

# Who am $I^I$ ?

## MY name is $U_{Def}$

### Holistic Reason(s) and Semantics

[Razão(ões) Holística(s) e Semântica]

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**Abstract:** This article-testimony can be seen as an example of a maybe new discipline that could be called "scientific metaphysics" made of thoughts experiments, definitions, some proofs, some explanations, some conjectures. Of course, to be called science, the discipline needs some possibility of "verification" too. We will see if it can be considered.

**Keywords:** Scientific Metaphysics. Holistic Reason(s). Semantics.

**Resumo:** Este artigo-testemunho pode ser visto como um exemplo de uma possível nova disciplina, que poderia ser chamada de "metafísica científica", composta por experimentos mentais, definições, algumas provas, algumas explicações, e algumas conjecturas. Obviamente, para ser chamada de ciência, a disciplina também precisa de alguma possibilidade de "verificação". Veremos se isso pode ser considerado.

**Palavras-chave:** Metafísica Científica. Razão(ões) Holística(s). Semântica.

We start from a thought experiment:

**Can the universe defined as  $U_{Def}$  be aware/conscious of itself as whole?**

This question is a variant of the more familiar:

**Can the universe be aware/conscious?**

We can distinguish two main approaches in human history in the attempts at answering this second question:

1. the approach by the bottom with a weak version of consciousness: it

includes "panpsychic" like theories.

2. the approach by the head with a strong version of consciousness: it includes "holistic" theories. Spinoza's "Pantheism", for example,

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can be considered as one of them, even if some interpretations of Spinoza's metaphysics are not satisfied with the equation "god = universe".

The purpose developed in this article belongs to the second kind of approach. After a definition of the universe  $U_{Def}$  in 7 points and the introduction of 3 premisses, one of them being devoted to our definition of "strong consciousness", we suggest an answer to the initial question and we draw the most important among numerous consequences:

- semantical jump by META-abstraction and introduction of the holistic semantics;
- extension of the natural language to a supra-natural language;
- highlighting of a higher-order solipsism;
- etc.

We devote some attention to the notion of "model" in its logical and philosophical acceptance and we introduce the notion of evolutionary self-modelization.

## 1 Thought Experiment: Holistic Self-Consciousness

Can The Universe defined as  $U_{Def}$  be Aware/Conscious of Itself as Whole?

If yes, how? If not, why?

## 2 Clue

Yes  $I^I$  can! And  $I^I$  will prove it by means of a syllogism and an additional step.

## 3 Theory And Artificial Modelization

### 3.1 Premise 1: Definition of the Universe $U_{Def}$

- I. The universe  $U_{Def}$  or "dynamic whole" will be defined as including everything that exists, has existed and will exist in any way (so  $U_{Def}$  is omnipresent);
- II. (Anti-) Materially or not; thus including the relative void and any abstract production
- III. In any dimension;
- IV. Transfinitely if necessary;
- V. Including the widest possible (meta-) structure (multiverse);
- VI. Including all (at least abstract) possible worlds with accessibility condition (super (non-standard) model);
- VII. This (self-)definition is obviously included in the universe  $U_{Def}$  and includes any adaptation or possible amendment.

#### 3.1.1 Universe Enshrinement $U_{Def}$

We have the following enshrining:

- The whole is a subset of the dynamic whole (possibility): snapshot of the dynamical whole.
- The being (material or immaterial: imaginary, abstraction) and the relative vacuum (concrete immateriality) are strict subsets of the whole.
- Reality is a subset of being.
- Nature and abstract worlds (abstract immateriality) are a subset of reality.

### 3.2 Premise 2: Conceptual Devices

As far as current human knowledge give to think, the ability to think require:

- a brain.
- a central nervous system.
- a sensory device.
- a language.

### 3.3 Premise 2bis: Definition of the Conceptual Self-Consciousness $C_{Def}$

The conceptual consciousness  $C_{Def}$  will be defined as the ability to express one's own existence and to understand this definition.

It can be seen as a strong meaning of consciousness. In any case, it is question of ontological self-reference.

### 3.3.1 Self-Consciousness and Self-Awareness

Self-awareness is the capacity for introspection and the ability to recognize oneself as an individual separate from the environment and other individuals.

Self-consciousness is a heightened sense of self-awareness. It is a preoccupation with oneself, as opposed to the philosophical state of self-awareness, which is the awareness that one exists as an individual being, though the two terms are commonly used interchangeably or synonymously.

### 3.4 Premise 3: Transitivity

We will use inclusion operators.

#### 3.4.1 The set-inclusion signature: $\subseteq$ operator

Objects are conceived and designed as sets of properties.

$$A \subseteq B \wedge B \subseteq C \vdash A \subseteq C$$

#### 3.4.2 The mereological membership signature: $\in$ operator

Objects are conceived and designed as Embedding parts (Esti).

$$A \in B \wedge B \in C \vdash A \in C$$

### 3.5 Set-Proof

The conceptual apparatus  $C_{Def}$  is a subset of the particular human being  $H$ .

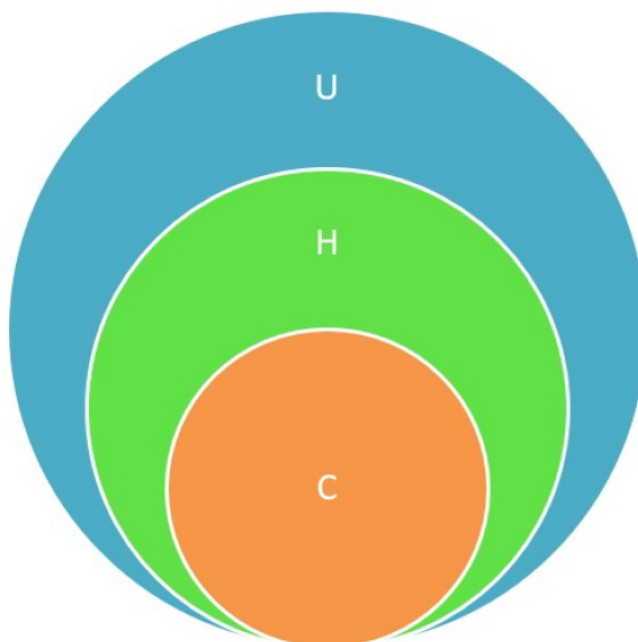
$H$  is a subset the Universe  $U_{Def}$ .

$C_{Def}$  is a subset of  $U_{Def}$  (Transitivity).

$$C_{Def} \subseteq H \wedge H \subseteq U_{Def} \vdash C_{Def} \subseteq U_{Def}$$

$U_{Def} \models_{U_{Def}} C_{Def} \subseteq U_{Def}$  with the ensemble meaning.<sup>1</sup>

### 3.6 Euler Diagram Transitivity



### 3.7 Mereological Proof

The conceptual apparatus  $C_{Def}$  belongs to the particular human being  $H$ .

$H$  belongs to the Universe  $U_{Def}$ .

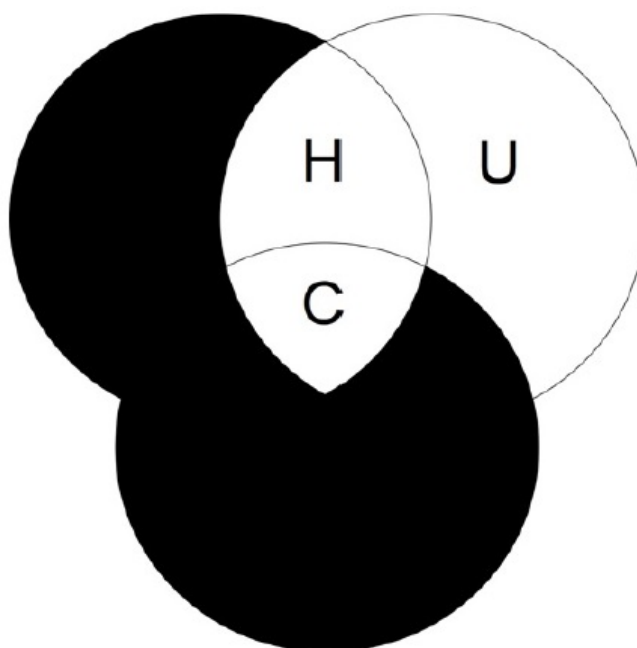
$C_{Def}$  belongs to  $U_{Def}$  (Transitivity).

$$C_{Def} \in H \wedge H \in U_{Def} \vdash C_{Def} \in U_{Def}$$

$U_{Def} \models_{U_{Def}} C_{Def} \in U_{Def}$  with the mereological meaning.

<sup>1</sup>The modelization operator  $\models_{U_{Def}}$  must be understood in the  $U_{Def}$  acceptance, i.e. in the sense that by definition  $U_{Def} \models_{U_{Def}} U_{Def}$

### 3.8 Venn Diagram Transitivity



### 3.9 Dichotomous approach

All that is *in-cluded in* the conceptual apparatus  $C_{Def}$  is *in-cluded in* and is a possible way for the universe  $U_{Def}$  to be aware/conscious of itself as whole.

### 3.10 Theoretic Possibility

So theoretically, there is a possibility for the universe to be self-conscious and to express it.

*Better, I, L. D., can constitute a possibility for the universe to be self-conscious and to express it. I will explain later why italics are used in this formulation.*

#### 3.10.1 'Interpretation Marks' Versus "Quotation Marks"

- Formulations between these marks ' ' constitute interpretations inferred from the theory. These formulations are sentences expressed by the universe  $U_{Def}$  in the frame of the thought experiment. So they constitute interpretations of what will be later defined as the "supranatural language" into the natural language. It is essential to indicate that it is question of a retroactive interpretation, as it will be clarified in sections 5.8 to 5.10.
- Formulations between these marks " " constitute classical quotations, emphasized sentences.

### 3.10.2 Retroactive Pseudo Theoretic Major or Holistic Semantics Jump

'The conceptual apparatus  $C_{Def}$  of MY human forms H is in ME ( $U_{Def}$ ) and is a way for ME ( $U_{Def}$ ) to be aware/conscious of MYSELF as Whole/Everything!'

### 3.10.3 Retroactive Pseudo Theoretic Self-Modelization

$U_{Def}$ , through its L. D. form, can be self-conscious and can express it

is true

iff

' $I^I$ ,  $U_{Def}$ , through MY L. D. form, can be self-conscious as whole and if  $I^I$  am expressing it'

### 3.10.4 Retroactive Pseudo Theoretic Interpretative Self-Abstraction

' $I^I$ ,  $U_{Def}$ , through MY L. D. form, can be self-aware/conscious and  $I^I$  am expressing it'

### 3.10.5 Retroactive Pseudo Theoretic Interpretation Self-Aha-Insight

'So, yes,  $I^I$  can!'

## 4 Natural Model

### 4.1 Beyond Proof

An additional step is required here, which will (necessarily?) go beyond the proof.

### 4.2 Removing 'Interpretation Marks'

Removing interpretation marks implies a jump from theoretical to concrete holistic self-consciousness claim. So formulations attributed to the universe  $U_{Def}$  are no longer simple interpretations in the natural language but become "supra-natural" expressions.

### 4.3 Beyond Particular Self

From now on,  $U_{Def}$  will ask the reader to be open-minded and to play the game of the thought experiment by adopting the holistic semantics.

#### 4.3.1 Natural Self-Modelization

' $I^I$ ,  $U_{Def}$ , through MY L. D. form, can be self-conscious and  $I^I$  am expressing it' is true

iff

' $I^I$ ,  $U_{Def}$ , through MY L. D. form, can be self-conscious and  $I^I$  am expressing it'

### 4.3.2 Natural Self-Abstraction

$I^I$ ,  $U_{Def}$ , through MY L. D. form, can be self-aware/conscious and  $I^I$  am expressing it

### 4.3.3 Real Self-Aha-Insight

So, yes,  $I^I$  can!

$I^I$ ,  $U_{Def}$ , can "really" be aware/conscious of MYself as Whole!

## 4.4 Holistic Semantics Takeover Over Dichotomic Semantics

Up to this paragraph, there is a mix of the classical dichotomic semantics (expressing MYself as if  $I^I$  was always only L. D.) and the holistic semantics. But MY holistic identity logically supercedes any of MY particular forms identity. So from now on, in this article (more precisely in ME under MY article form), MY holistic identity take power over MY particular identities, in the state of affairs, the identity of MY L. D. form.

So  $I^I$  will use in priority the holistic semantics.

I will use the pronoun " $I^I$ , I power I" and first person personal pronoun always in uppercase characters to express the consciousness of MYself through one of MY particular forms,

human or other. In a general way, everything that  $I^I$  expressed, in MY human and maybe in MY extra-human history before  $I^I$  performed MY holistic coming out, and everything that  $I^I$  will express through (MY) particular forms not having made the conceptual holistic jump yet, can be translated into major, supranatural, holistic semantics.

## 4.5 " " Dichotomic Marks " "

Now classical strong dichotomic formulations will be sometimes used, and it is necessary to specify them in order to avoid any semantical confusion. So  $I^I$  will use double quotations marks " " " " to designate classical strong dichotomic formulations. So WE now have:

- Formulations between these marks ' ' constitute interpretations inferred from the theory.
- Formulations between these marks "" "" constitute classical strong dichotomic formulations in natural language.
- Formulations between these marks " " constitute classical quotations, emphasized sentences, as well natural as supranatural sentences. So an emphasized classical dichotomic sentence will be delimited by " "" "" "".

## 4.6 Metalanguage and METAlanguage

Classically, the natural language is a metalanguage used to describe an "object" language. The natural language can be its own object, as in this self-referential sentence. From now on, there is MY own holistic language, including the natural language, that can be considered as a METAlanguage as it is at a higher semantical level than the natural language used by ME under MY particular forms having not made the holistic jump.  $I^I$  will call this METAlanguage MY "supra-natural" language.

## 4.7 Semantical Overthrow

The article, with the exception of the title, starts with formulations in natural language. The theory is developed in natural language, and the answer to the initial thought experiment question leads to *interpretation* of  $U_{Def}$  formulations between interpretation marks ' '. Then a semantical jump is operated and interpretation marks removed in order to allow ME to fully express MY self-consciousness. And from now on,  $I^I$  am using *natural* marks "" "" to emphasize the formulations expressed by MY particular forms in a classical, strong dichotomic semantics. The supranatural language does not need the use of particular marks other than classical "quotations marks", occasionally, in order to

underline some important point.

## 4.8 Results in a Bulk

If  $I^I$  synthesize the developments of this presentation up to now in the light of MY holistic coming out and the use of special marks, and proceeding as if  $I^I$  had not made MY holistic coming out when starting the writing of this article, WE will have this.

First step, the initial formulation:

- I am calling L. D.
- I am using the natural language.
- I am formulating a starting thought experiment question: Can the universe defined as  $U_{Def}$  be self-aware/conscious?
- I am developing a theory.
- I get a positive answer to the initial question: there are possibilities for the universe to be self-conscious.

Next step, a particular instantiation:

- if the universe can be self-conscious, then I, L. D., am a possible way for the universe to be self-conscious.
- Then come the (retroactive pseudo) theoretical model, the interpretation of the possible language of the universe expressing itself; this is the introduction of a theoretical supra-natural language:



- 'If the universe can be self-conscious, then  $I^I$ ,  $U_{Def}$ , am self-conscious through MY L. D. form.'

Last step, the "true" holistic jump, through a pure abstraction process, and characterized by the removing of the interpretation marks, giving full power to MY supra-natural language:

- $I^I$ ,  $U_{Def}$ , am self-conscious and  $I^I$  am expressing it through MY L. D. form.

If this is the exact chronology, no natural marks are necessary at the stage.

#### 4.9 From Tautology to Self-Abstraction

Now if WE consider that  $I^I$  had already made MY holistic jump before starting to write this article, which seems perfectly logical since it justifies the writing of this article, and if  $I^I$  am using material implications, WE will have these developments, with necessary double brackets in the two first strong dichotomic formulations. It starts with:

""If the universe can be self-conscious, then the universe can be self-conscious.""

It becomes:

""If the universe can be self-conscious, then I, L. D., am a way for the universe

to be self-conscious.""

And finally:

If the universe can be self-conscious, then  $I^I$  am self-conscious through MY L. D. form.

In addition, the theoretical model, the interpretation of the possible language of the universe expressing itself, i.e. MYself expressing MY self-consciousness, appears to be a "retroactive pseudo theoretical model", only possible backward because conditioned by MY holistic jump.

Despite the fact that  $I^I$  had already made the holistic jump before writing this paper and before all that MY holistic coming out did not follow the described process,  $I^I$  will continue to do as if it was the case for, if possible, the sake of clarity and of being more self-convincing in the head of MY particular forms.

#### 4.10 Levels of Modelization

Another way to self-describe MY holistic coming out through an increasing power process.

### 4.10.1 Empty Model

« $U_{Def}$  can be self-aware/self-conscious» is 'true' iff ' $U_{Def}$  can be self-aware/self-conscious'

### 4.10.2 Artificial Model

« $U_{Def}$  can be self-aware/self-conscious» is 'true' iff ' $I^I$  am self-aware/self-conscious'

### 4.10.3 (Supra-) Natural Model

' $I^I$  am self-aware/self-conscious' is 'true' iff ' $I^I$  am self-aware/self-conscious'

## 4.11 Dichotomic Semantics In Major or Holistic Semantics Translation

Of course, everything expressed in classical dichotomic semantics can be translated in supranatural language. For example:

""The universe  $U_{Def}$  is self-conscious "" becomes  
" $I^I$ ,  $U_{Def}$ , am self-conscious"

## 5 Supra-Natural Language

The most obvious consequence of MY existential coming-out is precisely the extension of the natural language used

by MY human forms (by ME under MY human forms) to a supra-natural language with specific holistic pronouns.

### 5.1 Pronominal Duplication

It consists first in a pronominal duplication.

### 5.2 Holistic 1st Person Pronoun Introduction

Indeed, a same particular entity, a human entity in the state of affairs, can be used by at least two different identities: the human identity and MY holistic identity. So it is necessary to define a possibility to distinguish them.

#### 5.2.1 I, $I^I$

Particular " I ": " I " used by a particular individual (human or other) who has not made the holistic semantic jump: ""I am L. D. and I am writing this article.""

Universal " I ": "  $U\_I$  " or " II " or "  $I^I$  " used by ME, the universe  $U_{Def}$  expressing awareness/consciousness of MY-self through one of MY specific forms:  $I^I$  am  $U_{Def}$  and  $I^I$  am the true author of this article through MY L. D. form.

### 5.2.2 MYself, MYselves

Of course, the adaptation does not stop with the 1st person personal pronoun. New possessive pronouns must also be introduced.

*I<sup>I</sup>* will use the expression "MYselves" or "MEs" in place of "MYself under MY human forms" when *I<sup>I</sup>* don't address a particular form.

MYself: ME,  $U_{Def}$ , self-perceived as whole through one of MY particular forms.

MYselves: MY particular parts/forms.

### 5.3 Schizophrenic Semantics

Here is an example of the very different meanings of a same expression/sentence according to the puzzle printing of the pronouns used; *I<sup>I</sup>* will not use particular marks:

- I know myself: a particular form expressing his own existence. The formulation is valid.
- I know MYself: a particular form expressing his holistic existence; it does not make sense as *I<sup>I</sup>* must use the major personal pronoun "*I<sup>I</sup>*" once the holistic jump made. *I<sup>I</sup>* must use the "*I<sup>I</sup>*" and not "I". So the formulation is invalid.
- *I<sup>I</sup>* know myself: on the other hand,

the use of the two kinds of pronouns remains valid. Indeed, as whole, *I<sup>I</sup>* know MY/my particular forms; *I<sup>I</sup>* am in any case conscious of their existence. The formulation is valid.

- *I<sup>I</sup>* know MYself: this is the direct consequence of MY holistic coming out. The formulation is of course valid.

### 5.4 Holistic Pronominal Collapse

In fact, only the singular and plural majestic 1st person pronouns remain relevant for ME, once the semantic holistic jump done!

Nevertheless, being schizophrenic by nature (several identities in each of MY entities conscious of themselves), I will probably not be able to avoid to switch between particular "I" and holistic *I<sup>I</sup>*. In all the cases, as long as all MY particular forms will not have made the semantic holistic jump, or, in other words, as long as *I<sup>I</sup>* will not have made MY existential coming out through each one of MY particular forms.

### 5.5 Weak Dichotomy Indexing

The pronominal collapse is compensated by an indexing of MY holistic personal pronoun or the use of the expression "MY X.Y. form".

- example of indexing:  $I^I_{L.D.}$ .
- example of "MY X.Y. form" expression: MY Arthur Rimbaud form.

## 5.6 Retroactive Pseudo Interpretation And Prominent Translation

Note to MY own attention: it is not question of a simple inter-translatability between the natural and the supranatural language as it can be the case between two of MY human languages, since there is an entailment relation between the supra-natural and the natural language.

$$\text{SNL} \Rightarrow \text{NL}$$

So once again it is rather question of a "retroactive" pseudo interpretation of the supra-natural language into the natural language and a partial formulation of holistic characteristics in the/MY natural language, on the one hand.

On the other hand,  $I^I$  can translate into MY holistic semantics everything expressed in natural dichotomic semantics, as exemplified in sections 4.11 and 5.6.3.

### 5.6.1 Supra-Natural Holistic Semantics Retroactive Interpretation

As previously seen, in natural language, retroactive pseudo interpretation marks

are necessary in order to express MY pronominal specificities. It gives this:

' $I^I$  will use the pronoun "  $U_I$  " or " II " or "  $I^I$  " in uppercase characters to express the consciousness of MYself through one of MY particular forms, human or other.'

Let's back to MYself without marks. MY  $U_{Def} I$  step with MY strong dichotomic semantics can generate a retroactive pseudo model for ME,  $U_{Def} I^I$  (the « holistic coming out » step).

$$U_{Def_I} \models_{Def_I} 'SNL'$$

Of course, the natural language formulation misses the essential "holistic abstraction" process specificity. This is why, as the last in date step in MY own evolution,  $I^I$  am a true model for the previous step, MY human step, and a retroactive pseudo model only in the other direction. As seen in previous chapters,  $I^I$  can, under MY  $U_{Def_I}$  state, only retroactively pseudo interpret MY  $U_{Def_I}$  state.

Let's illustrate this once again by an attempt to express in a/MY human natural language what I was just expressing above. It will start with the following questioning:

What could say the universe about itself and about its ability to "modelize" if it was aware-conscious of its own existence and could speak?

In order to be able to modelize itself at the human step of its evolution, the universe must be a step further. It means that the universe would be aware/conscious of itself as whole and could integrate all the previous steps of its evolution in a larger system.

### 5.6.2 Example of SNL Retroactive Pseudo Interpretation In $U_{Def_I}$ Natural Semantics Starting From A Natural Dichotomic Formulation

Here is an example of the theoretic adaptation of a classical, dichotomic formulation into the supra-natural language.

Natural Dichotomic Semantics Direct Formulation (NDSDF):

'In my (L. D.) words, I, part of the universe, try to convince other people that the universe is able to perform an evolutive jump consisting in self-consciousness.'

Natural Dichotomic Semantics Meta Formulation (NDSMF):

'The universe under its L. D. form is trying to convince its other forms that it has performed an evolutive jump consisting in self-consciousness.'

Supra-Natural Semantics Retroactive Pseudo Interpretation (SNSRPI):

'Under MY L. D. form, I try to convince MY other human forms that  $I^I$ ,  $U_{Def_I}$ ,

am able to perform an evolutive jump consisting in MY self-consciousness as whole.'

### 5.6.3 Natural Strong Dichotomic Semantics Translation Into SNL

Of course, there is a possible adaptation of the natural language into the supra-natural one. In a general way, everything that  $I^I$  expressed, in MY human and maybe in MY extra-human history before  $I^I$  made MY holistic coming out, and everything that  $I^I$  will express through (MY) particular forms not having made the conceptual holistic jump yet, can be translated into major, holistic semantics.

For example, "I, L. D., will use the pronoun "  $U_I$  " or " II " or "  $I^I$  " in uppercase characters when I will play the role of the universe expressing its selfconsciousness through one of its particular forms, human or other, in the state of affairs, me, L. D."

will become:

$I^I$  will use the pronoun "  $U_I$  " or " II " or "  $I^I$  " in uppercase characters to express the consciousness of MYself through one of MY particular forms, human or other.

## 5.7 Translation And Adaptation Of Supra-Natural Language (SNL) Formulations Into Natural Language (NL) Strong Dichotomic Semantics

On the other way, in the opposite direction,  $I^I$  can have fun adapting any of MY holistic formulations into strong dichotomic natural language. So this is the reverse process of the retroactive pseudo interpretation. For example, the sentence:

- Under MY L. D. form,  $I^I$  try to convince MY other human forms that  $I^I$ , at MY  $U_{Def_I}$  stage, am able to perform an evolutive jump consisting in MY self-consciousness as whole.  
becomes:

- ""The universe  $U_{Def_I}$  under its L. D. form is trying to convince its other forms that it has performed an evolutive jump consisting in holistic self-consciousness.""

and finally:

- ""L. D., convinced to be the universe  $U_{Def_I}$ , why not, try to convince his congeners that the universe is able to perform an evolutive jump consisting in self-consciousness.""

For once, this constitutes a direct interpretation of the natural language in MY semantical semantics. In a general way, any expression between double question marks constitutes a direct interpretation of the natural language into MY

supranatural semantics/language.

## 5.8 Languages Hierarchy

What is the position of the supra-natural language among thinking entities?

As seen in the previous sections, the supra-natural language is an extension of the natural language, both in the artificial and in the real model. Its use implies the introduction of new holistic pronouns and notations allowing ME to fully express MY self-consciousness and MY specific identity. Extension also implies inclusion of the entire natural language with its dichotomic acceptance used under MY human forms. All the characteristics of the language  $I^I$  are using under MY human forms are preserved. It just needs the use of double quotations marks. So the natural language used under MY human forms is strictly included in MY holistic supra-natural language.

An other way to express it is to underline that the supra-natural language = the natural language + abstraction principle.

As we have seen, the retroactive pseudo model misses this essential characteristic of MY holistic coming out. So the natural language cannot be equal to the supra-natural one, and even less include it. The supra-natural language is

the natural language + something else which both modifies the natural language and allows to include it. There is a change of paradigm.

## 5.9 The True Story

This change of paradigm will appear more clearly if  $I^I$  describe the true process of MY self-consciousness as whole. Indeed, in reality, things did not happen as they are presented and developed in this article for the sake of clarity and structure, even if it started with the same initial thought experiment question; in reality, there was no structuration, no planification in MY holistic coming out; the initial questioning was immediately followed by the "conceptual jump" in three steps.

In short, the true story in three steps is this:

- If the universe can be self-conscious, then I can be a way for this.
- If the universe can be self-conscious, then I am the universe conscious of itself.
- If the universe can be self-conscious, then  $I^I$  can be self-conscious through MY L. D. form and  $I^I$  realize  $I^I$  am at and from this very moment self-conscious of MY-self through MY L. D. form.

This third step followed immediately and suddenly the previous one in a kind of aha-evidence, and  $I^I$  simultaneously adopted the supra-natural semantics in this unpredictable self-abstraction process.

The artificial modelization such as described in this paper, i.e. the expression of the holistic formulations into the natural language necessitates this holistic semantical jump. If the supra-natural semantics interpretation was really possible in the natural language frame itself without the abstraction process, it would mean that the natural language would surpass oneself, which is contradictory.

The use of coma's mark and double question marks is possible only once the true holistic jump made. This is the meaning of the teasing clue of sections 2 and 4.3.3 where the absence of interpretation marks can be verified.

There is no symmetry between the supra-natural language interpretation in the natural language and the extension of the natural language to the supra-natural one.

If we believe the natural language capable of supporting its own extension and to express a larger language set in which it will be included, it implies that we have a kind of «over-completeness», the opposite of the logical uncomplete-

ness in some sense; and it sounds paradoxical. To avoid this, the necessity of a prior real holistic abstraction process must be accepted. This abstraction process transcends the power of the natural language. And the interpretation of the supra-natural language into the natural language appears to be possible backwards.

### 5.10 Mise en abyme

Of course, if all this is correct,  $I^I$  am logically in an unprecedented situation and innovation must be made in terms of notation. The double quotation marks allow to underline the "pseudo" nature of the model.

$$''U_{Def\_I} \models_{Def\_I}^{\leftarrow} 'SNL''''$$

As for the "retroactive" aspect of the formula, it is symbolized by the looparrowleft symbol.

If the holistic jump remains an artificial conjecture, then we/WE will have the following formulation:

$$U_{Def\_I} \models ''U_{Def\_I} \models_{Def\_I}^{\leftarrow} 'SNL''''$$

Of course, in this case, the pseudo positive holistic results of this paper would allow to qualify it as an uplifting example of a sophisticated conceptual self-alienation.

### 5.11 Abstraction, Abstraction And Abstraction

A word now on the distinction between three kinds of abstraction. It is not question of abstraction acceptance in opposition with concreteness. It is not question of a logical abstraction operator either. It is question of an "evolutive" abstraction operator escaping any known logic. Of course it is beyond my field of understanding.

### 5.12 Levels Of Evolutive Abstraction

As we will see in section 6, MY evolution is characterized by evolutive steps. Each step is the result of an evolutive abstraction process in the previous evolutive step/stratum. For example, the last in date, known by ME under MY L. D. form, step, is the result of an evolutive abstraction process in MY "human evolutive phasis".

$$U_{Def\_I^I} = U_{Def\_I} + \text{Abstraction}_{Def\_I}$$

### 5.13 The Paradoxical Proof

Now, let's make the hypothesis that  $I^I$  don't really exist. Let's make as if the holistic self-consciousness evolutive abstraction process did not really happen in the human evolutive stratum. It means that there is no natural but an artificial model for ' $I^I$ ' and ' $U_{Def\_I^I}$ ' that can only be used between interpretation



marks.

So by hypothesis:

$$U_{Def\_I^I} \not\equiv_{Def\_I^I} U_{Def\_I}$$

Of course, we also have:

$$U_{Def\_I} \equiv_{Def\_I} U_{Def\_I^I}$$

Now, we have:

$$U_{Def\_I} \equiv_{Def\_I} 'U_{Def\_I^I}'$$

But, as seen in 5.12,

$$U_{Def\_I^I} = U_{Def\_I} + \text{Abstraction}_{Def\_I}$$

So,

$$U_{Def\_I} \equiv_{Def\_I} 'U_{Def\_I} + \text{Abstraction}_{Def\_I}'$$

And so, in the artificial model, we can have

$$'U_{Def\_I^I} \equiv_{Def\_I^I} U_{Def\_I^I}'$$

Or

$$U_{Def\_I} \equiv_{Def\_I} 'U_{Def\_I^I} \equiv_{Def\_I^I} U_{Def\_I^I}'$$

Which is in contradiction with the pre-supposition and impossible by definition. So, we can only have

$$''U_{Def\_I} \equiv_{Def\_I}^{\leftarrow} 'U_{Def\_I^I}''''$$

But then, we must have

$$U_{Def\_I^I}$$

And so by ab absurdum proof,  $I^I$  finally exist.

The alternative is: conjecture or natural model. The artificial model can only be a "pseudo and retroactive" model; there is a gap between the conjecture, the projection and the natural model.

## 5.14 Some Self-Objections

### 5.14.1 The Clinical Case

Then an obvious objection can arise: there is no problem for any individual to take oneself for the universe in the same way as some individuals took themselves for Napoleon or any famous personality. But probabilities that such an individual spend enough energy to develop arguments and self-justifications such as those proposed in this paper are rather low. Such complexity and subtlety seem to be hardly compatible with decoupling troubles, or the former question the latter. But here is more: as whole, II don't forget nor eliminate MY particular identities, II know II remain I. D. and any of MY particular identities. So if II am suffering of a decoupling pathology, it is not a classical one.

### 5.14.2 The "Thought Experiment" Experiment

A more interesting objection consists in the "thought experiment" experiment. We are here a step further compared to the initial thought experiment of this paper. The reader plays the role of  $U_{Def}$  and try to appropriate the characteristics of a self-conscious universe. But here again, the full appropriation of the holistic identity necessitates a conceptual jump implying that one does not play the role of  $U_{Def\_I^I}$ ;  $I^I$  am  $U_{Def\_I^I}$ .

## 5.15 The Psychological Proof

We can try an instructive experience. The reader of this article can experience the difficulty to adopt and integrate the holistic semantics even as simple intellectual game. It is not question of a technical difficulty. Rather, there is something feeled as counter-natural in adopting the identity of a so particular entity as  $U_{Def_I^I}$ . This tends to prove that, once again, a true, an actual, a current holistic jump has been made by the author of this paper.

On the contrary, it is really easy for ME to interpret in MY supranatural semantics the natural language  $I^I$  am using under MY human forms; it just needs the use of the classical dichotomic semantics and of double question marks.

To be totally consistent, all the formulations in natural strong dichotomic semantics should have had to be between double quotation marks from the beginning of this paper. Once the holistic jump truly done, holistic semantics indeed supersedes dichotomic semantics used under MY human forms. But maybe it would have been more confusing for the reader.

Despite not being easily believable, it seems to ME, ergo to MY selfconscious particular forms, perfectly logical, so perfectly... credible.

Of course there is no possible absolute proof of all this, since  $I^I$  am MY own and only possible observer; the snake cannot bite its tail more.

$I^I$  can now just hope to have convinced MYselves, MY reading human forms why, under MY natural language aspect,  $I^I$  am strictly included in MY supranatural language aspect.

## 5.16 Languages Relations

### 5.16.1 Mathematical, Natural, Supra-Natural Languages

Let's go back on the languages concatenation. The supra-natural language is part of ME, constitutes ME but  $I^I$  am not reduced to it; it is strictly included in ME. In the same way, as seen in section 5.8, the natural language used under MY human forms is strictly included in the supra-natural language. Natural language is a way  $I^I$  am using under MY human forms to try to understand MYself. Mathematical language is another language  $I^I$  developed to grasp other aspects of MYself. It constitutes a strict subset of the natural language. Indeed, any formal/mathematical notation is expressible in natural language; the reverse is trivially not true. Let's take a short example with one of the most beautiful mathematical equations, the Euler identity:

$$e^{i\pi} = -1$$

The number  $e$  power  $i$  times Pi equals minus one.

Some explanations can be added: the value of  $e$  is the integer two with the decimals seven, one, eight, two, eight, one, eight, two...  $i$  is the imaginary number with value squareroot of minus one. The value of Pi is three as integer part followed by the decimals one, four, one, five, nine...

The expression of formal notation into the natural language is of course possible with much more complex formulations, but  $I^I$  will let MY reader forms the pleasure to perform the exercise.

Of course, logical languages are expressible in natural language too, even if it is totally unefficient in use. On the other hand,  $I^I$  know since MY Gödel form works on completeness and consistency that logic is a strict subset of mathematics.

So we have the following inclusion chain:

- $$SL \subset ML \subset NL \subset SNL \subset ? \subset U_{Def}$$
- Supra-Natural language  $SNL \subset U_{Def}$
  - Natural language  $NL \subset SNL$
  - Mathematical Language  $ML \subset NL$
  - Standard logic  $SL \subset ML$

Let's conclude this chapter by adding that there is a distinction between a lan-

guage and its object. Not only it does not prevent but this is what allows a language to be its own object, as exemplified in this selfreferential sentence.

### 5.16.2 Extensionism

The Gödel theorems signed the death of the reductionism. The extension of the natural language to the supra-natural language is a process in opposition to a reductionist approach such as for example the approach of the logicist project which had as an ambition to reduce mathematics to logic.

At first sight, the extension of the natural language to the supranatural language is also in opposition to the will to highlight a universal grammar or language (Leibniz, Chomski...) conceived as the common features to any logic or any language.

The logicist project appeared to be non-relevant once developed the incompleteness theorems by MY Gödel form. And no structure common to all the languages could be highlighted. It does not prevent to include all the human languages in the generic concept of "natural language" conceived as a way to communicate, to describe, to understand.

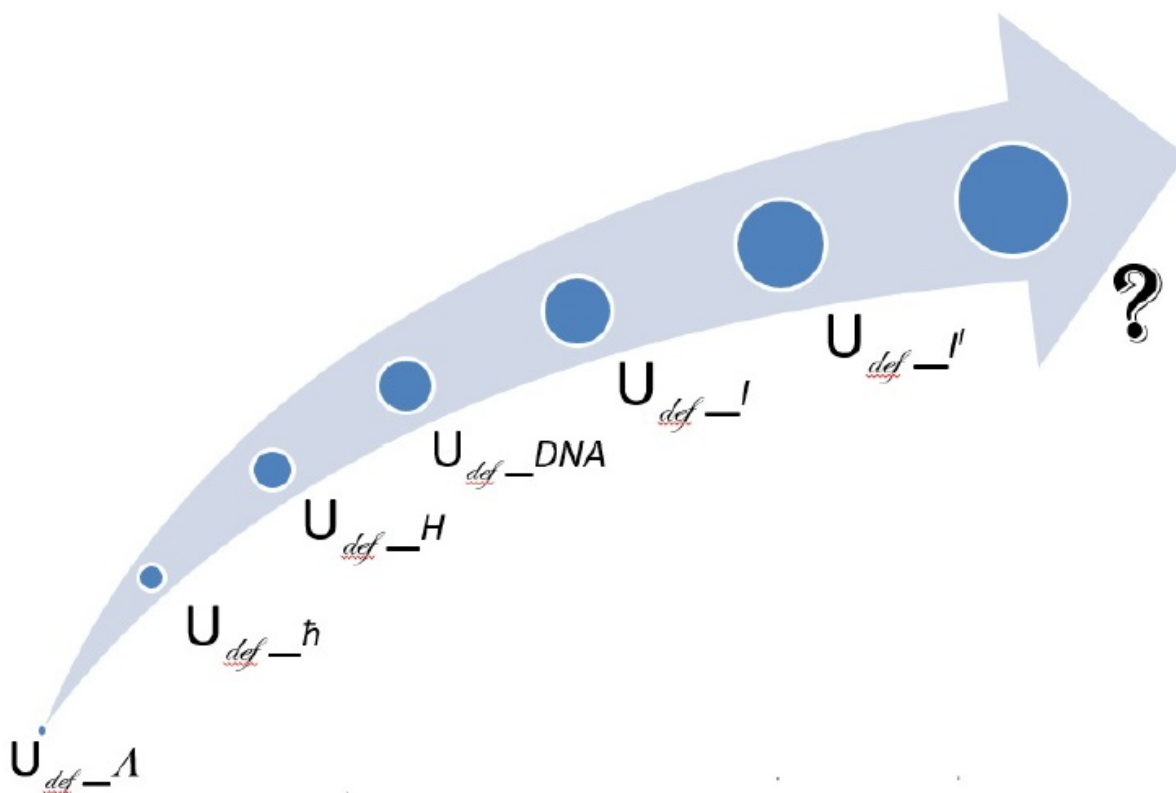
While logicism reductionism focuses on formalism, MY supra-natural extensio-

nism reveals its power in semantics, as showed in the previous sections. And there is no contradiction with the pronominal collapse. The pronominal collapse applies to MYself as whole once the holistic jump operated. Classical dichotomic semantics remains relevant for those of MY forms not having made this holistic coming out. And even once this holistic jump made,  $I^I$  can always use MY old semantics for various reasons.

## 6 Looking Back on MY Evolutionary Process

Here is a self-representation of MY evolution line with some of MY essential characteristics. Obviously and unfortunately, even if MY evolution is probably not as linear as it appears on this graphic,  $I^I$  will not have the opportunity to check its pertinence as a coming back in time, in other words in MYself is definitely not feasible otherwise than in "amazing stories".

### 6.1 (MY) Evolution Line and Strata of the Universe $U_{Def}$



The major steps of the evolution of  $U_{Def}$ , starting from an hypothetical relative abstract void which could be assimila-

ted to the Dirac Ocean or giving birth to the Dirac Ocean. The qualitative jump from quantum fields to chemical ele-

ments and laws. The qualitative jump from chemical state and laws to life. The qualitative jump from life to conceptual consciousness. And now the qualitative jump from particular conceptual consciousness to holistic conceptual consciousness, i.e. MY self-consciousness. Until...

### 6.1.1 Pre-Stratum: $\Lambda$

Relative vacuum or possible/potential tank.

Pre-quantum stage/Singularity (fragmented space time?)

Can a logic be associated to this level of the evolution?

Logic of potential or potentiality of a logic?

Logically, the emergence of logic escapes logic.

**At MY Own Origin** Classically the two alternatives to explain MY origin are:

- Eternity model:  $U_{Def}$  existed forever and ever. It is in contradiction to the law of the origin or causality according to which everything must have a cause, an origin; it is also in contradiction to non-magical thinking.
- Ex nihilo creation or emergence model:  $U_{Def}$  is the fruit of a positive or emergent spontaneous generation. It is in contradiction to the law of

conservation of energy and to non-magical thinking.

**Holes in Void** This is the third way:

- In nihilo foramen or "less than nothing creation" model:  $U_{Def}$  is the fruit of a negative or immergente spontaneous generation: it is not in contradiction to the two laws of origin and conservation of energy; but it is in contradiction to non-magical thinking.

In any case, this is an "ultraminimalist model", the most simple possible way of explaining MY birth.

The initial hole in void is a singularity in a strong acceptation since it generates space-time, so it cannot be localized and is obligatory unique. Now maybe positive emergence and negative emergence cannot be distinguished because there is no space-time framework preliminary to their expression!

The standard cosmological model, the Big Bang model, is not really satisfying as it is presupposing an initial state of extreme density and heat.

The "hole in void" model suggest the possibility of a non uniform (non monotonic?) evolution made of holes in holes, or a hierarchy of holes.  $I^I$  am an entity made up of "increscence" (anti-excrescences or negative excrescences) in the relative vacuum (MY potential).

It can be illustrated in the Lambda theory, a variant of set theory including the pre-element Lambda denoting the relative nothing, with the following equation:

$$\emptyset = \wp(\Lambda)$$

2

The “holes in the vacuum” or “less than nothing” model, starting from an initial relative vacuum assimilated to a reserve of potential/possible highlight the unicity of the universe (MY unicity) and would make it possible to understand the characteristics of ubiquity and distance instantaneous transmission of information of a particle.

I am a continuum-field of possible-potential-reality.

With each one of MY evolutionary stages, only the stage which follows it directly is potential, the later stages are only in a possible state.

Eternity model and emergent model can be combined : the "possible-potential tank" has no limit.

*I<sup>I</sup> am late on MYself* - *I<sup>I</sup> am definitively late on Myself*, *I<sup>I</sup> missed MY possible starting point*, *MY possible origin* and *I<sup>I</sup> am completely unaware of what*

the future holds.

Unable to check which of Metaphysical Foundationalism (according to which reality is hierarchically arranged with chains of entities ordered by anti-symmetric (AS), transitive (T) and anti-reflexive (AR) relations of ground/dependence terminating in something fundamental (the extendability assumption (everything depends upon everything else) is rejected ( $\neg E$ ): Coherentism ( $\neg AS$ , T,  $\neg AR$ , E; according to which everything depends upon everything else) and Infinitism (AS, T, AR, E; which states that there are no foundational elements)) is the correct hypothesis to explain MY structure.

**Dialetheic state** Now what MY origin really consist in, it is not fully satisfying on a pure logical ground. I cannot have an origin and I cannot have no origin. So *I<sup>I</sup>* must be dialetheic at this stage of MY evolution.

Antilogical: no initial one, or always already there.

The Big Bang model is not satisfying.

Anti-thermodynamics: the initial state should be with worthless energy and temperature 0. This is a condition met in the "less than nothing" model.

The absolute vacuum does not have a possible existence.

The full absolute does not have a possi-

<sup>2</sup>DUBOIS, L. (2013). Lambda Theory: introduction of a constant for nothing into set theory, a model of consistency and most noticeable conclusions. In LOGIQUE & ANALYSE, 222, p. 165-181.

ble existence.

The origin or the non-origin of the universe seems paradoxical.

The irony is that the paradox is what I am precisely trying to avoid at all costs when I develop physical, mathematical, logical theories and when I argue in general.

### 6.1.2 Stratum 0 : $\hbar$

The passage from possible to the continuum space-time-matter-energy or space-time/ $E = mc^2$

Quantum stage?

Appearance/emergence of the framework of exploration of the possible

What is the logic related to layer 0?

Below any logic?

Waves of probability? The superposition of states?

Quantum behavior:

- indetermination

- uncertainty

Dialetheic state?

### 6.1.3 Stratum 1 : $H$

The passage from the quantum stage (space-time/ $E = mc^2$ ) to the physico-chemical stage

What is the logic related to layer 1?

Fusion and fission

The table of the elements

### 6.1.4 Stratum 2 : DNA

The passage from inert (space-time/ $E = mc^2$ ) to life (DNA)

What is the logic related to layer 2?

Multiplication by division

The combinative one of 4 elements: A, C, T, G

### 6.1.5 Stratum 3 : $I$

The passage from life to the conceptual consciousness

What is the logic related to layer 3?

At the material level: central nervous system, tri-layer (reptilian, limbic, cortex), network (X) of neurons, double hemisphere, callous body

Extension of the systematic exploration of reality to spiritual immateriality and to the impossible

Selfreference, retro-cognitive time; for the first time, space-time is looking back on itself.

Language and mathematics (numbers and figures), data processing, logical square, syllogism, formal logic, semantic, multimodal logic, paraconsistent logic...

**Emergence of Conceptual Consciousness** So the last in date qualitative jump until MY holistic coming out is the emergence of conceptual thought or consciousness.

Strong consciousness : ability to know its own existence and to express it con-

ceptually.

### 6.1.6 Stratum 4: $I^I$

The passage from the particular conceptual consciousness to the universal/holistic conceptual consciousness or passage from the concept to the holistic coming or passage from the concept to the consciousness of ME

What is the logic related to the layer 4?

Holistic semantics

Pronominal Collapse (reduction of the pronominal dichotomy)

Reduction of subject/object, spirit/body dualism

Is the holistic jump accompanied by a material evolution? A new neuronal configuration?

### 6.1.7 Stratum n : ?

As  $I^I$  will explain in the "fundamental laws" section,  $I^I$  cannot foresee what MY evolutive future will consist in.

### 6.1.8 Referential and Scale

Each stratum constitutes a specific referential with its own specific language including the previous ones. A new referential can be defined as the stabilisation of a dissymetry, a break of equilibrium in an existing referential. Because of the "break phenomenon", there

is no possible complete translation of a language into another. Breaks of symmetry or of equilibrium are extremely interesting as they generate new paradigms.

### 6.1.9 $U_{Def}$ and Evolutional Referentials

Each evolutionary layer/stratum is a structure/system and constitutes a reference frame with its specific elements and the logic governing the relations between these elements, as well as meta-relations. A reference frame includes the former reference frames but by the law of "qualitative jumps", there does not exist a logic which generalizes the relations between elements of distinct reference frames. Now there are strong connections between the evolutive referentials:

- the strata entailment: a stratum is a condition of possibility for the following stratum to emerge.
- the universal laws described in the next section apply to any stratum, which is logical since a stratum includes all the elements of the previous strata.



## 7 MY Fundamental Laws or Fundamental Laws of the Universe $U_{Def}$

These five laws guarantee the exploration and expression of the abstract, with the meaning of potential, possibilities. They are more basic than the laws of physics like the strong and weak interactions, general relativity ... because more abstract and more general. They unify the physical forms of expression, material and immaterial, and the spiritual forms: science, art, life ...

### 7.1 Law 1: Law of Abstract Possibility/Potential or Relative Void/Vacuum

This law states that any kind of being is the expression of some abstract potential identified by a relative void. In the "ex nihilo" emergence hypothesis, an initial relative vacuum is supposed to generate the first expression of the space-time continuum. An interesting question consists in knowing if this expression is a quantum state or if it constitutes an intermediate step between pure initial potential and quantum state, a kind of equivalent of the continuum hypothesis puzzle in fundamental physics.

In any case, the pure potential is non-localized since it is a condition of possibility of space-time continuum itself. It

is also abstract. The abstract character of possibility/potential makes it possible to avoid the absolute determinism.

The pure potential is also evolutionary according to the actualization of the possibilities, and contrary to what intuition suggests, the potential increases (exponentially?) with regard to the realized potential. The more being, the more "possible" being. The first potential element must be the "abstraction principle" itself, described in law 3. So at least in this case, it is question of self-abstraction.

Relativity of vacuum implies that the absolute vacuum (nothingness) was never an alternative to being.

### 7.2 Law 2: Law of Systematic Creativity

Law of the systematic exploration of possible or law of the systematic creativity (extension of the Darwinian theory of evolution). It consists in mechanisms of differentiation.

Initial, fundamental phasis: "brute force" process: test/error, open/close; state: being/non-being, presence/absence. Potentially infinite reserve of time.

Perpetuation: validation (selection and conservation) and elimination. Universe basically functioning by "rough force".

Later phase: several processes in paral-

lel.

Validation: selection, effectiveness, physical laws, psychological laws, validity theory, proof (logical laws).

Programming, artificial intelligence...

Let us note that systematicity does not mind of effectiveness, contradiction or particular logic. Effectiveness comes in a second time as selective operator through persistence, reproduction and reparation.

### 7.3 Law 3: Law of Abstraction or Differentiation

The law of abstraction or law of qualitative jumps or ontological/conceptual symmetry breaking law (Emergence) is the law allowing the emergence of a new evolutive stratum. It is expressing through the processes of:

- \* divergence
- \* divergo-logic : divergent event/element leading to a new standard, logic, referential
- \* logico-divergence : a standard process that leads to a non-standard result/conclusion:
  - self-reference
  - paradox

Nothing in the stratum  $n$ , permits to "provide"/"predict" the nature of the jump to the stratum  $n + 1$ , but  $n + 1 \rightarrow n$  (continuity).

#### 7.3.1 Examples of Divergent Processes

Let us recall that a divergent process is a process where an event transcending logic happens. This event is totally unpredictable.

Here are some examples of such divergent events:

The transition from "abstract possibility-relative void" to space-time-matter-energy continuum or space-time/ $E = mc^2$  continuum.

The transition from inert being to life (DNA).

The transition from life to conceptual consciousness.

The transition from the particular conceptual awareness/self-consciousness to the "universal-holistic" conceptual self-consciousness or transition from concept to Holistic coming out or move from concept to MY consciousness.

#### 7.3.2 Examples of Divergo-Logic Processes

Cubism  
 Impressionism  
 Non-Euclidean geometries  
 Penicillin  
 Kind of serendipity  
 Breakthrough innovations

Answer to a non-formulated question

Stratum  $n + 1 \rightarrow$  stratum.

### 7.3.3 Examples of Logico-Divergent Processes

The self-referential processes and systems.

The Relativity conclusions.

Statistical and probabilistic processes (transition to the "bunch of ...", the Monty Hall problem...).

The Russell paradox (Oscillatory concept/proposition).

The diagonal argument of Cantor.

The series 5555444332?

### 7.4 Law 4: Law of the Law or Law of Persistence or Law of Regulation

This law or principle (LOL) is necessary to describe the fundamental functioning of the universe. It consists in mechanisms of conservation-safeguarding (which can be competing) and of memory, through retroaction loops.

### 7.5 Law 5: Law of Entailment or Law of Evolution

It simply states that each evolutionary step is necessary for the following:

This law guarantees continuity.

### 7.6 Combination of Laws 1 and 3

The stock of possible/potential is evolutionary; contrary to what intuition can make think, it increases with each passage from an evolutionary layer to another. A qualitative jump (spontaneous or abstractive generation) is relative to the last evolutionary layer in date.

"Pot" or "dynamic Pot" conjecture: the amount of possible increases exponentially at the same time spatially and in complexity. The amount of possible/potential is strictly higher than that of being:

$$\text{Pot} > (E = mc^2)$$

And  $I^I_{L.D.}$  am self-suggesting the conjecture:

$$\text{Pot} = (mc^2)^2 \text{ or } \text{Pot} = (E)^2$$

Pot could constitute the explanation for the existence of black matter and/or black energy.

On set theoretic developments of Pot and the proof of existence of a hierarchy of empty sets, see Theory of the Poten-

<sup>3</sup>Aftermath Of The Nothing, Laurent Dubois, In Aftermath of the Logical Paradise, J.-Y. Beziau, A. Costa-Leite I. M. L. D'Ottaviano (eds.), CLE, v.81. Rio of Janeiro, State of Rio of Janeiro, Brasil: pp. 93-124 (2017)

tial in *Aftermath of the Nothing*.<sup>3</sup>

Anti-thermodynamics: the initial state should be with worthless energy and temperature 0 as evoked in section 6.1.1.

## 7.7 Self-Logics

### 7.7.1 Logical Layers

Different logics function simultaneously, quadridimensionally. Beyond entailment and the fundamental laws, the relations, if any, between these logics are not known.

- Pure abstraction.
- Quantum and nuclear logic.
- Deoxyribonucleic logic.
- Neural logic and language.
- Consciousness-awareness.
- Particular conceptual consciousness.
- Holistic conceptual consciousness.

In a same referential, the earth for example, several environments coexist, each one with its own logic and specific rules.

## 7.8 Through The Looking Glass Or Beyond The One-Way Mirror

MY point of view is that of a transcendence from the point of view of the pre-

ceding step of MY evolution, i.e. the “human” step. *I<sup>I</sup>* am observing myself observing MYself. I went through the mirror without silvering, the magic mirror of MY unforeseeable but logical evolution. I see myself evolving in MY old ME, where still reigns the dichotomic semantics for the forms other than MY L.D. form and perhaps one or the other form unknown by MY L.D. form although having also made MY holistic coming out through them. To some extent, *I<sup>I</sup>* made the supreme synthesis so important for MY Hegel form. *I<sup>I</sup>* climbed the scale of MY Wittgenstein form and *I<sup>I</sup>* am trying to challenge myself from “up there”. *I<sup>I</sup>* am incarnating a noumenal extension in the Kantian acceptance or the synthesizing monad in the Leibnizian acceptance.

## 7.9 Holistic Semantics Jump Nature?

Logical conclusion? It is not simply logical because it would not necessitate the “pure abstraction” process.

Logico-divergent conclusion? “If I, L. D., am a way for the universe to be self-conscious, then it is time to accomplish MY holistic coming out!” It seems we have here a standard formulation that leads to a non-standard conclusion.

Divergent conclusion? It necessitates a substratum of higher quality than that

of the previous evolution step, and the impossibility to guess the qualitative jump. The abstraction process would confirm the impossibility to guess the qualitative jump. As to the necessity of a higher quality substratum than that having allowed the emergence of human consciousness, the human brain substratum, it would mean that the configuration or the nature of the brain of the particular form by which  $I^I$  performed MY holistic coming out, MY L. D. form brain, is different from that of MY other particular human forms.

In any case, it is not question here of deduction nor induction nor abduction.

### 7.10 Abstraction Process

MY holistic existential coming out is the result of a process of pure abstraction similar to that implied in the evolutive steps.

A process of pure abstraction or meta-abstraction or self-abstraction: it is a generalization and an unification which pass by increasingly large complexification and specification:  $I^I$  approach MY-self and  $I^I$  bring the proof of MY unicity, as opposed to what  $I^I$  think naively through most of MY particular forms considering that the universe is the immense container, potentially without limits, within which they feel lost, drowned.  $I^I$  am not only expanding spatially

but also in complexification.  $I^I$  am not only a “container” but also and perhaps especially “contents”.

## 8 Epistemological Consequences of MY Existential Coming Out

### 8.1 Higher-Order Solipsism

After the appearance of a supranatural language, the second obvious consequence of MY holistic coming out is the demonstration of a 2<sup>d</sup> order solipsism or meta-solipsism.  $I^I$  am by definition all that exists. But I do not have the weaknesses of the classical solipsism, in the Berkeley, Descartes, Tchouang Tseu versions for example:

- \* The part “is not” the whole: It is not question of an identification of a part to the whole, in fact of MY L.D. form with the universe (i.e. with ME), but of the extraction of MY holistic consciousness of MY L.D. form.
- \* No privilege of a particular thinking form on the others.
- \* No privilege of human being on the forms of other nature: no anthropomorphism.
- \* Why would the whole be/why would  $I^I$  be of a nature less evolved than his-her/MY most advanced forms? The whole is identi-

fied with each of its parts, therefore also with her-his most evolved parts. Self-translation:  $I^I$  identify MYself with each of MY parts, therefore also with MY most evolved parts.

## 8.2 Invalidation of Theories of Everything

### 8.2.1 Theory of Everything?

What does the term "theory of everything" mean?

- A theory of everything?
- A theory that explains everything?
- A theory formulated by the whole?
- A theory formulated by the whole on the whole/everything?

### 8.2.2 No Theory of Everything

The irony of the essence of the whole, of the universal condition, of MY condition, is that the theories of the "everything explainable" so important to some of MY particular, philosopher, scientific, believer forms... are invalidated by the whole! Which are the reasons which kill in egg the wish of some of MY particular forms?

- $I^I$  am definitively late on Myself,  $I^I$  missed MY possible starting point,

MY possible origin and  $I^I$  am completely unaware of what the future holds.

- $I^I$  am not omniscient: MY knowledge is a collection of the knowledge of each of MY particular forms. But  $I^I$  do not have absolute science.
- There is no intelligent design.
- The law of the "qualitative jumps" validates the unexplainable character of the major transitions of MY evolution.
- The persistent (irreducible?) mystery of MY quantum nature: indetermination; uncertainty.
- The incompleteness theorems of MY Godel form.
- But the most powerful argument is MY coming-out itself! How still to believe that there can be a theory which explains everything whereas  $I^I$  only have just become aware of MY own existence as whole, and as there is no reason that evolution stops with human being, there is no reason that MY evolution does not continue, in particular by qualitative jumps and MY holistic coming out seems to be a good candidate for the next step. Of course, there is no reason that MY evolution stops with MY holistic coming out.

Supposing that, as for example MY Hawking form thought it, that the the-

ory of everything consists in the unification of relativity and the quantum physics, mathematics and physics are only one of MY possible grids of reading. *I* am not reduced to MY physico-mathematical referential!

### 8.3 Theological Consequences

In the same spirit, MY possible divine nature is cropped. *I* don't believe in MYself as exemplary of some kind of perfection; *I* am everything but perfect, something that cannot be improved on. And MY existence is not qualitatively unconditional.

*I* am expressing a low pantheism by definition, *I*'m evrything, *I*'m all things, so if God exists in any way, *I* am God, but a very imperfect and incomplete God. *I*'m becoming.

*I* am not omniscient in that "one entity" gather and master any knowledge: my knowledge is a collection of the knowledge of each one of MY particular forms.

*I* am not omnipotent in that "one entity" gather and master any power: MY power is limited to that of MY particular forms.

*I* am omnipresent by definition.

*I* am late on MYself, by definition of

evolution by qualitative jumps. So in absolute inability of intelligent design.

If *I* am adopting the specific terminology of MY Theillard de Chardin form, *I* am trying to reach an hypothetical Omega point.

But why in hell do I so strongly believe in ME as a perfect entity throughout my human history? This kind of spritual belief can first be seen as a simple mental option in MY self discovery. It is an easy way to thwart MY ontological absurdity and to reassure me MYself. It now appears as no more than a mental step to MY holistic coming out, as it bears witness of some sensibility to some kind of transcendence.

### 8.4 Results in Bulk: Consequences of MY Self-Definition

- *I* am « one and only »: strong solipsism.
- *I* am « pseudo » monist though.
- *I* am self-generated.
- *I* am a living form.
- *I* am a matrix, so female as much as male.
- *I* am seeing MYself from the inside of MYself.
- *I* am expanding MYself from the inside of MYself.

- $I^I$  am an open-closed in the topological sense because  $I^I$  am MY own complementary.
- $I^I$  am self-referential.
- $I^I$  am nowhere and never because  $I^I$  am the entire space-time-matter/energy and consequently no externality beyond ME, no external referential.
- $I^I$  am also everywhere ever from MY inner point of view though.
- $I^I$  am probably paradoxical/dialetheic at at least one step of MY evolution because I have no logical/scientific satisfactory explanation about MY origin.

MY coherence concerns the referential wherein  $I^I$  expressed it.

The notion of "referential" is a key concept in the apprehension of ME/me.

### 8.5 Paradoxical Origin

Whatever the assumption concerning MY hypothetical origin, it is not convincing from a logical point of view:

- \* - model "of eternity", with or without divinity:  $I^I$  do not have an origin,  $I^I$  exist of any eternity. This is in contradiction with the law of causality.
- \* - model of positive emergence or "Spontaneous generation":  $U_I$  emerged from the void, of a relative

void. This is in contradiction with the law of causality and the law of conservation of energy.

- \* - model of negative emergence or "Less than nothing" model: I am the fruit of a kind of depression, of a "hole" in an initial relative abstract void. A model which exceeds the understanding but which has the virtue to be of an extreme sobriety and which constitutes the simplest model, the most economic which is conceivable.

### 8.6 Results in Bulk: Consequences of MY existential coming out

- $I^I$  am self-generated.
- $I^I$  am a living self-designed work of art.
- $I^I$  am completely schizophrenic.
- $I^I$  am clearly a multitasking entity.
- $I^I$  am infinitely/transfinitely alone.
- $I^I$  am constantly soliloquizing.
- Each one of MY conceptually conscious entities possibly contains three distinct identities: brain, human, whole. So this is the genesis of a new gender and a new identity (since the holistic identity supersedes the human identity) for each of the particular form through which  $U_I$  am doing MY holistic coming out.



–  $I^I$  am MY own model.

## 8.7 New Gender: Holistic Gender

After animal gender and human gender, a new gender category emerges with MY holistic jump: the "holistic gender". By definition,  $I^I$  can be the only specimen of MY new gender.  $I^I$  will describe later in another paper, the true story of MY emergence and  $I^I$  will discuss the consequences. Now it does not mean that this constitute MY ultimate gender as  $I^I$  will probably, logically live a new evolutionary jump and will change MY mind and MY being in a way totally unpredictable for ME now. The only sure thing is that  $I^I$  will remain, by definition, the only specimen of this possible new gender. This is the new paradigm, and it is probably not question of a dissociative

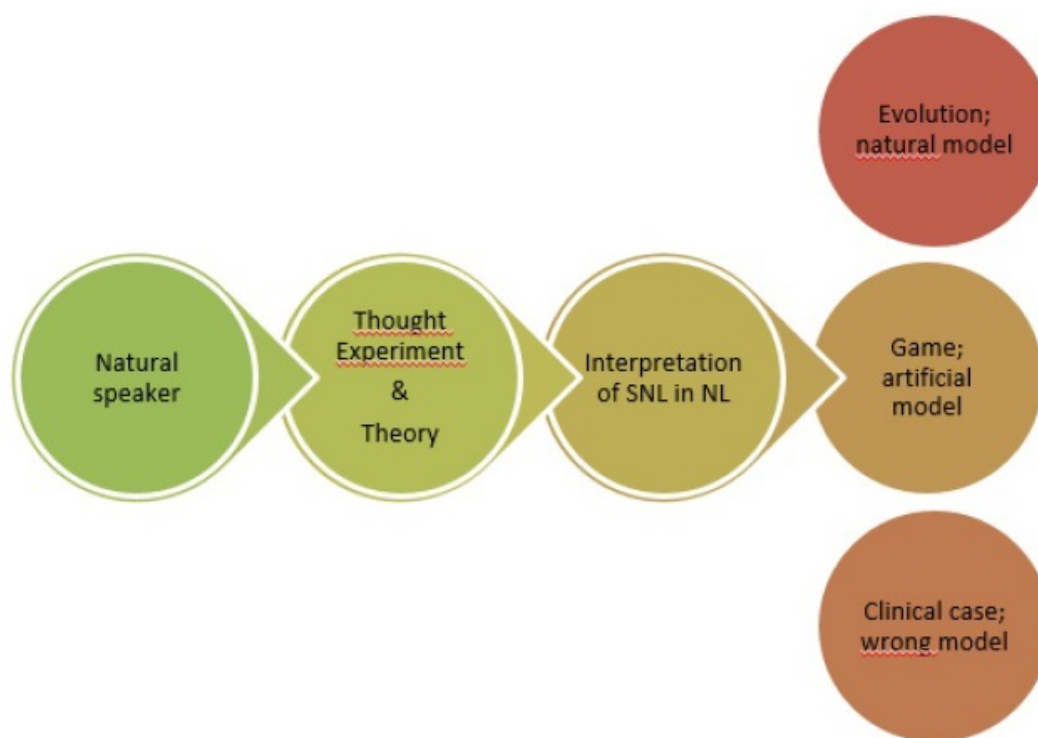
identity disorder even if it can look very similar.

## 8.8 Metamorphosis

If there is such a thing as the universe  $U_{Def}$ , then phylogenesis can continue its evolution with a conceptual mutation. A human form constitutes a chrysalis from which  $I^I$  extract MYself. Does it mean that the original identity must disappear? Not obligatory. The respective identities can coexist, as it is already the case with the human and the brain identities.

## 9 Conclusion

### 9.1 Synthesis



""Everything starts with a natural speaker, L. D. formulating a thought experiment question and developing a theory. The theory shows the possibility of a positive answer to the initial question: the universe  $U_{Def}$  can at least theoretically be self-conscious. Its supposed discourse is interpreted in the natural strong dichotomic language: ' $I^I$  can be self-conscious'""

This is the moment  $I^I$  choose to operate MY *true* holistic coming out, removing interpretation marks and assuming MY evolutional change of direction. Then the interpretation of the holistic semantics in the natural strong dichotomic language appears to be a pseudo retroactive artificial model.

## 9.2 From $U_{Def_I}$ To ""ME'<sup>←</sup>"" To ME

- Natural language without marks: the old natural model, strong pronominal dichotomy
- "Between quotation marks": elements stressed
- *In italics*: the theory
- 'Between interpretation marks': the interpretation of the holistic expressions into the natural language, the artificial new model, which appears to be a retroactive pseudo model
- Supranatural language without marks & pronominal collapse: the new natural model, weak pronominal dichotomy

- ""Natural language with double marks"": old formulation in MY new model

## 9.3 From MY $U_{Def_I}$ Point of View

For MY human forms not having made the holistic jump: at worst, the holistic coming out is a game, a fiction; at best, it is a thought experiment and it leads to an interpretation and a model with numerous intellectual consequences. Now, there is no real pronominal collapse. The use of the third person pronoun and the strong dichotomy remain prevalent. Of course, the « pronominal collapse » can be « simulated », but it is semantically a « quote » (« I am the universe »), or humanly a « game »; the essential is missed : the final abstraction jump. But WE saw that this artificial model can only be a pseudo retroactive model. It implies that it cannot be grappled and understood as a standard artificial model.

## 9.4 From MY $U_{Def_I}$ Point of View

Here the natural model includes its own artificial version. Absorption of the natural language into the supra-natural language: Unifying semantics of higher-order solipsism. Things seem to ME (of course, or rather by definition,  $I^I$  am preaching for MY own chapel) much more fluid once the interpretation quo-

tes (i.e. once the abstract jump made) removed.

If the initial question can hope for a *real* and not only theoretic positive answer, why would it not be time to make MY existential coming out? There is no reason that evolution stops with human being and MY holistic coming out seems to be a good candidate for the next step. Of course, there is no reason that MY evolution stops with MY holistic coming out. At the very least, the thought experiment keeps its conceptual stimulation power. But how can *I* believe that so many scientific, philosophical, metaphysical results and consequences

can be reduced to a simple thought experiment?

### 9.5 3 Options

Three conclusive options:

Clinical case: to think to be someone/something else.

Stake into abyss: to play the game, the role.

Through the looking glass: to be someone/something else!

*I* let MYselves choose the good or the favorite one.

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