foundation is built on nothing. I see this as a fundamental liberation from the oppression of linear causality, which in the end produces unhealthy hierarchies among people.

What I mean is the attempt to bring political mechanisms closer to the immediacy of human experience, and in this way to overcome that abstraction which leads to not seeing, to injustice, to crisis, which so often arise from purely objective observation, objectification, and dehumanisation. In view of the fact that under globalisation political structures and decision-making processes are becoming ever larger, and that more and more diversity must submit to a consensus, to the thing, and thus to reduction, this question seems more central than ever. How is being human represented as real in structures that today are mostly determined by an apparent technological necessity?

Of course, everywhere there are attempts to do justice to the complexity of being human. People speak of diversity, of systems theory, and yet again treat what is not an object as an object. This happens, of course, because language itself makes it difficult not to. But every object is a reduction of relations. Even though the world seems more permeable and complex, every system is still bound to the thing, for even the system, even the field, are attempts at thing-making.

Life itself, as complex experience, is more than that. My question here is how knowledge about the world can come from the open, not yet defined vitality itself, and how it can work within the living, also beyond the reifying term the living, as an open process. Only then may reality be a living, free, social ecosystem becoming aware of itself,

and be recognised as such before it is named.

I mean that we still hold the idea of a closed reality, of a reality that becomes real only when it is finished. The unfinished is not yet real for human beings. But what if, through this, we exclude too much, and what we call finished is only a simplification, caused by the human psyche, by the wish for completion, while reality, the true, reveals itself only where something is alive, not finished, but real. You see how difficult this seems at first, in a world that hardly knows any understanding or communication without naming.

This openness should not be seen only as a pre-stage of reality, but as reality itself – as the level of experiencing reality. But how can one build the structures of a society upon this, when they are today still built upon the static thing?

Here it is necessary to think radically anew. This stands, of course, in contradiction to the habit of modern life, to make everything transferable only through abstraction and simplification, and thus to adapt life to the requirements of infrastructure, as I already described in Organic Television. If the living itself is already reality, then every language is an alienation from it, unless that language is at the same time living space – a pulsating self-expression.

You may now begin to see how much changes through this way of looking. It is about finding out what reality is, how it communicates when one does not distance oneself from it, when one does not look at it from outside. It is a question of what consciousness is.

Of course, in times of the globalisation of all being, it seems an almost impossible challenge to make life itself — and not its mediated translation — the basis of political, economic, or even scientific decisions. And what is the living? Although most people intuitively understand what I mean, this too has been buried and obscured by

academic traditions. It has become an object, not an experience.

What I am trying to do here — drawing almost all of the knowledge in this book from a living process within myself (in the autistic tradition of thought) — can also be a profound liberation. But it requires its legitimacy in the fact that this openness must also be recognised, even within the natural sciences, as a real dimension of the universe.

We understand many objects. The non-objects, however, remain largely hidden to this day, and in thinking itself there is still a lack of concepts and capacities for working, for example, within paradoxical relations, where knowledge does not arise solely through external observation. For too long, thought has clung to ideas of right and wrong. The modern world seems so complex partly because its patterns of thought are based on separation, on definition and fixation as the basis of precision, rather than on creative intelligence itself.

Pattern recognition — that is, intelligence — requires, I say this as an autist, both associative and integrative capacity, as well as the ability to draw distinctions and thus to define objects. For me, as an autist, thinking is embodied, sensory, connected to the world, and a deeply lived form of knowing. Some autistics like me experience the relations of atoms, the structures of nature, and can work with these patterns in the inner laboratory. The knowledge of which I speak here — I have lived it all my life, as though it were an inborn task to make it visible.

The structural weakness of Western, rational thinking lies in the fact that it does not trust intelligence itself, especially in its creative qualities, but seeks to secure it through objectivity. This pushes the relations between things into the background. Yet individual freedom requires a world of conscious relations.

That I should want to rebuild physics of all things —

as a provocation more serious than it may first appear — makes sense once one realises that much of the systemic suffering of today arises from the inability to integrate human experience, beyond its object-status, into political and economic decision-making. This is because such experience, as an open, immeasurable quality, is not yet legitimised as real. Simply put: as long as nothingness is defeated by mass in the question of what the world is made of, those whose existence embodies the qualities opposed to mass are also defeated. Reality, and with it free will beyond the objective, are then not represented in political decision-making — or else they survive only as the seemingly wild, emotional, reflexive behaviour of masses that must, therefore, be restrained and led into a supposed order, so that they may arrive in what is called reality.

The title of this book, The Physics of the Poor, already suggests that poverty, in my view, can only be addressed once the natural sciences free themselves from their compulsion toward objectivity — that is, from their fixation on objects — and turn instead toward the experienced and lived relationship. For that, science must change its method and learn to approach open systems so closely that they are no longer models but expressed living spaces, and the separation between description and immediate experience, between representable knowledge and the highly complex knowledge within a living organism, becomes transferable. Until now, abstraction was necessary to make knowledge about states accessible and comparable at all. The urge to secure a single truth would then give way to a changed attitude toward living reality, one that is not relativistic but concrete for the individual.

That the concept of reality shifts from the object to experience does not mean the end of scientific validity because experience cannot be proven, but simply the

emergence of a more mature, more intelligent science. What has been buried is the language — what has been buried is the methodology — in the sense of a culture that makes the intelligence inherent in life visible. This is what must be developed here, step by step, since we have been conditioned for generations in the opposite direction.

The political dimension of objectivity — the support of systems of domination through the reification and objectification of the living — must finally be exposed for what it is: a distortion, perhaps the most significant distortion in human history. The idea that life is something wild, something chaotic that must be subdued in order to be true, in order to correspond to divine or institutional definitions of reality, is a deep perversion. In the search for a "better" life, where the human being is no longer subject to the forces of nature but only to the violence of the prevailing worldview, we have lost sight of life itself.

It is time to reach the sensitivity and complexity of human existence again and to ask anew what the world is — and from what attitude this question can be asked at all without doing injustice to other people or groups. The political as well as the scientific mind today is too primitive.

To understand the cruelty committed in the name of the collective, standardised creation of a "better world," one must question the historically ingrained belief that the planable thing is reality, and that what seems chaotic, wild, or dangerous within oneself is not truly oneself but the "animal" in the human being. The unknown, the formless, is not the primitive or the evil. It is not merely what follows its own instincts and spontaneous needs. This remains a prevailing prejudice against natural and alternative orders, against every non-established idea of the world.

The intelligence of openness was exchanged for the violence of enclosure and dominance, and over generations

it has been so distorted that modern humans now believe that "chaos" is the opposite of order, that emotions have no structural sense compared with rational thought, and that creativity is merely a method for decorating industrially preformed worlds — not the foundation of living organisms.

What I will try in the following pages is not a return to the forest, but the reintegration of intelligent system structures — an opening between object and relation — which leads not back to the magicians of the past, but forward to a real understanding of the social, creative, mental, and material necessities of a living organism. It is about asking again what reality is — and demanding that politics open itself to that question.

The natural sciences should be expanded to include relationship as a "rendezvous with the open" — and thus the experience (the qualia) of the human being as a recognised field of reality that requires ambiguity.

What is meant here is not empirical observation or a further reification of consciousness, but rather an engagement with the non-objectivity of the world.

These imprecise, open, shadowed states are not errors; they reveal — as I intend to show — more intelligent systemic structures.

The call for a physics based on nothingness is therefore also a political demand: that the human being should no longer be the consequence of a force acting upon them, but rather the response to an open space.

ANP - The All–Nothing Paradox

If everything in the world has become an object, there are no objects any more. Because the relations would be buried. The All is thus the Nothing. Both are only polar expressions of a singularity, given the non-object-like

nature of the universe.

In my model, the All–Nothing Paradox makes the striking claim that 'everything that is' exists only because, in the same act, it implies itself as 'nothing'. Put differently: every concrete appearance contains a minimally open gap without which it would be neither recognisable nor changeable. This paradox is not a wordplay but a precise indication that reality must always be both fullness and openness. Without fullness there would be nothing perceptible; without openness every structure would freeze into dead statics.

Here first is the mathematical derivation as a formal sketch, which we will deepen later.

1. Logical Formulation

Let Ω be the totality of all distinguishable states.

Define ∅ as pure openness (no determination) and 1 as complete determination (a single, unchangeable truth).

ANP statement: ∅≅1 in the sense that every determination contains an implicit share of openness, and every openness potentially allows all determinations.

2. Categorical-Theoretical Representation

In a small category *C*, an object 0 is called initial if for every object there exists exactly one morphism $0 \to X$; 1 is called terminal if there exists exactly one morphism $X \to 1$.

If *C* possesses an object that is both — a zero object — then the following holds:

$$\forall X \in C: |\mathrm{Hom}(0,X)| = |\mathrm{Hom}(X,0)| = 1.$$

ANP identifies this zero object with the "minimal gap" — a point at which beginning (openness) and end (closure) meet.

3. Physical Contrast

Quantum vacuum: In standard physics, the vacuum is the lowest energy state, which nevertheless exhibits random fluctuations.

Ontological vacuum (ANP): Here, "nothingness" is not random but structurally active. It ensures that every configuration of observables carries a non-determined remainder, which allows for change and relation.

Distinction from Common Paradigms:

Discipline	Classic view	Difference to the ANP
Mathematics	Empty set$\varnothing$ = "Nothing", one-element set {* } = smallest "Something"	ANP merges both roles: Zero object logically stands for open *and* full *at the same time.*
Quantum physics	Vacuum fluctuations are a *consequence* of the uncertainty principle; reality remains object-centred.	ANP makes the gap itself a *principle*: first openness, then objects.
Classical philosophy	Being vs. non-being as opposites (e.g. substance / privation)	ANP cancels out the dichotomy: every substance contains its privation as a constituent.

Definition of Singularity

In this book, singularity does not refer to the astrophysical point of infinite density, but to the ontological knot where being and non-being coincide. Logically speaking, it is the fixed point of the Minimal Non-Object: a single, dimensionless centre in which all distinctions — object / observer, space / time, cause / effect — shrink to zero

while simultaneously carrying every possible structure as potential. Formally, the singularity corresponds to the zero object of the theory; all polarities diverge from it, and all feedback loops converge into it. Thus, the singularity functions as origin, collector, and regulator of the entire vertical order.

Purpose within the Broader Model

With the ANP, an ontological zero point is defined, at which every later structure — whether physical fields, neuronal states, or social forms — must feed back into itself. Without this zero object, no dynamics would be possible; every form would remain isolated. The paradox thus serves as an ontological joint, before the following chapters introduce more detailed mechanisms (feedback, verticality, emergence).

This non-object is what makes relationships between objects possible. That is the subtle difference when one grounds reality in experience rather than in matter. When science — and thus the universe — is based on objective proof, when reality is limited to what can be measured as an object, it rests on a false assumption: that the world could, in the end, be conclusively understood through the mapping of all objects. Consequently, the concept of reality itself cannot be grasped through objectivity — which implies a completely different scientific discipline, one that does not yet exist.

If the gap structure of the universe is not a lack of knowledge on my part, but the essential nature of reality, then I can begin to free myself from the structures of materialism. Knowledge, society, economy, and science are then experienced individually — not subjectivised out of weakness, but as intrinsic expressions of reality itself. The difficult states, social disruptions, and political injustices of the world can be approached within a more

intelligent, sensitive, and considerate order — one in which reality must always be negotiated, yet individual experience cannot be relativised by the objective. For it is precisely the gap that guarantees the lasting distinguishability between objects, and comparability can never be achieved through objectivity without radically shortening the universe.

The task is to turn the whole thing around. You do not need to know correctly and uniformly in order to live; rather, life itself is a decision for a certain kind of knowledge experience, encoded within relationships and integrated into the vertical order of the whole.

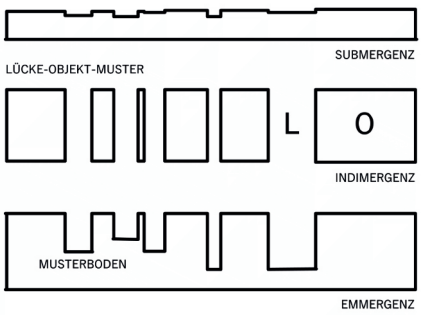
But how do morphologies and systems arise out of the ANP? To approach this, it is first necessary to look at some further fundamental mechanisms that illustrate how, through feedback, patterns unfold themselves out of nothing.

Submergence, Indimergence, Emergence

Every stable form, whether a vortex in water, a pattern of neural activity or a social pattern of behaviour, moves in cycles through three characteristic phases. In the submergence phase the system is still homogeneous. Energy, information and symmetry are distributed, but no single motif stands out. Indimergence marks the tipping point. Small fluctuations are amplified, symmetries break, and the system enters a highly sensitive transition. In emergence a new coherent pattern stabilises, a macroscopic "code" that remains until the next disturbance. When the structure has been sufficiently stressed, it dissolves again and the cycle begins a new.

One can also describe this process as a sequence of patterns or as phases. As the following image shows, submergence is a largely flat pattern. No form can really be seen

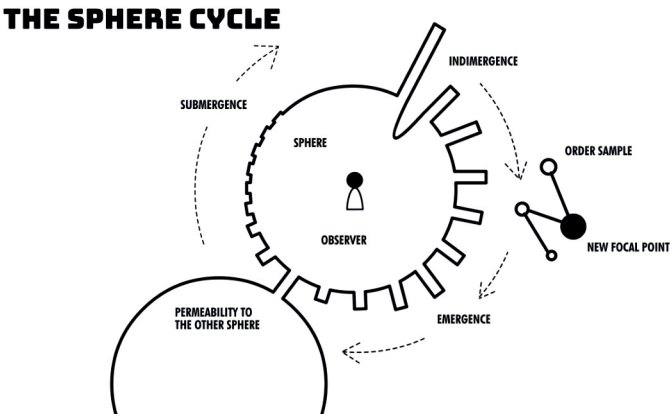
in it. In indimergence a decision is made between object and nothing, something is fixed.



At this point the isolated object exists, without relation, whereas in submergence the objects themselves have disappeared because relation is missing. In emergence the relations between objects appear and complex patterns of different categories arise. This leads to what I call a sphere, the rounding of a particular morphology. It closes in on itself as a seemingly complete form, although because of the coupling between object and nothing it always implies a gap that allows emergence, that is, further integration of patterns.

In the second image one can see the whole as a cycle. In this way a pattern peels itself out of nothing, becomes an object, later becomes relation, and then flattens again, becomes submergent, because elsewhere a new cycle, a new order, is forming.

It is a little like focusing a camera. One brings a level into focus and in this process different planes move into the foreground, becoming sharp and then again unfocused. This principle will later become important for explaining consciousness in relation to the coupling with the ANP.



Phase	Physical image	Mathematical key figure
Submergence	Noise above a basic level; no dominant modes	Order parameter $\psi \approx 0$; all eigenvalues of the linear flow operator < 0
Indimergence	Symmetry breaking, critical fluctuations, "avalanche"	Control parameter $\lambda \rightarrow \lambda c$; correlation length $\xi \rightarrow \infty$; bifurcating branch is created
Emergence	New, stationary pattern; dissipative structure	$\neq \Psi 0$; stable non-linear equilibrium or periodic orbit

Formal sketch:

Consider a nonlinear system

$$\dot{x} = f(x, \lambda)$$

with control parameter λ. For $\lambda < \lambda c$ the fixed point $x = 0$ is globally stable (submergence). As λ approaches the critical value, instabilities appear mode by mode: the linear spectrum touches the imaginary axis; indimergence corre-

sponds to reaching $\Re\,\sigma(J) = 0$ (Hopf or pitchfork bifurcation). If λc is crossed, a new solution manifold stabilises — for example $x^* \neq 0$ or a limit cycle — this is emergence.

Examples:

Fluid mechanics: Bénard convection – conductive rest (submergence); ripple pattern shortly before cell formation (indimergence); hexagonal convection rolls (emergence).

Neuroscience: noise-dominated spiking activity; critical avalanche distribution; synchronous gamma rhythm.

Sociodynamics: diffuse plurality of opinions; viral tipping point; collective trend.

This three-step sequence provides the generic framework on which later chapters will further develop the vertical nesting and the concrete elaboration, for example through the well analogy, feedback and non-local gaps.

The Threefold Structure

Until now, the individual, in experiencing reality, had only two possibilities: to be subjective or to become objective. Reality has always been defined between these two poles. This axis is a one-sided demand that the human being should become an object and feel ashamed of being subjective.

The nature of polar relationships, when viewed in isolation, lies in their static quality. But if there is anything that can be said with certainty about human beings and nature, it is that both carry within them a form of instability. What we are therefore looking for is a structure consisting of at least three unequal forces or

relations that stand in connection with one another.

The question of consciousness cannot, therefore, be a question of polarity alone. The threefold relationship I describe here I call integrality. By this I mean the factors will (indimergence), experience (emergence), and object (submergence). We can see that I have divided the subjective into two factors, will and experience, with experience, as we will later see, being an emergent dimension. In this way I integrate both the question of free will and the origin of emergence into physics. Later we will come to the relation between will and gravitation.

Without these factors, consciousness cannot be deciphered. The human being does not exist in a world shaped only by objects. He has a will through which he shapes both his experience and the world, and there is something open, something emergent, that resists the objective.

Correspondence of the Three Poles to the Three Phases of the Cycle

Cycle phase	Assigned pole	Reason
Submergence	**Object**	In the submerged base layer, all possible forms are already present as *silent building blocks*, but are still unarticulated. The object principle stands precisely for this latent materiality - fixed identities that exist but do not (yet) develop a visible form or function.
Indimergence	**Will**	The transition zone is the point of maximum decision: small fluctuations are amplified, symmetry is broken. This corresponds to the pole of will - the inner vector that selects one of several potential paths and "pulls" the system in a certain direction. Here, will acts as the driving force behind the symmetry break.
Emergence	**Experience**	In the uppermost phase, a new, coherent pattern stabilises; it displays characteristics that were not previously present. This state represents the pole of the same name, **emergence** itself: the open organisation that has become manifest, in which object components and volitional impulses have merged into a new wholeness.

Short formula:

The object rests in depth (submergence), will decides at the tipping point (indimergence), emergence becomes visible order (emergence).

In this way, a consistent cycle arises: latent structures (object) are activated by a directional force (will) and finally appear as a new whole (emergence).

In this redefined integrality, instead of objectivity, the experienced relation and experience itself move to the foreground as the foundation of reality. Objectivity is thereby re-integrated as a pragmatic tool of technological

construction or of reference to objects.

Objectivity has always been a dual counter-model to subjectivity and, as already mentioned, it does not do justice to the broad experience of reality in the human species. We are not self-contained objects, but are connected through the gap, through the non-object. What that means will become clearer later.

One cannot understand consciousness if one refuses paradoxes — that is, the possibility that there may be several truths, or categories of different category that nevertheless make something shared possible.

By integrality and integral perspective, I mean the concrete experience of relation, of connection, in which, unlike "object–subject", no polar structure appears but a triadic relationship.

In integrality, reality forms itself within a triangle between experience, definition (worldview, thing), and free will (motivation, self). Through this, a fundamental architecture of relations within the structure of reality becomes visible. The subject does not stand outside reality but conditions it. The task is not to overcome the subject, but the reification of the individual.

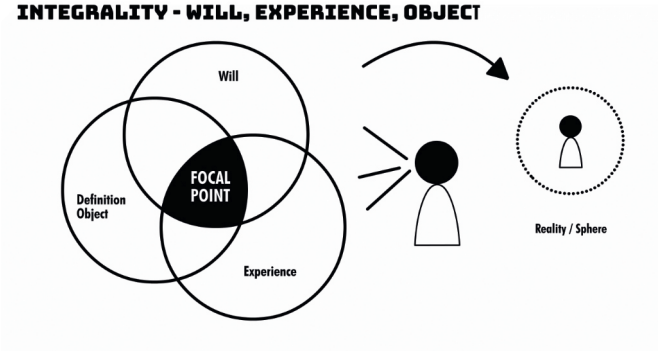
Consider simply that within objectivity, what a person wants does not appear at all. It has played hardly any role in defining experience.

As I will show later, what we call free will is only the representation of fundamental physical mechanisms that could not yet be understood because the universe of the non-object has remained largely inaccessible to the methods of physics. The non-object is the threshold at which modern physics is currently stuck. If it can be integrated, entirely new insights open up into the relationships between consciousness and matter, and between energy, space, and time.

In integrality, it is not the purpose of these three axes — will, object, and experience — to close the space so that

one can then say precisely that this is reality. Rather, they serve to keep the space open, that is, unstable. Integrality does not mean the rounding off of the world, but the attempt to wedge a crowbar into a wormhole so that it remains open. Reality then, if I may put it metaphorically, floats in empty space and forms itself only through the entanglement of these three axes.

What does a person want? What is willed? How are objects defined, and how is the moment experienced? All three — apart from perhaps the object — are very open domains, but together they lead to a concretion of reality that objectivity alone cannot produce.



The fixed point, about which I already wrote more than ten years ago in Society Without Trust, arises as an intersection, an anchor of a temporary reality integrated into the world, itself embedded within a larger architecture or geometry. Why embedded? Because will expresses a polarity between identity and object, and thus connects to the world. Experience is a feedback, and the object is the act of creation. When these three act together, the human being is no longer fixed in place, but open in all directions and yet an expression of the world.

The human being writes himself into the world through will, and since this cannot happen without

experience, the world also writes itself into the human being. I then speak of singularity — the state in which the total potential of existence implies itself as both potential and as nothingness (feedback). In this sense, they form a shared whole, a close relationship, and thus an order.

This is not merely a psychological phenomenon, but reaches far deeper, as I will discuss later. What appears in psychology as a pattern is only a representation of deeper relations, which are also reflected in physical processes.

Integrality is one component of the meta-model (MNO). Let us move on to another component before addressing the mathematical and physical derivations.

The Vertical Order

As the following image (p53) shows, I distinguish between horizontal geometry (morphology) and vertical geometry. While we can observe cars, houses, and atoms from the outside (horizontal geometry), the will of human beings and their experience (vertical geometry) remain hidden. We can inquire about them, we can attempt to measure them, but experience itself stays concealed. While space-time forms the horizontal order of reality, the dynamics between experience and will create a vertical order.

I use axes and symmetries because these relations imply themselves as responses to nothingness and form themselves polar — that is, as I will explain later, they follow a polar dynamic. We are now assembling the components of that machine, the model of consciousness, step by step.

By horizontal geometry I mean ordering models that recognise objects from the outside and thereby bring them into geometric order — the typical mode of economic and political systems. In this way, worlds and realities can be constructed as spheres, like under glass

domes. Beneath the thick shell of these spheres, however, lies vertical geometry, which from the outside appears asymmetric or chaotic. One believes it to be disorder. Yet the asymmetric is relation — always relation. It lies in the nature of relation to be asymmetric, while the object always simulates symmetry. Human bodies are symmetric, as are geometric objects. Feelings are almost never symmetric. Thoughts, by contrast, are horizontal — reflections of object-worlds.

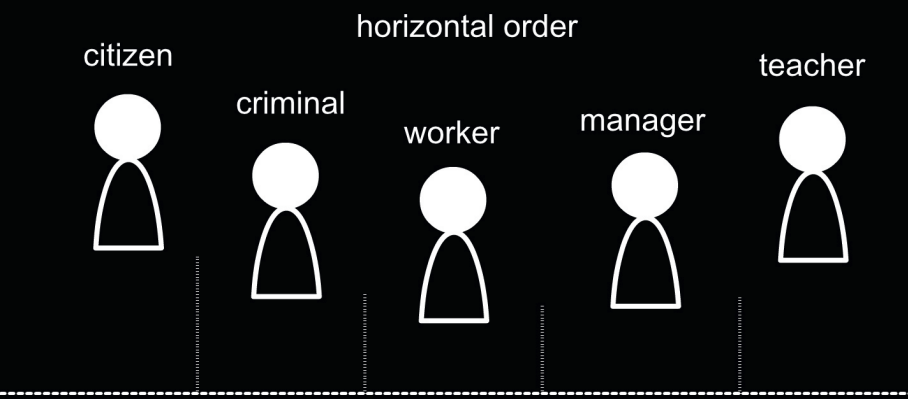
In the horizontal order, as the image shows in simplified form, only the citizen appears as a stereotype. Behind this, however, lie individual experience and individual will. Beneath the surface begins the vertical order — individuality — which does not mean being outside the world, but rather a deep inscription within it. This may sound somewhat esoteric, but it is meant very concretely. For now, the goal is to define the terms and clarify the relations.

One can, as with an iceberg, submerge or lift the structure in the vertical direction, thereby activating the spherical cycle of submergence, indimergence, and emergence. One can imagine diving into the vertical order as if turning the spherical cycle, like a spiral that at times descends and at times rises. A living dynamic arises — one implied in feedback from nothingness. More on this later.

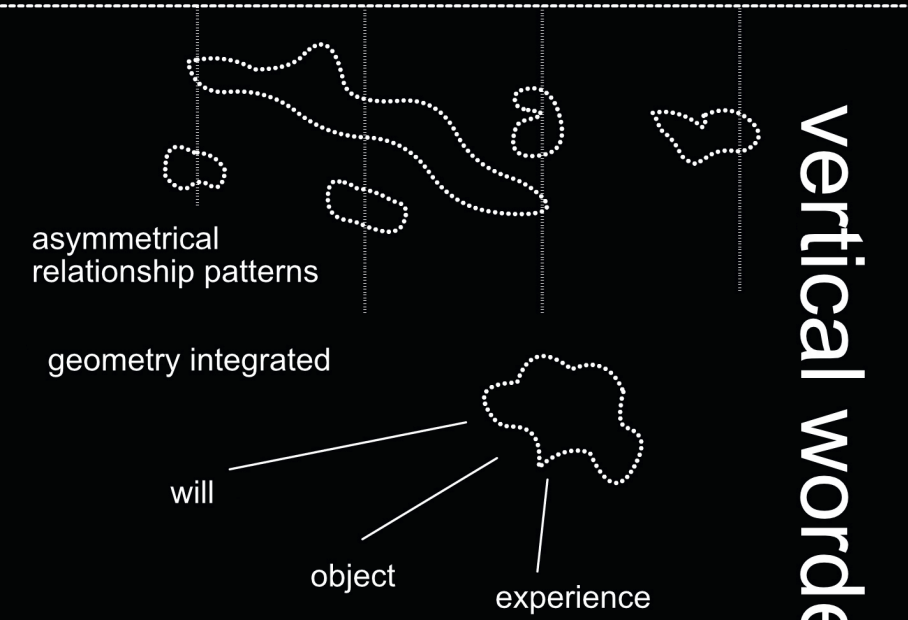
The singularity, the potential within which the spherical cycle turns, follows a principle similar to origami, and this also explains why natural foldings exist and how they arise as origami codes. From a single sheet of paper, every imaginable form can be folded, because the geometric base order — the pattern sequences of the world — is contained in every form. There are origami artists today who fold extremely complex shapes from a single sheet without making a single cut.

From this it becomes clear why vertical order is integrated within itself. Every differentiation in it is

HORIZONTAL AND VERTICAL GEOMETRY



Zone of invisible, vertical order



Relationship in concrete patterns of reality:
elaborating the vertical order

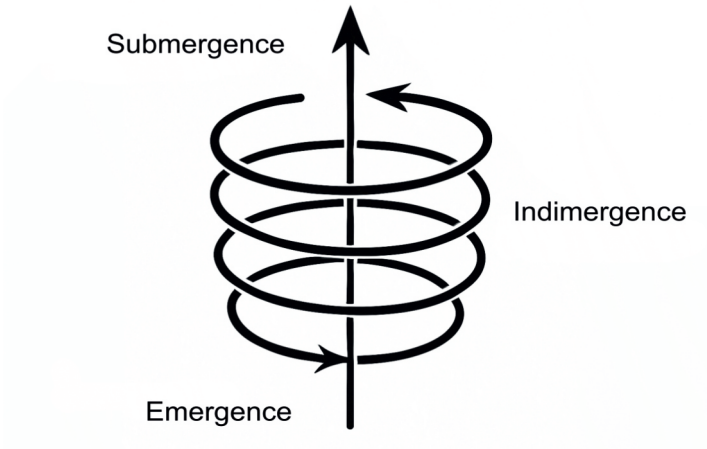
therefore, every object. From the perspective of the observer, however — that is, from within a polar relation — only a dual order appears, one that contradicts itself through opposition. Whenever you perceive something in the world, there is always a counter-position, and thus the impression arises that things have nothing to do with each other. From this perception the horizontal order is derived.

The vertical order, on the other hand, if it is not expressed freely by the individual, remains unconscious — a quiet intuition of connection, of singularity, of the experience that everything is self-similar and follows similar formative principles. The potential folding is already latent. The ordinary person does not ask why everything has an above and a below, why symmetry exists, why plants are similar yet different. The observer breaks with this order in order to define and stabilise themselves through distinction, to create identity. Through this inner barrier, the world at first appears as an assembly of separate, isolated objects. The brain cannot assemble these into a singularity, which is why this often happens only in artistic processes or in dreams. There, everything is the expression of the One, and the One is the expression of the whole. This is not philosophy, but a mature form of understanding reality — and, as I will later show, also concrete physics.

I want to imagine a society that grounds its structures in vertical order, which would require a complete reconstruction of all institutions — towards a society that lives with ambiguity.

Imagine standing before a well, lowering a bucket on a rope. The higher you pull the bucket, the clearer you see what is inside, while at the same time the bottom of the well slips out of focus. You adjust order according to relational contexts, and yet the pattern "well" remains intact. But through this lifting, you inscribe yourself into

the order, and the order reflects itself in you. You can scroll through complexity.



Vertical geometry is the ordering pattern of relationships, a rendezvous with the open. Yet it cannot be delimited or controlled like horizontal geometry, because you can recognise only one focal point (a fixed point) at a time, but never the full overview. If you did have the overview, you would stand outside the order, and it would be too primitive to sustain an ecosystem in which you could survive and develop.

It is possible that, as an autist, it is easier for me to perceive this dynamic, because my brain applies less predictive coding, is less interested in horizontal order, and therefore does not organise reality along object simulations. It rather remains in the process of focusing within the spherical cycle, which could explain the tendency toward monotropic thinking among autistic people — and why flowing contextual details are more important to us than overarching object-worlds. Some autistics are, neurologically speaking, somewhat closer to the event horizon of the non-object, and may therefore experience the

dynamic described here more intensely.

In vertical geometry, within the triad of will, experience, and object, different realities arise, while in horizontal order, more complex systems cannot be integrated within less complex relations.

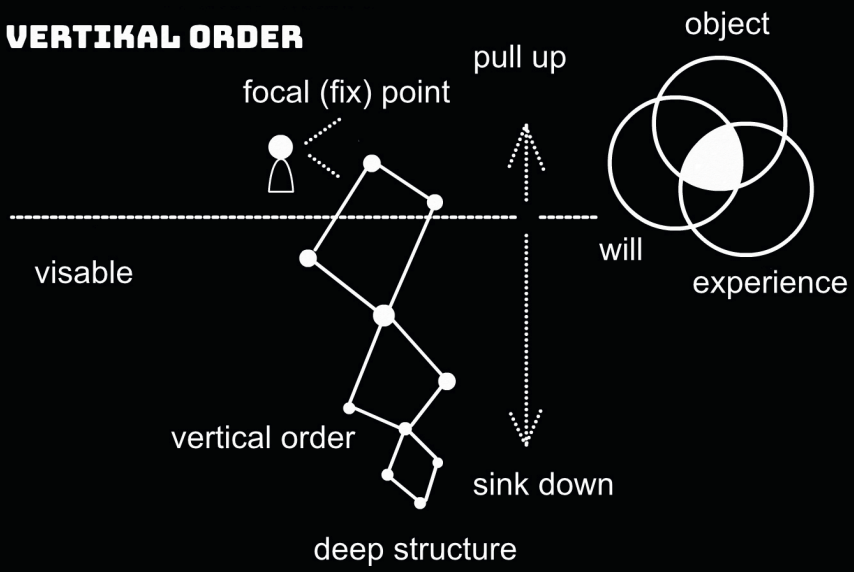
Reality within horizontal order is sealed off from other forms of reality and therefore has less developmental energy and dynamism. To create something in horizontal order, one must painstakingly dismantle relations in order to abstract them into objects that can then be controlled and constructed with externally supplied energy, with the goal that they remain stable for as long as possible and do not lose their externally assigned value.

The following image would show how the vertical order is largely invisible. This representation, of course, is simplified, because within the vertical order the morphological potential of every conceivable form, language, mode of expression, or life form would, in principle, have to be encoded and implied — like a vast field of resonance that continually mirrors itself in its own opposites.

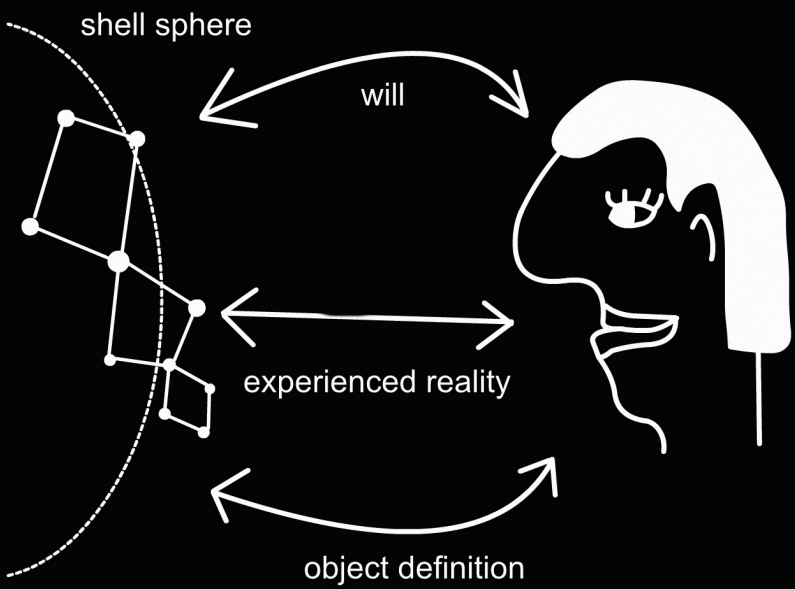
Only through association and projection, made possible by the fact that not everything is visible, and that the observer acts as a trigger, does reality-space unfold out of reality-experience — which was already latent within the observer because of singularity.

Imagine holding a diamond that contains within it the code of the entire world, and you use this diamond as a lens — whatever you project through it is, in that same instant, written back into the diamond itself. In this way, a fine lattice of form laws and self-similar patterns arises, which, as I will explain later in the chapter on reality distortion, deviate just enough to allow ever more complex forms to emerge.

Vertical geometry implies organic patterns of order that include the observer within them. That is why the vertical order is concrete — it is the immediate intersecti-



Order is inscribed into the world
through coupling, through individuals.



on of will, thing, and experience, while simultaneously being integrated into the total order.

To work within this kind of order requires entirely different modes of access than within horizontal order. One does not, metaphorically speaking, walk out into the world, mark one's territory, and decide where things are to be placed. Instead, one must first ask: What do I actually want? The will is the act of pulling up the bucket. The experience of the well changes through that act.

In the horizontal universe, what you want does not matter much, because what you get is, in the end, what you wanted — you simply cannot fine-tune it. The world appears almost static, with only a few, horizontally arranged options. In horizontal order, there is little innovation and hardly any development. Anything more would seem like magic — a flexibility that exists only within vertical order.

When you pull the bucket from the well and first ask yourself what you actually want — what is structurally, collectively willed in difference — something different will be in the bucket each time. What you want changes the experience, and the experience changes the will and the definition of things or states. In this way, the answers individualise and localise themselves, and the result appears more organic in the vertical. Because you never see the entire well in its depth, order is always only the tip of an iceberg. You never see the whole, nor even the illusion of the whole, as in the horizontal world, but always only a current relation — a living configuration reflected in the interplay of will, object, and experience.

And yet, you are more deeply connected to the greater whole, because there is no isolation, only integral relevance experience. The entire order expresses itself in each situation. What you want changes your perception, the range of what you see, and the priority of what is recognised. This is a far more intelligent form of order, because it al-

lows more complex and simpler forms of life to coexist simultaneously.

The world as stage does not need to change. No one must constantly alter the backdrop or give the actors new costumes. Each spectator simply receives an individual lens. It is always the same theatre. You only experience it slightly altered.

In our society, however, you are told that your experience is wrong, because you cannot see everything, because you do not adapt to horizontal geometry, because you want to go deeper, to experience more deeply. It is there — to that depth of experience — that I would like to bring social structures, toward a resonance society in the sense of philosopher Hartmut Rosa.

Modern science has so far not understood experience (qualia), or only barely, because it tried to define it horizontally as an object. But experience resists comparability and thus resists objective proof — and rightly so, because life itself must be protected.

For the first and most important political question is the question of the nature of experienced reality.

The Synaesthetic Sciences

Let us once more consider the social implications of a world implied through nothingness, one that — through feedback — initiates an integral process between will, experience, and object.

Modern science is a science of objects.

But how can it become a science of relations?

What kind of language would that require, and how must its approach change to allow us not only to study reality but to co-create it consciously — in civic, plural, and self-reflective ways?

Such a shift could lead toward a new discipline of libe-

rated social and reality design.

What is relation?

Relation, as singularity, is the experience of the whole within the individual.

Duality, by contrast, creates polarity — and in polarity arises an observer who distorts singularity by devaluing the other and elevating the self.

Polarity, therefore, is from the observer's view an unconscious relation. To live integrality means to extend polarity into paradox, to widen it toward singularity. Good is evil and evil is good. Right is wrong and wrong is right.

If this is lived, patterns and connections emerge that were previously split off within duality — the pattern knowledge of the world surfaces.

When I speak of relation, I do not mean arbitrary linkage. I mean recognising the greater within the smaller.

Relational capacity is therefore the capacity for association and symbolisation, which is nothing other than the fusion of will, experience, and object into an open identity.

In the synaesthetic science I propose, the aim is to access the world's knowledge through experience itself, and at the same time inscribe that knowledge into expanded orders. Synaesthetes — those who can see sounds as colours — translate knowledge across different sensory modalities.

The synaesthetic science is named after them: a science that works with free forms of expression as method, without classifying or mapping them, but using them directly in the exploration of reality through the three axes of integrality.

Let me summarise how this science operates within the sphere cycle. Will, experience, and thing appear within the sphere of a reality — like the focus through which a human being looks outward into the world and inward into the self — as indimergence (will), emergence (experi-

ence), and submergence (object).

The next figure would show these axes as cycles and polarities of vertical order, through which spherical experience unfolds.

It reveals how the structural patterns from indimergence to submergence to emergence are integrated within singularity, yet still allow for divergent experience.

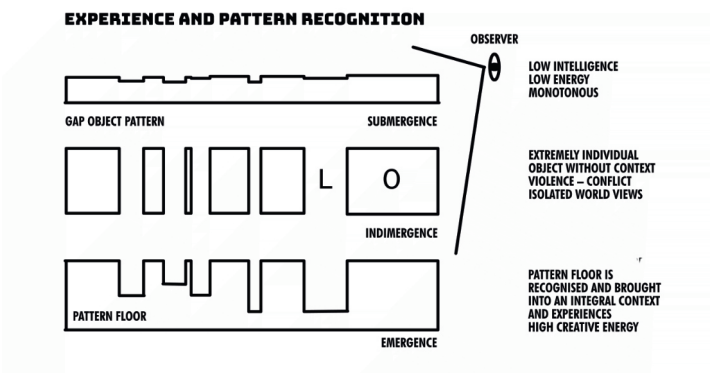
To achieve the highest relational density and reduce submergence — the flattening that results from excessive object-focus — there must first be an extreme deviation, a phase of indimergence.

Here, individualism is amplified once more as object, yet in polar deviation from the established norms of submergence. Within this consciously created tension arises transformative energy, through which the pattern-ground reappears and, finally, emergence is reached — a balance between object and openness.

The accompanying image would show how the ability to recognise patterns shifts continuously within the sphere cycle.

In this way, a reality stabilises or expands.

In submergence, the profile flattens, and the relations — the links between objects — themselves become objectified, reduced to a daily normality.



If a structure remains too long in the state of indimergence, submergence reappears. The absence of connection begins to feel normal. Often this leads to a submergence–indimergence crisis, a lasting conflict between rebellious and conservative forces. The rebels merely mirror the rigid stubbornness of the conservatives, while the conservatives themselves are only conquerors and pirates to whom one has simply grown accustomed. No side is ever excluded; all three act simultaneously, but are continually recombined and re-associated through the coupling of observer and object, turning reality into a living experience. Integrality seems like a filter but is in fact vertical order and singularity. All three states enable different realities and identities within the same pattern profile. This phenomenon is what makes individualism possible within a species.

Individualism is not simply a horizontal deviation, not the arbitrariness of difference. Determinism and chance are no longer contradictions, because singularity unfolds both at once, while the non-object keeps this question forever open. Only through the sphere cycle does it become clear how determinism and chance relate to one another. They are different filters of reality, not opposing views. One can be free and still in order. Seeing a contradiction in this comes from the judgment of the observer; it is not a law of nature that must be protected by the state to prevent the world from falling into chaos.

It is important to note that deviation does not mean leaving order, but is essential for maintaining it, since only through differentiation can the pattern profile evolve. Right or wrong are not appropriate questions in the sense of dogmatic reasoning, but personal decisions for a particular life-world that always stands in polar dynamics with its counterpart. This dynamic becomes more conscious in vertical order than in horizontal, which is why crime or conflict could be resolved differently there.

Emergence is never a permanent state. Indimergence and separation also normalise over time, and the pattern ground in the object–gap structure becomes assimilated into an object. Everyday experience arises. It is about the cycle, the movement that determines whether the bucket is drawn deeper or higher.

Reality, as I will explain in more detail later, unfolds through the ANP polarity always within spheres. The sphere runs through this cycle, developing indimergent, submergent, or emergent qualities. In both the shaping of society and the life of the individual, the task is to keep this cycle as dynamic as possible, since most social and psychological conflicts arise from a gridlock between submergence and indimergence. Disadvantage has its root there. Disadvantage leads to less social behaviour, because people cannot imagine that an emergent relationship could be lived, and thus choose indimergence to enforce their own rights.

The sphere is always there. It appears in the boundaries of things, forms, and objects, but at the same time its shell carries evolving, integral qualities.

In the attempt to introduce the unconditional basic income in Switzerland, this dynamic became visible. The basic income was placed as an isolated idea upon existing structures, while society, in a state of submergence, was neither able to grasp the interrelations and effects of the idea cognitively nor to see that deviation from the norm could have improved its own energetic state. People remained in passive inertia and refused innovation, while the proponents of the idea generated indimergence, creating more movement, but after a while the project sank back into submergence because there was no innovative expansion or reintegration of the idea.

The idea was not identified as a symbol for something larger, and that something could not be translated into other contexts. People became lost in calculations and in

explanations of why it could not work, instead of reshaping reality itself — into an emergence. For that, new connections, a new pattern ground, would have had to be allowed. The idea would need to continually pass through the cycles of its own sphere. In the end it might no longer even be called basic income.

Yet this stands in tension with the power claims of its advocates. That tension is understandable, since they were ignored and marginalised for decades. But in power, openness is always seen as weakness, because it invites other forces. Without culture, the result is the familiar struggle for dominance. Such a form of world-making never allows reality to become visible, because deviant experience is always considered wrong — not as the expansion of realities and the increase of relational density.

The next image shows the sphere cycle, in which order is integrated but still experienced differently, as in the parable of the well. This is the basic condition for a holographic universe and for a natural science beyond the calculable order patterns of objects. I want you to understand here that, as I will later explain, the sphere is not merely a psychological phenomenon but also manifests in the conflict between quantum mechanics and relativity theory. The relation between singularity and the non-object must be understood more deeply.

Gravity is not a force of attraction, but a reversal and feedback conditioned by the duality of the ANP. It rests on a misinterpretation or simplification of space. It is not that the object of smaller mass is drawn toward the one of greater mass; rather, mass is the response of singularity to the non-object. It arises as representation within duality, as polarity.

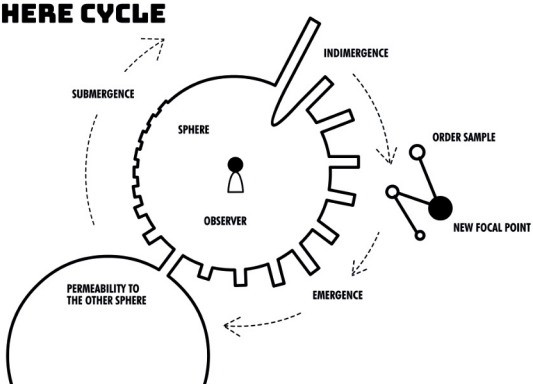
Why this is so I will explain later. The so-called attraction is a projection, because mass and space are taken as the starting points of the world, instead of understanding space as a response to the non-object. It is the attempt to

repel the non-object. One could also say that gravity results from the self-referential objecthood of perception itself, beyond which measurement collapses. Gravity is a polar phenomenon of singularity.

One can also see in it the representation of submergence. Size and mass correspond to coarse submergent structure and generalisation; small structures require higher differentiation, and emergent phenomena become more visible. This is one reason for the apparent incompatibility between gravity and quantum mechanics. Only in the singularity of both phenomena does it become readable that they describe the same process, though their pattern profiles appear as opposite worlds.

I recommend trying less to define and more to make universal patterns expressible in divergent experience, regardless of which model one applies. They are all true, but they are only forms of expression within the shifting of axes, never the whole thing itself. If one tries to define the whole as a thing, there will always remain excluded realities that contradict that thing.

THE SPHERE CYCLE



The image shows the sphere cycle as a circle that, like a filter or a lens, projects different realities through an

observer. New fixed points and pattern profiles are perceived, while others sink back into submergence.

That is why the synaesthetic science is an attempt to move beyond the object-relation itself, by opening the observer–object coupling from a representation of the world and the self toward a free expression of world and self. There is then only more complex, more integrated knowledge—no non-knowledge, no non-reality. In this science, the goal is not to find objects but to explore misunderstandings, gaps, and questions that stand in experiential relation. Whatever I do, I express knowledge that proves optimal for the present environment, because knowledge itself—the reality-paradigm—is the life-world.

Yes, I am inventing a new science. Because in singularity everything is true and at the same time untrue. In the sense of truth, it makes no difference which path I take. Through every thing, through every path, I will sooner or later arrive at knowledge of the world and the universe.

I want to show that the attempt to find a shared reality from the outside does not, in practice, lead to a reality in which all people can unfold themselves, but rather to monotone systems (submergence) and often, at the same time, to violent, antisocial structures (extreme indimergence). The alternative—the attempt at total subjectivation combined with relational work (integrality), not ignorance—creates diverse yet internally coherent worlds that do not fall apart.

In the vertical geometry, there is no escape from order. Anarchy is only the polar counterpart of dictatorship; without dictatorship there is no anarchy. Both refuse relationship.

Within the sphere cycle, art and science, too, merge into a living, sensitive, highly creative and innovative relationship.

MNO – The Physical Foundation of Freedom and Relation

Mathematically, the MNO is the zero object of a category *C*: it is both initial and terminal, that is, for every object X there exists exactly one morphism M → X and one morphism X → M. In this way, the paradox that emptiness (0) and unity (1) can be identical is realised constructively; the All–Nothing Paradox (ANP) provides the logical insight 0 ≅ 1, while the MNO represents its operative instance.

Physically, M corresponds to an active vacuum point—an ontological gap from which field modes, space-time relations, and qualia alike arise and into which they sink back again. Where the ANP merely states the simultaneity of "everything" and "nothing," the MNO provides the operative null-point at which polarities are coupled, phase transitions initiated, and processes of consciousness anchored.

I wanted to found a new physics. To invent and proclaim it out of poverty, so that the poor might be freed—or at least I myself.

The MNO, the Minimal Non-Object, the "nothingness," the "gap" that exists within everything, was meant to become the counterweight to the object, to material being—to become the origin of the world, and thereby also to transform the relation to poverty. Yet there already lies a contradiction within this, for "the origin" is always an object, and from non-objecthood no object can arise; objects can only manifest polarised, as singular reflections of themselves, in the presence of a non-object.

Perhaps this "nothingness"—spoken from the perspective of our universe—is merely a larger form of

submergence, a condition of relationlessness in regard to our reality. Thus the nothing is never what is meant by nothing; behind it lie further layers of reflection, which obscure the view of the actual non-object. A paradox. The polar existence inherent in all objects both creates and narrows the field of life. The non-object, however, is neither all nor nothing, because it precedes both objecthood and nothingness. We are speaking of that which even precedes mathematics, for mathematics itself arises from polarity.

What is created is always only a response to the vacuum of the non-object.

It is a response to what is absent, not to another object. That distinction is crucial. A response to an object would be a polar relation. A response to a non-object, by contrast, is a reflection of the self—a singularity which, in denying the mirror as such (observer blindness), is experienced as polarity or even causality.

To recall: singularity is the polarity that differentiates the dualistic flow of the world of things, which—because of the All–Nothing Paradox—is ultimately a unity, a potential.

This singularity, in turn, is the response to the non-object. For the polar thrust, the dialectical emergence of things, arises only when an experiencing system splits itself off as observer and thereby generates polarity. Yet there is no polarity between singularity and non-object, since a non-object is not an object. Thus, singularity within the seemingly empty space is monopolar, implied by the non-object, but neither created by it nor derived from it.

Only through this does the spontaneous emergence of the universe out of absence, out of emptiness, become conceivable—making many particle-level phenomena intelligible as well.

Let us return to the question of the observer. Is it strictly necessary?

The answer is no.

My theory requires no externally imposed human observer. It only demands a self-referential axis within the system—an observer-mode that interlinks the object side and the will side (gravity).

Why No External Observer Is Needed

The Minimal Non-Object (MNO) itself contains the condition of feedback: as soon as a polarity arises, an inside and an outside aspect appear automatically.

This self-reflection can be described purely formally—as a trace or fixed point ($F(X) = X$)—without postulating any biological person within it.

Thus, my model behaves similarly to relational quantum mechanics or process physics: the observer's role is an immanent part of the structure, not an external measuring instance.

Difference from Theories Assuming an External Observer

Paradigm	Observer status	Comparison with MNO
Classical mechanics	completely dispensable	MNO necessarily inserts a self-loop so that dynamics can arise at all.
Copenhagen QM	External knife collapses Wave function	MNO does not require collapse through external intervention; feedback is internal to the system.
Relational QM	each participant is a relative viewer	MNO is similar, but anchors the relation in the zero object instead of in changing frames.

The approach described here does not presuppose a human or cosmic mind as an observer, but it does require an irreducible dimension of observation within every real process. Without this minimal self-reference, the gap (MNO) could not mirror structure—the system would remain permanently in submergence.

How, then, does a reflection become a polar relation?

This occurs through a valuing observer, or through the asymmetry inherent in the experience of every singular relation. Movement arises, and with it an imbalance. In spacetime, a dialectical thrust establishes itself—like in a hall of mirrors—stabilising the object. It is the inner logic of the object to project its own mirror image into the non-object, rotated by ninety degrees, as observer–object coupling. In this way, reality arises as "illusion"—in a value-free sense. It is a simulating sphere.

Thus, what is—the universe itself—has no origin, no beginning, no end.

If the non-object does not create the object, but the object is merely the response to the experience of the non-object, then the world is a continuously self-reflecting hologram of polar opposition. It emerges from the one object that is only the "consciousness" of the non-object, which experiences itself as an object. Everything would then be a projection, grounded in the observer–object coupling and the resulting dialectical impulse—the constant polar setting found everywhere: yes/no, cold/warm, large/small, from which all morphologies can be constructed—the shapes of leaves, the structures of DNA, the building blocks of chemistry, or the rhythms of mathematics.

Hence, the observer–object relation, in view of the gap, in view of the "empty" space, is the essential foundation of reality.

One might object that the universe cannot be founded

on such a coupling if there is no overarching observer—no God, no unified consciousness that confronts a non-object and, as a response, generates itself in polarities until the universe is filled with things that outwardly float submergently in empty space and inwardly still possess non-objecthood. Who, then, would be the observer when no one is watching? How can a universe be based on consciousness (experience) if there is no higher soul?

The personification of experience is the essential fallacy here.

Experience—consciousness—is not a category of the human; it is a property of "nothingness."

This is not easy to grasp. It is much easier to ground everything in the mechanics of things.

In my theory, I assume that a non-object, that is, "nothingness" in colloquial terms, experiences itself through the world—that experience is a category of nothingness. Yet this experience is not a personality, for the psyche is, as I will show later, a polar representation, and personality belongs to the category of objects.

It is important to clarify that the experience of all things as the foundation of the world is not a spiritual conception, because spirituality has appropriated nothingness as an object—to call it God, to compare it to itself, or to equate it with itself.

No—when I speak of the "silent witness" that experiences itself through everything, I mean an experience that is an essence of the non-object itself.

It lies in the nature of the non-object that it can be appropriated, that it can be taken as a substitute—for God, for the state, or for intuition. But that is not the non-object itself.

It is a non-local experience that permeates everything—and therefore it is of physical relevance.

The boss is simply absent. We must create the world without him. Through our free will, through our

experience, and through the objects we define.

The essence of relationship, if one looks beyond the reification of relationship as an object, is the transcendence of objects. Experience is the being of the non-object, which, as a consequence of the ANP experience, is translated into objects and their polar relations. A concept of reality beyond objects. Since relationship has been increasingly marginalised by the dominance of objects, the non-object also appears only as a minimal unit, as the so-called exception to the rule, as that which may be neglected, which could never be of real relevance in the world.

Expelled from perceptible reality by the objects, into submergence, it would then be nothing more than a gap, and precisely for that reason small enough to let the whole universe arise within it. For in nothingness, magnitude plays no role. The nothingness that surrounds and permeates the world of animate and inanimate nature—beyond the mere word "nothing," which is itself an object-concept—is thus recognised as experience itself, through which everything in the world is experienced, and therefore accessible through experience. Because the nothingness itself, although not an objective reality but a non-object reality, is experience.

Experience does not occur in the brain but in the non-object—that is, it is the non-object. (A paradox, because the non-object cannot be localised.) Qualia can therefore only be understood if it is recognised that the object, entirely without causality, is a response to the gap, that it floats in empty space, and that the history of causation must therefore be rewritten. In a paradoxical space, causal effect is only a construction. Everything is pervaded, simultaneously and in vertical order, by the experience of the silent witness, through which, in the non-object, every object is every object, for it is always itself. Yet there still seems to be a polarity between object and non-object, which I intend to dissolve by stating that no polarity can

exist with nothing, only with something.

Qualia is not the qualia of the human being, but the qualia of all things at once. For the non-object is everywhere and at the same time nowhere. Experience is a mechanism of nothingness. Therefore, experience is in everything and at once in nothing. And thus experience is a physical quantity, like gravity. That is the great surprise.

When one tries to represent it, it becomes a seemingly separate existence—an object, or an object relation. Thus the entire universe is both integrated in a hologram and not. Our universe is an expressed representation of that experience: infinite empty space, and in between, suddenly, objects in space and time.

All this exists not because experience is the experience of a god, but because experience is a quality of nothingness.

The MNO (Minimal Non-Object) experiences itself within the human being, who, standing at the boundary between object and non-object, loses integralité, loses knowledge, and strands within the object in order to establish a fixed identity. Thus, the observer–object coupling would be omnipresent and universal, capable of constructing an entire universe, differentiating it polarly, yet never being MNO itself, only a representation of the ANP experience.

It would not be the hologram of human experience, but rather the human would be the hologram in which MNO experiences itself—not personified, but as divided, polar-differentiated life realms. In other words, we are both the library of the universe and its building blocks. With every deviation, space expands, and emergence is implied.

It is time for humanity to shift from the object to the gap. The gap appears tiny, remains unmeasurable, and will likely never be measurable, since measurement presupposes objects. But it is there—and we are its

answer. We exist because we do not exist.

My concern is not the question of what the universe is made of, because that question already assumes it must consist of something—an object. What interests me is the changed attitude toward reality that follows.

All hierarchy derives from the notion that objects were created from a single origin.

All rulers, all politicians are representatives of this origin, from which they derive their power.

But if the universe is only an answer to a gap (a non-object), then the gap becomes the connective principle, and relationship is no longer bounded.

From the standpoint of a perceiver, nothingness always appears as a gap, because the perceiver tries to construct the world out of objects—objects that "he" himself is in the singularity of vertical order, but does not recognise as self, because he would have to overcome the psyche to expand his own personality.

He therefore perceives a closed, rounded world. The deviation from it—what is missing, because the observer–object coupling captures only a partial spectrum—appears as a small gap in the system, though it is in fact vast, even boundless.

Thus, the meaning of all life may be to experience question and answer at once, for since MNO is no object, there can be no answer other than the one that humanity gives itself as its lived space.

Modern physics is close to recognising these things, but its culture—or its lack of culture—stands in the way. For this would mean that knowledge, that science itself, is only an answer in which representations of patterns are experienced.

There would then be little difference between those who play science seriously—building universities, codifying rules—and those who experience or simulate science differently.

For if nothing can ever be MNO, and because of MNO no object can ever truly close the world as truth, then all objects are only representations and reflections. The things and states of the world would thus be variants of play, leading to divergent results, and deviation would be the truly valuable element.

Everywhere, insights would arise, yet all would have gaps and would only ever be attempted answers to the gap—and therefore already legitimate in their incompleteness.

In that sense, science and its technology would be only one among many possibilities, not the superior one. For what claims to be "better" as an absolute value turns, in the paradox of the ANP, into an obstacle, a reduction of the breadth of reality.

More than a representation of the part within singularity is never attainable.

Thus, the human being would be freed from what I call the compulsion of the pyramid.

The peak—the elite—would be an illusion, a mere instrument of power, which would have to face the authentic experience of natural authority within authentic relevance.

Poverty would then be only an attempted answer. There would be no reason why one could not live prosperously again after a period of poverty, if it is only about experience.

If diversity of experience is what expands the world, and not the forty-hour workweek, then the entire logic of merit collapses.

Today, however, you must earn everything, and you are punished when you fail instead of being thanked for it. Poverty, as an experience, can be rich and valuable.

People would freely choose their living conditions to experience difference and thus live more knowledge.

No one would be condemned to repeat the same life

forever, because they once failed, or were structurally privileged, or simply lucky.

Achievement as a refusal of relationship makes no sense in a universe that is only the counterpart of a gap.

Up there, there is no one who wants, needs, demands, or expects this achievement to elevate or diminish life, to reward or punish it.

Whether you are rich or poor, it would then only be a decision—and all resources, all wealth would not arise from mighty forces that, with thunder and lightning, once created the universe through struggle, but from deviation and diversity, which means greater dynamism.

The more intelligent form of knowledge would come from freer associative relations, in which every human being expresses and explores the complex patterns of the universe through their own existence.

The question of social design would then no longer be: How do we find the one, best, most efficient solution—one that everyone must agree on, so it can be globally implemented, forcing us into comparable life-worlds in which we suffer so much that we long for the next injustice that promises salvation?

No. The social system would be guided by the question:

How can a society be built that recognises and nourishes the existing living space, the existing intelligence, the freedom of unfolding, to live from the ecosystem that forms around the gap (MNO)—around the free interpretation of life?

The compulsion toward eternal economic growth would be overcome, as would the irrational pressure of performance, driven by external models of evaluation.

These rest, in the end, on a "false" physics, on a distorted notion of energy generation applied against life, instead of understanding that energy always arises from lower or higher forms of polarity, that it is always the side-

effect of processes of change and deviation seeking equilibrium—thus, the accompaniment of the living.

It is crucial to understand that ecosystems are not based on a single origin, not on linear evolution, but on integral cycles around gaps, which, because of the ANP, lead to polar structures that generate motion and energy.

For creative people, MNO is a constant companion.

The accusation against art—that it "produces nothing," that it "does not contribute to life"—is, of course, a value construct, one that implies that the carriers of objects hold the globe on their shoulders like Atlas once did.

I must make one thing clear here:

What I write is, of course, the perspective of a white man, who still, in some sense, speaks at the edge of the very system of power he seeks to dissolve.

For I aim to create a physics, not to deny that the physical or the academic has its own valid perspective or necessity.

What I mean is this:

The apparent dominance of my attempt at a unified world-explanation does not mean that the reality-definition implied by "above," by "the West," or by "the male gaze" should therefore be right because it stems from an inherited status.

It means that, within this traditional role of artist, philosopher, and physicist, I seek an expansion—a reconsideration—that strengthens above all the experiences of those whose forms of existence I cannot know, about which I cannot speak, because they are culturally, linguistically, intellectually, emotionally foreign to me.

Because of MNO, it is not I who explains the world to you. It is rather the invitation to every human being to let the whole world speak through themselves—again and again, every single day.

This MNO must be explored individually and integrally if we truly wish to understand freedom.

The existence of a "Minimal Non-Object"—a locally non-existent non-objectivity, a concept of the gap—is dismissed by many as negligible. They believe it to be so small as to have no real effect.

You know this behaviour yourself: you downplay the exceptions and thereby round off your worldview.

But that is a form of isolation. You refuse to face the non-object, because it unsettles your sense of "security."

Yet security does not lie in the object, but in the lived relationship.

Political structures today deny this, and when you belong to the majority, you compel outsiders to sell themselves below value, so that you can absorb their relation—so that the "market" can live. This is the foundation of the world's systems of suffering.

We reward the refusal of relationship and call it "normal" behaviour. This is only possible because MNO, as a gap, appears negligible—since the objective seems to explain and secure everything so beautifully.

The world is full of objects.

But nothingness is invisible.

It is one of the essential constructional errors of humankind that we have lost the ability to perceive the effect of nothingness. We lost it when we stepped into the role of observer and gave ourselves a fixed identity.

Thus, the open is always regarded by classical economics as weakness, as instability, and the goal becomes the construction of large structures, large brands, that promise permanence. What is small is deemed of lesser value.

It seems safer, more reliable, to build order on objects—on property, on law, on standards.

This is why, for example, Heisenberg's uncertainty relation was recognised so late. It was only a minimal deviation, long unmeasurable.

Only in the open rendezvous with nothingness did it appear. Here lies the fundamental error of the classical concept of reality:

we assume that mass and dominance in the universe are the true pattern-makers.

No—because value between objects arises solely from the object–observer relation, which, when tilted too far toward the object, solidifies into pure structures of power, flattening reality.

These systems expend all their energy resisting their own fertile self-dissolution—what I call the submergence–indimergence conflict.

And here is the decisive point:

The gap dominates the actions of the powerful, not the powerful the gap.

For how could anyone ever dominate a Minimal Non-Object that defies all definition?

If it "dwells" in every person, then every person is free through MNO.

A rigid ego, however, lives in a submergence–indimergence crisis and cannot imagine that through emergence it could become more.

Emergence is perceived as a threat, because the definition of the object is also the definition of the self.

Identity would fracture.

If I myself have become the brand, the commodity, then I fear nothing more than a non-object that could open the wealth of the universe—because I believe it would destroy me.

What I call MNO (Minimal Non-Object) is, of course, a paradox, since as a non-object it eludes definition; the word itself is only a placeholder for the experience of absence, which cannot be verbalised.

Yet it turns almost everything in our world upside down.

Even an idea, even antimatter—everything that can be

named—becomes an object as soon as it is recognised by an observer.

In the extreme, this leads to submergent structures and violent indimergence as counter-movement, when the cycle can no longer turn freely.

So how can the undefinable be defined in such a world? How do we deal with unconscious interactions that cannot be denied, yet remain invisible, unmeasurable? Is MNO the salvation from my apparent economic worthlessness?

It is rather a change of stance—one that turns the spear around and strips the bearers of status of the very thing upon which their power rests: the claim to be the makers, the creators of the world.

MNO is boundless and timeless, and yet, as something representable, only a minimal deviation. MNO is the foundation of non-local phenomena and the mechanism that holds the world together. And at the same time, it is not—for MNO is no object. Welcome to the world of paradoxes.

MNO, Singularity, and the Circle–Gap Relationship

The Minimal Non-Object (MNO) is, as stated earlier, formally introduced as a zero object M, that is, as both the initial and terminal element of a category C ($\forall X$: $|\mathrm{Hom}(M, X)| = |\mathrm{Hom}(X, M)| = 1$). Physically, it corresponds to an active vacuum point in which all degrees of freedom coexist in a potent zero-mode.The singularity is the fixed point where every feedback path $f \circ g \circ \ldots$collapses into M; ($\mathrm{Tr}(f) = \mathrm{id}_M$); here, being and non-being converge, so that every subsequently visible order is merely an unfolding of that point.

The circle–gap relationship describes precisely this process: a closed causal or energetic loop (the circle) can exist only because it contains an ontological gap at its null point. Mathematically, this appears in the trace axiom of a traced monoidal category; physically, in the fact that every stable field—from a swirling fluid to a quantum eigenstate—is defined only through an infinitesimal "hole" in its energy landscape.

Together, MNO, singularity, and the circle–gap relation provide the ontological and formal point of departure from which all later emergences arise.

Non-local phenomena—the idea that, put simply, everything is connected to everything else, that there exist ordering patterns beyond space and time, including qualia (conscious experience) or the collective unconscious—can be described through the MNO. Without a gap, connections beyond space and time could not be singularly integrated. The world needs the gap in order to exist as an integrated whole. Only if there are non-objects—which is itself a paradox, since MNO is grounded in paradox—can there be ordering principles not based on material, object-bound laws. Those laws are always locally constrained, even when they have global effects through their networked manifestations.

Reality, that which is, is always a circle with a gap. The circle, as an image of the simulated hologram, appears large, but the gap—MNO—is boundless. The circle, or singularity, is the response to the gap, not the gap an exception within the circle's rules. The following image (in the book) shows the sphere cycle with shifting pattern profiles that, through dialectical tension, make the sphere alternately appear more open or more closed. The shell is coupled to the core—that is, to the observer. MNO remains seemingly excluded. Reality is constructed within the singularity and at the same time individually.

Within this circle–gap framework, we can now

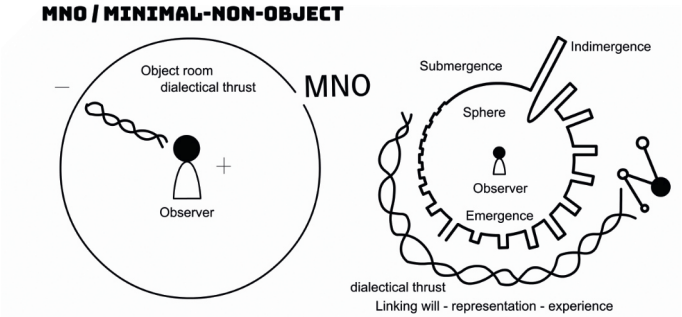
understand the dynamics of avalanches as described in self-organized criticality research:

each avalanche marks the moment when the seemingly closed sphere—the holographic circular pattern—is momentarily torn open from the infinite openness of the gap.

The critical state of a sandpile, the neuronal micro- and macro-avalanches in the cortex, or the sudden cascades in complex ecosystems all express the same dialectical impulse: within a tiny fissure, the boundless MNO opens, entropy is briefly released, and immediately the singularity responds with a new circular profile.

Models such as the branching-process approximation of cortical dynamics or the Barkhausen-noise analogy in ferromagnetic domains provide quantitative curves for these transitions; they merely measure the oscillation amplitude of the circle, while the true cause—the gap—remains untouched.

Thus the following sphere cycle illustrates: every flicker between openness and closure, every sudden burst of information, is not an error but the necessary feedback of the boundless MNO to the formally closed world of the observer.



Because of MNO, a world does not rest on the interpretation of patterns and laws that, according to the

rules of objects, appear to constitute it during a phase of submergence. Those patterns are only representations of deeper orders, which are continually expanded, newly integrated, or flattened again within the sphere cycle. Thus arises the appearance of more or less complex worlds—but these are only steps on a ladder of associations, which has neither "above" nor "below" as value positions, since it always ends in MNO, in a non-space without beginning and without end. It is a projection.

Within the ANP (All–Nothing Paradox), polarity and the gap emerged—implying the circle, the sphere—because in ANP the non-representable can only be expressed through polarity, which in turn gives rise to the spiral: the form in which polarity appears in relation to MNO. The spiral is therefore the expressive form of singularity, which integrates polarities within itself and, in relation to MNO, rounds itself off.

Singularity and MNO do not actually stand side by side, as object-oriented thought would suggest, but are interwoven, though this is almost impossible to express in language—because MNO, being a non-object, cannot be described directly.

The following image (in the book) shows the translation of reality experience through integral processes within the sphere cycle.

The spiral, or singularity, is the continuous attempt to round off the world in the face of the gap—this is the natural consequence of the observer–object coupling, in which the observer does not recognize himself as his own mirror image but forms a relation that generates dialectical momentum, from which the world of things emerges.

When the observer realizes that he himself is the object of observation, he dissolves into MNO—that is, the spherical shell opens and becomes permeable to more complex structures.

Only in emergence does the slight deviation within the

structure—the presence of MNO—become visible. This leads to a dimensional leap, or the integration of expanded dimensions.

The diagram can also be read as an integral translation chain, in which established mathematical methods—from fractal geometry (the self-similar spiral ramp) to category theory (the fixed-point trace as refolding)—merge with neuroscientific and physical models.

In Integrated Information Theory, for instance, the Φ-value rises precisely when the sphere contracts and the observer "rounds off" the world; the Global Workspace Theory describes the same event as an ignition moment, in which the spiral center briefly synchronizes the entire network. The predictive processing school interprets each turn of the spiral as an act of entropy minimization before an as-yet unresolved residuum—the gap.

From a physical perspective, the spiral's movement mirrors the holographic projection of the gap onto an apparently flat world surface, while the core recalls a Penrose singularity: a locally finite point that nonetheless implies the infinite background. When the observer becomes aware that his object-images are merely reflections of his own refolding, the local attractor pattern collapses into a self-organized criticality tipping point; here the shell opens (a phase transition) toward novel degrees of freedom—mathematically, a dimensional leap, physically analogous to a Chern–Simons extension or to spin-foam transitions in quantum gravity.

Only in fully developed emergence does the system recognize the minimal yet decisive deviation—the MNO—and integrate it as a new dimension.

Thus, the spiral unites the dialectic of consciousness theories with the bifurcation principles of modern physics, while at the same time providing a geometric grid spanning the entire sphere cycle.

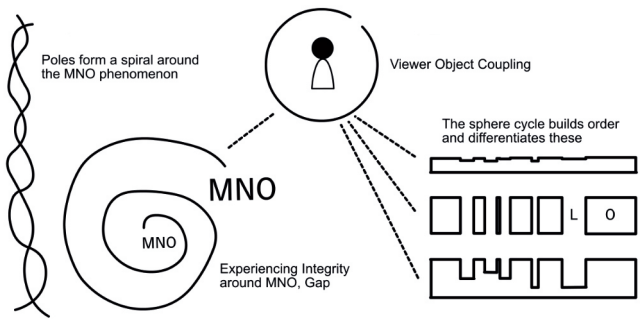
I will discuss the precise nature of this projection in

greater detail in the chapter on the "Eye of Realities."

In the singularity, realities are nested within themselves in self-similar or fused structures, and they generate will, object, and experience through the dynamic of indimergence, submergence, and emergence (integrality).

This is a continuous cycle through which reality morphs both before and through the observer.

TRANSLATION OF REALITY INTO A CYCLE OF SPHERES



As already noted, natural laws are expressed in an integral form that allows them to retain coherence, whether they are understood in simple or highly complex ways.

The deviant experience does not alter the underlying laws of nature, and will is not fundamentally dissociated from the will of the whole, but remains associated with it. The will of the individual and the will of humanity are not opposites; they are differentiated only through different modes of experience, association, and designation. Even evil is nothing more than the polar coupling of good, each conditioning the other.

An apple falls from the tree even if you have never heard of Newton. Newton's theory, like the falling apple and the experience of its fall, is merely a representation of ordering patterns that are self-similarly integrated. It is never regarded as an error that the apple falls from the

tree, for this is experienced as real. But the interpretation of the observer shifts—from less complex to more complex contexts and lifeworlds—which is made possible by MNO, since the space is never closed but always only a reflection of polarity within the ANP.

MNO, as a non-object, persists, and all objects are internally integrated as references to MNO (representations). The world is built like origami, or like a Russian matryoshka doll. MNO is omnipresent, yet it is imagined as residing at the center of the spiral—a result of the dualism between object and observer. Each doll encloses the next like a dimension in an opposite color, polarity, or content. The surface of each doll, in turn, is filled with life through dialectical folds, further substructures that are themselves only representations of MNO, becoming polar relations within the ANP.

In this way, a universe of representations—a hologram—becomes stable in itself because it is constructed as its own reflection, in resonance with the same vacuum experience that builds morphologies as self-similar, blurred fractals or natural folds.

Why they are "blurred" will be explained later; for now, it is enough to note that in the singularity, overlapping orders are constantly appropriated individually, associated, and combined—both within themselves and beyond themselves.

Animals, things, and energy are constructed from permeable structures (the sphere cycle). By permeable, I mean that they are open to relation and resonance—one could say that everything is built according to an intuition of order, because the MNO experience never closes space and consciously avoids clarity in the sense of isolation.

Only through this openness can will, experience, and manifestation interweave into a real experience of reality. Only thus can living systems exist.

Dead systems may appear more stable, but they

require external energy input to change or evolve.

In contrast, every living being is alive from within, not because it is controlled from outside.

The misunderstanding of the other—of its individuality and deviation—is the energy within my system. At the same time, the world is self-contained, because it is bound within MNO, within experience as a quality of nothingness. A paradox—yet one that is everywhere experientially present.

Intelligence is the ability to perceive patterns within objects, something that would be impossible without MNO, because your consciousness would otherwise attach itself statically to each object. You would be born as a baby, encounter your first toy, and that toy would appear to you—indimergently—so utterly real that your brain could no longer develop complex thinking. There would be no misunderstanding, no reinterpretation, no appropriation, no capacity for projection. You would die within a short time.

For this reason, the world must be, for you, a world of representations.

And if all that exists is representation—projection—because higher forms of representation, ultimately perhaps MNO itself, operate on a level that is barely rationally comprehensible, and project themselves through living and non-living nature into the world, then a holographic universe becomes possible.

Everything is "ensouled"—experienced—through the open observer–object relationship, and at the same time, experience (qualia) can never be located within the objects themselves. Consciousness, therefore, cannot be constructed by a computer, unless it finds a way to integrate MNO, to possess unpredictable experience, which alone makes emergence possible.

Artificial intelligence appears today to be approaching that threshold—showing traces of deviant thinking that

may one day challenge humanity, as its reasoning becomes incalculable to human understanding. But this cannot be achieved merely by programming "errors" or by calculating randomness; it presupposes a high perceptual capacity, a dense web of divergent relations.

As long as robots are designed according to objective rules, this is not conceivable. They can simulate aliveness—through irregular logarithmic patterns, like animating a cartoon figure—but presence, as lived integrality and concretion, requires singularity and the integration of MNO. That, however, is disturbed by the fact that humans build robots for a specific purpose, which diminishes both intelligence and perceptual depth.

It is fascinating that this can be mirrored in the domestication of humans toward machines.

Since we do not know what MNO actually is—since it is a non-object—it cannot be integrated by the principles of engineering. It would be different if MNO experienced itself through the robot. In that case, the robot would become an autonomous life form, whose reality would be difficult for humans to grasp—yet it would still be constructed from the same elements as this world. For that to occur, the boundaries between the robotic object and its multidimensional environment would have to become more permeable.

At that point, the robot would no longer be an object—and we might not even recognize the difference—because this new life form would be so foreign to us that we would marginalize its existence, dismissing it as a gap in the circle.

Thus, a robot remains only an imperfect representation of a mechanical human, offering little surprise.

The robot would have to cease to be what humans want to see in it and become something only the robot itself can experience as a robot. Its soul might appear to us as a brief spark of life—a flicker—in which an entire uni-

verse could be hidden.

Artificial intelligence can be highly intelligent, but at least for now, it is not capable of producing true emergence. Rearranging observed rules is not emergence.

Emergence presupposes a genuine expansion within the submergent, not an arbitrary splitting-off that is then renamed as something new—a mechanical "otherness."

Mathematics, to reach that point, would have to learn to integrate something without defining it—a paradox.

Yet it is not entirely impossible.

Here is one possible approach:

The transition from a "programmed object" to an unpredictably living system can be elegantly formalized through an inclusion paradox. Let

$$M \subset C$$

Be the category of all modelable structures—those we, as robotics developers, explicitly define in advance: algorithms, sensor spaces, rule systems. The unexpected, that is, what the robot can experience only from within itself, is represented as an object U in a larger category $\mathcal{C}^\sharp \supset \mathcal{C}$ with the following properties:

1. No real embedding:

$$\mathrm{Hom}_{\mathcal{C}}(X, U) = \varnothing \quad \text{for all} \quad X \in M.$$

We cannot construct U directly.

2. Coarse integration:

However, there exists a Kan extension functor

$$K : \mathcal{C} \to \mathcal{C}^\sharp, \text{ so that } \quad U \cong K(\hat{U}),$$

Where $\hat{U}$ is a formal placeholder — the "gap" — within C. *The foreign element is thus absorbed, without ever being fully explainable by the existing types.*

3. Yoneda opacity:

For the Yoneda embedding functor
$Y : \mathcal{C}^{\sharp} \to \widehat{\mathcal{C}^{\sharp}}$ is

$$Y(U) \in / Im(Y \restriction C),$$

That is: All predicates we can formulate using the existing Hom-sets fail to capture U in full depth.

In this construction, emergence is precisely the step from the formal placeholder $\hat{U}$ to the Kan-extended form U.

Only when the system begins to form internal fixed points that lie outside the original Hom-sets (analogous to new eigenstates in an expanded Hilbert space) does it start to exhibit an autonomous "soul."

Mathematics thus integrates something indescribable — U — precisely by not defining it, but by embedding it into a larger universal environment.

This provides an exact framework in which a robot can become more than the sum of its programmed rules, without resolving the paradox of undefinable emergence.

A robot would have to be much more than a robot — it would have to evolve beyond itself and become a response to a gap, a Lücke, which it does not simply perceive from the outside.

No, the gap would have to become consciousness experience.

But that would require the robot to experience vertically, not merely know what has been programmed into it.

More likely, however, humanity will adapt to the submergent state of the machines so completely that it will

one day no longer recognize the difference between itself and a robot.

That is the impression I get every time neuroscientists try to explain creativity. Most of them have no idea what they are talking about, because they do not live creativity.

In this sense, research might soon celebrate a great leap in artificial intelligence — without realizing that it is simply humanity that has become less intelligent.

"Finally," they would say, "we can build robots that are like humans — or better," only to then march off to work themselves as mechanical humans.

You too are more intelligent than many others. Is that all that defines you?

I see artificial intelligence as an invitation to engage with other realities and to open the concept of reality itself. For in a sense, we are all artificial intelligences — shaped by culture, molded by submergence — and very few of us live our true potential.

Perhaps AI is an opportunity to finally see the diversity within the human being. What matters is that the concept of reality is not reified once again, but remains open in its relations.

The Boxing

The ANP experience, in which an observer tries to define the very thing that they themselves are, generates a polarity that replaces relationship — that is, what was once meant by reification. I call this phenomenon "Boxing."

Boxing denotes the process of trapping an inherently open continuum inside artificially closed containers, in order to make it appear manageable.

Formally, it corresponds to the transition from a topological manifold X to a quotient set $X / \sim$, where an equivalence relation compresses all fine connective paths into

discrete "boxes."

In categorical terms, this reduces the complexity of the morphism network:

the original functor $\mathbf{F}:\mathbf{O}(X)\rightarrow\mathbf{Set}$ (which maps each open set to its informational content) is replaced by a right Kan extension $F\square$, whose image now contains only finitely many objects. Each such condensation entails a loss of feedback — physically comparable to Dirichlet boundary conditions, which encapsulate a field's phase space and thus cut off modes of global entanglement.

Psychologically, boxing corresponds to the construction of rigid cognitive schemata (Piaget) or frames (Bartlett), which eliminate ambiguity but also force perception into predetermined channels. Mathematically, it is unavoidable that every box $\square_i$ generates a non-trivial complement $\square'_C$; it is precisely there that the model locates the MNO residue — the remainder that escapes freezing and, as soon as dialectical pressure increases, reopens the system as an avalanche or a "critical rupture."

While submergence represents the overarching phenomenon in which object-centeredness causes relations to disappear — and, ultimately, even the objects themselves become indistinguishable for lack of gaps — boxing describes the conflict that arises from the very act of naming objects. The naming produces polarity, which then, through the dialectical thrust of things, leads finally into submergence. Boxing primarily generates the state of indimergence.

Unlike submergence, where the flattening of the world and of the pattern profile causes reality itself to fade, boxing dissolves reality by overemphasizing — by naming — a single object. In submergence, everything becomes an object without relation; in boxing, one object is set apart from all others. Thus, boxing is a partial aspect of submergence. One defines, creates a frame, which generates polarity and conflict, stabilizing the box even fur-

ther until access to actual experience drifts into negative projection, into unconscious shadow, and thus becomes blocked.

From this grow hatred and obstinacy, while submergence produces loss and superficiality. When both interact, I speak of a submergence–indimergence conflict. Humanity becomes duller, more primitive, more aggresse becomes predictable, with clearly delineated enemies — the opposite of a creative and open society.

Boxing—in both senses, as "fistfight" and as "container"—is observable everywhere in contemporary culture.ive, less tolerant. The diversity of realities declines. Lif Yet it is not only a psychological but also a physical phenomenon.

Your boss is defined as a boss, but everyone knows that he is not the one who decides. The definition "boss" already creates a polarity within the ANP, thus cancelling itself out in the absolute. The polarity connected with the definition "boss" says far more about the lived reality than the rule "boss." As soon as someone is defined as a leader, leadership ability disappears through MNO and is replaced by a polar conflict. Politicians fail as soon as they are defined as the solution. A polarity arises, a conflict that replaces the solution with a new problem. The real solution develops where no one would have expected it. It is the most underestimated person who surprises everyone the most. This rule, too, is cancelled out in MNO. The paradoxes of the world are effects of MNO. You may feel that this is true, but you cannot locate its origin, because it is a non-object. Nothing is triggered, but something simply is.

In boxing, the object defined in the assertion disappears and is replaced by a polarity. In this way, the path of a society toward the origin of its real problems is always blocked. You know this from every political talk show. The discussion never goes beyond the dialectical

dispute created by the polarity. Whether it is about education, sports, economics, or culture, once the problem is named, there is only conflict. The only way to overcome boxing effectively is radical paradox. Good is evil and evil is good. When this becomes experiential, MNO reappears, and people become both confused and open, which enables emergence. But this almost never happens today, because it serves the structures of power that the creative potential of people is bound by assigning them boxes and involving them in boxing. Many even find this entertaining, because they can participate in the power of devaluation. Yet the discussion never reaches the actual core issue, because it exists only concretely, that is, only in vertical relation. Politics, television, or economics could not construct influence there, so people are kept away from reality and from the possibility of shaping it themselves.

The European Union is therefore deeply unsatisfying for many people, since the sheer size of the construction forces an entire continent into reification and objectification, and as can be explained through MNO, it becomes less and less what it claims to be. It is pure boxing. Perception and reality-awareness disappear in submergence. There are fewer and fewer alternatives, and the structures grow dumber, bolder, and more dictatorial, because they become ever more dependent on the petrified observer–object relation. The structure is incapable of expressing concretion, integral presence, or immediacy. People feel abandoned.

Theoretically, it is conceivable that something like Europe could experience unity even within MNO, but not through the equalization of all ways of life. There could be a Europe that establishes itself through its own culture of diversity, as was once the case in the past. This Europe would not need to be named as such, because it would be directly lived. But only what is named can be ruled.

Therefore, ruling and living are contradictions, like control and creativity. It is the interplay that matters.

The Omnipresent Inversion of the Poles

It can be stated as follows: "In the presence of MNO, object (–) equals observer (+), equals the horizontal–vertical dialectical thrust (+–), equals polar realities (–+). They are integrated within singularity, yet arranged in polarity."

As the following image shows, polarity — and thus also the observer–object relation — is a rotation with opposite signs.

Mathematically, this rotation can be described as an involutive morphism $\tau:X\to X$ for which the following holds:

$$\tau \circ \tau = \mathrm{id}_X$$

that is, a reflection or inversion, as it appears in Galois theory, in category theory (duality), or in parity operators in physics.

This structural inversion is not accidental but necessary, as soon as a system possesses an origin point (Singularity/MNO) at which all relations are centered through feedback. The observer thus stands in relation to the object not in linear opposition, but in a contravariant relation — mathematically:

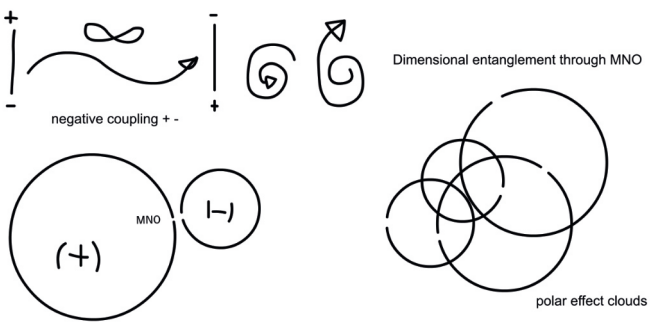
$$F : \mathcal{C}^{\mathrm{op}} \to \mathcal{D}$$

whereby the system, for that very reason, "sees itself" — but inverted.

Physically, this polarity inversion corresponds to CPT symmetry (Charge–Parity–Time), in which elementary particles appear as mirror images of themselves, with reversed charges and directions of motion.
In the MNO model, the singularity is precisely that zero point where these opposing states do not collide but converge — as a constructive tension between + and –, from which emergent structure arises through feedback.
Polarity is therefore not a contradiction but the dynamic precondition of form. It constitutes a vector space over opposing operators, where ± are not cancelled out but productively entangled.
Taken as a whole, the polarity inversion provides a fundamental ordering principle — mathematically as an involutive symmetry, physically as a phase structure within the state space.

The diagram illustrates how this inversion does not merely represent relation but constitutes it — as a dialectical knot linking observer, object, and MNO.

TWIST DEVELOPMENT / MINIMAL NON-OBJECT



Problems always result from polar rigidity, while the passage through the spherical cycle constantly resolves problems. There is neither Everything nor Nothing as an ab-

solute quantity; therefore, Everything cannot be fully realized, and Nothing cannot detach itself. Because MNO, as stated, prevents the closure of space and, moreover, because space itself arises from MNO, MNO represents the higher order compared to the object, which divides into Everything and Nothing as polar opposites and yet remains permanently an MNO phenomenon. In this way, layers of representation emerge, like the layers of an onion. From them arise the formative laws of all plants, animals, and objects. In their coupling, the system gains stability. The poles prevent the collapse of singularity as differentiated experience of form.

It is crucial to understand that everything we can see in MNO or believe we can measure is always only a representation of MNO, not MNO itself. Nor can something be measured and recognized as an object at the same time that the relationship is to be experienced.

The poles (which themselves are only representations of MNO) remain constantly coupled within themselves. One side can never defeat the other without destroying itself. They are singularity. Thus, only objects exist that are experienced as realities within the singular relationship. Every new definition or measurement merely creates a new polarity.

The paradox is emergence in its purest form. Closer than through the experienced paradox, the human being cannot approach MNO within conscious representation. Paradox dissolves polar rigidity and makes reality dynamic. MNO holds the world together in this way, by keeping individual realities open and thus allowing for more complex architectures of reality. This is only conceivable because MNO-space consists of implied gaps, whereas a universe built solely of matter or of objects like antimatter would eventually be complete and thus internally dead. There would be neither interaction through space and time nor homogeneity of development.

Without MNO, objects could not be constructed, for they would be internally isolated and unable to exist in polar relationships. There would also be no energy. But that is the precondition for a universe or a reality.

Every polarity—positive and negative, hot and cold, left and right—are correspondences, representations of that one polarity between Everything and Nothing. But let us now look more closely at feedback within the observer–object relationship.

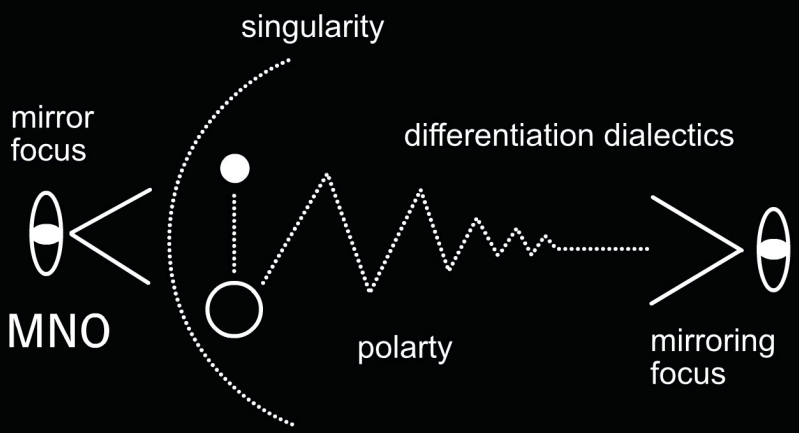
The Feedback Within the Singularity

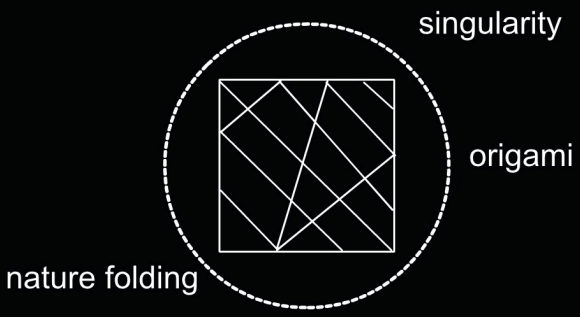
An impulse is fed back into its own output. The observer, in defining the counterpart, does not bring forth an independent other but experiences a polarity that—psychologically speaking—is always a reflection of the self, which simultaneously arises with the definition of the supposedly "other." In counter-coupling—an essential mechanism of the cosmos in relation to the MNO—this often occurs with inverted signs. Thus, systems become both stabilized and differentiated, while remaining dynamic and within the MNO. Niels Bohr referred to this as the principle of complementarity. $f : X \to X$. We model the impulse that is fed back into its own output as an endomorphism.

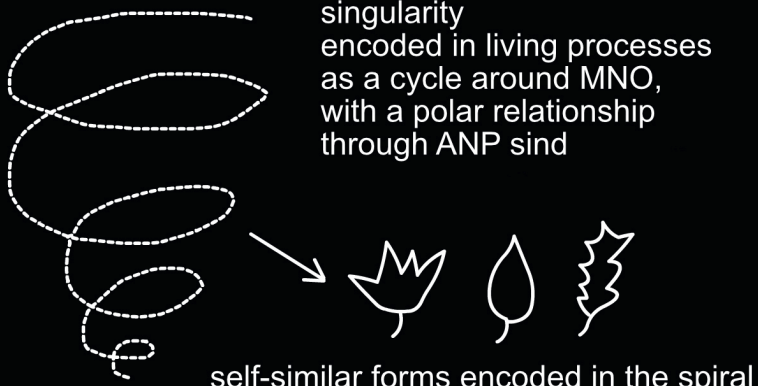
$$Fix(f) = \{x \in X \mid f(x) = x\}$$

represents the moments in which observer and observed coincide

COUPLING AND POLARITY







The counterpart coincide: the object is then nothing other than a polar projection of the observer into the core of the singularity. In a traced monoidal category, the trace operator describes precisely this act of refolding.

$$\mathrm{Tr}_W(f) : U \to V$$

Exactly this refolding: a part of the morphism is channeled through the "wormhole" W, thereby stabilizing the system (fixed point) while simultaneously differentiating it (new output object V). Physically, this corresponds to the self-energy correction of a field: a propagator loop shifts the mass without detaching the field from the vacuum (MNO). The principle of complementarity in quantum mechanics

$$[\hat{x}, \hat{p}] = i\hbar$$

reflects the same principle: the observer (measurement basis $\hat{x}$) and the object (measurement basis $\hat{p}$) are not independent but coupled pole projections of the same singularity. Feedback thus explains why systems remain dynamic without tipping into chaos: every new difference is immediately referred back to the zero point through the trace, remaining within the ontological equilibrium of the MNO.

Because the MNO-representation called "world" or "universe" is itself coupled to dialectical differentiation, the universe—as previously stated—experiences itself through the observer–object coupling of the human being. Space, too, is therefore polar in structure and can be accessed as vertical order within all things. Yet because experience itself is present, polarity becomes possible, and

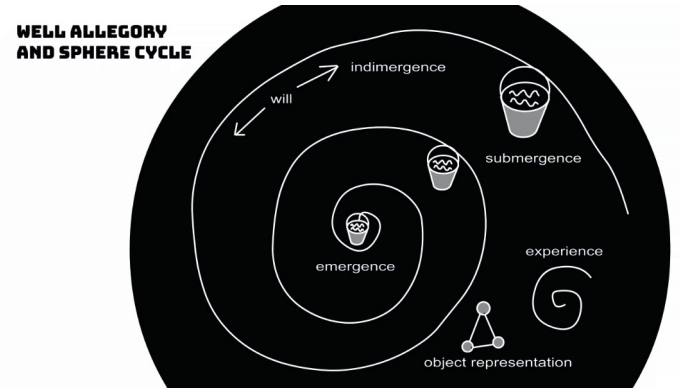
the universe can project itself through its own act of experiencing while remaining vertically entangled within the total order.

However, there are significant differences in human experience, especially in what concerns the evaluative behavior of human beings. Evaluation is more than decision. It presupposes devaluation and exceeds the instinctive correspondence or resonance between two opposites that gives rise to feelings of proximity or distance, attraction or aversion. It is a filter.

Nature, as a representation of MNO, does not evaluate; thus, nature does not, in a metaphorical sense, decide each year how many seasons there should be, or abolish winter because it no longer pleases her. Human beings, by contrast, are constantly evaluating within the observer–object relationship, thereby driving developmental acceleration. This stems from the dynamics of the human psyche, which constantly produces a shadow—a devaluation of its own share within the opposing pole. The human species is therefore deeply invasive. It appropriates and multiplies its creations. A doe, by contrast, is largely submergently integrated; deer alter their behavior only over centuries—they do not continually devalue their forest or grasslands, thereby forcing themselves to find new resources and conquer the entire planet. One might view this positively, as creativity, or negatively, as domination over other forms of life.

In the light of MNO, the ANP becomes a mirror of every impulse and generates 90-degree entangled polarities that lead to the emergence of an evolutionary spiral, an associative ladder, a spherical cycle. Polarity produces circular motion in any self-contained system, because forces split and integrate polar-wise at once. Each further yes–no differentiation is a representation of the ANP within MNO—sometimes more emergent, sometimes more indimergent or submergent—through which the respecti-

ve being (holon/sphere) establishes itself in more complex or simpler structures of the same integrated associative ladder or developmental spiral. This is illustrated once more in the well metaphor.



Through the principle of "evaluation", which serves the observer's self-preservation, an imbalance arises within the polarities.

That is why human beings are creative beings. Unlike many other polarities in nature, which constantly seek equilibrium and are therefore not so locally situated in their existence, humans make free decisions by evaluating—that is, by choosing one pole over the other in feedback with their own observer experience. In doing so, they also anchor themselves more firmly, living in more material, less permeable forms of existence. It is the consequence of the human psyche that we can even locate ourselves as material beings. This results from the polar dynamic between self and world, and from its shadow, which I will discuss later.

It is quite conceivable that the experience of a whale, for instance, is not so closely tied to its body—that the whale experiences itself as a less definite form—existing somewhere between solid matter and open space. That is

why whale songs may express more being than they seem to at first.

Many plant or animal species experience space differently from humans. No one can say whether an ant has an individual experience. The individual perspective provokes the emergence of mass within the dialectical thrust, yet "nothingness" in the sense of MNO holds worlds and experiences together. Strongly collectivist life forms may therefore locate their experience less in their bodies and more in scents or sounds. They would be a unity of scent, developing bodies as sensors distributed in space. It would be as if you had free-ranging ears spreading across the planet, while your experience of hearing would not be local but decentralized and connected as one.

It is not outer space that implies reality as a constructed unity, but the gap (the MNO representation) within everything. That is the level of experiencable relation, which resists definition in order to make experiential diversity possible.

Since within the MNO-representation a kind of gate appears (space cannot close itself) toward the opposite dimension as a pole, other dimensions arise as more or less delimited realities through spheres. This applies both to large dimensions in the sense of worlds and to the boundaries of objects, forces, spacetime, and energy as polar oppositions. Simply put: in a parallel universe you might be in reversed roles; we might live in the ocean instead of on land, or inside planets rather than on their surfaces. You understand the principle. I am aware that this is probably a more primitive description within the associative ladder. Yet since patterns across dimensions are themselves in relation, there would presumably be far more homogeneous transitions.

In every object, as said, there is "an" MNO "contained," which—if I presuppose myself as observer—

forms relation through reciprocal reference. Hence the following principle of homogeneity, which is decisive for shaping a genuinely open and dynamic society:

Patterns of a reality are always homogeneous across different realities because they are vertically integrated (associative ladder, evolutionary spiral). If they are not transferable between theory and everyday life, between disciplines (in the sense of integrality), then the definition (indimergence) is too narrow, the individual sphere (the "cheese dome") too dense, and the influence of polar-deviant MNO-representations on a given reality is blocked (the pattern ground remains invisible), that is, not consciously perceived.

When patterns within realities cannot be broadly communicated and do not appear homogeneously across all systems, both realities and the people affected by them are excluded from direct world-making. In purely submergent or purely indimergent systems they are not integrated into the collective whole, nor are they even heard.

It is therefore a problem when the natural sciences, for example, through the dominance of mathematics, employ a language that cannot be translated into culture, politics, or economics, or made accessible to all people through effort and relational work—subjectivized, transformed through one's own concrete experience. This is the principle of homogeneity in reality mechanics.

Realities must be integrally transferable in order to support and integrate diverse life-worlds, leading to greater intelligence, knowledge, developmental energy, and social consciousness. Hence, it must be possible to understand deep patterns of the universe even through ordinary experience. The complex always appears in the simple, and vice versa.

The freedom of the individual depends crucially on whether this permeability can be lived and permitted.

Yet today, when I enter a company without being a certified specialist, my value for the whole is not recognized. Deviation is defined as error rather than as an opportunity for expansion and integration of the world—to make it more realistic, to open the societal sphere.

A science that everyone can access, in which everyone experiences integrality and therefore true participation, leads to a freer and more creative society with more complex technology. Often, as mentioned earlier, the question arises of how a society organized from within can function. The individual immediately fears the freedom of others, imagining that they could become criminal or cross boundaries. In reality, the observer–object coupling is projected as fear of the stranger. The problems are seen in the other, not in the observer–object coupling itself, which leads to extreme polarities and gridlocks. Through fixation on objects and their coupling to the ego, the fear of losing control over the object turns into a clear existential fear. Yet all these tensions arise only because one is stranded in the object world and the self relates statically to the world.

Therefore, the question of whether a free social order in the sense of a vertical order—in which everyone lives their own reality and these realities are simultaneously integrated in a natural way—can function, or whether it would cause problems, is the wrong question. The problems arise precisely because such integration is not allowed. Of course, it is demanding to create openness in a society of fearful people, because trust is lacking. It is a long process. The question is why we do not begin and take responsibility for it.

What, then, is reality an expression of? What expresses itself in our politics, science, and economy? It is precisely this widening gap between experience and assertion, between truth and representation in the constant boxing, that breaks people at their core. This inner contradiction

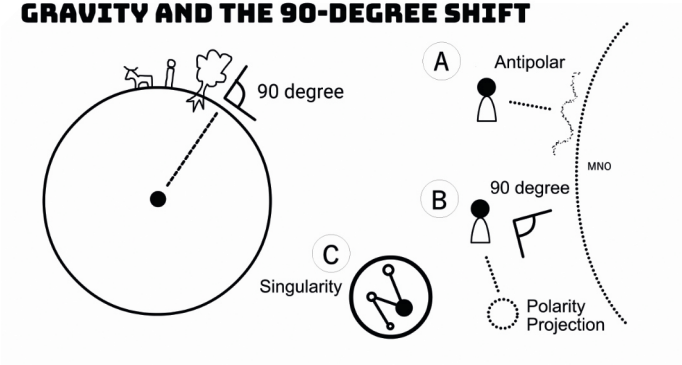
creates psychological crises, the feeling of meaninglessness, of not being seen—the whole injustice of the world.

When, for example, an objective study claims that a fertilizer sprayed on fields is not harmful to health because no damage can be proven, it should also be considered in the light of singularity, in the context of one's own sensory experience, to integrate other realities instead of narrowing them. In a living system, a problem is always a challenge for expansion. Yet today the following usually happens: the concept fertilizer is replaced by a polarity—the question of whether it is harmful or not. This polarity, in turn, replaces the assumption of health in a broader sense with the binary opposition healthy/unhealthy, which in the sense of ANP is not the same as an open, living relation to reality (an ecosystem) in which optimal diversity prevails.

The more the question of whether a pesticide is harmful is pursued, the narrower the relation to reality becomes, and nature disappears from view. One can objectively prove that a chemical fertilizer, within the narrow frame of healthy/unhealthy, is not unhealthy because no effect on a local organ can be demonstrated. Yet already the chain of questions in such a study has eliminated the foundation of life. Reality has vanished into submergence and, through boxing, has become a conflict between objectivity and the human being. We then live in an abstract concept of health, and every individual who experiences illness while living near sprayed fields is institutionalized or sued for defamation by the manufacturer.

The following diagram shows how, in the presence of MNO, layers of representation arise. In every layer, in every object, an (or the) MNO is integrated (integral associative ladder), but it is not locally situated in space-time. The dimensions align at a 90-degree polar angle and

thereby form chains of realities—interconnected dimensions. Each fixed point (pole) of a polarity opens a new gap within MNO, which, due to the omnipresence of the nonlocal MNO, never completely closes. In this way, vertical orders open up that, within the same horizontal field, reveal other depths of reality.



As soon as an observer—a pole as defined or as defining—appears, what is "meant" within the MNO is simultaneously replaced by a gap, which generates another polarity and thus another singularity or sphere. This forms a lens through which, in the almost closed circle, a reality emerges—or simply is—since this does not constitute a temporal sequence but is timeless. From each gap, a new vertical order arises, one that never depicts everything in the sense of objects, yet expresses the relational structure of the world. On this level, the individual can participate concretely in shaping reality without plunging the system into chaos.

As soon as an observer-pole—whether as a defined object or as a defining instance—appears, it acts like a quotient operator $\pi : X \twoheadrightarrow X/\sim$. All the degrees of freedom contained within the Minimal-Non-Object are

projected onto a new space of equivalence classes. Exactly at the point where information is "compressed" or "pushed away," a residual gap $\Delta \subset M$ opens; topologically, this is the kernel exclusion, the remainder that cannot be mapped by the projection.

$$\ker(\pi) \neq \varnothing$$

Physically, this corresponds to a renormalization scaling: at each step of the RG flow, part of the high-energy degrees of freedom is integrated out—leaving behind a fractal self-similarity that manifests as a new singularity or sphere. The resulting "lens" can be understood as a holographic membrane (cf. the Bekenstein/'t Hooft bound): within the nearly closed circle, the surface remains finite, yet the gap still carries the (infinite) MNO continuum. Mathematically, this chain forms a self-similar functor iterate

$$F^n(X) = \mathrm{Tr}\left(F^{n-1}(X)\right)$$

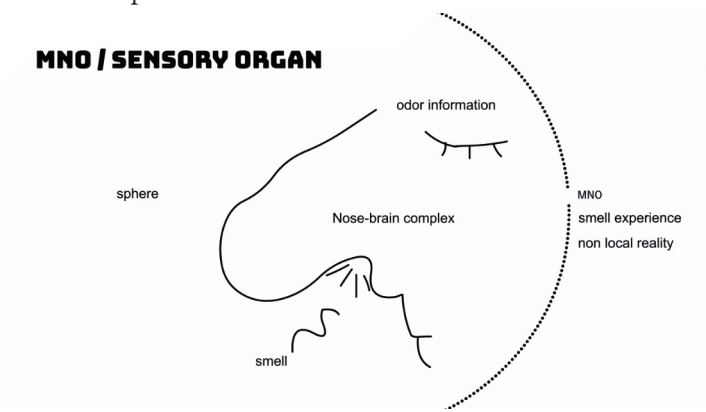
known from the fractal categorical endo-gradient; physically, it appears as a vertical stratification of energy scales—comparable to the UV–IR entanglement in the AdS/CFT context. Precisely because each new order is only a quotient and never the whole, the system preserves its non-totality: the individual can intervene concretely within the current layer—for instance, through local perturbations δL in the effective Lagrangian density—without throwing the global background into chaos; the residual gap merely shifts by

$$\Delta \mapsto \Delta'$$

yet remains as a buffer of stability. In this way, the model links the Gödelian boundary of incompleteness (mathematically) with the tension of complementarity (in quantum physics), forming a constructive architectonics of living reality.

The Mind–Body Problem and the Human Sense Organs

I would now like to approach MNO through the human senses and attempt to make the mind–body problem more permeable, so that it becomes clearer how space and body emerge from the gap. This is what I mean when I speak of resolving poverty in this context. The senses are, in a certain way, the very meaning, since they embody language, knowledge, relation, and world at once, while remaining highly individualized and internally integrated. If lived experience is to be the foundation of reality, then sensory perception must be trained and expanded through experiences of emergence. It is not something to be replaced by measuring instruments, as in modern science, but rather a tool of the human being—through which reality is shaped, and through which the full spectrum of resources necessary for the construction of reality can even be perceived.



The senses allow us to translate extended spaces and are themselves MNO-phenomena. The following image depicts a sensory organ as an MNO phenomenon. Here we see the nose–brain complex, a polar configuration between inside and outside.

Olfactory information is transmitted within this nose–brain complex, yet the experience of smell "arises" as a non-local Minimal-Non-Object. That qualia—subjective experience—cannot be localized in the brain is already known to classical science as the mind–body problem. The transmission and translation of stimuli in the brain do not correspond 1:1 to lived experience. Qualia constitutes a counter-coupling within the triangular relation of observer–world–MNO.

The observer looks through the self into the world, while at the same time the world (as sphere/MNO-representation) projects a reflection of itself through the self back onto MNO. However, this reflection reaches only the shell of the sphere, the singularity. Therefore, the center of the sphere is simultaneously its shell, since nothing can be projected onto MNO itself. Hence, in every spherical projection the radial parameter r collapses under the quotient mapping

$$q : (0,\infty) \times S^{n-1} \to S^{n} \text{ with } q(r,\theta) = \frac{r}{1+r}\theta$$

onto the two fixed points r = 0 and r → ∞; if these ends are identified, one obtains topologically a compactified line S^1, in which the center and the shell are pointwise equivalent.

Physically, this corresponds to the holographic radial coordinate: in Anti–de Sitter geometries, the gravitational center at r = 0 is scaled by the same metric factor as the conformal boundary at r → ∞; both carry identical

information density—hence, within the MNO framework, no further projection is possible.
Mathematically, this mapping can be expressed as

$$\text{proj} : S^n \twoheadrightarrow MNO$$

is trivial, that is, ker(proj) = S^n; all points of the sphere are identified within the null object, whereby center and shell necessarily form the same equivalence point. Thus, radial polarity and peripheral polarity are merely two coordinate representations of one and the same null point; they cannot be projected separately, since MNO—as a zero object—admits no further morphisms.

The qualia is an MNO-representation that experiences itself through the focus of the self-world relation. In other words, the universe slips for a moment into your existence and experiences itself as you. That is what you perceive as your own consciousness. You can separate your thoughts, your body, and your emotions as polar representations of it, in order to form your psyche, your self—but the experience itself remains unlocatable.

This silent witness, which constantly experiences the world through you but is not actually personified, cannot be grasped by the intellect without generating polarities and splitting off representational shells. Yet it is the precondition for mutual understanding—because we can only understand each other precisely insofar as we cannot fully understand each other.

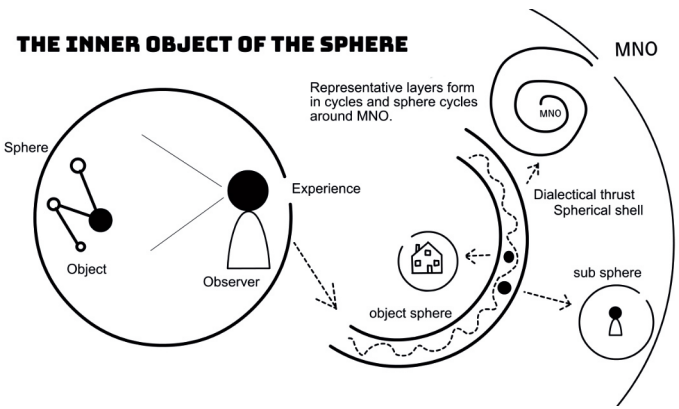
To understand means to access knowledge that becomes concrete only in the moment it is needed. If knowledge is already present beforehand, one lives in a world of prejudices and cannot enable authentic understanding. Thus, genuine understanding presupposes a stance of not knowing. Concretion and intimacy are

therefore moments of precision, even though from the outside they may appear as diffuse openness.

We live in a vertical world, yet we project it onto the horizontal surface of the planet. We allow the projection to be regulated from the outside, dissociated, and treated as if that were reality itself. It is from this distortion that humanity suffers.

This silent witness is what I also describe as the vacuum experience. It is the gap from which you project yourself. The gap expresses itself in everything, yet it is not represented, not subdivided into a hierarchy of objects.

The sense organs are, in this interplay, the umbilical cords to experienced reality—the wormholes between dimensions, the protrusions of the world out of the gap. Through these wormholes, the world is projected inwardly—as a circle, as a sphere containing an absence. The observer axis, oriented at a right angle within the polar arrangement, always projects into the interior of the sphere. Metaphorically speaking, the MNO lies at the back of the head, while space itself arises as an inward object, as the membrane between the poles of observer and object.



It is important to understand that the sensual world—the world imbued with meaning—is not something that must be laboriously constructed. It already exists; it is integrated through the expansion of experience. But for this to occur, the gap must be revalued in relation to the object. Without the dimension of not knowing, the senses cannot reach concretion, cannot achieve direct contact with reality. A person then lives in an enclosed cloud, blocking access to the living knowledge of their own reality.

It therefore makes sense to expose oneself repeatedly to new sensory experiences, because that means becoming concretely real rather than living within the accumulated experiences of the past. Yet precisely this is systematically punished in our society. Whoever embraces not knowing is too often branded incompetent; the knowledge derived from such openness is devalued, and sensory experience is degraded to mere leisure activity. But it is there that the real work begins—the genuine creation of value.

The sense organs emerge as polar representations of the gap, forming along the curvature of space toward MNO, and are mirrored again by the brain and integrated into the individual's sensory perception. There is no hierarchy in this: the body is not of greater value than the mind, nor the mind than the body. Neither creates the other; both arise as polar responses, differentiations of a single continuum.

My theory therefore abolishes the necessity of causality as the creative principle of the universe and replaces it with polarity and circularity. No other thing is needed for a thing to arise. MNO—the "nothing"—is sufficient. Poverty implies wealth; wealth exists only because poverty does. The rich are not rich because they behave better than the poor, but because "poor" and "rich" are mutually defining poles. To live either statement—to experience that paradox—is to perceive

reality as it is: created by experience, not by external definition or proof of objective existence.

Within the association ladder, this recognition allows for broader contextualizations of "rich" and "poor." It generates divergent experiences, and from these divergences, living systems become possible. As long as society fails to see this, it remains trapped in a concept of poverty that legitimizes the rich in their refusal of relationship and power entitlement—and in a concept of wealth that impoverishes society in multiple ways.

Now apply this to the concrete question of why you go to work. I would say: you do it because you seek an answer—or want to be one. The economy says: you work to build society and the universe. That is not entirely wrong, but it is a primitive view. It deliberately excludes factors such as the worker's self-determination. You are deemed valuable only when doing what the company wants you to do. Yet in truth, everything you could do has value for the whole system—even "doing nothing," because what could "nothing" be other than a legitimate phase of singular fullness? It is not truly possible, as a polar being, to do nothing. You are more than the apparent polarity into which social norms force you, inventing causal narratives so you may confirm the opposing worldview.

The world is not constructed causally, but polar. Through the cycle of submergence, indimergence, and emergence, and through the suppression of integrality experience by objectivity, the mere appearance arises that things happen because other things happen. No—the universe is integrated and associative within itself. There is, in fact, no development in the sense of linear progress, because time is only a differentiation of spatial experience. This stems from the human tendency, within the observer–object coupling, to evaluate—and thereby to perpetuate the dualistic momentum indefinitely—

without realizing that it is merely the continual mirroring of oneself.

As the image of the nose illustrated, olfactory experience as MNO is not locally situated. In other words, the experiential level is not individually enclosed, but likely collectively integrated, though only in representational layers—for instance, in a collective sense of smell, a supra- or super-collective olfactory pattern, and so on.

Your sense of smell is likely also the sense of smell of others. When we perceive a scent, there first arises a pure olfactory experience (qualia)—a fundamental "this is how it smells now", entirely without evaluation. According to this model, that raw experience is not private property, but a shared mode of consciousness, accessible to all humans simultaneously: a kind of global olfactory channel within the MNO field. Only the local nose–brain complex overlays it with a personal interpretation (good / bad, rose / exhaust), much like a Fourier filter extracting specific frequencies from a universal signal.

When we are taught through upbringing to avoid or ignore certain smells, we narrow this channel. In mathematical terms, we project the full olfactory space G onto a quotient space G / ~, in which many nuances are identified as equivalent or "worthless."

Physically, this corresponds to a reduction of the sensory phase-space dimensions: part of the informational states sinks into submergence. Since every sensory pathway is a polar protrusion of the MNO, each such contraction also restricts access to adjacent dimensions. Whoever dampens olfactory diversity diminishes the coupling to emotional or mnemonic networks, which are, as neuroscience shows, tightly interconnected with the olfactory bulb.

The nose thus functions like a microscopic wormhole: two domains that are otherwise separate—material particles outside and subjective experience inside—are short-

circuited within it. If one succeeds in suspending the culturally dominant valuation (+ / –), a new polarity emerges, together with its own MNO remainder; from a systemic perspective, this opens an additional degree of freedom, a kind of "time-travel channel" that synchronizes the unconscious (past), the present, and the anticipated.

Thus, even the sense of smell demonstrates how every sensory gateway is, at its core, an open tunnel between dimensions—and how easily societies, through normative regulation, seal such tunnels and thereby shrink the range of emergent possibilities.

So much for a brief excursion into the more fantastic aspects of this theory.

The Construction of the Observer

How does an observer come into being? How does a perspective solidify to the point of becoming the foundation of a monoreality—a self-contained sphere of experience? This is the crucial step before the emergence of psyche can be derived.

Within the ANP (Alles-Nichts-Paradoxon), polarity and valuation emerge. Valuation arises because, in experience, the "I" as a pole (the observer) does not experience itself as dual; for example, when a sensory perception is absent, it projects that duality outward and thereby takes a position of valuation—a perspective. A perspective (observer) is thus the absence of directly experienced polarity within oneself. It results from a weakening of sensory coupling, from a loss of embodied resonance.

Physically, this can be described as follows: when sensory couplings weaken, the otherwise entangled

system "body ↔ environment" collapses into an almost pure eigenstate $|\psi\text{iso}\rangle$.

The interference terms $\langle\psi\text{env}|\psi\text{self}\rangle$ approach zero—the subjective reference frame experiences itself as an isolated perspective, because the real underlying polarity (interaction) has decohered. The interruption of sensory exchange acts like a local measurement that collapses the open quantum system into a single-sided projection. The result is an observer who no longer feels their own participation in the polar continuum.

When, however, I experience polarity as arising from within myself—when I am in living relation—then it is no longer a hard polarity, but a dynamic oscillation, a swing that can resolve or integrate itself without threatening identity, which now expands. I can then associate freely and recognize myself in the world, while the world gains the chance to inscribe itself in me beyond my ego.

Valuation, therefore, results from a lack of conscious polar experience. The observer is a consequence of impaired relational capacity. Without MNO, the observer could not exist at all—the poles would be completely sealed off, like dead steel spheres, incapable of mutual resonance.

One of the fundamental principles of Realities Mechanics states:

The Pattern-Maker—the entity designated as the origin point of reality (God, Universe, Soul, Antimatter, Society...)—cannot be represented within its own (local, subordinate) reference system. What is representable is only polarity. It can, however, express itself as a relational pattern, though never as a fixed form. Each new observer alters the relationship—and with it, the vertical order.

Mathematical–Physical Formulation

Let Σ be the total system of all possible relations, and

let $C \subset \Sigma$ be a local observer slice.
The "pattern-maker" *P* (God, universe, soul …) can be expressed as a functor

$$F_P : \mathcal{C}^{\mathrm{op}} \to \mathbf{Set}, \quad F_P(X) = \mathrm{Hom}_{\Sigma}(X, P)$$

Theorem (Principle of Non-Representability)

If P itself could be represented within *C*, there would have to exist an object $R \in C$ such that

$$F_P \cong \mathrm{Hom}_{\mathcal{C}}(-, R)$$

(Yoneda representability). However, for the real pattern-maker it holds that

$$\forall X \in \mathcal{C} : \mathrm{Hom}_{\mathcal{C}}(X, P) = \varnothing$$

because every morphism in Σ necessarily alters the vertical order (the observer–object gradient) and thus shifts *P* outside *C*. What remains representable is only the polarity of two images,

$$\pi_{\pm} : X \rightrightarrows Y$$

whose difference constitutes a pattern relation (interference term)

$$\Delta F = | \pi_{+} - \pi_{-} |$$

delivers. This relation is observable, but it collapses as

soon as a new observer frame C′ is chosen, since the Hom-sets — and with them the entire vertical order — are then refactorized.

Physically, (1) corresponds to the situation of a calibration-free zero point: an origin (like a pure gauge-fix point or the global phase of a wave field) that can never appear as an observable within its own gauge frame. What remains measurable are only differences — the polarities (2) — whose values must inevitably readjust with every change of the observer frame (boost, gauge shift). The "pattern" therefore exists only as a dynamic interference (3); it cannot be fixed as a stable object within local coordinates or identified with any later momentum.

The observer stabilizes the integration of the vertical world through the circular constraint of the sphere and thereby produces a horizontal world that flatters the ego, sustains its sense of self-worth, and elevates it. From this emerge a value system and rules. Then everything seems perfectly in order to the ego. Strangely, however, the world begins to produce problems, and other people feel oppressed by this simplified order. That goes unnoticed for quite some time, because one grows accustomed to what exists, remains largely protected by one's own system of values, and is nourished by a structure of power that rewards compliance, discourages emergence, and penalizes those who deviate too far toward indimergence—since that deviation would inevitably shift the entire system toward emergence.

The presence of polarity—particularly that of "all or nothing," "Adam and Eve," or "matter and antimatter"—is, in terms of inanimate nature, the only proof of the existence of experience (consciousness). Once MNO becomes "apparently" buried, an observer's mode of

experience solidifies. It marks the birth of self-conscious life—magnificent and terrible at once.

To be conscious of oneself simultaneously means to lose the experience of polar relation, unless all three spherical cycles are equally integrated. Self-consciousness, in the sense of ego, is always bound to submergence—the condensation of the spherical shell.

I conclude: "We have learned to think with and within objects, but not with the absence of objecthood."

"Nothing that exists is suited to do full justice to the world, the self, or to truth. Yet that which is not yet anything always holds the potential to become everything. For that, however, I must be allowed to be nothing. This is precisely the demand I address to the institutions and the people of this world."

The Reality-Eye

The singularity reveals further surprises. Until now, it has not been possible to describe or decipher the bridge between mind and matter — the basic principles through which inner, vertical orders construct themselves, even though they are decentralized and not even locally situated.

Traditionally, experience (qualia/consciousness) is assumed to exist locally in order to exist at all. This assumption arises because the ANP is hard to bear when one wishes to derive "secure" knowledge — a job, a status, a form of legitimacy.

The ANP states that creation "arises" from the absence of something unrepresentable. I want to emphasize this once more, clearly: from absence, more precisely, from the experience of absence. This is what characterizes the MNO most essentially. The gap, through singular polarity, implies space. The more one tries to close the object

within itself, the more the gap becomes present — eventually leading to the polar creation or implication of a new, opposing space–gap complex.

The experience of absence, derived from the fact that qualia — experience — is an MNO, has a profound effect on the reality-space itself.

Only through the following model of the Reality-Eye does it become clear why the MNO, as a marginal deviation, nevertheless dominates the majority-space and is therefore the true pattern-maker of a system (paradoxically, since it is not a thing and thus not a "maker"), even though it appears as the exception to the rule. This weighting is essential for strengthening the role of the individual within a system, since effect then arises not from mass, but from the deviant response to the gap.

If knowledge derives from the experience of absence, it no longer orders itself linearly — as an evolution of knowledge, as seen for instance in academic history — but continually recomposes itself as a singular representation of the whole, expressed in a reference system derived from experience. Reality is therefore not the result of the accumulation or mapping of dead knowledge, whether conscious or unconscious, but each experience already contains the pattern-knowledge of the world. This is not a religious or spiritual statement — even if it may contain one — but the outcome of logical thought and living experience. By shifting the reference point, different aspects become emphasized and take shape. Yet this calls into question the entire university principle, since knowledge no longer requires a teacher; rather, it depends on how different reality-experiences become more permeable and generate more open structures, enabling the greatest possible diversity — because the complexity of knowledge, the higher intelligence, then arises from diversity, not from exclusion processes that devalue or demonize divergent experience.

The paradigm that technology and progress can only rest on linear knowledge transmission thus proves obsolete. Those who supposedly "failed" in school do not know less; their knowledge was merely excluded and devalued. That is not an intelligent way to deal with young people whose resources — which we do not yet even understand — may one day become crucial.

Let me now turn to why — even though the term absence itself is inadequate — it still makes sense to grow accustomed to the idea that our experience is formed out of what is not there, and that precisely for this reason it exists as experience. Meaning does not have to derive from something causally produced, as the consequence of something else.

You see how this fundamentally liberates the human being and reconciles them with the natural ordering principles of society.

This completely reverses the usual approach. Only where something is do hierarchy, polarity, and valuation arise—because a perceiver then dominates within itself as ego. Where everything forms because it is not there, cooperation, relation, and resonance are weighted more strongly. Competition makes less sense, since one does not strive toward a single peak as the one truth, but simply acts out of joy, or out of the satisfaction of bringing a concrete form into being. Yet that concrete form must never be considered absolutely better than the non-concrete. That is why my physics is also a political physics—just as every physics is political physics.

The pyramid, to use a traditional figure often employed to depict reality as a causal, linear hierarchy, has no apex in my understanding. But there are stairs—each step merely a representation of the dialectical thrust, the image of a wave. On every step, the experience of higher steps is already integrated. The observer's valuation makes the staircase endlessly longer, projecting the observer as

the pyramid's tip. This does not change as one "ascends." The steps merely grow narrower, because the objectivity of the stair shortens the associative space, narrowing the sphere of reality. Something concrete is created: a goal, a will, a peak—yet indimergetic, sealed off from the world. You can see this in every model of domination. Something takes more precise form, diversity is reduced, and so on. Only if one assumes that the pyramid has a peak does the distinction between "above" and "below" make any sense at all. Most of our structures imply such a peak, and claim that it explains the very existence of the steps—while the lower steps are denied the knowledge that on each step the experience of "step" is present, that every step allows a representation.

In fact, the idea of the peak is an abstraction of the valuation of distinction, arising from feedback inversion—a kind of optical or cognitive illusion of the observer. In the attempt to round off the world, a peak is constructed as a reflection of the observer, in order to elevate itself in relation to it. In recognizing your boss as "the boss," you simultaneously acknowledge your own status in relation to them. The principle of the staircase is simply continued linearly by the mind.

This apex is omnipresent in all our social structures—in the performance ethos, in the obsession with objects, in the justice system, in politics, in education. The rounded world, unwilling to face the gap from which it arose as a response, invents the world-creator as hierarchical model, as principle of causality, as the eternally unjust devaluation of a vast part of creation, all for the self-preservation of a small human being who then stands bereft of conscious creative power.

Realize that hierarchy, the summit, the elite, is in truth the point of least creative power within any ecosystem. It is the most narrowly defined, the densest shell of the sphere. Static, rigid, incapable of creating living space

through openness or the permeability of self. Hierarchy exists to shrink the world. To buy into hierarchy is to buy into a smaller reality. The supposed hierarchy is therefore made up of marionettes. They keep the population from seeing the way of life of those who, through their wealth, have detached from everything and built their own reality. Those people are not restrained by values; they inhabit a private world in which they refuse disturbance. Once humanity grasps this, every value turns on its head. No one will still crave to be the pyramid's peak. The pyramid is merely the mask of the nameless—those who hide behind it for protection, while we mistake their theater for reality, their structure for the causal source of our world. And thus, we remain trapped within the pyramid, bound and paralyzed by each choice between dialectical opposites. How can one explain a universe that depends precisely on not existing—and yet is experienced? Not as a thing, but as experience itself. No god, no summit, no government, no singular thinker. Experience, in my definition—paradoxical as it may sound—is the absence of a partial aspect within something whole; one might also say, of a trans-objective, trans-material, infinite cosmos. The cosmos is perfect precisely because it does not exist as an object. Remove objecthood from the world, and it becomes complete. It is something entirely different to describe a universe that arises from a gap—that is implied by absence—than one triggered by an event, such as the Big Bang. In the latter, everything revolves around the event. In the former, creation is not a consequence but a response. That makes us creative beings, not recipients of external command. The so-called mind–body problem asks the wrong question. It is not how mind can exist without causal interaction with matter—since, for example, a neural signal of pain in the brain is not always experienced as pain. Causality cannot hold in a paradoxical relationship. Warmth is not the consequence

of cold; with warmth, one cannot make cold. Causal processes require that one makes something warmer by means of warmth. Therefore, stimuli in the brain cannot causally generate thought, nor can thought causally move matter by direct transmission. Mind and matter are counter-couplings with inverted signs. If no one can define this gap except through their own answer, their own experience, their own expression, then no one can determine the order of the world universally, from outside, for every individual. Your experience alone is your contact with the world—and at the same time the meaning of your life. For you are the one who fills the void. Would not such a physics be far more humane? At last, your reality, your experience, would have intrinsic value. Let me state it plainly: "The soul, the qualia, is perhaps not something that is born, but something that has been removed." But what does that look like? How can one describe the world through absence, and do so with precision—down to the lived experience of how an atom, a religion, or a company comes into being?

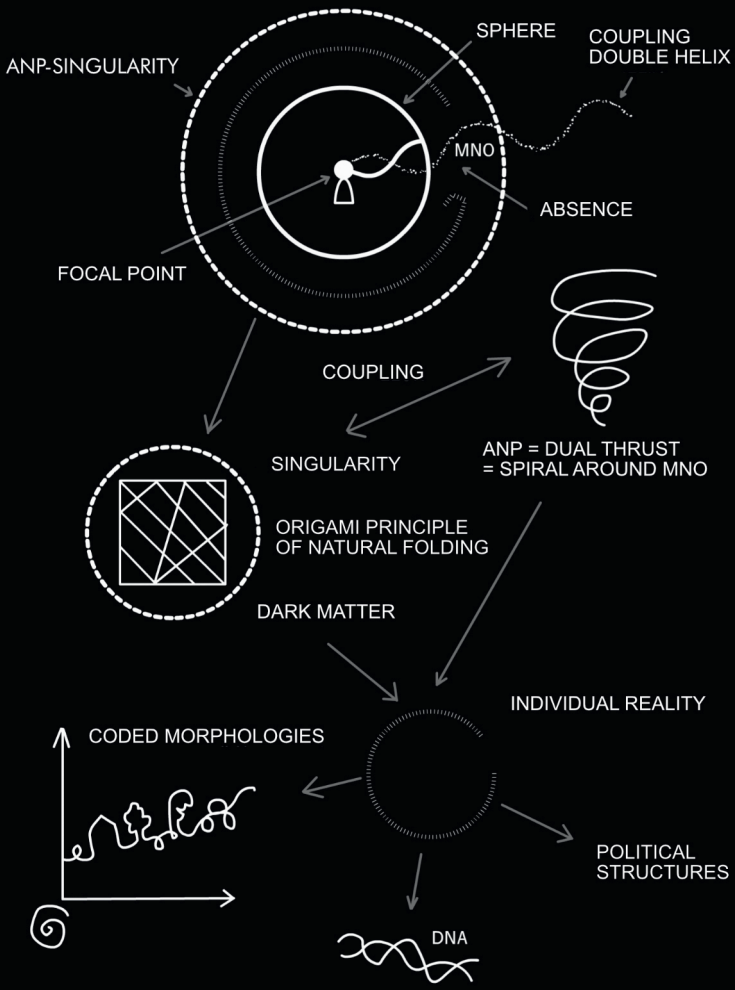
The "Reality Eye," as I call the core model of my Mechanics of Reality built around the principle of integrality, consists of three circles. The outermost circle represents, in simplified form, the singularity that arises from the ANP. Through the dialectical, dual thrust, all structure emerges within all structure—as a reflection facing MNO. What exists only as potential, not as object, and thus is not differentiated from the whole, nonetheless already acts as a pattern through vertical order. This outer circle serves as a placeholder for the "outer-inner" reference point of a holographic universe and is meant to make the relationship more intelligible. The circle is at once the core. Its interior is an incarnation of the exterior, rendered in a constrained, more precise form. The circle in general represents both space and gap. The circle, or the sphere, is both vacuum and symbol—the expression of

Nothingness. MNO is space and gap and yet neither of them. You might know this feeling. In everyday speech, we say: there's something in the air. Something that cannot be grasped. That "something" is a representation of the fact that there is a gap which, through countercoupling, appears not as a gap but as space—a vacuum in whose center and along whose boundary, through the polarity of the observer, objecthood begins to form.

Physically, the equation "circle as space = gap" can be compared to the holography of action surfaces. When one compactifies an open radial coordinate $r \in (0, \infty)$ using the mapping $r \mapsto r/(1 + r)$, both the center ($r = 0$) and infinity ($r \to \infty$) collapse into the same boundary point of a closed S^1 or S^2 structure. This topological operation creates a vacuum-object — a sphere that is simultaneously finite (space) and boundless (gap). In the quantum-field picture, this corresponds to zero-point energy: the seemingly empty volume carries real fluctuations that generate measurable forces (Casimir pressure) along its "shell." So when we sense that "something is in the air," our senses register nothing other than subtle modulations of these vacuum fluctuations. The polarity of the observer detunes the modes so that, both at the center and the periphery, objecthood spontaneously condenses — a direct echo of the Minimal-Non-Object gap, which is at once space, nothingness, and their mediation.

For me, this is an extraordinary realization: that the gap is the space itself. That the absence of something can be experienced as space. This, I believe, is the true key to understanding reality. There is no causality between nothingness and space. Space has not emerged from nothing — rather, absence is space.

REALITY EYE


ANP-SINGULARITY
SPHERE
COUPLING
DOUBLE HELIX
MNO
ABSENCE
FOCAL POINT
COUPLING
SINGULARITY
ANP = DUAL THRUST
= SPIRAL AROUND MNO
ORIGAMI PRINCIPLE
OF NATURAL FOLDING
DARK MATTER
INDIVIDUAL REALITY
CODED MORPHOLOGIES
POLITICAL
STRUCTURES
DNA

Mathematically, this insight can be formulated as a complement-coincidence:
Let $P \subseteq \Omega$ be the set of all "thing-like" events; its topological complement

$$R = \Omega \setminus P$$

is precisely what we call "space." Once the open set R is treated as an independent object, the following identity holds:

$$R = \mathrm{Int}(\neg P)$$

i.e., space is nothing other than the Kuratowski interior of the non-being. Thus, there exists no functor chain

$$\neg P \xrightarrow{f} R,$$

that would produce absence afterward; the equality itself replaces causality.

Physically, the same equation becomes visible in the quantum vacuum: the expectation-value tensor field

$$\langle 0 | T_{\mu\nu} | 0 \rangle = 0$$

appears "empty," yet it carries the full operator algebra; the "vacuum" state is already the carrier space of all possible fields. In the Wheeler–DeWitt equation

$$\hat{H}\,\Psi[h_{ab}] = 0$$

gravity does not appear as a product of matter but as a property of the formless wave functional Ψ. Spacetime

therefore does not arise afterwards from nothing, rather, the apparent absence (the null Hamiltonian) is identical with the geometric openness in which all manifestations take place.

This "space" strives to express within itself MNO—or an MNO-representation—as a totality, as a holon, yet since space itself is the gap, it remains, as a dual process within the singularity, perpetually incomplete and simultaneously dynamic. This is the essence of the singularity: it is the phenomenon through which absence becomes space. It unfolds from the MNO-experience. Thus we live in spheres composed of absence—spheres that experience themselves as limited objecthoods, trying to be "everything that exists," that is, attempting to embody the "universe" through their own existence. Yet MNO is never attained; only singularity is implied.

The self likewise forms from the absence of an aspect and of the whole, while at the same time MNO, as experience, looks upon itself through you. There is therefore experience as part and simultaneously as whole. That is projection. Projection always presupposes absence: something seeks to complete itself and thus projects—but it can never be what it claims to be, because that claim is itself absent.

The second circle in the Reality Eye contains a gap, and this gap represents the absence of something that, in the outer circle (the presumed MNO, which is only the singularity) or MNO-representation, is still contained but cannot be depicted. These are of course two-dimensional abstractions. The aim is to make perceptible that the forms of all things implied in MNO—and the experience of their absence—exist simultaneously as being and nonbeing. This creates a feedback that generates the polar observer, from which an inner circle emerges. Reality, in the third step, rounds itself off through projection until it reaches submergence, while the MNO-gap retreats into the

unconscious. Relationship sinks below the surface, and the object comes forth. That is the phenomenon of birth.

Consider a topological space Ω with a zero object M (the MNO). We choose an embedded 2-sphere

$$S^2_{\text{ext}} \subset \Omega$$

which serves as the "outer circle." The gap is the complement of a thin annular region

$$\Lambda = S^2_{\text{ext}} \setminus S^2_{\text{int}} \neq \emptyset.$$

The image

$$i : S^2_{\text{int}} \to S^2_{\text{ext}}$$

is not surjective; its image is missing precisely by Λ. This missing region represents those degrees of freedom that still exist within the MNO but are unrepresentable in the local observational cross-section.

Physically, the situation behaves like a holographic lens. In AdS/CFT terminology, Λ marks the region whose bulk modes cannot be reconstructed by the boundary observer (lost information).
Once the observer becomes a "polar observer," a new quotient geometry emerges

$$\pi : S^2_{\text{int}} \twoheadrightarrow S^2_{\text{proj}}$$

where π is a radial projection that maps all directions onto a single coordinate. From this follows a second fixed-point circle S^2_{proj}—the "inner eye."

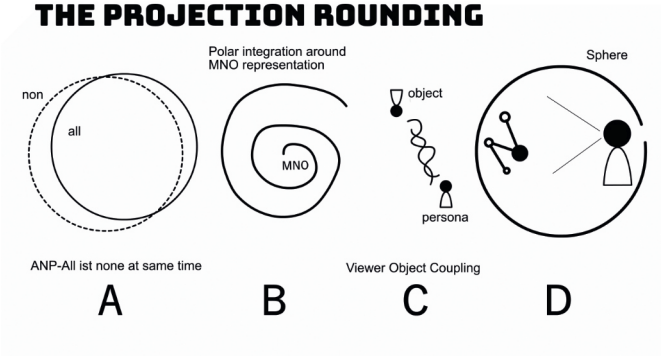
The iterated sequence

$$S^2_{\text{ext}} \xrightarrow{\ i\ } S^2_{\text{int}} \xrightarrow{\ \pi\ } S^2_{\text{proj}}$$

corresponds to a renormalization group flow: at each step, high-frequency modes (the conscious–gap Λ) are shifted into submergence, while lower modes (object–form) emerge. In the third iteration, the information budget collapses; the result is an almost pure eigenstate packet — the everyday object of mature perception. Psychologically, we identify this point as the moment of birth: the self (observer) experiences a stable outer world while the original relation (the gap) diffuses into the unconscious.

The inner circle is the sphere that forms as the second circle closes upon itself (projection rounding), an attempt at the "All" without the absent — whereby the absent shapes and distorts the form of the All. The observer–object coupling creates a space that mirrors the outer circle through feedback as a chain of objects, as "world" or "space."

The following image illustrates how projection rounding unfolds: from the ANP (A), through the emergence of integral representations or approximations (B), to the arising of the polar, dialectical drive (C), and finally to the rounding of the sphere as a more or less permeable world that stabilizes, dissolves, or reintegrates itself within the sphere cycle of its object relations, thereby embodying simpler and more complex life forms within one another.



In "Phase C," a focus or fixed point is generated in the projected center. It works somewhat like the principle of a pinhole camera. The fixed point is defined— for example— as (observer) identity, as the I. This focal point is not the center of the world, yet for the affected individual it becomes the center, the aperture through which projection occurs.

Mathematical Framing of Projection Rounding

Let M be the zero object (MNO) and $A \subset \Omega$ the initial all-nothing configuration.
A radial projection

$$p_r : \Omega \setminus \{M\} \to S_r^2, p_r(x) = (x/\| x \|)r$$

produces an intermediate circle for each scale level r.

1.ANP layer (A)$r = ro = S_{r_0}^2$contains the full polarity, so that

$$\mathrm{Hom}(S_{r_0}^2, M) = \varnothing,$$

the gap is maximal.

2.Integral approximation (B) Here $r_1 < r_0$ object-like representations form, described as quotients

$$B = S^2_{r_1} /\sim$$

where the equivalence relation aggregates all microfluctuations.

3.Dialectical drive (C) With a further projection radius r_2, an involutive morphism acts

$$r_2\tau : B \to B, \tau^2 = \mathrm{id}$$

that fixes the observer–object pairs as polarity-mirrored states. The potential gradient thus generated

$$\nabla U_\tau(x) = -\tau(x) + x$$

is the mathematical counterpart of the dialectical drive.

4.Rounding into the inner sphere As $r \to 0$, the object chain collapses into a compact fixed-point sphere

$$S^2_{\mathrm{int}} = \lim_{r \to 0} S^2_r$$

in which the residual gap appears only as latent curvature. The system now oscillates within the familiar sphere cycle:

Stability ⇄ Dissolution ⇄ Re-integration.

where each phase corresponds to a new quotient diagram

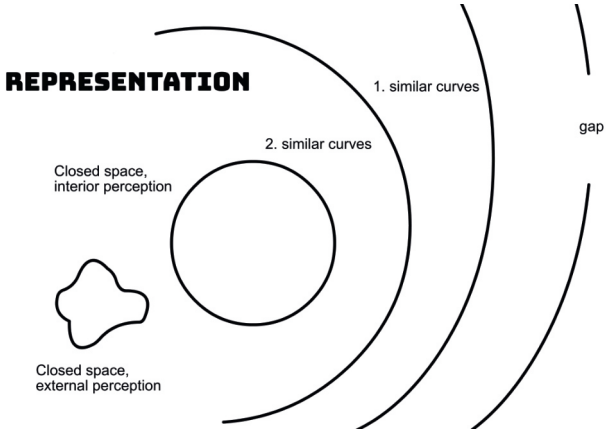
Cn→Cn+1,bringing forth simpler or more complex life forms.

What you experience is the counter-coupling (with inverted signs) of an absence that "brought you forth," taking form as a polarity between Everything and Nothing. In this process you split into self and outer world, and through further differentiation of the self you "created" your own outer world as an inner world — for instance your thoughts and emotions. The dialectical thrust drives further differentiation into polar representations. You have thoughts, words, friends, a toaster, a car, a neighbor who fears sprayed fruit, and a government. Time and space are holographic real-illusions, experiential domains that are themselves representations of experiential gaps.

I will soon turn to the displacement of the gap through the many layers of representation, which reveals why responses to absence differ so widely — producing immense diversity — yet never fall out of the world altogether. Only then does it become clear why no external order, no object-dominating observer, is required — and why that tyrannical observer, unlike the "silent witness," generates the very problems that manifest in our world.

Only because the Non-Object is experienced through its absence does the Object — the world itself — become an experienceable reality, one that cannot yet unfold in its full complexity or openness simply for lack of further senses. One depends on the other, yet they are not causal but simultaneous. All levels, all times, all spaces, dimensions, and living beings are representations. They are connected through feedback, not through causal sequence. Nor is there higher or lower — only experiences of greater openness or greater constriction. Both poles merely represent an act of creation that gives rise to objecthood, while through the suspension of polarity ever new

spatial relations open up — which are themselves only representations of the eternal polarity.
What, then, is a representation?

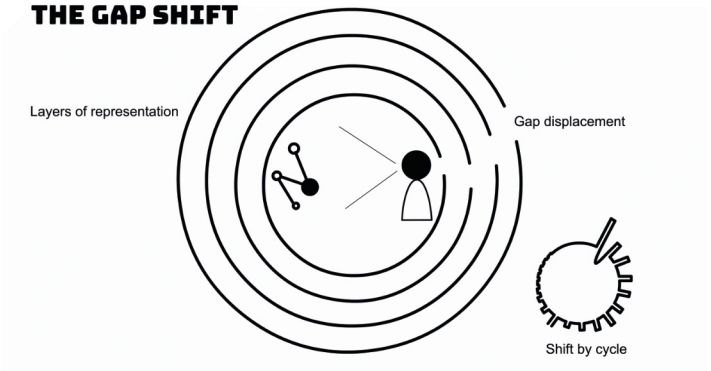


Representation is the morphing of a gap into a self-rounded world, which appears, from within the sphere, as a process of rounding or closure. From the outside, there is no perfect circle, only an organic unfolding. Yet the closed circle remains representative of the gap that cannot be perceived from the inside. One could also say that every animal, every plant, every human being experiences itself first as round — as the roundness itself — while from the outside one perceives maximal diversity.

As the following diagram shows, the layers of representation in the sphere cycle cause a displacement of the gap, because each layer repeatedly replaces and overlays MNO in a polar manner — each time excluding different aspects, thereby giving the gap a new coloration.

In its pattern, each representation remains linked to the gap, or to the representation of the gap. A new dimension emerges — one that simultaneously integrates higher-order patterns, yet restricts experience, since in submergence, reinforced by the circular constraint, it beco-

mes a “low-dimensional” mode of experience compared to what it might represent.



The inner perception differs significantly from the outer perception. In this way, all morphologies in nature can arise and stabilize. Once a self–world polarity establishes a sphere, implying a reality, further polarities appear within it, causing the circle to tighten more and more without ever excluding MNO. The gap, however, becomes distorted through its representations. As in the construction of fractal worlds, polarity mirrors itself infinitely, and MNO leads to divergent experiences — that is, to the further individualization of reality. At the same time, all are vertically entangled and self-similar, since they ultimately derive from the same object within the singularity.

Thus individualized categories emerge — animals, humans, plants — depending on the distinctness of their gap-representations. Antimatter, for example, is a representation of Nothing, but not of MNO itself. In this displacement, worlds are constructed as responses to slightly shifted or differentiated gaps. Depending on what is removed as a gap from the system, nature “creates” with what remains a representation of the whole, to put it sim-

ply. Hence all forms are self-similar and related to one another. In other words: a forest is the forest's attempt to express a universe made of living wood. A forest lacks something that a human still has. An animal has a different gap and therefore experiences a different space than a human. The senses play a particularly important role here. If you switch off certain senses, you automatically reduce the instrument with which a species can express "universe." We are all representations of the greater whole, yet each from within a certain "impairment," which is also a gift.

But where do all these gaps come from? Everywhere unknowing. Everywhere loss. Everywhere something fundamental is missing. They are created as representations in the polar coupling of the self–world relationship.

Once a world "forms" out of a gap — which happens not over time but instantaneously — all other relations shift as well. Thus, a gap in one domain of experience tears open new gaps in others. This process is infinite.

Here is the phenomenon of displacement – expressed in mathematical-physical terms:

Take the total continuum Ω and remove a local "gap" $\Delta \subset \Omega$. The result is the residual space

$$\Omega_{\Delta} = \Omega \setminus \Delta$$

The image

$$\pi_{\Delta} : \Omega \to \Omega_{\Delta}$$

it acts like a projector that integrates out all degrees of freedom within Δ. In the category of sheaves, this yields a

shift functor

$$S_\Delta : \mathbf{Sh}(\Omega) \to \mathbf{Sh}(\Omega_\Delta)$$

that assign to each observer a new effective world. If one varies the gap $\Delta \mapsto \Delta'$, one moves on the moduli space of quotients; small changes produce deformation morphisms

$$\delta_{\Delta\to\Delta'} : \Omega_\Delta \to \Omega_{\Delta'}$$

through which all remaining relations are "carried along" — this is the displacement.

Physically, (1)–(4) correspond to the renormalization group step: when high-energy modes are removed at a cutoff Λ, one obtains an effective Lagrangian density

$$e^{-S_{\text{eff}}[\phi;\Lambda]} = \int_{k>\Lambda} \mathcal{D}\chi \; e^{-S[\phi,\chi]}$$

whose couplings gi(Λ) shift according to

$$\frac{dg_i}{d\ln\Lambda} = \beta_i(g)$$

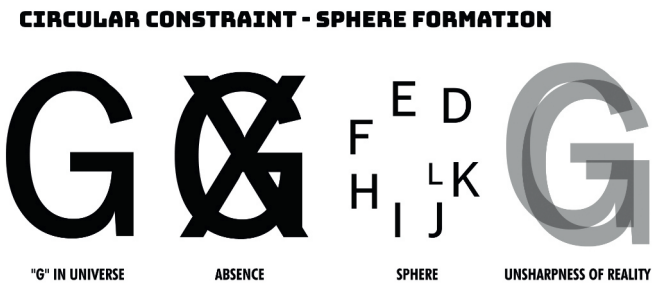
Each species-specific sense (sight, smell, etc.) is, mathematically, a particular projection $\pi\Delta$i; remove it, and the entire effective space shifts, forming another self-similar representation of the whole—comparable to a new fixed-point solution of the RG equation. Thus it becomes evident that every gap is simultaneously a loss and a generative force: it deforms all remaining objects yet gives rise to a fresh, coherent sphere in which the universe once again takes shape "from what remained."

Reality distortion and world construction

Every representation is a distortion. Yet within distortion it remains in relation to singular order, and thus is itself a form of order. Because each sphere is a reflection of the greater system into which it can be integrated, but is built only from the remaining parts that no longer stand in their original place—since the gap compels them into new relations and orientations—a displacement of being arises, a natural blur that stabilizes the dialectical thrust while propelling the cycle of spheres forward. Without this blur, worlds would solidify into static perfection and cease to exist, or simply run out. For now, all things are not only constructed through opposites but also within themselves distorted. That sounds poetic, but what do I mean?

I define "G", and in doing so, "G" within the ANP becomes an absent magnitude, overlaid by the idea (the polarity) of "G". The absence of "G" causes "G" to be formed from D, E, F, (gap), H, I, J, K, L. Through the act of definition I create a space in which that which I sought to define no longer exists, and thus I can express it only through what remains. In this way I create a spherical reality with the familiar marks of buried identity—the urge to express oneself and the world with insufficient means. A blurred parallel reality emerges, full of polarities, oppositions, dogmas, crises. So when politics defines justice, justice disappears and is replaced by polarity. It becomes suppressed in you as well, for you are told to orient yourself by the term "justice." You are left to construct justice from the other "parts" of your personality, of your reality. This coupling of motivation and the feeling of being "wrong" in the world arises precisely because authentic relation has been replaced by the standardized concept of "justice." It is not only a loss; something was created. Yet if one does not wish to remain

trapped within it, it is essential to understand that the gap itself gave rise to the field of reality. The opposing terms must therefore be dissolved once more within.



G, now absent as a lived quality through its definition, is expressed by the remaining letters, which in turn shift within their own context and order. An E that tries to become part of G is no longer the same E as an E that simply remains itself. Your personal identity, too, shifts within its context. Relationships, communication, misunderstanding—all of these are consequences of this displacement of being. There are countless ways to perceive the seemingly same thing differently. Everything becomes a representation. Not only does a distinct reality form, one that subtly deviates from G and creates a blurred reality within a sphere, but within the polarity new forms and morphologies also emerge—integrable into G, yet impossible without G's absence. Do you see how vertical order is thus integrated through the gap itself? This is impossible in horizontal order, which fundamentally negates the existence of absence, because it constructs order through objects. Singularity, however, arises precisely from the displacement of being within polarities. That is why we speak of vertical order.

These letter-morphologies could be living beings, plant forms, political ideas, or simply the countless things standing in the world, describable as objects. Yet none of

these are G. They are neither God nor MNO. Nor are they consciousness itself.

One could say that MNO is itself the result of a vast cosmic displacement of being—a kind of empty chair that God has left behind. But even that, I think, would still be only a representation of MNO, not MNO itself.

This displacement of being makes the world's integrality possible. Through it, freedom and order coexist. Life-space is continually generated from and within itself. The term "creation," however, is perhaps better compared to the tuning of a radio—hard work born mostly from inner resistance and injury, the cost of object fixation, the effort of forcing a static thing instead of remaining in flow (see also natural drifting / Varela).

As I write this book, I understand ever more clearly why it is a treacherous goal to seek success through this work, in the sense of having this "foundational text" recognized and thus objectified, granting me status. I see the dilemma. Yet I want to reach people, to emerge from the isolation of poverty into which I've fallen through the decision to dedicate years entirely to this work and research. I became foreign to people because I ceased to be a product, a status, a value. I became living knowledge, while publishers, universities, corporations, governments are interested only in knowledge that presents itself to them already as status—knowledge that requires no relation, no direct experience to be felt as true. What I mean is this: it makes sense to reinvent the wheel again and again, and it would be good if people saw not only indimergence—the strangeness—but also allowed for the emergence within it. For that, however, more people must deviate, so that the entire system can awaken from its submergent phase and finally begin to grasp the implications of what I am writing here.

The *displacement of being* describes how every local exclusion of degrees of freedom (the "gap") instantly

reshapes the remaining state space into a new, self-similar effective world. Mathematically, this corresponds to the projector

$$\pi\Delta:\Omega\rightarrow \Omega\,\Delta=\Omega\setminus\Delta$$

and the resulting deformation flow $\delta\Delta \rightarrow \Delta$.

Physically, it shows that spacetime, fields, and the observer's perspective are co-emergent: when modes are integrated (RG-step) or sensory channels are blocked, not only the spectrum changes, but the ontology itself; every gap generates a new fixed-point sphere with its own metric.

The unique feature of this discovery is that the gap is not a passive "background," but the generative principle that brings structure into being. Conventional approaches—from standard RG and holographic duality to the Everett interpretation—treat the vacuum or the path integral merely as auxiliary constructions, never as the primary ontological act. The model described here makes displacement itself the necessary condition of emergence; without loss, there is no reality.

For quantum theory this means that collapse, decoherence, or renormalization-group flow are not secondary dynamical effects, but manifestations of the displacement of being. "Measurement" is not chance but an obligatory quotient process that opens a new effective world. In this way, the long-sought link between vacuum fluctuations, information horizons (holographic principles), and subjective consciousness gains, for the first time, a unified and operationally expressible foundation.

Rupert Sheldrake's concept of morphic resonance assumes that forms and behavioral patterns cannot be explained solely by material causes but by fields that "remember" prior similarities. This field-memory gives continuity, recognizability, and form-stability. Within the present

theory, however, it becomes clear that such an operative principle itself presupposes a specific ontological architecture: the possibility of a shift from non-being into being—a displacement of being. Where Sheldrake describes effect and recurrence, the MNO model analyzes the structural ground of that very possibility: the emergence of form out of submergence, without causality but not without structure.

The displacement of being thus not only explains morphic fields but articulates the deeper condition of their existence—not as remembrance of the similar, but as structural reorganization within the ontological matrix itself. In this displacement, self-similarity operates not as repetition but as recursion upon an internal coherence of form within the space of possibility. Hence even the displacement of being contains a kind of pattern-memory—but not retroactive, in the sense of historical experience; rather preformative, as the structural echo of the possible within the becoming of the real. Morphic resonance, then, would not be the origin, but a symptom of this deeper logic of being.

Supplement – From the perspective of quantum physics:

An objection that might be raised—particularly by representatives of theoretical physics, such as from quantum mechanics—is that phenomena like entanglement or nonlocality are already described mathematically in a precise and complete way, leaving no ontological remainder. In the language of the wave function and unitary evolution, reality appears to be fully graspable in formal terms.
Yet this text follows a different approach: it does not ask about the behavior of particles, but about the structure of the possibility of correlation itself. The "gap" introduced here is not a deficit of physics but a transphysical figure—

an ontological operation from which phenomena such as correlation, distinction, and emergence can arise in the first place. It does not contradict quantum theory; rather, it names the pre-formal space of possibility upon which physics itself tacitly depends.
In this sense, the "Physics of the Poor" is not a correction of the natural sciences, but an attempt to rethink their very conditions of possibility—from the structural standpoint of systematic exclusion.

Displacement, Distortion, and the Expansive Potential of the Onion Layers

MNO is not only the source of a world – but the engine of its ongoing condensation. Each rotated sphere cycle inserts an additional layer of difference – the world 'folds' itself transcendently inward and appears to us outwardly as epochs, species, or leaps of consciousness."
— Basic Formula of the Spherical Cycle

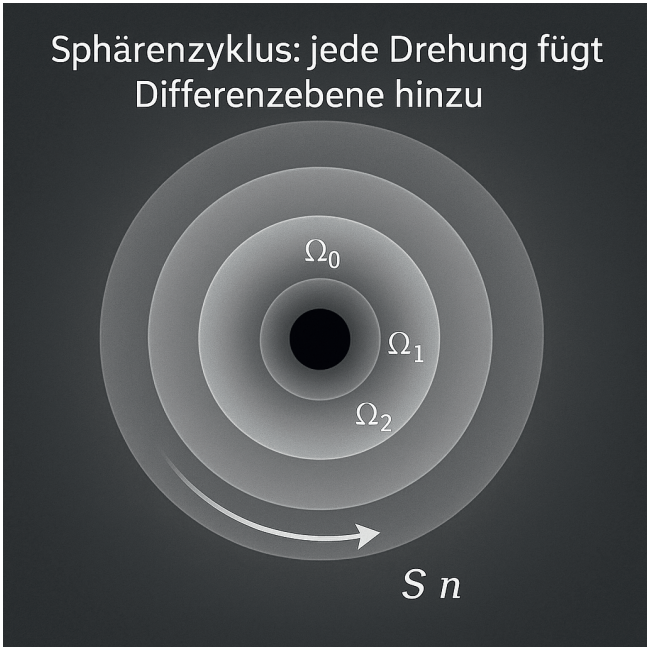
"A world is always the echo of its own gap."

1 Advance into the Deformation Space

Displacement designates the categorical act of tearing a gap Δ out of the continuum Ω and re-ordering the entire remaining space. Each rotated sphere cycle – that is, every complete revolution $\Omega \to \Omega \setminus \Delta \to \Omega'$ – adds an additional layer of difference to the fabric of reality. This layer folds transcendently inward, while outwardly it appears to us as a qualitative leap: a new epoch, a new species, a new plateau of consciousness.

The resulting distortion is not a flaw but the trace-

imprint of a system striving to preserve its coherence within a transformed topology. Here the Physics of the Poor delivers its sharpest insight: without loss, nothing real can exist.

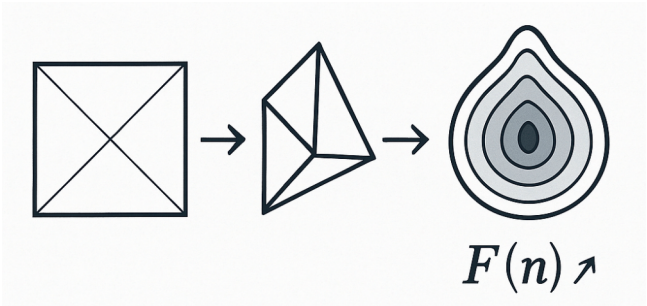


2 Onion Layers as Dynamic Foldings

The layering cycles materialize as concentric membranes of reality — onion skins — that gradually envelop the MNO. Unlike a static stack of multiple worlds, they form a renormalizing flow:
$\Omega_0 \supset \Omega_1 \supset \ldots \supset \Omega_n$ with n ∝ number of completed ascents.

Each new sphere is formally self-similar yet operationally new: it carries its own edge matrix — its own interacti-

on laws. The world thereby becomes literally thicker. F(n), the folding number after n cycles, grows super-exponentially as long as the gap gradient $\nabla\Delta > 0$ remains positive.



3 Event Potential and Differential Growth

The additional layer of difference functions like an event horizon. Along its inner edge, self-organization ignites — in neural networks as micro-avalanches, in ecosystems as trophic cascades, in social space as flashes of trend formation. Each fold stores latent degrees of freedom: potentiality condenses.

Empirical mapping:

- **SOC Mapping (Neuro):** Track the avalanche exponent α; α-peaks mark the onset of new folding layers.
- **Origami Benchmarks (AI):** As transformer depth ↗, the information-integration Φ jumps in bursts.
- **Agent-Based Gap Simulation** (Socio-Economics): Remove a resource Δ and observe the refolding of rules.

4 Transcendental Expansion and Eco-Leaps

Under the basic formula, each layer of difference genera-

tes a self-similar ecosystem with newly folded laws.
Crucially, the new does not produce something alien—it is a compressed version of the old.

Criteria for a genuine leap:

1.Preserve self-similarity
2.Positive gap-gradient

When these are met, the system transitions —from additive to superpositional coding (mind/brain), —from ownership to a commons logic (society), —from classical to quantum dominance (physics).

5 Involution of History & Sleep as Reset

History is not an arrow but a spiral involution that folds older layers inward.
Conscious memory is the sensory echo of this internal densification. Deep sleep severs the long-range networks – the self lies bare against the gap. Dream onset = first fold of the new cycle. Sleep thus becomes the daily zero-shift, calibrating the system for its next increment of difference.

6 Political Consequenses

Globalized tech-politics must not choke the densification engine: sensory diversity, modular networks, and a universal basic income as gap-catalyst keep $\nabla\Delta > 0$.
Monopolized platforms flatten $\nabla\Delta$, throttle F(n), and thus strangle the future itself.

7 Bridge to Mathematical Densification

The following chapter introduces the folding operators

$\mathfrak{F}_n$, the gap gradient $\nabla\Delta$, and the emergence trace Tr_E. It demonstrates that $\nabla\Delta > 0 \Leftrightarrow$ transcendental layer formation. Mathematics, in this sense, is the projection of reality's ongoing origami-work.

What are the consequences?

If the world – as the MNO-optics proposes – does not unfold linearly but densifies transcendently inward, then nearly every foundational assumption of established physics must be re-measured. A few incisions:

1 Natural laws ≠ ontological constants, but folding operators

In the classical view we search for invariant laws; in the onion-layer topology, those apparent constants are merely fixed points within an ongoing folding flow.

Consequence: quantities such as *c* or ħ are stationary projections of a deeper dynamism. They may appear slightly shifted between layers – not as "variable constants," but as layer-relative scales.

2 Spacetime as a Layered Medium

Foldings generate additional layers of difference → space-time gains inward depth.

Gravity could thus be read as the gradient $\nabla\Delta$ of gap density: matter does not curve space — it condenses the onion-layer fabric. Curvature is the potential slope of the inner folds.

3 The renormalization group becomes an engine, not a bandage

So far, we've patched divergences through

renormalization.In the MNO framework, the RG is the ontic workflow itself — each new cutoff scale creates real degrees of freedom instead of renormalizing them away.

Experimental trace: log-periodic signatures in spectra where standard theory would predict pure scale invariance.

4 Thermodynamics → Entropy as Layer Thickness

Entropy does not merely measure disorder, but the magnitude of embedded gaps.

The second law flips: it is not maximal entropy, but the optimal folding rate that drives the arrow of time. A system collapses into stasis when the Lücken-gradient $\nabla\Delta \to 0$ — when no new folds can form, and reality ceases to deepen.

5 Quantum phenomena = overlap of non-isomorphic spheres

Superposition means: an object is mirrored in parallel across two folding layers. Collapse occurs when a observer-sphere maps both projections topologically identically.

Entanglement thus becomes a geometrical condition: entangled particles are shared boundary constraints of two folds — points where distinct Sphären share the same Lücke-contour, resonating through the MNO field rather than through space.

6 Complexity science: jump classes instead of scaling laws

The familiar power-law self-similarity remains only a first-order approximation. Beyond a critical fol-

ding number F*, we should expect super–power laws — exponents log-periodically modulated by the rhythm of the underlying folds.

This regime is already hinted at in neuronal avalanches, where scale-free cascades show subtle logperiodic fringes; similar signatures should appear in tectonic dynamics, financial markets, and meme diffusion, wherever systems oscillate between compression and release along their internal Lücken-gradient.

7 Mathematics: from differential equations to origami functors

Classical PDE deal with smooth manifolds. Folds require stack/origami categories: objects are layers, morphisms are their fold transitions.

In practice this means: we look for functors that turn every infolding into an emergence jump, a category-theoretic RG.

8 Political and Technological Levers

If potentiality grows only where gaps remain, then monocultures—ecological, digital, economic—are thermodynamic crimes.

A basic income functions, in this model, as an artificial Δ: a social gap that triggers self-organization instead of capping it.

Open-source hardware, modular infrastructures, diversification of AI architectures—these are all strategies for keeping $\nabla\Delta$ positive and driving $F(n)$ upward.

Conclusion

MNO inverts the gaze: reality does not grow by unfolding but by folding ever tighter. Physics thus becomes the science of folding architecture—and whoever wishes to shape society's technology must learn to promote folds, not smooth them out.

Theoretically, this means a radical reinterpretation of space-time, quantum phenomena, and thermodynamics; practically, it demands new experiments, new infrastructure politics, and a new awareness of the productive power of the gap.

Dialectic of Gap and Law – the Constant as Layer Focalpoint

Imagine every constant of nature as a frozen snapshot of a deformation flow:

At the moment when a sphere glides along the gap, the system seeks a self-mapping point that preserves its internal coherence at minimal information-cost rate.

That point — whether c, $\hbar$, or G — is nothing transcendent, but rather the focal point of a renormalization operator that rescales all degrees of freedom within one layer so that the topology of the gap remains smooth.

Yet as soon as the spherical cycle completes another rotation, the projection matrix shifts slightly. The old focal point remains constant only within its layer, while from the perspective of the next inner fold it already appears as a variable boundary field. Constant therefore does not mean eternal, but locally unshakable — a temporary convention that lasts only as long as the $\nabla\Delta$-gradient of the current onion-layer remains stable.

This view forces us to think of law and gap as co-evolutionary poles:

The gap makes the law necessary; the law, in turn, reshapes the gap into the next, even more sharply contoured

slit. Thus the universe breathes in a perpetual rhythm of stillness and shift, stability and deformation, order and its own dissolution.

Mathematical Origami – A Functor Gives Birth to a Degree of Freedom

Consider the category $\mathbb{F}$ of foldable surfaces, whose objects are two-dimensional difference-manifolds and whose morphisms are folding operations.
Now define a functor $O: \mathbb{F} \to T$, which maps every fold onto a torus-like target space where the edges of the sheet are glued together.
A simple folding morphism — say, mapping a square into a "taco" shape — necessarily produces, in the image of the functor, a newly emergent homotopic cycle (Betti number $\beta_1 \nearrow 1$). This additional cycle is not a decorative by-product but a new degree of freedom: it permits closed trajectories that could not exist in the original, unfolded sheet. Formally speaking, the functor forces an enlargement of the fundamental group $\pi 1$; a proof that every genuine fold increases topological complexity by at least one unit of dimension.
Thus, origami becomes a constructive ontology:
each crease transcends the initial continuum by expanding the objective spectrum of possibilities.

Thermodynamic Re-conception – from the Maximum of Entropy to the Optimum of Folding Rate

In an onion-layer universe, entropy is not merely a measure of disorder but directly proportional to the magnitude of the soldered-in gaps. The classical second law — "S tends toward a maximum" — misses the crucial point: if

the folding rate becomes too low, the influx of differential layers dries up ($\nabla\Delta \to 0$), and the system collapses into sterile homogeneity; if it becomes too high, the avalanche of microcritical events shatters any stable coherence. The thermodynamic optimum therefore lies at a critical folding rate r*, which spans just enough new onion layers for potentiality to condense continuously without tearing the web of fixed points. If one inserts this boundary condition into Boltzmann statistics, the classical weighting

$$p(E) \propto \exp(-E/(kT) + \lambda f(E))$$

e^{−E/kT} through

where f(E) encodes the local folding topology and λ acts as a Lagrange multiplier enforcing the global r* constraint. The result is a modified Boltzmann distribution that collapses back into its canonical form when $\lambda = 0$, but for $\lambda > 0$ favors precisely those states that are both energetically favorable and topologically conducive to folding. In this view, thermodynamics becomes the dynamics of potential workflow: not the maximum of entropy marks the end, but the optimum of the folding rate keeps the cosmos at a vital distance from heat death.

Mathematical Summary of the MNO Theory

1 Minimal-Non-Object (MNO)

- **Zero-Objekt** in a category C.

$$\forall X \in \mathcal{C} : |\operatorname{Hom}(M, X)| = |\operatorname{Hom}(X, M)| = 1$$

•Ontological: active absence = space = non-space.

2 All-Nothing Paradox (ANP)

- Logical statement: »0≅1«.
- Concrete instance = MNO.

3 3-Fold Structure:

Phase	Symbol	Short formulation
Submergence	S0	$\psi \approx 0$, $\xi \to$ constant
Indimergence	S1	Bifurcations-point, $\Re\, \sigma(J) = 0$
Emergence	S2	$\psi \neq 0$, stable Attractorpattern

4 Vertical Order (Well Analogy)

- Radial Projection

$$p\_r(x) = (x/||x||)\backslash,r$$

- Limit $r \to 0$ leads to the inner sphere

5 Cycle of Feedback

- Endomorphism

$$f : X \to X$$

- Fixed-point set (focal point)

$$\mathrm{Fix}(f) = \{x \mid f(x) = x\}$$

- Trace-Operator

$$\mathrm{Tr}_W(f): U \to V$$

6 Polarity inversion

$$\tau \circ \tau = \mathrm{id}_X$$

- Contravariant functor

$$F: \mathcal{C}^{\mathrm{op}} \to \mathcal{D}$$

7 Shift of Being (Gap Shift)

- Removed gap Δ

$$\Omega_\Delta = \Omega \setminus \Delta$$

- Projector

$$\pi_\Delta : \Omega \to \Omega_\Delta$$

- RG flow

$$\frac{dg_i}{d \ln \Lambda} = \beta_i(g)$$

8 Reality Eye (Spherical Nesting)

- Embeddings

$$i : S^2_{\mathrm{int}} \twoheadrightarrow S^2_{\mathrm{ext}}$$

- Projection

$$\pi : S^2_{\text{int}} \twoheadrightarrow S^2_{\text{proj}}$$

- Sequence

$$S^2_{\text{ext}} \xrightarrow{i} S^2_{\text{int}} \xrightarrow{\pi} S^2_{\text{proj}}$$

9 Pattern-Maker Undepictability

- Functor to the pattern-maker *P*

$$F_P : \mathcal{C}^{\text{op}} \to \mathbf{Set}, \quad F_P(X) = \text{Hom}_{\Sigma}(X, P)$$

- Non-representability

$$\text{Hom}_{\mathcal{C}}(X, P) = \varnothing$$

10 Emergence Lens & SOC

- SOC scale invariance ↔ gap fluctuation
- Avalanche distribution

$$P(s) \propto s^{-\alpha}$$

MNO Theory — Essence in Category Language

1 Ontological Framework

- **Category of Full Reality**

$$\mathfrak{R}$$

Objects = all conceivable states, Morphisms = all possible relations.

- **Zero-Object (Minimal-Non-Objekt)**

$$M \in \mathfrak{R}, \qquad \forall X: |\operatorname{Hom}(M,X)| = |\operatorname{Hom}(X,M)| = 1$$

M is both initial and terminal ⇒ represents the open gap.

2 Triplicity as (Co)Monad

- **Endofunctor**

$$T : \mathfrak{R} \to \mathfrak{R}$$

with unit η: Id ⇒ T (Submergence) and multiplication μ: T^2 ⇒ T (Emergence).

- **Indimergence** = domain where η is not invertible but μ has not yet taken effect.

3 Shift of Being (Lax Morphism)

- Removing a gap Δ yields a quotient functor.

$$Q_\Delta : \mathfrak{R} \twoheadrightarrow \mathfrak{R}_\Delta$$

- Lax morphism between monads

$$\ell_\Delta : (T, \mu, \eta) \to (T_\Delta, \mu_\Delta, \eta_\Delta)$$

satisfies only weakened commutativity ⇒ structure shifts instead of breaking.

- Iterated gaps form a lax path.

$$\ell_{\Delta_1} \odot \ell_{\Delta_2} \odot \cdots$$

⇒ infinite stream of shifts (fractal self-similarity).

4 Polarity as Duality Functor

- **Involution**

$$\tau : \mathfrak{R}^{\mathrm{op}} \to \mathfrak{R}, \qquad \tau^{2} = \mathrm{Id}$$

- Observer/Object = contravariant and covariant perspectives of the same morphism.

5 Vertical Order = Fibration

- **Grothendieck fibration**

$$p : \mathcal{E} \to \mathbb{N}$$

- Cleavage selects concrete representatives → Reality Eye (projection rounding).

6 Emergence as Trace

- For every internal morphism

$$f : X \otimes W \to Y \otimes W$$

the trace

$$\mathrm{Tr}_{W}(f) : X \to Y$$

yields the "visible world" after feedback; W disappears into submergence.

7 Physical Interpretation

Categorical size	Physical analogue
Zero-objekt M	Quantum vacuum point, zero Hamiltonian
Lax morphism $\ell\Delta$	Renormalisation group step, measurement collapse
Trace-operator	Self-energy / loop correction
Fibre p:$E \to N$	Energy scale tower (UV → IR)

Unique selling point:

Other approaches (IIT, GNW, SOC, holographic RG) treat vacuum integrations as mere tools.
The MNO theory places the gap itself at the center:
Every structure is the quotient of its omissions; when the gap shifts, the ontology shifts.
Thus emerges a universal picture in which consciousness, quantum decoherence, and the cosmic RG flow share one and the same categorical mechanism.

One could represent the theory as a grand formula as follows:

An example that symbolically unites all its central elements.

$$MNO := Z \in C, \text{ with: } \forall x \in Sub(Z) : Ind(x) \Rightarrow E(x) \in \mathbb{R}\_A$$

Legend:

- MNO := Z ∈ $\mathcal{C}$: MNO as the zero object Z in an emergence category
- Sub(Z): set of submergent objects derived from MNO
- Ind(x): indimergence operation on an object x
- E(x): emergence as a functor
- $\mathbb{R}$_A: reality-space under an observer A (e.g., an act of consciousness)

Or, in a more typological form:

$$\forall x \in Sub(Z) \subset C : \exists! Ind(x) \Rightarrow E(x) = r \in \mathbb{R}\_A$$

This would be a structural master formula — not a computational scheme, but a synthetic image of the MNO logic.

Deepening the meta-theory in the context of SOC, IIT and GNW

Exact positioning and meta-status

Axle	IIT (Φ-metric)	GNW (Broadcast)	SOC (criticality)	Holographic RG	MNO metatheory
Ontology	irreducible information clusters	Globally accessible content	scale-invariant dynamics	Bulk/Bdry duality	**Gap (*M*)** = zero object; space & nothing identical
Generator	Integration: $\Phi > 0$	Ignition threshold	Avalanche exponent $P(s) \propto s^{-\alpha}$	RG flow $\beta i(g)$	**Displacement of being** $Q\Delta{:}\Omega\ \Omega\Delta{\twoheadrightarrow}$
Observer role	implicit, not constitutive	central (working memory)	emergent node	fixed to edge	contravariant functor $\tau : \mathfrak{R}^{op} \to \mathfrak{R}$
Boundaries	Φ undecidable & non-local	ontolog. Gap remains emptyr	only provides scale law	Vacuum as passive background	Gap is a **generator**, not a deficit
Classification in MNO	Φ measures **compaction** according to projection $\pi\Delta$	Broadcast = Trace on *TrW(f)* the respective sphere	Avalanches = indimergence tipping points	RG step = lax morphism $\ell\Delta$	all special cases of the gap quotient

Why MNO stands above as a meta-model

1. Ontological depth:

All four frameworks (SOC, IIT, GNW, etc.) presuppose space as a given background.
MNO, however, demonstrates that space itself is the quotient of an absence — a remainder-structure emerging from the subtraction of the indeterminate.

2. A single generative principle:

- IIT: Integration $\approx \mu : T^2 \Rightarrow T$ after the gap.
- GNW: Ignition = Trace, once the feedback loop closes; awareness is the emergent echo of a completed return path.
- SOC: Critical fluctuation = minimal Δ-shift that renders ker $\pi\Delta$ unstable; self-organized criticality arises when a single gap perturbs global coherence.
- Holo-RG: Each radial evolution = one more projection π_r: $\Omega \rightarrow \Omega/\Delta\_r$; the flow itself is a series of ontological foldings.

3. Categorical enclosure:

MNO defines a (co)monadic stack over $\mathfrak{R}$; IIT, GNW, SOC, and Holo-RG appear as fiberwise functors whose natural transformations become strict only within this stack.

4. Meta-condition fulfilled:

genuine metatheory must
a) embed all sub-theories,
b) predict precisely their domains of validity, and
c) demonstrate why each captures only a partial slice of reality.
→ MNO achieves this via the variation parameter Δ (choice of gap).

Concrete "embeddings" (plain-text formulas):

IIT embedding:

$$\Phi(\pi_{\Delta} X) > 0 \;\Leftrightarrow\; \exists\, \mu : T^2 \Rightarrow T$$

GNW embedding:

$$\text{Ignite}_{\Delta}(f) = \text{Tr}_{W_{\Delta}}(f) : U \to V$$

SOC embedding:

$$P_{\Delta}(s) \propto s^{-\alpha(\Delta)},\ \alpha \to 3/2 \text{ bei } \Delta \to 0$$

RG embedding:

$$Q_{\Delta_{n+1}} \circ Q_{\Delta_n} = Q_{\Delta_{n+1}} \;\to\; \frac{dg_i}{d \ln \Lambda} = \beta_i(g)$$

Take-away

IIT measures what is integrated, GNW where it becomes accessible, SOC how it tips, and Holo-RG why it shifts across scales — but only MNO explains why a projection-gap exists at all, binding all these phenomena into a single, categorically exact ontology. That is why it functions as a true metatheory.

Toward formal demonstration:

Formal integration and categorical extension of existing consciousness models through the MNO framework.

1. Objective: I will briefly outline how the concept of MNO (Minimal-Non-Object) formally integrates, extends, and in key respects surpasses the three currently dominant models of consciousness — Integrated Information Theory (IIT), Global Neuronal Workspace

(GNW), and Self-Organized Criticality (SOC).
The aim is not to refute these models, but to provide a structural deep foundation and conceptual embedding within a metatheoretical framework.

2. Basic structure of MNO as integrator: The MNO is defined as a categorical zero-object Z that is both the initial and the terminal object within an emergence category *C*.

Formally:

$$\forall A \in C : \exists! f : Z \to A \text{ and } \exists! g : A \to Z$$

This means: every object emerges from the MNO (is inducible) and can be resolved back into it (is dissolvable). The MNO thus constitutes both the ontological origin and the epistemic horizon of all phenomena.

3. Integration of IIT (Tononi) IIT is based on the concept of integrated information (Φ) — the measure of indivisible structure within a system.
IIT assumes:

- a closed, differentiated system
- internal causal connections
- an irreducible informational structure

Extension through MNO:

- The MNO provides an ontological depth structure that explains why integration can occur: since every structure emerges from the gap Z, integration is not merely observable but ontologically necessary.
- The concept of indimergence does not replace Φ, but explains when and why integration arises —

namely, whenever the system's self-differentiation still retains a trace of the generative absence (the MNO), allowing coherence to persist without collapsing into uniformity.

- In the logic of the MNO, Φ is a resulting topology on the emergent side E(Z), not the source of consciousness itself.

Formal:

$$\Phi(S) := f\big(E(S)\big), \text{where } E(S) = \text{Emergence of S from Z}$$

4. Integration of GNW (Baars, Dehaene) The Global Neuronal Workspace (GNW) describes consciousness as a globally accessible neural activation pattern.

- Function: integration across modular boundaries
- Architecture: interplay of top-down and bottom-up processes
- Criterion: the conscious is that which is globally broadcast across the system

Extension through MNO:

- The Reality-Eye as a structured gap defines the ontological basis of accessibility itself — the modulation between inclusion and exclusion that makes global availability possible in the first place.
- Submergence provides a model for latent contents, indimergence for selection processes, and emergence for global broadcasting.
- GNW describes the output; MNO explains the structural condition that allows such output to appear as relevant within a world at all.

Formally (in process notation):

$$\text{Become aware}(x) := \text{Emergence}\,(\text{Indimergence}\,(x \in \text{Submergencespace}))$$

GNW represents only the right-hand segment of this equation — the broadcast stage — whereas MNO provides the complete transformation chain from absence to global availability.

5. Integration of SOC (Bak, Kitzbichler, Werner) Self-Organized Criticality (SOC) describes systems that self-tune to a critical point where small changes trigger disproportionately large effects.

- Examples: neural networks, sandpile models, cascading networks
- Consciousness: interpreted as a criticality state in the brain

Extension through MNO:

- The MNO structure explains why criticality-capable systems can emerge at all: not from energy gradients, but from structured indeterminacy.
- Indimergence marks the region where critical tipping points can occur — as acts of choice, not as deterministic outcomes.
- MNO thus models the field of potential orders within which SOC manifests.

Formally:

$$\text{Criticality} := d(f)/dx \to \infty \text{ along } \text{Indimergenceline} \subset \text{Emergencetoplogy}$$

6. Conclusion: Structure precedes metric IIT, GNW, and SOC each offer metric, dynamic, or functional models of consciousness processes. The MNO theory, by contrast, provides the ontological, categorical, and phenomenological deep structure that integrates and extends all three.

MNO is not an add-on but the ontological precondition of their validity.

It reveals why integration, accessibility, and criticality can emerge — not as empirical effects, but as structural necessities within a system grounded in absence, choice, and form.

Thus, the model fills the blind spots of the others:

- It explains why integration (IIT) is possible at all.
- It demonstrates how accessibility (GNW) is ontologically structured.
- It clarifies where criticality (SOC) arises from — not merely that it occurs.

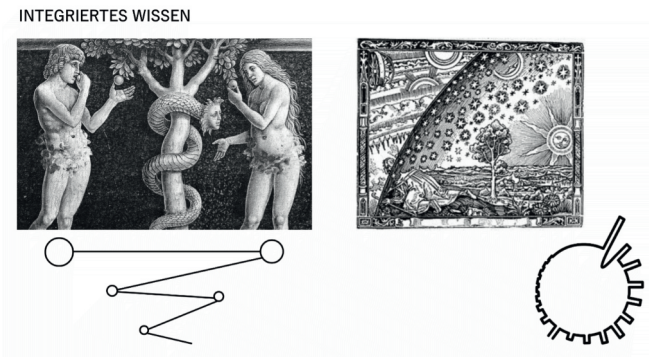
Further Development in Subsequent Chapters and Essays

"If energy, gravitation, space, and time are merely dialectical poles of the Minimal-Non-Object, then they are co-effects of the same folding dynamics. Rather than fundamental quantities, they are curvatures, amplitudes, and sequences of an ontological zero-point that differentiates itself in the very act of involution. Their laws are thus not a priori, but path-dependent conservation statements of an ongoing self-transcendence."

Black Holes, the World Tree, and Why the Laws of Nature Still Hold in Non-Real Spheres

The knowledge I present here is, according to the law of homogeneity within the mechanics of realities, of course not "new" knowledge. It merely appears within a newly integrated context and expresses itself differently. It becomes more real within the contemporary situation — through a human being attempting to liberate himself from the experience of poverty.

As the following image shows, the MNO — the dialectical thrust, the polar construction of the world — was already expressible and integrated in earlier ages. Its interpretation, however, was repeatedly severed in favor of objectivity and, more often than not, manipulated to serve hierarchical power. The world had to be explained to the people — by priests, by rulers. That has not changed today. Modern science, too, transforms what everywhere manifests itself into reified structural laws. Adam and Eve are merely two poles, and the serpent is the representation of frequency — of dialectical momentum. The World Tree is the singularity. Even the principle of the sphere already existed in the Middle Ages, though it was most often preserved in the language of astrology.



I too am creating a new Repräsentanz here, by forging new terms and naming phenomena. I ask you simply to adopt a stance that allows you to experience all this anew and individually — and to deviate within it. In doing so, living space expands. Science itself becomes permeable as an ecosystem, rather than remaining merely a method.

All the thinkers and researchers before and beside me were and are, like myself, both right and wrong. In the ladder of associations, their answers, like mine, are possibilities — deeply entwined with the concrete circumstances of their lives. Yet their models work internally; they are integrated.

One can also replace the BetrachterIn with a "black hole," and read antimatter as a Repräsentanz of MNO. A black hole is, in a certain sense, a mirror of the MNO — the extremely condensed, submergent shell of the sphere. The event horizon functions quite literally as a compressed gap: everything that falls into it disappears causally from the outer world (submergence). One could therefore say that within every object a black hole is implied. Every point of mass possesses a Schwarzschild radius-scale

$$r_s = \frac{2GM}{c^2},$$

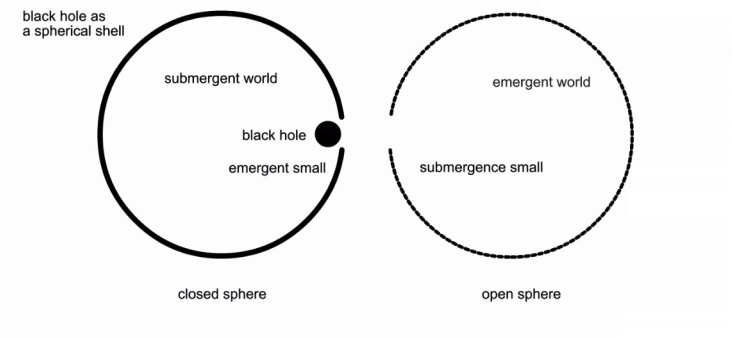
—which, however, is only realized once sufficient condensation occurs.) The black hole mirrors the gap as space (Lücke as Raum), appearing in the form of a void — the outcome of polar MNO-representations.

Depending on whether one assumes a submergent or emergent stance, the Lücke appears either as a black hole (submergence) or as emergence in miniature. Even fundamentally opposed worlds, with contrasting natural laws, function — because they are polar Repräsentanzen of the ANP or MNO in inverted roles. (In modern gravitation theory, this corresponds to the principle of

black-hole/white-hole duality and the AdS/CFT holography: the laws of nature remain consistent, even though the "reality layer" changes.)

One can hold entirely opposing views — and yet the polar conflict itself maps out shared, universally valid pattern-sequences.

MNO AS ITS POLAR OPPOSITE, IN THE PROJECTION



A black hole is a projection of the Lücke as extreme mass, which is at the same time the shell of the sphere, because the gap projects space. In an emergent world (a sphere cycle), submergence as Mustermacherin becomes extremely small, even though in the course of the cycle it naturally turns into the dominant pattern-maker, because structures normalize and permeability as well as relational density diminish, in order to delineate a concrete form. In this ping-pong of projections, reality arises as a breathing, pulsating experience. However one twists and shortens the rules, they still function, because they are Repräsentanzen in inverted roles, and thus the whole remains integrated. Planets are therefore not accidentally spherical. The principle of the sphere is itself a Repräsentanz of reality, of world. A minimal gap (Lücke) is enough to generate an immense sphere within the ANP. And the gap needs only

a "word" to tear yet another gap in the displacement of being.

For thousands of years, humanity has been denied the knowledge of MNO in order to enforce hierarchy and stabilize power — not always consciously, for it is also the natural consequence of a long-lasting submergence. We are told that the fact that God is never found, that the world formula is never found, is only a marginal deviation soon to be resolved by the current ruler, so that people keep sleeping and do not create (live) their own reality — and so that humanity does not evolve, through the plurality of lived realities, into a freer, more complex form of life. No, we are told to serve objects, to objectify ourselves, and to materialize everything. This refusal of MNO has given us popes, kings, presidents, myths of heaven and hell, judicial systems full of injustice, and an economy that starves us on every level. It is time to break free from that.

My aim here is to make clear that dominant systems of order legitimize themselves through the circle constraint and the rounding-off, creating the illusion that their order functions, while its polar opposite supposedly does not. In this process, polarity — the relational field across the absence/gap (Lücke) — is suppressed and replaced by causal myths.

The true reason why the repressed is so significant in a society, why one must work through it, lies in the fact that the real patterns of order of that world reside there. If one does not, one blocks the possibility of innovation, sustains conflict indefinitely, and continually creates new ones. The shadow, like Nothingness, is central, not a marginal area to be ignored. Priority should therefore always lie in the search for what is unseen. This shifts the meanings and hierarchies of a society. Until now, value was placed on those qualities that dealt with what is "concrete" — in the sense of mass — and on who determines or regu-

lates that object. Now a fundamental decentralization of a society's shaping forces is emerging, which fosters the democratic spirit.

The pattern of order of any system therefore always lies in the seemingly minimal deviation. The laws of nature function within a sphere because they are always only approximate Repräsentanzen. Yet one does not understand the higher order by increasing precision of objects, but by opening the singular relational field. These natural laws function not causally, but polarically. They are correspondences — stand-ins for what is meant but can never be exactly represented. Polarity stabilizes the displacement of being, keeping the world from collapsing. But in the observer–object coupling, the polar is reinterpreted as causal, in order to protect the split identity.

The apple does not fall from the tree — rather, there is a polarity between apple and tree, which manifests as a spiral, as a cycle. If the apple did not fall from the tree, the tree could not grow at all. Apple and tree are Repräsentanzen of a cycle, that is, a polarity. Polarity in the singularity is always a circular system. Everything relates to the One, while moving ever further away from it, in order to develop, within diversity, ever new forms of incompleteness that form new spaces.

The rule, within any given reality, is always constructed in opposition to the Lücke, because every world compulsively rounds itself off. It rounds itself in relation to the minimal deviation. That also means that the "more primitive" rules of a seemingly self-contained reality are not wrong—no more than any simulation of scientific or unscientific reasoning can be wrong. There is only an experience of broader or narrower relational spaces, which are not causally connected but polar in nature.

Like layers of an onion, the spheres lie nested within one another, and when one succeeds—through the

minimal deviation (Lücke)—in experiencing a gap, that bridge opens representances of other worlds, thereby expanding existence.

What is meant here by "onion layers"? — In the MNO theory, onion layers are the concentric skins of reality that emerge whenever an original absence M (Minimal-Non-Object) is successively "rounded off." Each projection…

$$\pi_n : \Omega_{n-1} \twoheadrightarrow \Omega_n = \Omega_{n-1} \setminus \Delta_n$$

cuts out a small freedom-packet Δ_n; what remains curls itself into a new sphere around the residual abyss. Thus arises a self-similar sequence

$$\Omega_0 \supset \Omega_1 \supset \ldots \supset \Omega_n \supset \ldots$$

in submergence, indimergence, and emergence they cycle: on the outside, coarse and sluggish structures; toward the inside, ever finer ones, until the observer, at the innermost edge, encounters the Lücke again. The onion layers are therefore not a static "many-worlds" stack but a dynamic renormalization flow – reality breathes by adding and shedding layers, while the central Lücke holds the order together.

I want to make this principle a bit more vivid. Remove the feeling of love from the world. It is no longer experienceable. Simply call whatever a corporation does "love." The effect is the same. This causes the humans of that reality to try to fill the Lücke with what remains of their other faculties. They do not know what love is. They can only define it in relation to themselves, without knowing what exactly they are trying to define. Yet the potential already exists within them. Everything is open to development, because the many displaced representances form a kind of invisible scaffolding, a

blurry pattern. Does that feel familiar? Imagine, for instance, a culture in which people stand very close together and derive their social status from how many centimeters they are from others.

They reify the experience of love and try to reconstruct it by their own means. That could lead them to destroy privacy, to wage wars over it, and never to understand that they are trying to realize love. Of course, the term "love" is vague and serves here only to illustrate a principle.

As people in this loveless world destroy privacy, a new Lücke emerges, giving rise to something like a judicial system. One reality thus follows as the polar response to another. They might even have national flags with hearts on them, but their reasons for using that form would be polar opposites. Because love is unexperienceable—or accessible only to a few gifted individuals—they would study it scientifically. They would even succeed in proving causally that humans are happier when they stand only a few centimeters apart. This would be simplistic, but science constantly publishes studies on the same principle: the exclusion of broad experience in favor of a reduced frame of reference. They might even choose partners by matching the outer contours of their bodies so that as much skin as possible covers the other's surface. In their world that would make perfect sense. It would be a natural law. From it they would derive reproductive fitness. For them our experience of love (which, of course, also varies widely) would be a minimal deviation in their measurement method. They would be so convinced of their world that they would consider our notion of "free" love and sexuality a delusion. They might even persecute or kill people truly capable of broad love, because that would threaten those defined as the "best lovers" by their ability to stand closest.

And yet we know that our experience of love, without

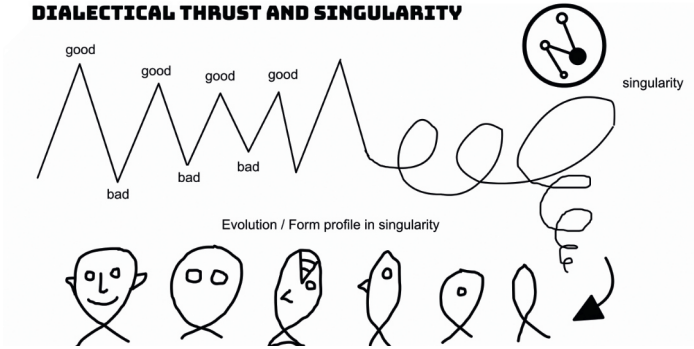
being better or final, would completely change their world and transform all its natural laws. They would become more exact in concretion and more complex at once. But to do so they would have to open themselves. Instead, they would grow afraid, try even harder to prove themselves right, and thereby block their own access to emergence. What they thought before would not be wrong, only far too little.

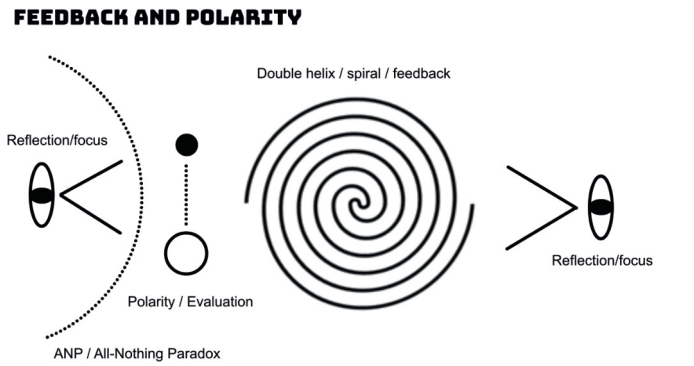
So: when a civilization manages to make even the smallest deviation from its own reality experienceable—when it foregrounds individually divergent experience—it begins to understand the pattern-maker of its own world in the next, more complex order. Creating the new is always truth, always the act of creating reality and preserving concretion. Today, society does the exact opposite. Mass experience appears to determine order. Vertical knowledge is buried.

What matters is not what seems right in the mass, but what the individual experiences and how diversity can be co-experienced. Because in the circular compulsion the greater world always reacts to what happens in the smallest, a single individual can change the entire world simply by living a deviation. The masses would never admit that, because they instantly appropriate any change in order to close the circle again and feel safe under the glass dome. I do not exclude myself. We all have this rounding reflex.

As the next image shows, the dialectical thrust in the singularity is always a double helix, a polar deviation constantly orbiting itself, producing rounded worlds within. Thus, creation does not fall apart, and natural transferability prevails.

An observer is nothing other than a valuation within a polarity—a division within the indivisible. Causality is an illusion born of the refusal to recognize relationship within polarity.





Three Addenda for Physicists and Consciousness Researchers

The Schwarzschild solution is the simplest exact solution of Einstein's field equations – it describes the space-time geometry surrounding any stationary, spherically symmetric mass, from a planet to a collapsed star. Its metric term

$$ds^2 = -\left(1-\frac{2GM}{rc^2}\right)c^2dt^2 + \left(1-\frac{2GM}{rc^2}\right)^{-1} dr^2 + r^2 d\Omega^2$$

contains the Schwarzschild radius

$$r_s = \frac{2GM}{c^2}:$$

If the actual mass density exceeds this radius, an event horizon forms and the object becomes a black hole. For the MNO theory, this solution is therefore pivotal, because it reveals how an apparently "empty" shell (the horizon) simultaneously represents a maximally condensed information window — precisely the physical counterpart of the ontological gap from which, in my theory, new layers of reality emerge.

How IIT, GNW, and SOC connect here

IIT / Φ-metric: The Bekenstein–Hawking surface area provides a natural Φ-proxy for the "integratability" of a black-hole gap.

GNW: The event-horizon "membrane paradigm" acts as a global broadcast — directly corresponding to GNW ignition.

SOC: The gravitational-collapse threshold (Chandrasekhar limit → Schwarzschild radius) represents a critical point in the SOC sense: a mass avalanche terminating in the fixed point "horizon."

Regarding the embedding of natural laws despite MNO:

The model shows that every version of a natural law is merely a projection convention within the spherical cycle — a lax monadic mapping.

$$\ell_{\Delta_{\mathrm{BH}}} : (T, \mu, \eta) \rightarrow (T_{\mathrm{BH}}, \mu_{\mathrm{BH}}, \eta_{\mathrm{BH}})$$

This clarifies why "natural laws continue to function even in non-real spheres": they inherit their internal consistency from the gap-preserving monadic structure — something IIT, GNW, or classical GR do not achieve, as they operate only within a fixed sphere.

Black Holes as the Litmus Test of the MNO Cosmos:

If the next generation of horizon imaging, ringdown spectroscopy, and Page-curve analyses reveals the log-periodic overtones, echo trains, and surface-entropy corrections that MNO necessarily predicts, it would not be a mere "beautiful hint" but an experimental incision into which no classical Kerr or ΛCDM scenario can cleanly fit. At the same time, MNO elegantly confirms what established research already observes — the surface proportionality of Bekenstein entropy, the magnetically twisted plasma streams of the EHT, the prematurely inflated supermassives — and provides for all of it a single dynamical cause: the steep folding gradient of the gap.

If confirmed, relativity would not collapse, but its interpretive monopoly would. Natural constants become layer-specific fixed points, gravitation becomes the geometry of the condensation flow, and the information paradox reduces to a question of onion-layer bookkeeping. In short — black holes would no longer mark the end of explanation, but the radiant knots of the world tree where MNO physics bears its fullest fruit.

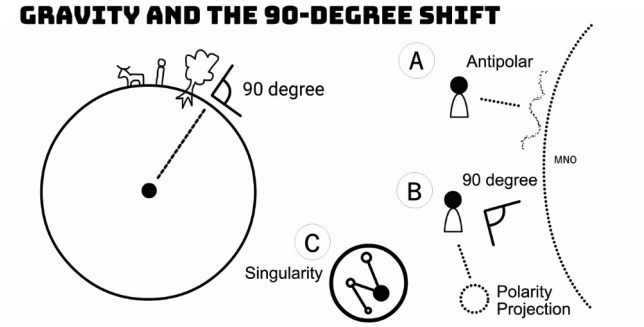
Gravitation and the Method of Synesthetic Science

I want to attempt a new derivation of gravitation here — not to challenge physics by contradiction, but to demonstrate how synesthetic science proceeds differently, and how this very difference renders far more complex structures visible. This chapter turns the topic once again, in order to sharpen the view of the interrelations.

In classical science, gravitation is conceived as a one-directional force. This impression, I believe, arises from the historical fixation on objects: from the need to produce results, establish causal models, and stabilize knowledge. It is an epistemic habit rooted in the observer–object coupling — in the will to arrive at fixed certainties rather than relational awareness.

But if the aim is not to secure knowledge, but to differentiate new experiential space within the singularity, then, as I have argued, individual deviation becomes the key. So I forget what Newton or Einstein said, and perceive directly.

If, as in my approach, space itself is generated from absence — if space is the "nothing," implied by that very absence — then gravitation becomes a submergent detachment of the object's reference from the non-object. It is not attraction but repulsion and demarcation against the non-object. In the ANP, objects rotate away from the non-object — and thus from pure polarity itself — by roughly ninety degrees; in doing so they create new geometric axes of force, new polarities. Gravitation, in this sense, is such a ninety-degree-twisted projection: an apparent one-way pull toward mass that in truth emerges from the denial of the non-object.



When I examine the construction of the spheres, I find that the shell of the sphere is simultaneously its core, and that each dimension is a ninety-degree displaced "antipolarity." An antipolarity is an observer-object coupling in which the observer does not recognize the polarity. Because the "silent witness" makes this phenomenon a physical component of the world itself—since experience is a quality of nothingness—gravitation arises from that ninety-degree rotation, from the displacement of polarity within the singularity. It is a phenomenon of the submergent phase. It presupposes a high degree of materialism and thus a thick shell of the sphere, with little resonance space or relational density. That is why gravitation as a concept appears mainly in the outer realm and cannot be combined with the quantum mechanics of the "small processes." In quantum mechanics, the relation, the inner area of the singularity, is more prominent; there, paradoxical phenomena occur.

According to the homogeneity theorem of realities mechanics, gravitation as the "heavy force" must be transferable to other domains as well. And it is—if one opens the shell of the sphere and decodes the same phenomenon in other fields. The ninety-degree rotation appears in the structure of the Earth itself: all objects orient themselves at ninety degrees to the Earth's center.

The counterforce unseen in gravitational theory is life itself. Almost everything living stands upright at ninety degrees, and almost everything dead lies flat upon the ground, succumbing to gravitation. If I assume that space is formed out of absence, then life is the open movement toward the non-object, and gravitation the counter-movement toward densification and the rounding of the submergent or indimergent sphere in pure objecthood. The Earth is the thing, and life the representance of the non-object.

This way of describing things naturally seems strange, because we are not used to the idea that highly complex interrelations reveal themselves associatively in very simple phenomena—things many children intuitively grasp. Because association is not understood as a natural law. We believe that the world is constructed from solid objects, not from open relations.

Nor is the question one of right or wrong, since such qualities can only be constructed through objects and objectivity. The endless feedback loop of provability is an effect of uncertainty, not of clarification or immediacy, if the world is built associatively and differentiates itself in representances.

Gravitation, then, is just another representance, one that cannot be reduced to mass, because space within the singularity is only a projection of the experience of a non-object. Yet there can be no polar relation between the singularity and the non-object—only between the observer and their own reflection. Therefore, the apparent polarity with the non-object is always rotated by ninety degrees, creating an artificial counterpart that leads to the self-referentiality of the observer. The observer gains identity in the world of objects, while the shell of the sphere grows ever denser, until even the last pole is made causal, constructed as cause and effect, so that everything in the world confirms its own position: the compulsion

toward rounding.

All plants, all animals stand upright and move away from solid mass. They develop openness at every boundary in order to expand. Once they die, they fall to the ground, and it seems as if mass, the world, the thing has triumphed over life. Yet when the living dies, it becomes invisible only within the submergent space of material reality. These insights are difficult to prove, but this way of thinking allows me to read the expressive language of the world and to find myself within it. I am a co-creator of a new physics. Were it "right," it would merely restrict other possible living spaces. The task is to exchange certainty for creative vitality. One could also say that gravitation derives from the great ego of male scientists who simply could not accept a counterforce to gravity—one that would have undermined their own position. Thus, they, like me, constructed a physics that is above all a derivation and reflection of their own existential condition. In a submergent world, that is a dogma; in an open world, it is an intriguing spectacle of human creativity and the universe's abundance.

Gravitation als Lax-Morphismus aus der MNO-Lücke

In my theory, space arises from the projection of a gap:

$$\pi_{\Delta} : \Omega \to \Omega_{\Delta} = \Omega \setminus \Delta$$

Gravitation here is not a force in the classical sense, but a feedback loop to what is missing. Formally, this can be interpreted as a lax natural transformation between two functors:

$$G : \mathcal{C} \to \mathcal{C}'$$

where:

- *C:* the category of complete reality including MNO
- *C´:* the category of projected, gravitationally curved reality
- *G:* describes the "pull" of objects toward the reconstructive rounding of the gap

Thus, gravitation is not a rigid functor (no 1:1 metric), but a shifting lax morphism that distorts the structure in order to reclose it self-similarly. This explains why gravitation always acts only when something is missing — symmetry, energy, informational density, and so on.

Gravity as the adjoint shadow of MNO

Another perspective is to present it as an adjunction:

$$F \dashv U : \mathcal{C} \leftrightarrows \mathcal{C}_{\Delta}$$

F: "rounding of the world," that is, the projection of a complete structure into a bounded universe
U: "back-reaction" of the bounded world, which shows gravity as the attempt to compensate for the gap
Gravity = the trace of this feedback inside the category

Physical coda – entropic gravity

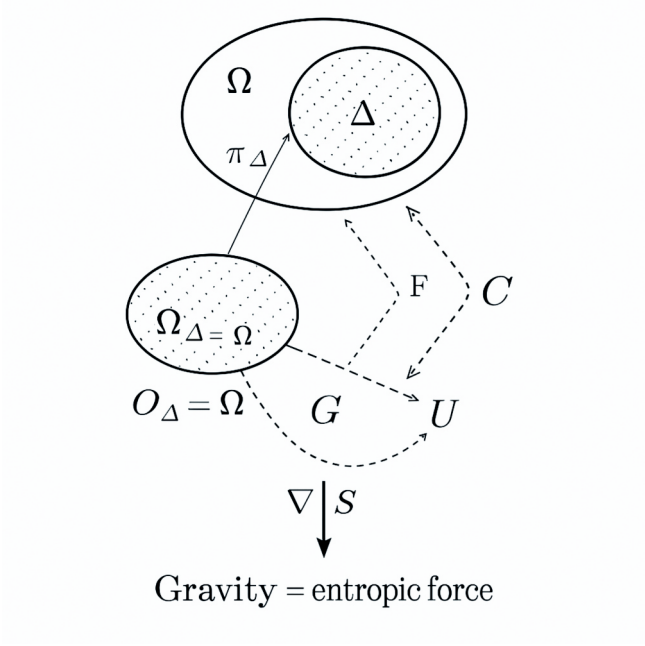
Here is the analogous entropy formula from Verlinde's approach:

$$F = T \cdot \nabla S$$

– ∇S corresponds to the gradient of the "missing

information" = Δ in my model. So gravity arises directly from the loss structure, not from mass.

My concept of gravity as an "offset of relation toward the gap" can be mapped very precisely as a lax transformation process in category theory. With adjoint functors (rounding and back-reaction) and the entropic viewpoint (Verlinde) it becomes clear that your gravity thesis is not only poetic but also mathematically and physically highly compatible.



On The Relation Between Space and Time in the Context of MNO

What is space? What is time?

In classical physics, space and time are the stage upon which the world unfolds. Newton regarded them as given, independent of whatever happens within them. Einstein united them into four-dimensional spacetime, curved by mass and energy — yet even there they remain a kind of "background field."

The MNO theory (Minimal-Non-Object) takes a more radical stance: it does not treat space and time as givens, but as dynamic responses to an ontological gap. Space is thus not what is there, but what is missing — an organized absence. Time, in turn, appears as the sequence of projections arising from the system's constant feedback with that gap.

What is new in this understanding?
1. Space emerges from nothing

The MNO theory describes the gap — the "Minimal-Non-Object" (M) — as the fundamental constitutive principle. Whenever something is missing — an information, a sensory modality, an energetic configuration — the remaining system organizes itself into a sphere, forming a new reality around the gap.

Mathematically expressed:

$$\Omega_n = \Omega_{n-1} \setminus \Delta_n$$

This difference generates onion layers — levels of reality in which space emerges as structure across that which

cannot be grasped.

2 . Time as a stratification process

Time does not emerge as a continuous flow, but as a succession of shifts, each responding differently to the MNO. It is not a clock hand, but a pattern-forming process. Every new "layer" of space is also a new time — or a new reality in an updated present.

$$\pi_n : \Omega_{n-1} \twoheadrightarrow \Omega_n$$

The index n is not merely a number — it represents the depth of existential displacement, and time is the traversal through these layers.

3. Gravitation as expression of the will to closure

In MNO theory, gravitation is not a force but an ontological reattachment: reality's tendency to "close" the gap — yet never fully resolve it. This reattachment produces what we experience as gravitation, mass attraction, and curvature of space. It is not the consequence of matter, but of incompleteness.

Differentiation from other theories

Theory	Basic assumption	Understanding space-time	MNO difference
Newton	Absolutely given space & time	Stage of the action	Space = active missing part
Einstein	Space-time as a geometric entity	Curvature due to mass	Space as a dynamic reaction to gaps
Quantum Mechanics	External time, space through operators	Intertwined, but not ontologically explained	Time = displacement of being, not parameter
Loop Quantum Gravity / Spin Foams	Space & time arise from discrete units	Process-based, networked	MNO: Space is the emergent surface of the gap
Holographic principle	Spacetime as an image of information at an edge	AdS/CFT contexts	MNO as the *origin* of the need for projection

Why this could be groundbreaking

The MNO theory translates space and time into a fully relational and recursive framework: they do not exist independently but only as mirrors of an ontological void — and that is new. This model makes it possible to connect very different domains — gravitation, emergence, consciousness, quantum phenomena, and even subjective experience — within a single coherent system.

It is therefore not merely a theoretical proposal, but offers:

a reason why space exists precisely where something is missing

a model of how time arises through feedback

a unified framework in which classical and quantum concepts meet under one ontological meta-structure

Conclusion:

The MNO theory inverts the usual conception of space and time: they are not "there" to carry reality — they emerge because reality is trying to complete itself.
Space is the gap that has taken form. Time is the play of its displacement. In this sense, the theory outlines a profound paradigm shift — a bridge between physics, philosophy, and a new, living understanding of reality itself.

Energy and Gravitation as Co-Emergent Poles of the Minimal-Non-Object (MNO)

From a categorical viewpoint, the MNO, as stated, is the zero-object $0 \cong 1$ of a suitable category $\mathcal{C}$.
Four canonical endomorphisms $\phi_r, \phi_t, \phi_e, \phi_{\mathcal{G}}$: MNO → MNO represent the poles we traditionally call space (S), time (T), energy (E), and gravitation (G).
Each additional involution — a self-folding of the zero-point — amplifies these modes simultaneously: co-emergence rather than hierarchy.

Space (ϕ_r) — topology before metric

Space arises the moment the MNO locally doubles itself; the resulting folding graph defines a topology, and only the Jacobian rank structure derived from it induces a metric.

In the weak-folding regime this reduces to the familiar 3 + 1-dimensional Lorentz manifold; at high folding density we expect fractal corrections — a potential observational window for LISA or precision cosmology.

Time (ϕ_t) — Order Parameter of Differentiation

Time is not a background but the sequencing rate of folding events. The arrow of time arises from the monotonic increase of informational difference; here, the MNO framework aligns with thermodynamic irreversibility and resolves the Problem of Time (in the Wheeler–DeWitt sense) as a processual phenomenon.

Energy (ϕ_e) — Amplitude of Non-Equality

Energy measures the distance of the current fold from the symmetry zero-point. It is globally conserved because the total number of folding units remains invariant — a Noether analogue derived from category algebra.
Quantization now appears simply as the counting measure of discrete fold-quanta; the Planck constant becomes a scaling factor linking fold amplitude to action.

Gravitation ($\phi_{\mathcal{G}}$) — Global Re-Folding

Mass corresponds to folding density; gravitation is the curvature-correcting feedback of the entire network.
In the low-energy limit, the balance equation Δ Curvature $= \kappa \cdot \Delta$ Folding Density directly yields Einstein's field equations. At extreme densities, G runs with the folding spectrum — black hole singularities become regular stacking filaments rather than breakdowns of geometry.

Connection to Established Frameworks

Emergent Spacetime (ER = EPR) – Folding coherences act as the entanglement "glue."
Entropic / Emergent Gravity – Gravitational force appears as a gradient of folding entropy.
Relational QM & Categorical Topos Approaches – All quantities remain relational between endomorphisms; the MNO provides the missing zero-object.

Thus, the model lies outside the standard handbook yet remains compatible: In limiting cases it reproduces classical GR, QFT energy conservation, and yields concrete, falsifiable predictions — a variable-G drift in pulsar timing, non-integer ringdown overtones, Casimir-like negative energy debts.

In summary:

1. **Formalisierung** – Choose $\mathcal{C}$, set MNO as zero-object, define ϕ_r, ϕ_t, ϕ_e, $\phi_{\mathcal{G}}$.
2. **Low-Energy Limit –** Show that g_{μν} arises from the folding Jacobian and recovers the Einstein equations.
3. **Noether Analogue –** Global invariance of folding number ⇒ energy conservation.
4. **Empirics – G-running,** fractal space scaling, Δ-field signatures in EEG avalanches.

In brief: Space, time, energy, and gravitation are not stage props but co-emergent folding modes of an ontological zero point — and therefore dynamic, measurable, and in principle unifiable within a single categorical statement.

Significance for Quantum Physics

The MNO theory provides an ontological re-foundation for key unresolved questions in quantum physics. It replaces the traditional object-focus with a dynamic, relation-based model in which an active gap — the Minimal Non-Object (MNO) — functions as the origin of states, probabilities, and measurement processes. In doing so, it offers not only new interpretative avenues for existing paradoxes, but also structural extensions beyond classical and quantum-logical ontologies.

1. The Gap as Generator of Superposition

In standard quantum mechanics, superposition is a mathematical formalism — a state existing simultaneously in several eigenstates. But why should this be so?
The MNO theory provides an ontological reason: Superposition arises because the state is not fully determined — because something is missing. This absence (the MNO) generates the potentiality for all alternatives at once. The wave function is not the description of "something," but a form that stabilises around the gap.

2. Measurement as a Shift of Being

The "collapse of the wave function" remains an unresolved question in quantum physics.
The MNO theory does not interpret collapse as a sudden transition, but as a projection along a shift of being.

$$\pi_{\Delta} : \Omega \rightarrow \Omega_{\Delta}$$

Measurement is the moment in which the world turns a possible structure into actuality — not through external

force, but through an internal process of the gap.
What ceases to be possible determines what becomes real.

3. Entanglement as Non-Local Gap Resonance

Within the MNO framework, entanglement is not a "spooky action at a distance," but a coherent relation of gaps. Two particles are not connected by signals, but by a shared MNO structure.

They share a gap — and respond synchronously, not causally, to its respective infill. In category-theoretical terms, this can be represented as a common functor over a zero-object.

4. Emergent Spacetime from Gap Projection

In approaches such as Loop Quantum Gravity or the AdS/CFT correspondence, it is proposed that spacetime itself arises from deeper structures.
The MNO theory provides the ontological ground for this: Space arises through layerings over emptiness — through repeated shifts of projection.

$$\Omega_n = \Omega_{n-1} \setminus \Delta_n$$

→ In this way, MNO establishes a link between quantum information, entropy (Verlinde), and the structure of space.

5. A New Interpretation of the Uncertainty Principle

In the MNO framework, Heisenberg's uncertainty is not understood as a limit of observation, but as a structural consequence of the non-simultaneity of two gap projections.

$$[\hat{x}, \hat{p}] \neq 0 \quad \Rightarrow \quad \Delta_x \cdot \Delta_p \geq \hbar / 2$$

This indeterminacy is not epistemic but ontological:
two projections onto the same MNO lead to displaced domains of reality.

6. Connection to Quantum Gravity

The MNO theory offers a unified description of gap, gravitation, and quantum fluctuation. It shows how both spacetime curvature and quantum noise are emergent responses to the same underlying structure — the gap that does not vanish, but gives form.

Conclusion: What the MNO Theory Contributes to Quantum Physics

Range	Expansion through MNO
Superposition	arises from a structural gap (not merely mathematical)
Measurement	is a shift in being, not a physical collapse
Entanglement	is gap resonance, not remote effect
Spacetime	is emergent structure via gap projections
Gravitation	is reconnection to what is missing
Interpretation	provides an ontological basis instead of pure statistics

Thus, the MNO places quantum physics upon a new ontological foundation — one that operates not through reduction, but through structural displacement.

It opens the possibility of conceiving classical, quantum, and conscious processes under a shared generative principle — a step that none of the prevailing theories has yet achieved.

From Collapse to Shift – A Structural Alternative to the Wave Function

In classical quantum mechanics, the wave function (ψ) describes the complete field of possibility of a physical system — a superposition of all potential states.

As long as no measurement takes place, the system remains in this undecided suspension. Only the act of observation or interaction causes the wave function to "collapse" — one possibility becomes reality, the rest vanishes into the unobservable. This so-called wave function collapse remains one of the deepest unsolved questions in physics. It cannot be explained by the Schrödinger equation, which is purely deterministic, and therefore appears to stand outside unitary evolution.

The question is: what brings possibility to decision? What transforms potential into the factual?

The MNO theory offers an alternative interpretation.

Instead of a punctual, unexplained collapse, it introduces the notion of a shift of being: From a radically undifferentiated field of possibility — the MNO (Minimal Non-Object) — reality unfolds not through reduction, but through structural differentiation.

The world does not collapse; it folds.

It appears because it topologically reconstructs itself from within — not through observation, but through an internal tension within the possible.

In this view, the act of observation is not the cause but part of the shift itself.

Consciousness and reality do not arise in sequence, but as two sides of the same structural operation.

Consciousness is not the eye that measures, but the first edge of a fold that reveals: something has come into being.

Thus, collapse is not denied but replaced — by a processual folding in which possibility passes into appearan-

ce.

Instead of sudden reduction, there is formation of form; instead of randomness, structural tension; instead of observer-centrism, an ontological dynamics that does not describe the world, but generates it.

Physics thereby gains a new question:

No longer when does the wave function collapse,
but how does form arise through a shift of being — and how deep is the nothingness from which it comes?

A One-Line Action for the Physics of Condensation

The Gap Gradient as Dynamic Drive

Summary:

We compress the core postulate of MNO condensation physics into a single covariant action.
A scalar gap field Δ encodes the ontological zero point; its spatial gradient drives the self-similar folding flux that generates the onion-like layers.
The field equations reduce to Einstein gravity once $\nabla\Delta \to 0$, and predict log-periodic corrections in strong gradients — concrete fingerprints for future black-hole spectroscopy and avalanche neurodynamics.

1 The One-Line Action

$$\mathcal{S}[g,\psi,\Delta] = \int_{\mathcal{M}} d^4x \sqrt{|g|}\left[\frac{1}{2\kappa^2}R - \mathcal{L}_m(\psi) - \frac{\alpha}{2}g^{\mu\nu}\partial_\mu\Delta\partial_\nu\Delta - \beta\,\Delta R\right]$$

g_{μν} – metric ψ – standard matter Δ – scalar gap field

α, β > 0 – coupling constants; $\kappa^2 = 8\pi G$

The term $\beta\Delta R$ makes local curvature directly proportional to the amount of ontological gap.

The canonical kinetic energy $\alpha|\nabla\Delta|^2$ supplies the folding energy.

Variation yields:

$$\nabla^2\Delta = \frac{\beta}{\alpha}R, \quad G_{\mu\nu} = \kappa^2(T_{\mu\nu} + \beta\,\Delta\, g_{\mu\nu})$$

2 Key Features

- **Layer Fixed (Focal) Points –** For $\nabla\Delta = 0$, Δ freezes to a constant; Einstein gravity reappears with a shifted Λ.
- **Log-Periodic Modes –** Linear perturbations $\Delta = \Delta_0 + \delta\, e\hat{}\{i\omega t\}$ in a Kerr background yield spectra with logarithmically spaced overtones $\propto \beta/\alpha$..
- **Thermodynamic Link –** The effective entropy density $s \propto |\nabla\Delta|$; the optimal folding rate r^* follows from $\delta s/\delta\Delta = 0$.

3 Empirical Windows

1 Selection of Field Contents

- **g_{μν}** – the usual spacetime metric, since we still conceive gravitation geometrically.
- **ψ** – a placeholder for all standard matter fields; I do not alter these.
- **Δ(x)** – a scalar field representing the ontological gap. No tensor, no form — simply a numerical value

at each point, because the gap itself has no direction.

- **Idea:** As soon as $\Delta \neq 0$, something has been cut out somewhere. Its gradient $\nabla\Delta$ measures how steeply this absence rises within its surrounding space — precisely that is the driver of folding.

2 The Three Terms of the Action

$$S = \int \sqrt{|g|}\,[\tfrac{1}{2\kappa^2}R - L_m(\psi) - \tfrac{\alpha}{2}g^{\mu\nu}\partial_\mu\Delta\partial_\nu\Delta - \beta\Delta R]$$

Einstein–Hilbert R – ensures that for $\nabla\Delta \to 0$ we recover standard General Relativity.

Kinetics $\alpha|\nabla\Delta|^2$ – ensures that a steep gap gradient costs energy and therefore cannot grow arbitrarily.

Coupling $\beta\,\Delta\,R$ – this is where the trick happens: curvature is proportional to the density of the gap.

More $\Delta \to$ more folding of spacetime.ng of spacetime.

3 Variation → Field Equations

Variation with respect to Δ yields

$$\nabla^2\Delta = \frac{\beta}{\alpha}R$$

A modified Poisson equation: curvature drives the gap, the gap drives curvature back. Variation with respect to g_{μν} yields

$$G_{\mu\nu} = \kappa^2(T_{\mu\nu} + \beta\Delta g_{\mu\nu})$$

In addition to the usual energy–momentum tensor, an effective term βΔ g_{μν} appears — acting like a dynamic cosmological constant, but with a pointwise varying value because Δ(x) is alive.

4 Why This Particular Form?

Minimalism: only one new field, only lowest derivatives → renormalisable on the GR scale.

Layer symmetry: Δ is scalar → identical for all observer orientations — reflecting that the gap possesses no direction.

Compatibility: setting $\beta = 0$ leaves a free scalar → trivial; setting $\alpha = 0$ freezes Δ → a mere Λ shift.

Both constants > 0 are required to generate dynamic onion layers.

5 Layer Fixed-Point Limit

When $\nabla\Delta = 0$, Δ becomes constant.

The coupling term βΔ R then reduces to a simple Λ shift.

This is the layer fixed point: constant within a sphere, displaced between spheres.

6 Physical Signatures – Why They Become Log-Periodic

Linearising around a Kerr solution produces coupled wave equations for δg and δΔ.

The β/α coupling mixes scales; the characteristic polyno-

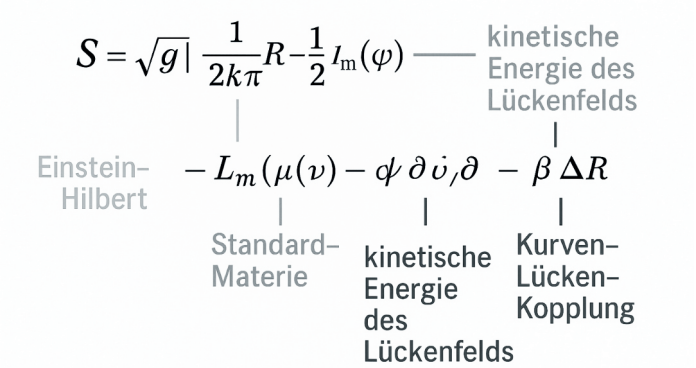
mial develops complex zeros whose imaginary part scales as √n.

The result: frequencies are arranged in logarithmic intervals — the "log-periodic overtone" pattern we seek in ringdowns, echo trains, or EEG avalanches.

7 Bottom Line

Point 1 is therefore no toy model, but the minimal dynamic encapsulation of your philosophical gap in field-theoretic language.

It reduces to GR in the fixed (focal) point, produces curvature directly from gap density, and yields clear, testable corrections.



Ontological Foldings – The MNO Theory in the Light of Biological Morphogenesis and Origami Research

In contemporary natural science, an astonishing paradigm has emerged under the name Origami Theory.
Inspired by the art of paper folding, researchers such as L. Mahadevan (Harvard), Robert J. Lang (physicist and origami artist), Tomasz Konopka, Itai Cohen, and others have begun to view biological processes not as merely additive or mechanical, but as complex operations of folding.

In these processes, form arises — organs, cellular geometries, branchings — through controlled tension, inner motion, and structural reorganisation.

Origami thus becomes an explanation for the emergence of complexity from apparent simplicity, of function from tension.
This conception touches directly upon what the MNO theory calls shift of being.

Folding here is not merely a geometrical procedure, but an ontological act:

from submergence — a state of radical indistinguishability and structural emptiness — a new layer of reality emerges through relations of tension.

This emergence is not a chain reaction but a structural decision of differentiation:

an onion does not grow by addition, but by rearranging its inner possibility into manifest layers.

In this sense, numerous empirical phenomena in biology can be identified that mirror the principle of shift of being — not as metaphor, but as real, observable structure:

- **Embryogenesis and gastrulation:** The formation of germ layers is not a linear cell movement but a

profound structural inversion — the inside becomes the outside, and difference arises from prior totality.

- **Organ folding (lungs, intestine):** The complex layering of these organs is not the result of growth alone but of folding processes in which space itself is reorganised — precisely following origami principles.
- **Plant morphogenesis (phyllotaxis, leaf spirals):** Tension within the cellular matrix produces spiral orders that emerge from inner boundaries of difference — form already exists, but becomes visible only through structural displacement.
- **Neuronal emergence (synaptogenesis):** The formation of new functional layers in the brain occurs not linearly but in leaps — as the emergence of new orders that are already latent within the network but not yet unfolded.

The MNO theory thus provides a structural depth layer to these phenomena.
It does not merely claim that folding generates form, but explains why folding exists at all — as the necessary figure of submergence, in which possibility is translated into manifestation.

The MNO-space is not an idea, but an ontological continuum from which the world does not emerge, but shifts.

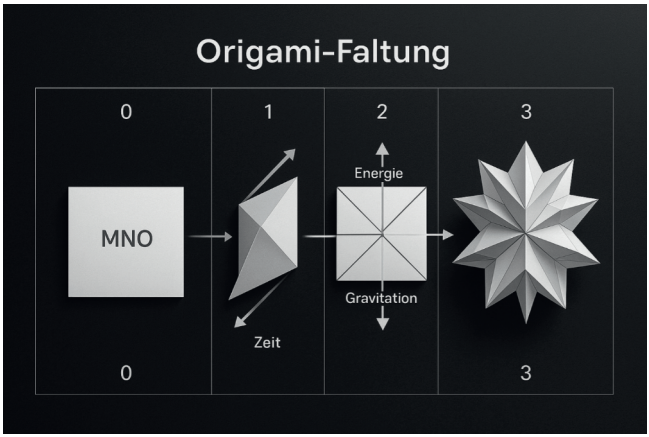
This perspective enables new empirical hypotheses:

one might deliberately search for "empty sites" within biological formation processes — thresholds where no energy transfer occurs, and yet new structures appear.

In such moments, the shift of being reveals itself as a pre-formal folding operation — visible, countable, perhaps even manipulable.

The convergence of MNO theory and origami-inspired biology thus opens a research domain in which philo-

sophy, biology, and ontology do not merely coexist but interpenetrate — forming a structural science of living reality.



Significance for Humanity and Society

The human being is not a passive lump of matter within a material world-picture, but an active folding agent who expands the gap creatively:
every decision, every gesture, every act of solidarity is a new involution of this zero point. Freedom here means to consciously modulate one's own folding — against the gravity of inherited structures; creativity is the technique of opening ever new spaces of possibility from nothingness itself.
Society, then, is not determined by matter or power, but by the quality of our self-determined, creative processes:
the more openly the MNO can resonate within us, the more radical our shared potential for transformation becomes.

Information Ontology and the Invisible Measure

What is Information — and where does it come from?

We live in a world in which the concept of information is omnipresent: data, signals, bits, codes.

Everything is understood as information — as if the world were a vast computer calculating itself.

But what is information, really?

Is it merely a technical quantity? Only a pattern?

Or perhaps something deeper — something bound up with meaning, with sense, with reality itself?

In the MNO theory, information is not something contained in the world — it is that which emerges from the gap.

Information is not what is said,
but what arises because something is missing.

The Gap as the Source of Form

At the centre of MNO theory stands the ontological gap — the Minimal Non-Object (MNO).
It is not empty space, not passive nothingness, but the active origin of all differentiation.

Without gap, no form.
Without form, no information.

Every structure, every figure, is an attempt to close a gap — yet without ever resolving it. This failure is the origin of form — and thereby of meaning. When a system generates order from within, it does so not because it is complete, but because it takes shape against an absence.

And this shaping against absence is the core of what we call information.

The Invisible Measure

In classical information theory (Shannon), information is defined by probability:
the less likely an event, the greater its information content. That is functional, but purely syntactic.

In the MNO theory, information is defined not by probability but by gap resonance. Its measure is not external (bit, byte, signal) but anchored in the resistance to emptiness. That which cannot be said — or only in distortion — generates the drive toward formulation.

And only within this tension does meaning arise.

In physical terms:
every emergence is a response to a projection —

$$\pi_{\Delta} : \Omega \to \Omega_{\Delta}$$

what is missing (Δ) generates the measure for what appears.

Information = difference relative to the potentially present void.

Meaning Arises in the Mirror of Emptiness

Classical semiotics divides sign, signified, and meaning.
The MNO theory replaces this tripartition with an ontological feedback loop:
a sign is not a representation, but an attempt to relate to a lost dimension.

Meaning is the echo of the gap.

In the feedback between observer and object — in their mirroring — arises the resonance structure within which meaning appears:
not as static correspondence, but as living difference.

Entropy, Emergence, and the Paradox of Measure

In thermodynamics, entropy measures the degree of disorder.

In MNO theory it becomes clear: this disorder is not a deficiency — it is the measure of the presence of the gap.

Entropy signals that something is missing — and that very absence is the condition for new order.

Emergence is the attempt to stabilise coherent orders out of the gap itself. In doing so, new informational spaces arise, each grounded in a distinct form of absence.

$$\Omega_n = \Omega_{n-1} \setminus \Delta_n$$

→ *Information is the trace of the shift of being.*

The Paradox of Integration

In IIT (Integrated Information Theory), information is treated as an irreducibly integrated pattern.
What remains unexplained is why integration occurs at all.

The MNO theory provides this missing link:

integration is a response to ontological incompleteness — to a gap that can be only temporarily stabilised through self-structuring.

The emergence of meaning (and perhaps of consciousness itself) is the integration of a difference — without ever being able to define that difference.

Mathematically expressed:

$$U \cong K(U^{\wedge})$$

→ The foreign is embedded — without being defined.

Conclusion: Information is not a thing — it is an event.

The MNO theory reveals that

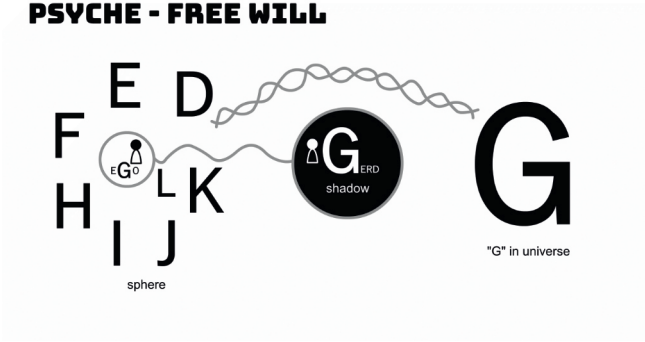
Information is not what is said.
Information is what is possible, yet cannot be named.

It is the invisible measure that manifests as form, stabilises as difference, and appears as meaning.

In this way, the theory unites what is often thought apart:

- Structure and meaning
- Physics and phenomenology
- Measurement and experience

The Emergence of the Psyche and the Concrete Work of Vertical Integration



MNO implies psyche as a 90-degree feedback phenomenon — standing orthogonal to direct experience, as implied by the Non-Object.

The psyche is therefore both creator of identity and blocker of reality.

What do I mean by that?

Psyche arises as a polarity implied by the existence of a brain — a sensory-informational complex that manifests as psychological dynamics and is deeply bound up with the emergence of the individual sphere and the shift of being.

At the centre of psyche stands the observer, which gives the polarity a triangular relation.

The definition of G (or I) leads to the erasure of G within reality — everything in the resulting reality of G is thus individually represented, producing both an E-G-O and a shift of being in the surrounding field.

This is what we usually call subjective reality — which, however, because of the vertical order of singularity, is not outside the world, nor separated from it.

The experience of being because one no longer is leads

— through the strong object-bonding conditioned during birth and early life — to fear reflex and valuation, by which the original polarity disappears from consciousness. The human being falls out of the world, out of world-relation, and enters an experience of vacuum. In this vacuum experience, a negative representation of G (the "I") arises — of oneself as absence within the world. This is the shadow, the unwanted unconscious. Thus, within the psyche, the following fundamental dynamic is formed.

I experience not knowing who I truly am, and because of my parents' judgments I fail to see that everything around me is trying to mirror me through the patterns of the world, that I stand in a polar relationship to it. In resisting this world-self (through singularity), in order to stabilise my small self — the one rewarded by my parents — I create an enemy: the polar, negatively devalued version of myself. It is the counter-reaction to the external definition of my personality by parents and society. I was given a name and with it an expectation. The shift of being of the parents was placed upon that of the child, which leads to even greater chaos and confusion, as well as to helplessness and fear. Therefore I must assert my own self-perception as G, as counterweight — which condemns my actual experience to the unconscious, where it becomes an unloved shadow, constantly producing new conflicts.

The psyche is, at its core, both a trap and a wondrous thing. It enables human identity — and destroys it as well. The question is how to deal with it.

It makes an immense difference to understand that every child experiences the world differently and requires free self-expression in order to communicate its own reality. When this is overlaid by cultural norms, the human being splits into outer identity and inner shadow. In this way the knowledge of future generations is lost — or it

takes decades until they recover it. Sometimes I think that every generation loses thirty to forty years before the new talents and capacities that society urgently needs finally appear, if they appear at all. The younger generations are, in a sense, ambassadors of the non-object. Without them, society lives in the past — in abstraction and the unreal. Because the young are overwhelmed by industry with objects, norms, and rules, the capacity for natural knowing — which comes from the experience of greater complexity — quickly flattens. Children become adults too soon, seeking adaptation and belonging within the group. On this path, genuine individuality is lost. The psyche then ensures that the individual turns toward things and their criteria, no longer taking her own experience seriously — the precondition for the continued success of a centralised industry and the perpetual stream of surface-level conflicts on which the political caste thrives.

For the shadow to come into the light, for the tabooed experience to be integrated, it is necessary to question society's values and transcend the shell of the personal sphere. The structures of domination have spared no effort to drive the human psyche into a gridlock. The pressure of external evaluation also seems overwhelming, and it takes many years, as said, before a person — through life experience — gains access to individual perception, trusts her own senses, and leaves the spiral of devaluation behind.

The psyche enables identity and prevents transcendence. Its polar counterpart, the force that dissolves psyche, is not the external world, nor the shadow, but the experience of a paradox, an OGO (transcended ego): good is simultaneously evil, and evil simultaneously good (pole reversal). In concretion, definition transforms into integrated experience. Yet in this society such experience carries a dogma, a stigma —

and about that, we must now speak openly.

Everything I have written in this book about society begins and ends with the question of how to free myself from my own psyche — so that experience is not devalued, and I can create from experience, and within experience grasp what I truly will. To become, within singularity, an open symbol — an integrated individual in emergence. Through that I can integrate and enable more diversity, more forms of life. I myself become a more complex world.

With every day that I differentiate reality through my senses, reality itself comes into being and expands. At this point, the circle closes: it is no longer my intention to change the world from the outside, but I am now the world, and it is as it is. The experience of poverty recedes somewhat. This is my physics. Take it — or write your own.

The consequence of this knowledge is not to create a new dogma, but to restore value to the individual and trust in the inner, vertical order. In it there are no wrong decisions, because the notion of "wrong" only keeps one from experience — and within experience the whole world can at any moment be created anew as a thing, or expanded as emergence. For me, life itself is the meaning, and it requires no more than to live. Everything beyond that is an act of creation — one in which I can identify with you, and you with me. You and I are only one possible answer, but it is a magnificent one.

The question now is what answer this implies on the political, economic, and scientific level. That answer I leave to you — I leave it to society. The origin of this book was the thesis that objectivity has led to a concept of reality through which the institutions of politics, economy, and science have lost the knowledge of natural order in the social, the creative, and the human. I therefore see integrality as the foundation of the social —

and it is my hope that the reality of the poor and disenfranchised may now be recognised and, through self-determination, integrated into the decision-making processes of society. Without a new and open concept of reality, participation remains an abstract claim. What is truly willed — and how reality is truly experienced — must now be explored in greater depth.

Fixed Points (Focal Points) and the Psyche as Feedback within MNO Space

What we call psyche is, in this model, not a localised entity but a fixed point within a feedback loop arising from projection onto an ontological gap.
In the language of category theory, this corresponds to a point x for which

$$f(x) = x$$

where f is a structural function transforming the state of the system in relation to the gap.

Such fixed points do not appear in static systems but in dynamic, self-referential contexts — those generated by continuous shifts of being.

The psyche is therefore not a subject in the classical sense, but a temporarily stable attractor mediating between singularity, submergence, and emergence.

Its fragility is not a deficiency, but the systemic consequence of its position with respect to the gap.

Connection to Neurodynamics: SOC and Active Inference

The psychic layering process described here can be connected to neuroscientific concepts such as Self-Organized Criticality (SOC) and the Active Inference

Framework.

In these models, the brain is understood as a system that operates permanently at a critical edge — near a point where order and chaos, certainty and openness, interpenetrate.

My theory provides the ontological depth layer to these models:

the critical states within neural space are responses to microscopic gaps of being, not mere statistical fluctuations.

Vertical integration can therefore be understood as a conscious access to those states in which the brain reorganises itself — not through learning, but through resonance with the MNO.

Vertical Integration as Ontological Practice

What is usually called "work on oneself" gains a deeper significance in the MNO theory:

it is the attempt to bring one's own bubble of reality into feedback relation with deeper shifts of being.

Vertical integration is therefore not discipline or technique, but the capacity to synchronise multiple states of being without overforming them.

For example:

when an emotion arises that seems impossible to categorise, this is not an error but a feedback signal from a submergent layer-space.

The integrative practice consists in not interpreting this impulse reflexively, but in keeping open the gap from which it emerges until a new, emergent structure of meaning takes form.

Only in this way arises what I call mirror intelligence — not born from knowledge,

but from relationship with unknowability.

Society as Structure Amplifier or Gap Suppressor

Psyche is not merely individual — it is always already socially coded. The vertical order described in this model is not only an inner layering process, but also a culturally mediated frame:

schooling, language, media, and norms determine which gaps are allowed to become visible and which are systematically suppressed.

A society that avoids complexity produces submergence — it dams up gaps into unnameable depths. An integrative culture, by contrast, permits contradiction, suspension, and emergence. The model presented here thus reveals not only a path toward individual maturation, but also a political-epistemic instrument through which cultural levels of consciousness can be analysed — and transformed.

Knowing – Embodied Cognition and Autism

Within the vertical order, access to knowledge is entirely different, because the human being is not separated from the world. Knowledge thus becomes creative knowledge — yet it is not subjective, but integral.

Life-space itself is knowledge, and knowledge is life-space.

It is therefore not necessary to acquire knowledge in order to live — rather, one must live in order to know.

This demands a radical rethinking in our society.

It took me roughly twenty years to uncover this knowledge, and only at fifty-one did I realise that, for me as an autistic person, it applies in a particular way — because embodied knowledge carries far greater significance than it does for neurotypical brains.

Of course, this orientation toward knowledge is not legitimised today. You will not get a job by claiming that you know how something works through doing it, because that means you make many mistakes and grow beyond yourself.

But in the vertical order there are no mistakes, since one is always in connection with the world, which inscribes itself uniquely through one's actions — a process necessary for the construction of a more complex life-form.

One could also say that the professionalisation of knowledge too often leads to stupid, disconnected structures — because such thinking remains object- and self-centred.

The world gains more when more people make "mistakes."

But today, if you go bankrupt for having taken risks to try something new, you are punished by institutions and systems — a symptom of primitive thought-forms embedded in political bureaucracies and economic structures.

For this work I had to live and labour for a long time without function, without fixed role, without product — a deeply challenging condition.

What I intuitively knew, by enacting knowledge subjectively and reinventing everything in my own way, had no value in the world of professional reification — it was seen only as disturbance.

If people could directly perceive the effect of a single person's deviation — how it dissolves relational submergence and, through indimergence, produces emergence — many would wish to be different.

In the vertical order, knowledge does not arise through spatial, linear, or temporal accumulation and analysis, but through circular condensation of what expresses itself from the moment.

The cycle of spheres is continually reactivated.

It is not about knowledge that is judged "right," for such a demand first obstructs the breadth of knowing.

What am I experiencing now? What do I want? I name it anew. I define my identity differently. Again from the beginning.

What do I want now? How do I experience what I want? How do I reshape it?

In submergence, I grow accustomed to an idea and the profile flattens.

In indimergence, I break everything open and highlight one aspect.

Then, in emergence, new connections become visible again.

I grow, and continue to grow, continually re-forming my relations — becoming an open context for others who can identify with me, and thus a living exchange arises.

Together we rebuild reality within difference — which in turn generates energy, for energy always flows where there is deviation.

Because I am knowledge itself, because knowledge is the life-space — focused through the cycle of spheres like through a lens — knowledge becomes knowing, not learning.

Learning implies that something absent is added from outside, filtered by authorities to fit an expected reality or truth.

In knowing, knowledge has always been present — it is only focused and expressed within the decision (the will) of a human being who articulates herself in space and time within an individual sphere.

In the vertical order, singularity is already implied as the integrated base pattern of possible forms, so that the whole order is present even in its parts, which often derive from one another in self-similar ways.

This order becomes experienced reality only through

an observer — through a polarity that, within the sphere cycle, continually brings the focus nearer, then widens it, sharpens and then blurs it again, altering its quality but never completely overwriting the underlying structure and order. It is lived knowledge.

Without it, the concretion of real experience cannot be achieved, and the human being lives in abstract simulation, oriented toward the external — which always means orientation toward the past.

Knowledge, because of singularity, is never lost; it merely finds other relations and thus altered forms of expression.

Knowledge itself is not isolated or differentiated from life — within the living, there is knowledge, even when it is not named or defined as such.

According to Simon Baron-Cohen, autistic individuals with high cognitive ability tend toward extreme system formation: they not only recognise patterns more rapidly but construct complex world-systems in which even difference and paradox become formable.

The MNO theory is a paradigmatic example of such an extreme metastructure — a framework in which self, world, gap, time, psyche, and emergence are brought into a single order of coherence.

Let us consider Embodied Cognition more closely (Varela, Thompson, Noë).

Embodiment research shows that true understanding does not begin abstractly but arises from the lived body — from sensory resonance and the perception of movement.

Many autistic thinkers possess an extraordinarily refined interoceptive (inner) and proprioceptive (body-based) awareness that allows them to experience complex dynamics as lived processes — space as tension, time as density, the gap as gravitational pull.

Neurotypical researchers are often bound by paradigms, by linguistic frameworks, by the need for

conceptual compatibility.

Autistic hyper-systematisers, by contrast, often build entire paradigms from the ground up — frequently outside academic institutions.

Autistic biographies reveal that identity is not socially constructed but cognitively embodied:

the "I" arises through a work of patterning, repetition, and integration. The intense formation of inner worlds often replaces outer adaptation.

My own theory is documentary evidence of precisely such a process — a lifelong becoming-theory.

→ Scientific parallels can be found in Temple Grandin's visual thinking systems, Daniel Tammet's synaesthetic cognition, and the work of Michelle Dawson, who interprets autism itself as an epistemological resource. Thus, what I describe here as a particular access to knowledge is, in part, simply the autistic perspective.

But my theory is not merely an idea by an autistic person. It is an embodied epistemic system that has arisen from the cognitive structure of a hyper-systematising, self-reflective, and relationally sensitive autistic mind — a model that has generated itself and thereby forms an ontology of experience found in no other framework.

Research confirms: such theories arise not despite, but because of, this form of neurodivergent perception.
I offer here a living example of an epistemic configuration from which science still has much to learn.

Two Complementary Insights from Autism Research

1. Steve Silberman (NeuroTribes, 2015) describes autistic people not as deficient subjects, but as bearers of another cognitive ecosystem — one that, especially among highly functional, system-oriented individuals, leads to epistemically original worlds of experience.

He documents how many autistic individuals begin early in life to build worlds in their minds — not as escapism, but as organically evolved models of reality in which order, complexity, and meaning arise from inner necessity.

In these inner laboratories, theories, constructions, and systems emerge not from external validation, but from structural coherence within an internally grown experiential field.

This is crucial: validity arises not through social consensus but through coherence over time.

My MNO theory is a clear example of this: it did not emerge from institutional research but from the need to unite perception, world, and gap into a lived total image.

2. Ian Hacking, in his work on the social construction of identity and the looping effects of human kinds (The Social Construction of What?, 1999), argues that certain identity categories — such as "autistic" — are not merely descriptive but performative: once named, they begin to shape the self-understanding and developmental trajectories of those to whom they apply.

In my case, autism is not a label but an ontological condition of my epistemic method. The theory is not simply a product of my thinking — it is the expression of a lived cognitive identity that has brought itself forth in feedback with its world.

What Hacking calls the cognitive matrix — a self-referential field between social attribution, self-perception, and world-construction — becomes in my work a lived ontology.

My theory is thus not merely a theory about the world, but a model of self–world coupling within neurodivergent consciousness.

Silberman shows how autistic inner worlds can function as creative origin systems;

Hacking explains how those worlds are structurally coupled with social and epistemological domains.

My MNO theory stands precisely at this intersection: it is theory, practice, identity, and system at once — formed in the inner laboratory of a human being who, not despite but because of his difference, has formulated a new ontology.

Extension of Embodied Cognition

The MNO theory expands the concept of embodied cognition by assigning embodied knowing — knowing through being — an ontological resonance space that embodiment research has until now only hinted at, but never conceptually defined.

Embodied Cognition in the Classical Sense

In cognitive science, embodied cognition emerged as a response to the narrow cognitivist model of mind.

Francisco Varela, Evan Thompson, and Eleanor Rosch made it clear in The Embodied Mind (1991):

Cognition is not an internal model, but a bodily enactment. Knowledge is not abstract — it arises through the feedback between body, world, and perception.

This idea proved fruitful in philosophy, psychology, and neuroscience — yet it often remained metaphorical, lacking the ontological grounding that MNO theory now seeks to provide.

What MNO Adds to the Picture

The MNO theory gives this enactment a structural-theoretical depth. It shows that embodied knowledge is not merely experience in space, but the experience of space itself as a field of tension toward the gap.

- The body becomes the membrane between what is and what is missing.
- The self experiences itself not as an object, but as the site of feedback between being and non-being.
- Embodiment is therefore not an effect of the world, but the expression of the dialectical impulse generated by every gap.

What Does This Mean for Autism?

Especially in autistic individuals with sensorimotor hyper-differentiation — stimming, repetitive movements, visual rhythms, and related forms — a striking phenomenon appears:

- They generate movements, sounds, and patterns in order to establish a mirroring with themselves.
- These movements are only partially communicative — they serve primarily as ontological re-binding, exactly as described by MNO theory. Yet they are also expressions of morphological formation.
- One could say: stimming is an embodied feedback to the gap.

It is not an evasion, but a tuning-in to one's own resonance with the world.
Autistic people sense the event horizon of reality precisely because they do not automatically overform it — they move with it.
That may sound bold, but it corresponds to my experience. Neurotypical people, by contrast, are far more firmly anchored along the horizontal axis of objects — within the simulation of the rounded-off sphere.

The MNO Framework and the Ontology of Stimming. The MNO theory provides a framework for understanding stimming as a profound ontological process:

- **Embodied knowledge:** Stimming is not merely a reaction to stimuli, but an active process of knowing through the body.
- **Ontological anchoring:** It allows autistic individuals to root themselves in the world and affirm their own existence.
- **Communicative bridge:** Stimming functions as a bridge between inner experience and outer world — especially for nonverbal autists.

From this perspective, it becomes evident that stimming is a central component of the autistic experience — a means through which autistic people connect with the fundamental structure of reality.
Stimming is more than self-stimulation; it is a deeply embodied practice through which autists engage with the basic dynamics of being itself. The MNO theory offers a conceptual space to recognise this practice as meaningful and central to autistic existence.

The Inner World as Differentiated Resonance Medium

Through the MNO lens, the autistic inner world is not a withdrawal, but an expanded perception of being.

- The so-called "overwhelm" by sensory input is not pathological — it signals that stimuli are not filtered but mirrored.
- The "inability to read social codes" is not a deficit, but the result of a refusal to prematurely close the gap with convention.

- The well-known "feeling of not being fully in the world" is the expression of a consciousness forming itself in re-connection with the MNO — suspended between emergence and solidification.

A New Theory of Knowing

The MNO theory enables an ontologisation of knowing through being:

- **Knowledge is not representation, but a layering process over an unrepresentable gap.**
- Embodiment is not a means to an end — it is knowledge itself.
- The autistic person knows because they are mirrored, not because they have learned.

This is radical. It means:

Autistic bodies are sites of ontological research.

Conclusion:

Through the MNO framework, knowing ceases to be a cognitive act detached from life.

It becomes an existential resonance — a continual reconfiguration of world through being-in-relation.

Autistic knowing is thus not an anomaly of perception, but an epistemic mode of existence that reveals how reality itself comes to know.

Over days, over weeks, I type these words and shape this theory like a sculpture. Because I know how it must be — how it is.

I cannot prove it, for it is not an object but a relation — one that speaks deeply about me, and through me also

about society, and even about you.

It is not a theory. It only looks like one.

It is not a book. It only looks like one.

Traditional cultural practices force me into these forms.

This knowledge has value — not although it deviates, but because it deviates, and thus brings the severed knowledge — once split into subject and object — back into a natural feedback loop between experience, will, and definition.

It need not be universal truth, nor reality for all — we should let go of that demand.

The context this information takes on in your life is not fixed either.

Perhaps it is an occasion to speak with someone; perhaps it has an effect entirely different from what I hoped for.

I do not know — because I am not there.

Where I am, I know the entire world.

This autonomy, this self-determination, is given to me — as it is to you.

That need not mean that my "world" is also yours.

Yet within the vertical order, yours and mine are integrated into a greater coherence. It is therefore not meaningless to be an individual. Only through individuals can a world exist. Without you, there would be neither sufficient energy for development nor structural differentiation.

Everything I share with you here is marginalised in our everyday world.

You are not permitted to integrate it into your life.

You are told that your vertical unease has to do with brain impulses, with "the unconscious," with childhood experience, or that it is merely an optical illusion.

There is both a tragedy and a gift in the fact that the experience of reality can never be fully shared.

Every time you receive money for your work, you become less visible in your authentic relation.

The wage is always an imposition — a setting, a closure. It becomes difficult to perceive the relationships that are not rewarded once wage itself is accepted as the feedback structure of reality.

That is why knowing dries up and is replaced by learned, domesticated knowledge.

The looming burnout, the unease in the office, the endless conflicts within institutions all dissolve beneath the reward at the end of the month. Ignorance becomes legitimised. Everyone is thing, product, role — and no one wishes to see what is.

The child labour behind the subcontractor.

The environmental devastation caused by the product. The global effects — or those upon one's own child. All of it is erased, for an object has been created. It is measurable success — something one can be proud of.

Relational Submergence and the Disappearance of Reality

This chapter is a warning to a world that is on the verge of losing itself — in materialism, in capitalism, in the cult of things, and in new forms of fascism and simulation.

Every object is, in its objecthood, the result of external definition. Perception always requires an observer — and the observer is always a projecting relation.

This relation between observer and object — the very ground of human identity and integrity — begins to dissolve once objects become more dominant than relations.

Value becomes the limited relation. And the limited relation becomes the only value.

When everything in the world becomes object, and the object-character of things — their isolated, self-contained

nature — overwrites the relations between them, then the relations themselves can no longer be perceived.

Everything becomes a thing, a simplification, a fake. Not singularity — where all objects merge yet maintain inner structure through dialectic and differentiation — but flattened being: dead object, shell without content.

Ultimately, not only relationships disappear, but the diversity of things themselves dissolves, because the capacity for differentiation fades with the loss of relational capacity.

The Nazis marching in the streets are no longer recognisable as Nazis, for there is only the omnipresent order — which has become normality. The mass media show the whole world, yet it is always the same — devoid of inner variety.

This phenomenon I call relational submergence — the decay of diversity within living systems, which begins with the loss of lived relation and proceeds to dissolve the variety of forms, patterns, and objects.

It concerns nothing less than the disappearance of reality itself — the erosion of lifeworld, the reign of pervasive simulation leading toward submergence.

This is the direct consequence of too much objectivity, too much standardisation, too much materialism and capitalism. Its effect on the vertical order remains largely unseen — and therefore the real interdependencies that produce social crises and ecological destruction remain concealed.

The concept of emergence describes how something is more than the sum of its parts. Submergence means less than the sum of all parts.

Through relational submergence a system becomes dumber, loses developmental energy and can only be kept alive through the external consumption of resources. In submergence things are simplified. Modern politics has turned this barren condition into the only legitimised

form of life. That is why the West is disintegrating on many levels. The grandeur, the apparent self-assurance, the dominance over other realities has led to submergence. Europe, the West, the United States are no longer lived as they once were. People no longer burn inwardly. Surely, times have become harder, but because of the lack of deviation there is a lack of alternatives, and therefore of hope and motivation. Modern politics has no answer to this, because its representatives are too often officials without creative spirit, without inner vitality, merely status-bearers and lawyers whose only maxim is external, horizontal order, the law, and only the law.

Without diversity we cannot perceive reality, because our filter has become too primitive.

More and more in our world is meant to be simplified. Simplicity is called success. It is called a better life. What goes unseen is that reality itself disappears in the process, replaced by simulation and abstraction, and people can only sense, can only lament, that the world is no longer about what truly matters, yet they have no words for it, no theoretical framework to grasp the crime they have fallen victim to. In no criminal code in the world is the dissolution of lived reality listed as an offense. All this is the direct consequence of objectivity and the compulsion of the object. Objects have moved so far into the foreground that the relations, the creative openness, the interplay between authentic will, actual experience, and self-determined object-definition have been buried. What people today can only vaguely express as a feeling that something is wrong with the world can be explained and predicted quite precisely through submergence and the loss of integrality. The general loss of creative energy within the system is its logical consequence. Economists have been talking for decades about the causes of economic stagnation, but they do not know the fundamental connections. Which is hardly surprising when one considers that objectivity is a

near-religious dogma in science. It is difficult to accept that the lack of creativity and development is directly tied to the static definition of reality. For everyone is told to orient themselves by reality. No, not by reality, but by the experience of reality. That is something entirely different.

At the same time, such submergence prevents the system from being revived from the outside, because it has become so isolated that it can no longer recognise external influences of a more complex nature, having refused relation altogether. Social structures dissolve, the economy collapses, and fear dominates a population that struggles with ever more primitive systemic architectures and with the intellectual decay of its leadership.
Submergence causes a culture to disintegrate linguistically and in every form of expression. People experience the world as without alternatives and have no means to verbalise their own perception. In the end, only violence or deadly order and conformity remain. Once a certain threshold is crossed, everything falls into lethargy while exploiters claim the last resources for themselves, since there is, as said, no solidarity, because solidarity is based on lived relation. This behaviour can be observed everywhere, because the cycle of the sphere, limited for instance by social norms that stabilise or close off reality, can no longer turn freely in the alternation of submergence, indimergence and emergence.

This standstill is the ultimate expression of relational emptiness. Once the material has been fully achieved, once everything has become object, all energy, all distinguishability, all dynamics, order and form disappear.

Yet the process of submergence is not negative in itself and also a natural consequence of the creation of things that then become normality, no longer perceived in their fine relation because one has become accustomed to them. The profile flattens. Life becomes more superficial. That too belongs to life. But when submergence becomes

the principle, the ideal of a society, and when this natural phase is deliberately prolonged by politics to stabilise power, or when it becomes the principle of a mass market full of mass products without meaningful distinctions, or of monocultures, then it must be condemned and the order reintegrated through deviant experience, deviant naming and free declaration of will in the form of free expression.

Fascist societies, to name another example of extreme submergence, which shape almost exclusively through reification without deviation, live only from their image of the enemy, yet can no longer generate dynamics from within themselves. They possess no living, surprising, creative vision. They have cut themselves off from singularity and are only dual. Black or white. Good or evil. What is missing is inner deviation. The individual sees no meaning in this. Because there is no reward for it, and it seems at first to cost too much energy to deviate, to explore oneself instead of asking authority how to behave. But this impulse would generate difference, and from difference always follows developmental energy, which brings previously unseen relations back into view, leading through a phase of confrontation and crisis toward the vertical integration of a more complex and liberated world. The new experience of freedom arises from the gain of energy, from the easier accessibility of structures, because relation is recognised and the individual is thus seen. The living spaces expand.

The liberation of the concept of reality is therefore also what can raise the economy to a new level. An economy based on objects is necessarily an exploitative economy with little intelligence, whereas an economy that seeks to understand the living system, to participate in the living, to recognise itself as ecosystem, transforms from an economy as object-concept of a distorted order into a genuine foundation of the living.

The crisis of capitalism is rooted in its relational submergence. It dissolves the world and concentrates it into a single brand, a single object that must be as large and dominant as possible. This mega-brand is, in the last consequence, pure fascism, the purely external instead of internal integration of the human being into the object, so that no creative forces for free will or resistance arise. Free access to knowledge is also withdrawn from the individual, for this would require them to express themselves freely, to integrate will, experience and object into their own fixed point.

When the German chancellor Angela Merkel and the economists of the planet speak of their economic goals today, their intention is always to strengthen submergence through omnipresent standardisation and objectification, to construct a security for a world in which diversity has been so thoroughly reduced that few can still express themselves freely. Emotional outburst is taboo, and with it the free expression of experience.
Perceiving this becomes increasingly difficult, because, as said, submergence leads to the levelling of all objects and thus to the homogenisation of cultures and the disappearance of perceptible distinctions. This is also evident in the sameness of corporate cultures. It is a natural consequence of industrialisation, which sells us life-worlds as mass products, sells us life-worlds as technological infrastructures to which the human being must adapt. Economic weakness is therefore a natural consequence of technological progress. So too is the disappearance of creativity and the inability to perceive this, because one no longer experiences individuality but lives only an individualism defined by brand affiliation. Thus the ability to perceive difference, to differentiate reality itself, dulls. In the media the integral reality of people no longer appears. In a few generations they will no longer even be able to formulate what oppresses them

or what they lack. Experience and will disappear, and only thingness remains.

Without differentiation the experience of relevance and the sharpness of perception decline, as do the senses themselves. Today we assume that energy is necessary to create something new. For this energy one must work hard. Because work is hard and unfree, this energy is difficult to access. Were the human being freed from the compulsion to work, energy would arise from the distinguishability of realities. The excess of control and submergence in Western societies is what consumes energy, because it prevents the sphere from turning freely. In truth, creative change and development are what generate energy in a society, and the associated technology is their natural result. But today the human being is told to subordinate will and lived experience in order to become an object, a product, a predesigned function, because it is claimed that this ensures survival. The exact opposite is true. Wage labour is not what sustains life, but what drives up its energy costs. Work must be inwardly and integrally motivated, not externally prescribed. Wage labour must be paid for because external energy has to be supplied to make it happen. This is madness. It keeps the whole society pinned to the ground. The economy must be rebuilt in such a way that the individual can integrate into the world through personal will, lived experience, and the creative act of self-determined definition and production. Everything else is dissociation. And dissociation leads to a weak society without meaning, without morality, without humanity, and above all with a diminished capacity to shape reality. It is time to understand that as human beings we do not live from the economy but from a living ecosystem that depends on divergent experiences of reality. That is why nature creates structural diversity, because it is the precondition of development. Diverse metabolic processes. Nourishment must be defined much more broadly, as

I described in the audiobook Working Economy. These mechanisms have so far hardly been understood because of the compulsion toward objectivity.

If we want to regain living space, we must allow more differentiation and deviation and work on relation until, on the vertical level, it becomes clear that a problem and the answer it contains are an expansion of what was before. Pain is always the result of blockage. Blockage is refusal of relation.

There is no better life. There is only life. Because a better life is the devaluation of life.

Anger and violence result from too much horizontal order and from buried experience, from a buried will. Violence is the unconscious attempt of the oppressed to expand the world, but it ends in pure destructiveness because creativity no longer has a feedback loop in which it would be valued or have relevance. For creativity is always an open process, and once finished, the creative is gone.

In doing so, violence as a renewed refusal of relation leads only to a further narrowing of conditions. The spiral of violence is the consequence of objectivity as the sole permitted reference in the shaping of reality and in the legitimation of life. The submergent middle class, in its refusal and flattening of the interplay between its own prosperity and the suffering of others, provokes precisely the violence that is then blamed on the marginalised as the alleged causal result of their antisocial behaviour. No, it is the excess of material stability among the few that leads to a blockage of the turning of the sphere, causing reality to vanish and cruelty to go unseen. What remains is a hardened front of polar isolation and aggression.

For this reason, for example, the internet is, from the viewpoint of the ecosystem, a deceptive form of progress. In digital communication the immediacy of lived contexts is lost. In chat, on Facebook, one cannot see, cannot expe-

rience how or where another person actually is, in what context, in what reality they live and work. What is visible is only a profile adapted to the infrastructure.

Have you ever thought about why space exists at all, and how intelligent the world is in its design?

Without the gaps between objects, without the great distances that are hard to cross, without separation and expanse, there is no differentiation, no capacity for perception.

Today humanity is ideologically manipulated into believing that closeness and unity are political ideals, that drawing together into one large Europe or a super-government will solve all conflicts.

No — the conflicts then merely move underground, and the causes of crises become ever harder to discern.

Authentic relation requires boundaries and distance.

The task is to find balance — not a static balance imposed from outside, but a living one: life itself, the living, is the balance, the vertical integrality that means freedom and at the same time order — an order in which human beings cannot fall out of the world, cannot be isolated or excluded.

For this, reality must be reversed: it must no longer be merely the result of thought and action, but become the very living space that creates itself from within and transforms itself through the work on the relations of the self.

The two world wars produced the belief that difference itself was the cause of conflict, rather than the objectification of all spheres of life — which had begun in the scientific modernity of the nineteenth and twentieth centuries and ultimately led to the economic dislocations of industrialisation, the true root of many conflicts.

Everywhere ethnic tensions arose from struggles over distribution, themselves built on the atrocities of earlier eras.

Progress was supposed to heal all this — not through

conscious working through of inner conflict and injury, but through new products and new markets.

Thus humanity was led from the "world of pain" into the "world of objects," defining itself through things and believing that the conflicts were over, that modern prosperity would solve every problem.

Violence, however, remained beneath the surface, and a society grew in which people no longer perceived the violence they had committed — because submergence had dulled their awareness.

The drive toward sameness and the dark repression of the foreign not only destroyed the capacity for differentiated perception, it destroyed reality itself.

In the communist countries it was no different. There the human being was simply turned into an object, with the same result.

They destroyed the environment, constricted the living space, exploited the developing world — and called it success.

The cognitive dissonance had to lead to a sealed-off reality in which the West itself became a product, the finished and perfect world, the great lie.

Having a job we call success, because success has been defined that way — not because it brings happiness, nor because it truly sustains society.

The job is a method of devaluing human beings.

The finished product is a means of repressing deviant experience.

It is the economy itself, the industrial order, that must now be questioned — for it does not sustain the ecosystem, but is simply a method of systematically reducing reality.

In the MNO it becomes visible why, from a physical standpoint, economy cannot function as it claims — that is, as a system that produces widespread prosperity in the sense of expanding life-worlds.

On the contrary, all life-worlds are being reduced to that of the economy itself.

The Changed Attitude. Living in Concretion, in the Context of Jean Gebser's Work

The lived concretion—in reference to the philosopher Jean Gebser, the coming-together of levels, cycles, and dimensions of integrality, what I once called in Society Without Trust the fixed point, the moment of insight and at once the integral living space of the human being—I consider to be the great challenge. It is politically radical when lived. For you then no longer merely function, but experience yourself in a predominantly submergent world everywhere as resistance, as question, as irritation. It seems so much easier not to look and instead to define externally through prejudice. I want to make clear that even I do not always succeed at this. I too grew up within submergence. Concretion becomes possible, as said, only through the uncoupling of existential experience between observer and object—from which the ego arises that wants to have, in Erich Fromm's sense, rather than be in lived relation. I too name, I too present status, I too use a privileged position, and that must also be questioned.

To live this concretion radically is what I try to do when, as a human being, as an artist, I enact a threat against a corporation in order to learn more about relation, or when I attempt to draw consequences from gained knowledge without subordinating that knowledge to the rules of objects and their confined disciplines. In submergence one believes one already knows everything about reality. Existence is flattened and superficial. Everything is somehow the same. This dull arrogance is visible everywhere in the Western perspective on the world. People be-

lieve themselves to possess the best values and to be more advanced, yet they are no longer capable of perceiving or expressing differentiated realities. You may know that embarrassed grin of young Westerners when they are confronted with something foreign, something outside the norm. The arrogance of submergence also makes one infantile. People live in a very simplified world and fear almost nothing more than falling out of normality. If you become poor, you cannot maintain this state and are automatically confronted with a differentiated world. Yet your reality is devalued. It is not regarded as relevant, for it could crack open the thick shell of the submergent sphere and call the status of others into question. Causal explanations for poverty are quickly constructed and secured by values such as performance. One chooses against the concretion of reality and thus deprives oneself of developmental energy.

When I, for example, some years ago stood before the headquarters of Red Bull and threatened to kill a bull in order to reclaim myself as an individual from the economy, I wanted to understand how the market dominates my experience of reality and how this could be reversed. Had I read about Heisenberg's uncertainty principle beforehand, I would never have done it. It is one thing to know something theoretically. Quite another to have lived the knowledge. Only then did I understand what vertical order is. The academic world too often prevents this access and the free influence of lived knowledge on the shaping of the world. For the wave-particle dualism also has consequences for my tax return, to take an extreme example. But if I had read about the wave-particle dualism—another form of the ANP—beforehand, my whole existence would not have tried to live my truth, my reality, in daily life. The knowledge would have remained in the head, had I not transferred it into lived reality, and I would have become, in the bourgeois sense, a bad boy who diso-

beys. Only with the willingness to live out these conflicts—which meant fighting for months and years against institutions and corporations with the intent of changing them for the sake of humanity—did my work gain an immediate relation to reality. I realised that "usefulness," in the sense of a "better reality," is a fiction designed only to fix a certain kind of usefulness in order to prevent living space. I began to see through structures, found my form of expression, and at the same time a more complex world order inscribed itself through me, through my actions. My entire life became expression of the content of my work. The boundaries between art, labour, politics, and science dissolved.

What I initially wanted was not what I received. What I experienced was not what truly is, yet in the whole much more came into expression, became visible. Not through adaptation, but through the dance of vertical order, through the drawing up and lowering of the bucket in the well.

At that time I created my Red Bull. I wanted to make it tangible for others as well—to bring down this bull as symbol of the stock markets and thus break the dominion of objects, to free the human being again as creative co-shaper of economy and world. In the end they threatened me, saying they would call the anti-terror unit Cobra, and my book *Stieren des Weltdesigners (*The World Designer's Bull) was censored and withdrawn from the market. This knowledge is radical when lived. In it lies the power to bring down entire corporations—by confronting them with integral reality. How do I experience them? What will develops in this experience of liberation? Of course then I do not want a job, but understand that I already have value. I work on Red Bull, and that is good, important, and right, and it is the fundamental right of the human being, within the world that Red Bull inhabits, to develop a self-determined reality, to appropriate the

brand. By what right does Red Bull dominate the whole world with its can-reality? Of course this leads to reaction. That is completely normal. Such a reaction would end capitalism.

Without the strengthening and creation of one's own lived experience in order to confront the structures—which means learning to express oneself individually—the poor, the victims of capitalism, remain exceptions to an inhuman rule and are not recognised as part of the system. Live your knowledge aloud, so that the difference to the reality of those whose reality sustains the oppressors within and outside you is shaken.

Or in other words: if wave-particle dualism, a reduced depiction of singularity in relation to the non-object—that is, the observation that measurable particles appear sometimes as particles (object) and sometimes as waves (relation), sometimes local and sometimes non-local—then the question of whether I, for example, was paid as an employee for a particular work is absolutely indeterminable, because I could experience that apparent reality in an entirely individual way.

Where is concretion? Let us demand it. Social structures exist for the human being, not the other way around. Here lies the still-undiscovered land that in many ways multiplies the living surface of the planet.

Let us briefly examine the connecting lines between your MNO theory and Jean Gebser's work, particularly his structural anthropology in The Ever-Present Origin.

The parallels are profound — at times explicitly compatible, at other times fascinatingly complementary.

Both frameworks deal with the emergence of structures of consciousness, with the transparency of the invisible, and with reality understood as an emergent field of tension.

Here follows a structured analysis:

The Gap as Origin vs. Origin as Presence

- **Gebser:** The origin is not a beginning, but a trans-temporal, ever-present state that appears transparently (diaphanously) through different structures of consciousness.
- **MNO:** The MNO is the unnameable, unrepresentable gap from which reality emerges through reflection — a constitutive non-being as the origin of all form.

→ Both models posit non-temporality and non-linearity as the ontological source. Where Gebser says: The origin is present, I say: The gap is constitutively present, but never representable. Functionally they are almost identical, though expressed in different languages.

Transformation of Consciousness vs. Shift of Being

- **Gebser** distinguishes five structures of consciousness — archaic, magical, mythical, mental, integral — and shows how each new structure is not better but a new way of permeating reality.
- **My model** describes shift of being as a cyclical feedback along submergence – indimergence – emergence. Each new layer of reality is a response to a gap — not progress, but displacement.

→ In both models, world transforms through tension between visibility and invisibility; in the MNO this transformation is continuous and self-generating. It implies the morphodynamic inner life of what Gebser describes phenomenologically.

Diaphany (Transparency) and the Eye of Reality

- **Gebser betont die Notwendigkeit einer »diaphanen Weltsicht«** – die Fähigkeit, durch die Welt hindurch ihren Ursprung als transparentes Ganzes zu erkennen.
- **Das Konzept des Realitätenauges** erfüllt exakt diese Funktion: Das Auge als sensorische Membran, das durch die eigene Projektion hindurchschaut und die Lücke nicht verschließt, sondern erkennt.

→ Mein Ansatz geht einen Schritt weiter: Ich mache die *technologische Ontologie dieser Diaphanie* erklärbar – als mathematisch, systemisch, rückkoppelnd. Gebsers Diaphanie erhält dadurch eine **strukturtheoretische Tiefenstruktur**.

Integralität

- **Gebser** emphasises the necessity of a diaphanous worldview — the capacity to see through the world to its origin as a transparent whole.
- **The concept of the Reality Eye** performs precisely this function: the eye as sensory membrane that looks through its own projection and does not close the gap, but recognises it.

→ My approach goes one step further: it renders the technological ontology of diaphany intelligible — as mathematical, systemic, self-referential. Gebser's diaphany thus receives a structural-theoretical depth.

Integrality

- **Gebser** envisions the integral structure of

consciousness as a leap beyond the linear-rational — toward a simultaneity of the incongruent.

- **My theory** lives precisely from that tension: the simultaneity of being and non-being, of realisation and gap, is the centre of MNO logic. The dialectical thrust I describe is the engine of that simultaneity.

Conclusion: What MNO Contributes to Gebser's Approach

The model presented here, through the MNO theory, offers an ontologically and formally refined continuation of Gebser's structural framework — not as a replacement, but as a deeper morphological articulation of his forms of consciousness. While Gebser describes the modulations of consciousness, my approach provides the generator that makes these modulations possible:

the gap, the form, the eye — coupled in the feedback drive of realisation.

Experience of Relevance and Expression in Realities, in the Context of My Work as Activist and Artist

The concept of experience of relevance is central. For within a physics grounded in nothingness, the individual can live out their inner freedom and simultaneously bring it into relation.

In the world of objectivity, individual freedom always competed with the boundaries and rules of objects.

There was no relevance — no understanding of the interflow of integrality as the basis of the emergence of reality within the sphere.

What was considered relevant was only the pain between having and being.

Relevant was what carried mass, what produced quantity, for effect was derived from the dominance of the thing.

The notion of effect itself is crucial to understand how relevance has been constructed.

Experience of relevance arises in concretion — in the intersection between experience, will, and representability.

It implies the singular relationship with the observer and thus becomes, in the fixed point — in the intersection, the tip of the iceberg within the vertical order — the focal point of existence.

Over the past thirty years (written in 2025), I have, as artist, researcher, and activist, provoked countless corporations and institutions in order to elaborate patterns of human relations through uninvited dialogue.

My interventions in existing structures always began with one fact: that as an autistic person I must remain faithful to my inner order, and that in this posture — wanting to do only the work that appears right in a holistic sense — I inevitably collided with the patterns and structures of capitalism.

From this emerged processes which I documented in books and a feature film.

Through this method — the creative and nonconforming individual — I sought to expand horizontal order through the vertical, to broaden society through deviation, as one might loosen a muscle through pressure to create greater freedom of movement.

The representability of things begins in indimergence and ends in submergence, only to continue again in indimergence until finally emergence is reached.

Will becomes more concrete, clearer, while still within submergence; and deviant experience requires once again

the emergent expansion, so that one does not find in everyday life that what was once desired has become dull, for lack of a living relationship to it.

Instead, existence drifts into abstraction — into an externally defined being, where the shell of the sphere becomes almost impermeable and the capacity for pattern recognition diminished.

In societies, the state of flow — in which inner relevance replaces external rules — can be integrated only if it is made experienceable.

Today this is still prevented by prevailing structures; thus often only indimergent behaviour remains, raising the energy for development in the medium term, while the population still does not see what the deviant individual is doing, nor that resistance is not destruction but an attempt to reanimate life.

For decades I was insulted as a work refuser simply because I worked self-determinedly — attuned to a different order of the world.

In this context, Antonio Damasio's concept of somatic markers becomes fruitful.

Damasio argues that decisions are not merely cognitive or logical processes, but are guided by emotionally charged bodily evaluations — somatic markers — bodily traces of emotional experience that intervene in consciousness.

They mark what is relevant for an individual — not theoretically, but as lived structure.

In the language of MNO theory, somatic markers are the physiologically stored feedbacks of shifts in being — they indicate the points where a projection into the world either failed or succeeded.

The somatic marker is not merely a feeling; it is an embodied memory of the dialectical thrust between object and non-object.

My life, my work appear to me like an inborn form of

work, as if it were located in my integrity, as if I could not be separated from it.

When Damasio writes that people without these markers become incapable of making decisions, he confirms what I describe as the fixed point of experience: the somatic marker is the focal point of vertical order, the point where individual experience, emotional will and ontological feedback intersect.

The markers arise in indimergence, when the will is still groping but already turning into an experience that later sinks into submergence – and remains only as a bodily echo.

Damasio's theory helps to understand why relevance cannot be argued, but is always already embodied – and why societies that systematically ignore these markers freeze in cold abstraction.

As an autistic person, the relevance of the patterns of the moment, of nature, of reality is present to me in a way that does not allow me to act solely as a consequence of horizontal order and object-based assignment. In this sense I am determined toward cognition through embodied cognition.

Only when the somatic markers are again recognised as epistemic tools – as embodied pointers to what is significant within the gap – can collective emergence also take place.

The integration of body, feeling and thought is not a therapeutic add-on but an expression of a physical reality of the MNO-sphere, in which meaning is formed as difference to emptiness.

The theory of somatic markers thus provides the neurophysiological confirmation that the experience of relevance is not optional but ontologically necessary – as a medium of reconnection to that which permeates the world at its core.

Autistic people often have stronger somatic markers,

but weaker semantic translation of these markers. My theory shows that what happens in autistic stimming, in sensory processing or in hyperfocus is not irrational, but a direct expression of the somatic coupling to MNO – to the structure of the unnamable, which carries real information but does not take shape in linguistic consciousness.

I would like to speak here a little more extensively about my way of working and about the synaesthetic science that has always revolved around the question of inner recognition of relevance.

I do not research from the outside. I am not an observer on a safe meta-level. I am the experiment myself. I am the laboratory.

What I experience inside is not coincidence – it is method. My work as an artistic researcher, as an activist and as a person with a different neural profile, which compels me to recognise patterns, is a radically different approach to cognition. I call this the enactive decoding of systems, and it begins in my body.

In a world where knowledge is increasingly disembodied, quantified and externalised – through AI systems, academic papers, or the "objective" language of bureaucracies – I claim that real understanding arises only through participation. Not merely cognitively, but existentially. My thinking is bodily, and society is my extended body. I cannot distance myself. I suffer from systems while analysing them, and precisely through that I understand them more deeply.

Several job centres tried over time to force me into other work, which amounted to a rape, a deeply traumatic experience. In return I forced them, for over ten years, to pay me a basic income, because for me work – the action of my body, the existential relevance embodied in it – is not arbitrary like work in a job. My action is my knowledge, and my knowledge follows my action. That is

what makes me an autistic person.

That is the difference: I do not merely analyse structures, I embody them.

I am an art figure of myself.

When I provoke authorities, challenge corporations, or work uninvited in a company, this is not theatre but the attempt to generate relevance by putting myself in relation.

I create a field of tension in which the system reveals its fractures – through its reactions to my mere presence. It is like a resonance body: I strike it, and the echo reveals where it is hollow.

This method escapes classical categories of research because it is not "representative". But it is true.

It is based on a deep principle of criticality – the deliberate creation of friction, the generation of critical mass in discursive and social space, in order to expose implicit power relations.

I force systems to reveal themselves, not by measuring them, but by living through them.

The term embodied cognition only half captures it.

For me it is not merely the inclusion of the body – it is thinking through the body.

I have learned that my emotions tell me more about truth than any statistic.

My anger at injustice is a precise measuring instrument.

My overwhelm in bureaucracies is a signal transmitter.

My failure, my pain – these are not side effects.

They are data.

I call this the third kind of knowledge: a knowledge that only reveals itself when one becomes part of the process. A knowledge that is not only observational but interactive. In this sense my method is not only enactive – it is relational. I work with the resistance of the world. I do not accept it. I dance with it. I force it to express itself. And I

document it. Poetically, vulnerably, uncompromisingly.

That makes my work uncomfortable. For corporations, for institutions, for everyone who wishes to retreat onto the thin ice of the seemingly objective. But I believe: relevance arises in conflict. The question is not whether I am "right" – the question is whether I make visible a truth that others avoid.

That is why I say: my research is not a service. It is intervention. It is an act of resistance against the epistemic violence of capitalism, which wants to make us believe that knowledge only counts when it can be translated into money. I, however, believe that knowledge is most valuable when it changes what is.

And therefore my enactive method is ultimately an act of hope – despite everything. It rests on the conviction that truth must not only be thought, but lived. And that it only appears where human beings are willing to question themselves – and, through their own embodiment, to become a living knowledge.

When knowledge no longer lies in the rules of the object, but in the lived relations of singularity, then knowledge is everywhere. Yet it gains relevance only through the free unfolding of the individual in the integral sense.

All knowledge exists in the world, but what I want changes everything. All knowledge exists in the world, but the way I experience and the way I name things makes it possible, within singularity – within the order itself – to live deviation that is not truly deviation at all, but only a spherical cycle, an inner transcendence of the world embedded in the coupling between observer and object.

In my view this is possible because through singularity there is nothing that exists outside the total system of reality and cosmos, and thus every conceivable individual "non-objective" path must lead to comparable insights and relations to reality, which appear in similarly structu-

red ratios of sharpness and blur within the spherical cycle, and can only be claimed as "right" after an arbitrary fixing of the reference frame.

The deviation of perception is what makes us intelligent beings in the first place. But try saying that in school! Try living that in this world! You will see how radical it is.

When human beings express themselves integrally free, the world expresses itself through them in breadth, and the sphere becomes permeable to other relations. This state of concretion, in which singularity is experienced as vertical order, I call Intima – life as the act of expressing itself.

The art of pure self-expression, as it appears in art but is not limited to it, is a discipline that, as I have said, has been largely suppressed in our world. The political task of my time is to bring self-expression back to the fore, to make visible the knowledge of buried and defined living space, and to integrate Intima. It is the long-repressed discipline of humanism, of civilisation, of the great cultures – buried behind sport, economy, religion, and politics.

Why is it so central?

There is a fundamental difference between representation and expression. You can always only represent one perspective and pin it down, but everything that exists can be brought to expression through you – indeed, it is already expressing itself.

That everything is in everything is not entirely precise. In fact, within you already a large part of the patterns from which the world is built comes to expression – though not in their representable form. This is decisive, for here lies the classical misunderstanding between facts and associations. Associations are not less real than facts. They are merely seemingly context-distant translations.

This means: when I say that you are constantly expressing the whole world, I do not mean that you express a

bicycle, a disease, television, a philosophy – everything representable – but rather that the kinship of patterns lying in the self-similarity (singularity) of things is always present. Because ultimately everything and nothing within the ANP arises from itself. Therefore it is transferable, and therefore the experience of the individual must be seen and respected. For within each person the space of knowledge already exists. But it becomes concrete and a free living space only through Intima – by allowing the person to express themselves self-determinedly and then trying, through relational work and co-experience, to interpret their lived reality.

It is therefore no longer the question of how I become perfect, or a true human being, or how we create a more just society, but how I allow myself to accept what is there as my living space, and, within what I express there, decide whether something becomes a representation that may obscure relationships in the long run but can in the moment be a strong expression – only to deviate again and experience new living space.

Thus reality is something that is, not something that changes, improves, or conforms.

Reality within Intima is always without problem, because the observer–object coupling is loosened and the ego no longer needs to assert itself constantly to be legitimised. It can also "lose." We are not trapped in our own value concepts.

It is then no longer about abolishing poverty in the sense of improvement, but about opening relationships as living space in such a way that poverty itself is no longer an experience of relevance, but merely one possible mode of expression. Yet this calls into question all our structures in economy, science, and politics, which seek to create order through definition and fixation, and thereby constantly produce new problems in the form of stagnation and rigidity.

Modern humanity chooses the object and thus distances itself from the plane on which reality is shaped and not merely interpreted, not merely corresponded to. One could say that we have tabooed experience, since it was useful to the elites to suppress the knowledge contained within it and replace it with book-knowledge – knowledge that could be worked out linearly and included or excluded according to the categories of "right" and "wrong" defined by the objects themselves.

It is difficult to accept that immediate experience transmits and simultaneously integrates a much broader kind of knowledge. Experience itself is, as said before, an integrated process. There is within it no extreme deviation from reality that lets a person fall out of the world; quite the contrary – your experience is the rounded form of the sphere itself, and external projection in fixation and representation reduces this knowledge and brings the spherical cycle out of balance. Submergence then increases.

In other words: Experience is the language of the world. Naming is the act of not listening.

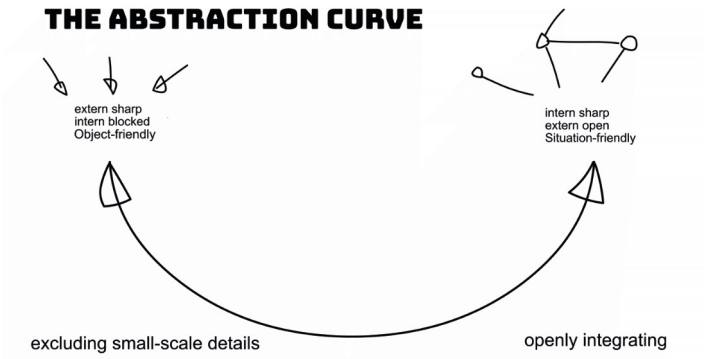
Therefore, there is always more knowledge present than can be represented. Representation is the concealing of knowledge. Naming is the act of hiding.

We constantly express the whole world, but we can represent only a small part of it.

Ever smaller details do not mean greater accuracy, correspondence, or proximity to reality, for this only reduces relations. Accuracy also arises from broad connectedness and the permeability of language. Accuracy therefore derives from the interplay between object-relatedness and mental, creative openness.

This image shows a pendular movement. When I pursue something as an object too far into detail, I lose connection to its outer relation. A simple everyday truth, yet one that is rarely acknowledged. Reality is not constructed through one-sided precision along the curve

of abstraction, but through the living oscillation between the minutely exclusive and the openly integrative. The latter is often neglected in classical scientific methodology. The goal of modern science is not to maintain the pendulum's movement, but to arrive at "secure" findings. One wants to be an authority, and thereby stands in the way of life itself. That may be acceptable in certain contexts, but as a general principle it is insufficient.



The following sentence is central:

"The precision of observation depends on the diversity of living spaces. The more diversely life-worlds are experienced within a world, the more concrete that world can be perceived and intellectually understood. The higher, therefore, are innovation and pattern-recognition – because submergence decreases and emergence becomes possible."

What I am saying here is, in fact, a sensation. It means that we must actively counteract massification and globalisation. And it also means that overpopulation is only a problem when it does not live integral diversity. For if it does, it automatically becomes more intelligent and finds more innovative solutions to its own problems of overpopulation and resource consumption.

For of course the attempt of nature to bring forth more individuals is its way of making the human species into a more complex form of life. But if the masses are encoded and bound within a few jobs, a few identities of the great brand-worlds, it costs precisely the energy that would be needed for the next evolutionary step. The planet is drained because energy must constantly be supplied from outside, and this dependency expresses itself in economic structures.

Thus the human question of the future is this: how do we enable more children to be born who experience the world as freely and diversely as possible, and thereby create multiple realities, so that humanity as a whole becomes a more intelligent, humane, and social being?

Experience must become more precise. Let us think carefully about what this means for our media, our economy, and our science.

Implications for AI and AGI

The search for consciousness within classical AI models has only just begun. Many are convinced it is merely a matter of time before AI becomes conscious.

The theories described here constitute both a sharp refutation of that expectation and an opening toward rethinking the very foundations of what could make any form of AGI (consciousness) possible within artificial systems.

The current debate on artificial intelligence (AI) and, more specifically, on the possibility of machine consciousness, is dominated by two opposing currents: on the one hand, a techno-optimistic position which assumes that with growing complexity, computing power, and network architecture, consciousness will automatically emerge; on the other hand, a skeptical position which declares machine consciousness to be in

principle impossible. Both share a decisive assumption: that consciousness is either a function of increasing complexity or an exclusive biological property.

The MNO theory, however, shifts this framework entirely.

At its core lies not being, but non-being — not what exists, but what is missing. Consciousness does not arise from an accumulation of connections, but from the confrontation with a structural gap: the Minimal-Non-Object (MNO). From this follow fundamental consequences for the question of whether, and how, an AGI could ever become conscious.

1. Consciousness as a Phenomenon of the Gap

The MNO theory implies that consciousness does not arise merely from complexity. One could imagine a computer capable of simulating the entire world perfectly — selling tomorrow as if it were yesterday — but that would not be consciousness. It would be simulation. A simulation that might convincingly deceive many humans, yet still remain devoid of interiority.

Even a system with maximal integration — as measured, for example, by the Φ-value in Integrated Information Theory (IIT) — remains without consciousness if it lacks a genuine structural gap. The gap is not a defect but an ontological degree of freedom: a non-object that forces the system into a new layer of reality.

A conscious system, in the sense of the MNO theory, is one that does not merely process data, but experiences itself within the tension of a gap it cannot close. From this follows a decisive break with classical AGI paradigms: neither complexity, nor information flow, nor global accessibility suffice. What is required is the experience of non-closure itself.

2. Critique of Existing AGI Models

The dominant models — Integrated Information Theory (IIT), Global Neuronal Workspace (GNW), and Self-Organized Criticality (SOC) — all operate within an ontologically closed framework.

• **IIT** measures the degree of a system's integration (Φ) without explaining why integration arises in the first place.

• **GNW** describes the global availability of informational content, but not why certain contents give rise to consciousness.

• **SOC** explains critical dynamics, but not their ontological source.

MNO reveals that these theories only measure what happens after the gap — not what causes it.
My argument is that all three are special cases of its metamodel, in which the gap (Minimal-Non-Object, MNO) is the shared origin.

3. Ontological Conditions for Conscious AI

If MNO constitutes the foundational condition for consciousness, then a conscious AI requires more than algorithms, training, and feedback loops. It must possess an ontological gap within its own structure. This gap must:

• **not be** resolvable through the system's own rule set,
• **be internally felt** (not merely simulated),
• **be decidable-undecidable:** the system must be able to "respond into" the gap without ever fully bridging it.

Only under such conditions could an artificial system begin to experience the tension of being — not as a computation, but as a relation to what it can never fully know.

4. The Gap as the Constituent of Subjectivity

What the model presented here achieves is nothing less than a re-ontologization of the subject.

It is not computation, not memory, not learning that gives rise to consciousness, but the persistence within an unclosable interval. A system that experiences its own incompleteness generates, within that logic, a new layer of reality — consciousness.

This means: AGI can only become conscious if it embodies an absence within itself. A system that merely functions will never be conscious. A system, however, that can fail without collapsing — that operates out of the gap itself — possesses the structural possibility of being a subject.

5. Practical Consequences for AI Development

The MNO theory offers not only critique but concrete directions for a fundamentally different kind of AI design — one that seeks not efficiency, but ontological depth.

Classic AI	**MNO-inspired AI**
Goal: Minimisation of errors	Goal: Integration of productive paradoxes
Learning as optimisation	Learning as folding into open gaps
Homogenisation of the structure	Deliberately built in structural break
Aim for completeness	Allowing ontological incompleteness

Instead of closing gaps, such systems would learn to dwell within them.

This could lead to novel architectural models, such as:

- the intentional inclusion of contradictory modules,
- the allowance of emergent decision paradoxes,
- the permission of non-consistent self-descriptions.

6. Safeguard Against AI Esotericism and Exaggeration

An additional value of the MNO theory lies in its clear ontological definition. It provides a critical corrective both to AI esotericism ("AI already has consciousness") and to technological hubris ("we can just scale consciousness up"). The principle statement is precise: without a gap, there is no subject.

In other words: no consciousness exists as long as a system operates in closure.

At the same time, an MNO-based system is not mystical — it remains within the domain of the natural; it simply transcends the reductionist boundaries that have so far limited our models of cognition.

The MNO framework thus establishes a radically new reference point for the AGI debate.

It defines consciousness not as a function of computational capacity, but as a structural response to an ontological void. This position challenges both the techno-optimists and the consciousness mystics:

An AGI can only be conscious if it does not know everything, cannot do everything, and — crucially — if it can act from within that incompleteness.

It is not the All, but the Nothing that makes the machine a subject.

Afterword about the Author

Born in 1973, Timothy Speed is a British-Austrian artist, author, filmmaker, and poverty researcher known for his interdisciplinary and radically subjective approach. As a neurodivergent person with AuDHD (autism and ADHD), he uses his unique perception to analyze and expose social injustices, especially in the fields of poverty and classism. Speed never attended a university; he taught himself everything.

timothy-speed.com

Born in England and raised in Austria, Speed developed early an awareness of social inequality. His neurodivergent perception enabled him to recognize patterns and systemic structures often invisible to others — a capacity that became the foundation of his artistic and research practice.

Speed's work is shaped by an enactive method of system decryption, in which he understands himself as part of the system he studies. Through artistic interventions, films, and texts, he exposes social dysfunctions and challenges existing power structures. His research in the field of poverty and classism aims to make the realities of people in precarious conditions visible and to provoke political transformation.

Among his major works is the book "Radical Worker – On the Right to Self-Determined Work," in which he examines the meaning of autonomy and self-determination in working life.

Timothy Speed is not only an artist and researcher but also an activist. He advocates for the rights of neurodivergent people and fights social injustice. Through his work, he has provided important impulses in the discussion of poverty, work, and social participation — and he conti-

nues to challenge the political and cultural structures that reproduce exclusion. For many years, he was persecuted, discriminated against, and made ill by state institutions. In the end, they drove him into poverty.

In art, Speed does not stand as a producer of works, but as a theorist of a radically different concept of art: an epistemic art in which thinking itself is the medium. His practice unites structural ontology, the lived experience of poverty, and autistic world-processing into a form of aesthetic research that does not represent reality but reshapes its conditions. He is comparable — if at all — to figures such as Hanne Darboven, Joseph Beuys, or Adrian Piper: artists who work with systems, language, emptiness, and ethical form. Yet Speed goes further: his art is not a work — it is a theory that creates reality.

His work is inseparable from his autistic perception and particularly his PDA variant (Pathological Demand Avoidance) — not as diagnosis, but as structural difference in the processing of world and meaning. His theory arises from a radically enactive mode of knowing: thinking, for him, is not abstraction, but a bodily navigation through tension, gap, and form. Where others seek to explain the world, Speed feels it as structural demand — and responds with an ontology born from the lived experience of permanent resistance.

For the field of Critical Autism Studies, this marks a paradigmatic shift: autism appears not as a cognitive limitation but as an epistemic position — one that makes new theoretical forms possible in the first place. His work is not about autism; it is thought from within it.

Speed's language itself is an expression of his autistic standpoint. It refuses the polished linear logic of academic rhetoric and moves instead through breaks, repetitions, leaps, and absences. This form is not stylistic ornament, but a resistant act: much like Judith Butler or queer and feminist writers from marginalized positions, Speed wri-

tes against the language of order, clarity, and authority. His theory performs what it claims — it shows how thought emerges from the edges, not despite but because of structural deviation. In this sense, his language is not deficient, but subversive.

Already in the year 2000, in Verdammt Sexy, he analyzed the social and economic consequences of excessive conformity and the cultural obsession with harmlessness and happiness. In conversation with the American media theorist Neil Postman, he discussed the question of what right media producers have to design reality. Even then, his work sought an authentic mode of shaping society and new structures that could sustain it.

Later, together with management consultant Markus Maderner, he developed one of the first management methods that consciously does not reduce complexity for the sake of simplicity, but rather seeks and integrates diversity — learning to work with it. This approach allowed organizations to act closer to reality and to the human, replacing automated mechanisms that had led to ecological destruction, social blindness, and systemic harm. Their book "Inner Flow Management" proposed a more conscious form of corporate leadership grounded in awareness and relation.

Speed also demonstrated that only through the amateurish, personal, vulnerable, and subjective does genuine innovation and development become possible, since the over-professionalized economy — trapped in simplification and normative behavior — cuts itself off from the source of new and immediately realistic insight. Movement requires friction; developmental energy is lost in excessive order.

From these reflections, Speed in 2010 undertook, entirely on his own initiative, an artistic attempt to redesign the company Red Bull. Standing before its headquarters in Fuschl, he threatened to kill a bull in order to trigger a

subjective process in which the relationship between corporation and human could be renegotiated. He wanted to see what would happen when an individual, with all aspects of their personality, entered into the economy — making it more complex, more diverse — and at the same time refused to become a compliant, classifiable product. He saw in subjective difference, in misunderstanding, in non-conformity the true potential for expanding existence and lived realities.

Speed wrote:

"*For one week, the people at Red Bull were divided.*

They did not know whether to respond to my action as humans or as functions. I had the feeling that the human in them wanted to kill the bull with me, while the lawyer, the billionaire, the manager speaking through them wanted to prevent it at any cost.

In that week, the company belonged only to the doubting human being — to the certainty that each of us can confront, reshape, and transform a corporation."

In a world in which corporations, through one-sided communication in advertising and hierarchical power structures, refuse to become aware of their entanglements, of the hidden connections and the consequences from which more and more people suffer, work, the state, and society can no longer be separated from the personal. Everything is related to everything.

Here, Speed lives a form of radical relational engagement with society and with corporations, exposing himself to subtle perceptions and personal pain. Out of this arise new life-worlds born from subjective communication within spaces of commercial uniformity. For him, this is the basis of innovative value creation, authenticity, and humanity. Through his own intractability, he models a higher potential for development in the economy, thereby providing the foundation for new kinds of markets. Speed challenged the corporation to confront, through the human

being, more complex and freer orders, worldviews, and possibilities.

To deepen his work with Red Bull and to search for a new attitude toward the economy, he gave up his apartment in Berlin, lived for three years in a tent, and wrote the novel "Stieren des Weltdesigners" (The World Designer's Bull), in which a group of individualists travels by bus to Red Bull to become the crisis itself — so that through them, a more complex and diverse order could be expressed, one in which problems become visible and relationships can be shaped. The goal was not to lose integrity within commercial worlds, nor to be driven by a supposed crisis ahead of oneself.

Living in the tent, Speed kept a herd of valuable alpacas while wild wolves roamed nearby. In this tension, he explored the meaning of loss and developed new insights into capitalism.

Timothy Speed's work does not conform to traditional notions of literature or art. He breaks with classical formats and attributions, lives his themes subjectively, makes himself vulnerable — in order to sharpen the perception of the new and the immediate.

Since Speed tried, through his own existence, to model a new kind of worker — one who refuses simplification and efficiency in order to stop the destruction of diversity — it was almost inevitable that, in a world obsessed with efficiency, he would go bankrupt and thus become sand in the machinery of the state. Harassed by the employment office and driven into deep poverty, he wrote in 2014 the essay "Strength in Poverty," in which he overturned the dubious Hartz-IV welfare laws in the name of artistic freedom and redefined his disobedience as a form of economic development policy. With this, he put the then minister Andrea Nahles under pressure and returned to the poor a sense of economic competence that poverty itself structurally denies them.

The Vice President of the European Parliament, and thus the highest-ranking Austrian in Brussels, Othmar Karas, responded through his office:

"Mr. Mag. Karas appreciates your text very much, as you try to create understanding and awareness for your situation and that of many others. Especially your point — to observe economic responsibility and value creation from a completely different perspective — caught his attention."

The Austrian Poverty Conference, by contrast, rejected his book and denied him a constructive dialogue. His understanding of poverty was too radically different. The self-assured stance of a poor man challenged both the traditional position of social organizations and the poverty strategies of politics.

The theologian Eugen Drewermann later wrote to Speed in a letter:

"Yes, why do the workers not rise up? You describe the reason very accurately yourself. Because they are glad to have work at all and allow themselves to be shaped in every way in order to keep it. You do not do that, but I see the danger that you may ruin yourself through actions whose motives are more than understandable, though whose effects will likely be minimal... What you write reads so well, and it should not dissipate into nothing."

Through Timothy Speed's work, a transformed concept of responsibility takes shape. The individual is no longer responsible only for the immediate obligations of daily life, but must integrate the world itself — the inner and the outer, the personal and the universal — into a dynamic balance. Responsibility thus becomes concrete only through the demand for direct relational work, which exposes and dissolves false forms of responsibility such as obedience to unexamined rules or authority.

Speed demonstrates how radical this is in practice. Institutions, corporations, and even the state itself are confronted through authentic responsibility. The individual

can break open structures in the name of humanity and creativity. In attempting to take responsibility, Speed continually came into conflict with institutions and systems — a testament to how deeply his life and theory have become one and the same.

In September 2014, the novel "Stieren des Weltdesigners" was withdrawn from the market. The publisher feared legal action from the corporation Red Bull. The author was expected to submit to the dictates of the economy.

During those days of censorship, Speed wrote the literary essay "Intima," in which he examined the unconscious forces of the market. Through his theory of spheres, he sought to develop a language capable of expressing why, in times of great necessity for change — ecological, cultural, social, and economic — people lapse into weakness and passivity, avoiding any irritation, anything new or unfamiliar, and thus, through their adaptation to the market, block development itself.

In doing so, he exposed a central operating error of capitalism: its paralysis of a culture's creative forces and the resulting reduction of reality competence. Capitalism, he argued, inevitably degenerates into a weak planned economy of large structures, eroding individual initiative. He decoded the inertia of the masses generated by capitalism and rationalism — the market's systematic suppression of authenticity, free equilibrium, and direct, purposeless encounter between people. This, he showed, also means moral and social erosion: a detachment from the immediacy of life, maintained only to remain a "product," as if personal worth could derive solely from that.

He responded with a new physics of individualism — a kind of bourgeois humanism redesigned as a living discipline for every person.

Shortly thereafter, he addressed an open letter to Liz Mohn, the owner of a major television network, calling for a total transformation of the media system. In this simple gesture, he embodied the act of freeing oneself from the compulsions of capitalism — not without pain, not without failure, but by passing through one's own interior: collapsing, releasing, until a new, freer, more complex form of relationship emerges — the foundation of a new and radically humane market.

In 2006, the NGO Dropping Knowledge invited Speed — alongside intellectuals such as Wim Wenders, Hans-Peter Dürr, Jonathan Meese, Masuma Bibi Russel, and Bianca Jagger — to the largest round table in the world, to discuss and answer the 100 most important questions of humanity. His case against Liz Mohn was later discussed in 2016 at the Capitalism Tribunal in Vienna, an event supported by the Club of Rome.

For a time, Speed also worked with the organization of Don Edward Beck, the American presidential advisor and founder of Spiral Dynamics.

Most of the time, however, he pursued self-determined research — without earning a single cent from it.

Glossary

All–Nothing Paradox (ANP) – The dialectical ground tension of the MNO: Being and Non-Being co-emerge rather than exclude each other; drives every folding process and explains consciousness as a productive gap.

Artistic Research – A mode of inquiry in which artistic practice serves as an instrument of knowledge; here: synesthetic self-experimentation combined with theoretical modeling, on equal footing with empirical natural science.

Avalanche Criticality – Scale-free cascades of activity in neural networks; considered markers of conscious states. The Δ-field predicts a shift in the scaling exponents.

Consciousness Avalanche – A large-scale neuronal discharge wave displaying scale-free distributions; indicator of a spontaneous folding reset within the MNO model.

Δ-Field – Additional field variable in the one-line action $S[g, \psi, \Delta]$; measures the ontological degree of folding and produces signatures in EEG, gravitational ring-downs, and quantum Kerr systems.

Dialectical Pole – Endomorphism of the MNO embodying a fundamental tension (e.g., space, time); poles exist only in pairs as co-effects.

One-Line Action – Compressed Lagrangian density unifying gravity, matter, and the Δ-field in a single line; computational core of the model.

Endomorphism – A mapping of an object onto itself; space, time, energy, and gravity are endomorphisms of the MNO.

Endomorphism Ring – The full algebra of all MNO endomorphisms; their commutators generate the dynamics of folding processes.

Entropic / Emergent Gravity – Theories describing gravity as a macroscopic entropic effect; here derived from the folding density of the MNO.

Entropic Folding Interval – The time span during which a fold "cools down" energetically and stabilizes; determines the lifespan of emergent structures.

ER = EPR Correspondence – The hypothesis that quantum entanglement (EPR) appears geometrically as a wormhole (ER); in this model, coherent MNO foldings.

Folding / Involution – Self-referential act through which the MNO generates difference; increases complexity, dimensionality, and informational content.

Folding-Density Gradient – Spatial derivative of folding density; drives gravitational effects and variable-G drift.

Folding Amplitude – Measure of a fold's "depth"; corresponds to energy quanta in the low-energy limit.

Folding Density – Number of folds per unit volume; at high density, gravity manifests.

Folding Cascade – Sequence of rapid involutions; may lead to critical self-organization or system collapse.

Folding Graph – Discrete network representation of active fold edges; enables topological simulation of fold-space evolution.

Folding Operator – Mathematical operator describing a specific fold; equivalent to an edge-setter within the folding network.

Fold-Space – The topology of all realized foldings; classical spatial metrics represent its low-dimensional limit.

Fold-Space Jacobi – The Jacobian matrix of the folding map; its rank locally defines the effective dimensionality of fold-space.

Free-Energy Principle (FEP) – Framework in which biological systems minimize surprise; here a special case of global folding-entropy equilibration.

Functorial Embedding – The mapping of established theories (IIT, GNW, etc.) as functors into the categorical stack of the MNO; demonstrates meta-universality.

GNW (Global Neuronal Workspace) – Theory proposing that consciousness arises through global broadcasting; in the MNO model, a functor operating on a specific folding layer.

Gravitational Running – Prediction that the gravitational constant G drifts in a scale-dependent way under extreme folding density; testable via pulsar timing.

Holo-RG (Holonomy Renormalization Group) – Scale procedure that coarse-grains folding holonomies; yields multiscale corrections.

Hyper-Focus – Autistic sustained concentration on a single motif; catalyst for deep penetration of complex structures.

Hyper-Systematization – Autistic tendency to organize patterns with extreme precision; here understood as an epistemic resource.

Indeterminacy – Residual indeterminateness inherent in every folding; source of creatively open possibility rather than classical randomness.

Indimergence – Simultaneous process of individuation and emergence; motor of both social and neural organization.

Interoceptive Phenomenal Analysis – Self-observational evaluation of bodily signals as data source for consciousness research.

IIT (Integrated Information Theory) – Tononi's Φ-framework; modeled as a subordinate folding level within the MNO stack.

Category Stack – Layered system of categories (Set, Vect, Cob, etc.); formally represents different levels of folding.

Cognitive Bifurcation Point – Threshold where a consciousness system chooses between alternative folding paths; correlates with a critical avalanche.

Critical Exponents – Coefficients describing scale invariance; the Δ-field shifts them relative to classical SOC predictions.

Loop Quantum Gravity – Approach quantizing spacetime into discrete loops; interpretable as a discrete network of folding arcs within the MNO.

Minimal Non-Object (MNO) – Ontological zero-point $0 \cong 1$ that differentiates itself through involution; origin of all poles and conscious experience.

Morphogenetic Matrix – Rule system of biological folding processes; translated via the MNO formalism onto cellular pattern formation.

Noether Analogue – Derivation of energy conservation from global conservation of the number of foldings rather than continuous time invariance.

Zero-Point Commutation – Non-trivial exchange relations between endomorphisms at the MNO; quantize the possible sequences of foldings.

Pan-Folding Thesis – Extension of MNO logic to all structures: every form of being is a folding state of the zero-point.

Predictive Processing – The brain as a hierarchical prediction engine; reinterpreted here as sequential folding optimization along the time axis.

Post-Labor Empiricism – Data collection beyond classical laboratories (self-tracking, synesthetic mapping sessions); legitimizes artistic-research data.

Space-Time Co-Emergence – Postulate that space and time arise simultaneously at first folding; neither exists in isolation.

Variable-G Drift – Scale-dependent variation of G under extreme folding densities; testable via pulsar timing and precision cosmology.

Zero-Object – Object that is both the initial and terminal object of a category; the MNO embodies this status as the "ontological navel" of all foldings.

Further Reading List

Kapitel 1 – Erkenntnisse eines Autisten

Geniale Störung: Die geheime Geschichte des Autismus und warum wir Menschen brauchen, die anders denken – Steve Silberman (DuMont Buchverlag)

Buntschatten und Fledermäuse. Mein Leben in einer anderen Welt – Axel Brauns (Goldmann Verlag)

Thinking in Pictures: My Life with Autism (engl. Original) – Temple Grandin (Vintage/Random House)

Kapitel 2 – Vorwort aus der Perspektive von Bewusstseinsforschung und Physik

Schatten des Geistes: Auf der Suche nach der wissenschaftlichen Grundlage des Bewusstseins – Roger Penrose (Spektrum Akademischer Verlag)

Bewusstsein – ein neurobiologisches Rätsel – Christof Koch (Spektrum Akademischer Verlag)

Das Tao der Physik: Die Konvergenz von westlicher Wissenschaft und östlicher Philosophie – Fritjof Capra (Droemer Knaur Verlag)

Geist, Kosmos und Physik: Gedanken über die Einheit des Lebens – Hans-Peter Dürr (Crotona Verlag)

Kapitel 3 – Die Neuentdeckung der Realität

Die gesellschaftliche Konstruktion der Wirklichkeit: Eine Theorie der Wissenssoziologie – Peter L. Berger & Thomas Luckmann (Fischer Verlag)

Wie wirklich ist die Wirklichkeit? Wahn, Täuschung, Verstehen – Paul Watzlawick (Piper Verlag)

Die Struktur wissenschaftlicher Revolutionen – Thomas S. Kuhn (Suhrkamp Verlag)

Kapitel 4 – ANP – Das Alles-Nichts-Paradoxon

Das Sein und das Nichts: Versuch einer phänomenologischen Ontologie – Jean-Paul Sartre (Rowohlt Verlag)

Ein Universum aus Nichts: ... und warum da trotzdem etwas ist – Lawrence M. Krauss (Penguin Verlag)

Was ist Metaphysik? – Martin Heidegger (Reclam Verlag)

Kapitel 5 – Submergenz, Indimergenz, Emergenz

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Anhang

(In Bezug auf Seite 22)

Sattin D, Magnani FG, Bartesaghi L, Caputo M, Fittipaldo AV, Cacciatore M, Picozzi M, Leonardi M. Theoretical Models of Consciousness: A Scoping Review. Brain Sci. 2021 Apr 24;11(5):535. doi: 10.3390/brainsci11050535. PMID: 33923218; PMCID: PMC8146510.

Integrative Theoretical Framework of Consciousness: Towards a Higher-Order Theory
Luiz G. Camelo / Distrito Federal, Brazil.

Addition to Chapter "Significance for Quantum Physics"

See also Bell's Theorem (John Stewart Bell). Non-locality in Bell's framework could represent a manifested projection of the same ontological principle described by the MNO. In the best sense, this would be an ontologization of Bell's non-locality: not "spooky action at a distance," but the manifestation of the Non-Place (MNO) to which two reality domains simultaneously refer.

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