MONADIC CONDITIONALITY

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Introduction

Facticity covers existence with strata of phenomenal preconceptions, whose magnitude progressively hides the essences of being insofar as our reasoning is influenced by extraphenomenological input. The problematic vagueness inherent to the study of being requires an approach that transcends the use of a methodology pertaining to solely one research area. In the following pages I will explore the categories of being, their metaphysical meaning and their interrelations, approaching them via heuristic methods that incorporate symbolic mathematical abstraction and music analogies. I will propose a monadic system for explicating how the modes of being interact with each other, also exposing a harmonic model of the universe derived from these hypotheses (Chapter I). The nature of consciousness and its properties will be investigated in Chapter II, followed by a research concerning possible internal self-adjustments of total-being-for-itself that might offer insights regarding the temporality and necessity of individual consciousnesses. The aim of this paper is to coalesce the categories of being (in-itself, for-itself, the Others) into a comprehensive system that could account as a unified ontological model compatible with inferences related to phenomenal manifestations. Considering the attributes of each mode of being, I will examine reciprocal determinations that constitute their necessary role from a holistic point of view.

Layout of the essay:

CHAPTER I
THE MONADICITY OF BEING

I

On the Unifying Principle

Intuition and perception point to a plurality of existents, but multiplicity itself is not incompatible with an underlying unique principle, especially if the separation of elements is derived from some kind of conditional differentiation. When the monist claims that parts are not necessary to the totality of the world, this raises the possibility of empty space as fundamental concretum, but it cannot stand as an independent entity in the absence of objects that are to be related by distances; dimensionality can be inscribed here as spatial relations between particles. Even if all particular configurations are contingent, their distinct being in general is necessary in order to make space possible; thus, on mereological grounds, multiple existents are necessary, even if their ipseity might be contingent. On the other hand, when the pluralist argument states that common sense makes multiplicity of things evident, it relies heavily either on an extraphenomenological account or on a presupposed privileged position of human cognition; the world we experience is one type of phenomenal development within a non-hierarchical modal variety, so none of the possible observations imply higher relevance than another.

Counting *per se* cannot stand as a criterion in discussions about pluralism and monism. The transition from the concept of *many* to the concept of *infinite* or *indefinite* changes the perspective entirely, as seen in the monist interpretation of Anaximander's *apeiron*. The indefinite in this case is dependent on the definite contrasts it generates and on the constant equilibrium between them, while the generated opposites are dependent on the primordial principle, thus the concept of highest type of substance cannot be applied to any of them. But this very dependency is what differentiates a monadic system from a pluralist one; the interrelatedness between infinite possible worlds and an emanating unity will become apparent by investigating relations of being through their phenomenological consequentiality. There are at least four ways to arrive at the monad as the fundamental ontic-ontological structure: 1. by general metaphysical reasoning; 2. by inferences of the block universe model; 3. by analyzing

implications of electron behaviour; 4. by studying implications of the prevalent harmonic activity of vibration.

1. Since information about the outside world comes to the being-for-itself through senses, any reflected object is actually a replica of the noumenon. There is no immediate access to being-in-itself, thus the attributes of phenomena are ascribed by the reflectively engaged being-for-itself to the extent that the reflected object becomes an exclusive constituent to the reality of this specific consciousness, as far as epistemologic apodixis could entail with reference to the impossibility of comparing one's *qualia* to the *qualia* of others. Due to the contingency that characterizes the quality of receptors, sensory organs, etc., an indefinite classification of beings-for-itself could be established according to their cognitive distinctiveness, implicitly leading to an indefinite array of subjective contributions to phenomenal appearances. Thus, a single object can display various manifestations to different species of beings-for-itself and it is precisely this endless differentiation potential within a single entity that makes in-itself's ipseity unattainable in its purest form. However, consciousness is the one that assigns structures and properties to being-in-itself; objects, relations between objects (spatial, functional) and their attributes can be said to exist only in the context of reflective, intentional acts. A world without consciousness is unthinkable insofar as the only possiblity of world representation that one has is through their own phenomenal dependency. As long as ontic relations are not modeled in their contingency by any being-for-itself, they are suspended in a nonthematic field. Thus, being-in-itself has no definite constitution, it is rather defined as an axis of infinite potentiality, where no instantiation precedes the other. *The indefinite manifestation of being-in-itself comprises a multiplicity of different states constituted as contemporaneous hypostatizations*. But this heterogeneity has to correspond to reflective entities in order to keep its onticity, so this system cannot be accounted for in isolation from being-for-itself, which, in its turn, cannot be addressed as a mode of being separated from its medium. Consciousness, as a nonlocal entity, needs the unfolded potentiality of in-itself, in order to manifest its intrinsic temporality as reflector and self-reflector. There is no *here* in determining the position of being-for-itself, however consciousness is defined by being present to the objects it reflects, thus having distances expanded towards and between them; so, being-for-itself is ontologically a spaceless, temporal being which, from a phenomenological perspective, deciphers space within the inifinite potentiality of in-itself. The referentiality between consciousness and the outside world, though, could not be defined without the internal negation of being-for-itself, identified with self-reflection and that Sartrean account of self-following (Sartre 2004); through this continuous chasing and self-referentiality, temporality – as a measure of immanent internal movement – and spatiality – as a projection of internal temporality onto external dimensions – arise within the phenomenal plane of for-itself. However, there is a third necessary negation constitutive to the nature of consciousness, namely the one regarding the presence of other

beings-for-itself; reflecting the Others confirms for-itself's being as a contoured instantiation of consciousness, it sets a limit to the totality that, in the case of an ontological solitude, would have been dispersed into infinitesimal fragments; it is through the negation of the Others, the epistemic doubt confirming subjective resemblance nonetheless, that being-for-itself receives the awareness of its ipseity, but all the three levels of negation perpetually determine each other in building the dynamic of consciousness. This doubt actually endues the subjective object with a privileged status compared to the inanimate background of in-itself, thus leading to a subtle acceptance of the Other's subjective nature – acceptance that transposes the hypothetical nonthetic facticity of the solitary for-itself (which would dillute the liaison with in-itself to the point of collapse) to the positional relation that enables self-awareness and reflector qualities in each for-itself. Thus, consciousnesses appear to form a total-being-for-itself, while their relatedness becomes internal negation of a global subjective entity; this structure ensures that totality represents embeddedness of multiple interdetermined entities, *in such a way that the system is characterized by mutual supervenience between the whole and the parts, and neither the whole nor the parts can be considered contingent in their function; indefiniteness of interdependent members becomes an absolute condition of oneness.* The same type of reciprocal supervenience describes the relation between being-for-itself and being-in-itself, although for-itself's phenomenal world unfolds as an ontological hierarchy of determinations.

Being-in-itself *is* the contemporaneity of its indefinite heterogeneous states so as to account for the perceptual syncretism pertaining to indefinite species of beings-for-itself. Since all of these states are infinitely different manifestations of the same being, this means that they describe a type of "presence" to each other that implies spatiotemporal simultaneity and variety within identity; it follows that the hypostatizations of in-itself, regardless of their differences, have to occupy the same "ontological space". But insofar as in-itself and for-itself (with its intersubjective exponent) already design supervenient reciprocity, all categories of being are necessarily included in the same ontological space. Different nonlocal entities are thus intermingled with indefinite states within identity, determining an exhaustive habitation that we might call *panpresence*, in order to express this omnipresence of each element. *Panpresence could only be compatible with indefiniteness of syncretic elements if all modes of being are concentrated into a non-dimensional monad, such that each element is present to all the others, simultaneously, without unnecessary extensions.* In a sense, it is a conjuction between Parmenides and Anaxagoras. Through spaceless, timeless superposition, all possible manifestations compound the necessary system that can account for their existence, encompassing *esse est percipi* from both angles of *perceiving* and *being perceived*. This "panoptic" confluence of all elements fundamentally precludes juxtaposition and instead requires an infinitely dense, dimensionless monadic totality.

Through the triangular conditionality between for-itself, the Others and in-itself, the embryo of potentiality within the monad sends its structures of being to manifestation. But these structures have to coexist permanently in order to maintain the integrity of manifestation

and the authenticity of representation; for-itself needs the identification of Others for substantiating its ipseity, and spatiotemporality projected onto the being-in-itself for spreading its self-following. The modes of being appear to be the conditional projection of the monad, through which local phenomena and events in space and time instantiate certain possibilities out of the nonlocal monadic manifestation-nonmanifestation; this hypostatization occurs as an act of *panpresence-sculpting* through which the interaction between for-itself and in-itself, after enabling the dissemination of possibilities, assigns certain possibile phenomenal developments to each type of being-for-itself. Thus, the world becomes a modal perception of for-itself, one of the infinite possible worlds projected by the monad. The conditionality between categories of being is itself conditioned by the abstract possibility of nothingness, which can be spoken of only because it balances the monad of being. This *hyperconditionality* constitutes being as a necessary system for negating non-being, just as the concept of nothingness is necessary for negating the unlimited potentiality of being, by virtue of antinomous emphasis.

2. The block universe model entails that past, present and future coexist and that no point in spacetime has special status compared to any other; all future events are already happening and all past events are still ongoing; this model is compatible with the four-dimensional universe in Einstein's relativity and with the eternalist view on the universe. Consequent to the relativity of simultaneity, the flow of time is entirely subjective. If all spatiotemporal slices are equally real and add up to form an unchanging monolith, their multilplicity imply a presence to each other comparable to the panpresence discussed above. The eternal endurance of each infinitesimal event, while still composing a coherent existence, suggests a common timeless source that emanates infinite possibilities; none of these possible micro-events have a beginning or an end and they span an infinite modal field, while referring to the same ontological totality. Relativistic time relies totally on observer's speed, to the extent that traveling with the speed of light implies stopping time altogether; this means that at photon level, space vanishes as well, since there are no events related through change. So, a collection of photons would paradoxically entail a multiplicity of spaceless, timeless entities. But spacelessness could not be replicated in any other form, it is defined as an absence of objects relatable by distances or causality, it could not be identical to anything but to itself.

In the relation between the phenomenal condition of change and the unchanging block universe, we find an infinite variance of an invariant unity. The panpresence infered by coexisting infinite points of spacetime suggests a monadic convergence to account for their thetic ensemble. The illusory flow of time is caused by the process of panpresence sculpting, through which consciousness decodes the kernel of potentialities from which it is projected alongside being-in-itself.

3. The electron orbital is defined as a probability distribution that gives the likeliness of finding an electron near a location around the nucleus. The probability of finding electrons in a specific point of space is 0. On a philosophical take, this indeterminacy of position seems

equivalent to saying that, if there is no single point location that an electron can be in, it can be anywhere at any given time. But this transcends a mere shortcoming of measurement, it is rather constitutive to the very ontology of the universe; the electron is not in an undeterminable location, it rather subsumes *all* possible locations according to its probability distribution; it is in the ipseity of the electron that it has to yield indefinite spaces in order to be accounted for by consciousness as a distinct existent. The *thisness* of a high probability of location has to indicate correlative lower probabilities in order to be established as a prominence over an atmospheric background; this relationalism can be extended indefinitely for resulting in the necessary degrees of salience. In other words, in order for the thisness of an electron to be nomologically valuable as it is, it has to point to constitutive indefinite extensions. The relation between the effable space and these extensions can be compared to a form dissipating into *khoristic* spaces. But, since both the nomological part and the khoristic extension are necessary to its ontology, it follows that the electron *is* all of these determinations at the same time, thus defined as an omnipresent entity, albeit ranked through the intervention of being-for-itself. Since all electrons are described by the same behavior, the omnipresence of each leads again to the panpresence that is indicative of monadic activity.

The probablity distribution denotes outcomes relative to the process of observation, the latter also being the cause of quantum collapse to one of the superimposed eigenstates of quantum systems; in the absence of any conscious interaction, the system is said to exist as a superposition of different eigenstates. In principle, quantum superposition is consistent with this monadic model, in that it implies coexistence of possible states, all of which synthetically describe the totality of being by exhausting the modal array of manifestations, and ultimately leading to panpresence. Everett's interpretation of quantum mechanics (1973) is compatible with an exhaustive correspondence between in-itself's indefinite intrinsic heterogeneity and total-being-for-itself's referential syncretism.

4. Electrons behave as standing waves comparable to the ones created by vibration on strings, thus the orbitals are organized as spherical harmonics. This motivates an ampliative hypothesis describing the behavior of all matter in terms of harmonic oscillations, by studying their musical counterparts.

The harmonic oscillator vibrates in its entirety and in parts simultaneously, giving rise to an ensemble of frequencies that are integer multiples of the *fundamental*. All the members are known as *partials* or *harmonics*, including the fundamental, while all the harmonics except for the fundamental are referred to as *overtones*. As waves travel along the string, their interference produces *nodes*, points where oscillation stops altogether as a result of wave cancellation; thus the string is successively divided in equal parts, more and more reduced, theoretically *ad infinitum*. The harmonic series thus created contains partials that correspond to higher and higher pitches, but the intervals between adjacent members decrease progressively as the frequency ratio between them is of the form (n+1):n. If we denote the distance between

overtones and fundamental, in terms of semitones, with h_f, the evolution of the harmonic series could be expressed as:

$$h_f = 3P_8\, e^{-\frac{e}{\sigma}} + m_7 = 3P_8 \left(\frac{\varphi-1}{\pi^2}\right)^{\frac{1}{\sigma}} + m_7 \quad (1)$$

Being a musical parallel of the mathematical harmonic series and describing the evolution of the series within the abstract spectral space, h_f approximates the distance in semitones between the σ^{th} overtone and the fundamental, giving relevant results up to the fifth overtone. It is an asymptotic function, where P_8 is a perfect octave, m_7 is a minor seventh – both measured in semitones – and φ is the golden ratio. Unlike the divergent mathematical harmonic series, which deals with wavelength ratios between the current partial and the fundamental, the convergent h_f illustrates spectral growth in terms of decreasingly incremental intervals, thus still expressing the continuous act of populating the admittedly limited spectral space.

In the virtuality of the infinity of the series, as intervals between adjacent partials get gradually lower, the harmonic oscillator will appear to be replete with nodes, while vibrating in infinite parts. Thus, paradoxically, oscillation in infinite partials corresponds to an infinity of contiguous nodes that should compound a static medium; we find again the conditionality between infinite variance and invariance, as the unlimited "moving" heterogeneity inherent to the harmonic series calls for a supporting unitary stasis. But the series is heterogeneous exactly due to its unity and it is unitary exactly due to its heterogeneity, such that each partial is indispensable for the ipseity of the series. This captures the paradigm of Anaxagoras (as cited in Fairbanks 1898: p. 237, Fragment 3; pp. 239-243, Fragment 6; p. 245, Fragment 16), as the structure regarded as a whole is named after the predominant partial – the fundamental – but each structure comprises all the other possible elements in the form of overtones. The decreasing amplitudes of harmonics as the series progresses, apart from alluding to the indefinite transposing salience that is necessary for constituting the series as an existent through interdetermined effable and khoristic parts, raises a paradoxical relation between the perceptible manifestation and the all-encompassing undifferentiated motionless field. Through this necessary antagonism, the harmonic series asserts itself as an abstract object of manifest-nonmanifest type, where motion is blended with stasis, and, consequently, temporality with timelessness, sustaining an infinte syncretism.

The essential onticity of the oscillator is secreted by the simultaneity of variance and invariance, and by its hidden-loomed characteristics: the contemporaneity from the progression-simultaneity duality and the invariance from the invariance-variance couple. Simultaneity and invariance taken together suggest an intrinsic panpresentist positionality. To comprise an endless syncretism within an unchanging "area", generating progression in the

heart of stasis, means being a unity of an infinite plurality; thus, the harmonic spectrum has to exist as unity, and its heterogeneous infinity is the very condition of its monadic being.

The prevalence of harmonic activity suggests a monadic model that could describe the totality of being – as a product of interrelated modes of being, where perceiving and being perceived entail separated harmonic layers. Phenomenal objectity is continuously *becoming* while being projected by an already-complete entity, and this seems to be the dynamic the monad should possess in order to exist as a self-referential unity. Insofar as being is necessary, it has to exist as a total-being-for-itself-in-itself which attracts internal negations dividing the whole into interdependent categories and the respective categories into indefinite distinct elements. But no category precedes the other, neither temporally nor in terms of priority; being-in-itself is not a vessel within which the for-itself appears as a contingent negation; likewise, being-for-itself is not a void-floating self-reflecting entity that receives the world as an addendum; they coexist and they condition each other to the extent that their immanence gives rise to transcendent projections. Monadic conditionality consists in this projection that transcends fundamental dimensionlessness and substantiates being as if suspended by a triple gravitation. Being appears as a reciprocal chase that aims for unification, rejecting it at the same time by the very nature of this mutuality (the self-following of being-for-itself, the internal negation of total-being-for-itself and the indefinitely dismantled becoming of in-itself).

As eternalism, electron behavior and harmonic activity offer relevant descriptions of the universe, they all converge to a monadic system via their metaphysical inferences, from a holistic perspective. While the block universe model and electron orbitals suggest a dimensionless unity of being, the harmonic series becomes a symbol of this being's transcendent topology, both in terms of superimposed eigenstates and of spatiotemporal architecture of each state. The remainder of this essay will investigate each mode of being from the premise of this characteristic topology within a monadic framework. Thus, I will propose: a hypothetic cosmic model of being-in-itself – according to its objectity – implied by the prevalence of harmonic activity; models of for-itself and total-being-for-itself, pointing to necessary internal mechanisms for monadic conservation.

II
The Harmonic Model of the Universe

This section consists of a heuristic attempt to outline the relationship between musical harmonics and gravity, a hypothesis that will lead to a universe model directly infered by spatiotemporal harmonic activity.

As we know, along harmonic oscillators, interfering waves produce nodes; on a string, they are points of no fluctuation; on two-dimensional media, as the Chladni experiments show, sand grains gather along nodal lines that escape vibrational cycles and depict various patterns

subject to the frequency that the plates are exposed to. I hypothesize here that the correspondent nodal areas in the cosmic landscape are inhabited by the cosmic structures themselves. The entire universe appears as an enormous spacetime harmonic oscillator, its innervibration creates standing waves and harmonics, whose amplitudes and ranks in the overtone spectrum determine nodal areas to coexist in various hierarchies of influence. This oscillation determines matter to roam until it groups around and along these nodal areas.

Cosmologists have observed that the gravitational pull of the galaxy-centered black holes is not strong enough to keep the galaxies together and had to conclude that there must be some sort of dark matter that is responsible for organizing the ordinary matter in the universe. It cannot be seen and can only be accounted for by its gravitational effects. This is consistent with the harmonic universe conjecture, as the process through which matter groups in nodal areas to form galaxies and clusters, driven by the ubiquitous vibration, accounts for an independent entity that acts as a regulating factor. We therefore deal not with a force that *attracts*, but with a force that *pushes* matter towards the areas that manifest no vibration.

We will link gravity and harmonic activity via the reduced Planck constant ħ. From Poisson's equation for gravity $\nabla^2\emptyset = 4\pi G\rho$, we work our way to express the quantum of action as: $\hbar = \frac{2G\rho h}{\nabla^2\emptyset}$, where G is the gravitational constant, ρ is the density of the object exerting the gravitational force, ∇ is the nabla operator and $\emptyset$ is the scalar gravitational potential; analogously, the quantum of action can be expressed in overtonal terms as $\hbar = \frac{h(\varphi-1)(3P_8)^\sigma}{2\pi^3(h_f-m_7)^\sigma}$. The relationship between gravity and the harmonic evolution in the spectral space gives us the harmonic gravity equation:

$$\frac{\nabla^2\emptyset}{4G\rho} = \frac{\pi^3(h_f - m_7)^\sigma}{(\varphi-1)(3P_8)^\sigma} \tag{2}$$

As particles are gathered into nodal areas, there are simply more circumstances for them to be guided to the octave node (P_8) than to be stopped in the nodes of the fifth (P_5), fourth(P_4), etc; therefore, a higher density is located in the central node. Because the amplitude in the antinodes directs the particle movement towards nodal areas in a proportional manner, I will refer to nodal areas closer to the fundamental as superior nodes, while the ones straying further and corresponding to lower antinodes will be referred to as inferior. As the harmonic series progresses to infinity, the decreasing amplitudes of overtones become less and less differentiated by their corresponding nodes, thus leaving the particles to the guidance of lower overtones and of course the fundamental, that manifest through higher amplitudes and have higher influence. The higher density in the octave node could be interpreted in the classical theory as exerting the dominating gravitational pull, but herein it is actually an epiphenomenon of vibrating space. Each inferior nodal area that still has gravitational effect encompasses the

density grouped within, and those groups display vibrating motion as well, by virtue of conservative momentum, a phenomenon that prevents them from collapsing into the octave node altogether. This causes their constituents to behave identically to their superior node counterparts, i.e. displaying gravitational features. *Ad infinitum*, the amplitudes tend to 0, as the infinitesimal contiguity of nodes intertwine with the antinodes into an undifferentiated field. However, this is of course subject to phenomenological relativity on the observer's angle.

By keeping momentum, we can explain why movement exists within cosmic structures and this translates into an ongoing process of arranging and rearranging matter according to the vibrational force. A harmonic-layered model leads to a superposition of progressively divided spaces, while keeping the original energy constant and thus, increasing the frequencies in the upper partials. The equation relating gravity and harmonic activity suggests that the gravitational potential decreases as we approach the octave node. This is because there is less work to be done by the antinodal movement against matter that is already gathered into nodal areas than against matter that roams between crests and troughs.

In this intricacy of nodes and antinodes, of hierarchies of nodal areas influencing each other, there aren't any zones that are truly static, except perhaps for the octave node. The black holes in the center of galaxies could be regarded as corresponding to nodes themselves. Since the gravitational potential on the event horizon is $\emptyset = -2c^2$ (Verlinde 2010, p. 13), the gradient member in equation (2) will vanish, thus conditioning the opposing member to equal 0 and giving $h_f = m_7$. Interesting to note that the harmonic series of the event horizon is frozen at the minor seventh point (0.83 octaves), one tone below the first natural overtone; this supports the potentiality within the black hole singularity, as the harmonic activity is neither annihilated, nor manifested; it just stops before the Rubicon state that the first harmonic represents in triggering the infinity of the series.

The implications of a harmonic gravity extend to rethinking the universe model itself. We cannot assume a primordial state of equilibrium on which an external vibration set the evenly distributed particles into motion and grouped them into nodal areas. This is because a vibration-free environment would cause the electrons to spiral down to the nuclei and annihilate the atoms, so the configuration couldn't have existed in the first place. On the other hand, a vibration applied onto nothingness cannot be conceived either, as vibration fundamentally manifests through particle interaction; even ignoring these aspects, vibration could not dissociate subatomic particles as there would be nothing to dissociate. These opposing sides must be a priori separated and this is done through vibration. Therefore, the harmonic universe hypothesis forces us to depict the cosmos as an infinitely detailed fractal. This model is important because it eliminates the need of a vibrational source from the *outside of everything*, and it is self-sustainable inasmuch as the universe is infinitely divisible into similar universes and has existed forever. Thus, each level has an *outside* that acts harmonically upon

it and that is acted upon harmonically, but there is no final *outside*. This fractal model seems to be composed of overlapping strata, that is successive levels are not directly isotropic.

If the universe is harmonically modeled, it must have a fundamental frequency and this means that it is bounded. Correlated with the idea of the infinitely detailed fractal design, it makes it hyperspherically bounded and subject to an Eleatic infinite divisibility of a finite space.

Let Ξ represent the configuration of the universe from the perspective of the $(\sigma+1)^{th}$ partial (σ^{th} node), and F the fundamental frequency. Using the principle of the Newton-Raphson method and applying a modified Fourier transform to the inverse harmonic series function and its derivative v_h, the fractal universe harmonic model could be defined as:

$$\Xi \triangleq \sum_{f=(\sigma+1)F}^{\infty} e^{2\pi i f(\sigma+1)} \frac{\int_{(\sigma+1)}^{\infty} \frac{1}{h_f} e^{-2\pi i f(\sigma+1)}\, d\sigma}{\int_{(\sigma+1)}^{\infty} \frac{1}{v_h} e^{-2\pi i f(\sigma+1)}\, d\sigma} \tag{3}$$

The inverted functions are used due to their relevance regarding the iterating graphic inclusion of each harmonic into the preceding one. The main assumption here is that the universe has existed forever, therefore σ is not a measure of time, in the sense of event succesion; it rather denotes the harmonic level constructed upon the $(\sigma+1)^{th}$ partial, while all the harmonic layers are seen as already configured and coexisting. The integration of the inverted harmonic series function, dealing only with partials subsequent to the referenced harmonic level – which corresponds, of course, to the referenced standing wave moment σ – is sculpted by the integration of the inverted derivative over the same spectral domain, leading to a ratio that depicts the way the vibrational force configures each individual level, the summation of which encompasses the infinitely detailed structures included therein. This union is based on an exponential wave function of harmonic frequencies higher than (σ+1)F, which signifies the fundamental multiple attributed to the referenced partial frequency. This is valid for any chosen perspective, as Ξ will always contain higher harmonics corresponding to inferior nodal areas, driving to similar configurations at whichever scale the observations are made on.

However, this is conditioned by the fundamental frequency of the universe, inherent to σ_0, the source and absolute boundary of this infinitely operated hypersphere. The asymptotic congestion depicted by the infinite range of the harmonic series function, resembling a Killing vector space, might also be regarded as a pre-fundamental non-aural field, thus connecting the source with its extreme potentiality. One may wonder about the ipseity of this fundamental frequency, about the reasons why there is one certain value and not another. This question raises the idea of a possible compatibility with the multiverse theory, considering that each universe might have different fundamentals complementing each other and

conveying an array of interrelated fundamental frequencies, covering a span of unique vibrational activities.

The arguments presented herein are admittedly speculative, however, hopefully, scientific development will reveal more important implications concerning the universality of vibration. We have examined the cosmic model derived from the harmonic influence on in-itself's design, insofar as the universe acts as a spacetime harmonic oscillator, containing, in its turn, elements that act themselves as harmonic oscillators (of special interest for in-itself-for-itself interaction being electron orbitals). As discussed in the previous section, the dismantlement of being-in-itself is an event operated in synchrony with being-for-itself's act of panpresence sculpting. Thus, for a clearer outline of this process, we have to continue our research with an analysis of consciousness' particularities.

CHAPTER II
CONSCIOUSNESS AND TOTAL-BEING-FOR-ITSELF

I

Hypotheses on Consciousness

There is a certain instability that defines consciousness, an imbalance that eludes consciousness' own ability to define itself. Analyzing its manifestation and attributes might prove to be important instruments in approaching the critical metaphysical uncertainties that characterize the nature of consciousness: Is it contingent or necessary? If it is necessary, what is its role in the grand scheme? Does it have a beginning? An end? The difficulty of studying consciousness is mostly caused by the fact that the studying action is applied *by an unstable entity to itself as an unstable entity*.

Before proceeding with an analysis of being-for-itself, we have to return to the prevalence and paradoxical nature of harmonic activity, detailed in the previous sections. Present in the fabric of all matter due to atomic orbitals, the harmonic series asserts itself as a dominant characteristic not only intrinsic to the structure of being-in-itself, but, inferred by the dependence on reflection and a conscious measuring process, also contributing to the mechanism through which the being-in-itself is witnessed and perceived (for instance with the mediation of electromagnetic radiation). This suggests that the being-for-itself must be pre-equipped with an adequate instrument, able to decipher the harmonically layered ambient. That this instrument stems from the same origin as the architecture of being-in-itself is made clear by the monadic conditionality between all modes of being. Following from the interdependency between consciousness and the world, their opposition appears as radiating from the potentiality stored into an entity with no space and no time. Coexistence within a monad appears to be the condition of existence itself, arising from the necessity of referentiality: any general material object defined as *res extensa* has to be reflected by a conscious entity in order to receive ontic significance, and any conscious entity must be aware of something in order to define its *qualia*. The in-itself and for-itself are inseparable parts of an integrated whole whose spatiotemporal expansion comes from this very interconnectivity.

However, consciousness could not act as a reflector from the perspective of a solitary being-for-itself. It is via relations between consciousnesses, either direct or indirect, that the being-for-itself becomes authentic. The inherent doubt of intersubjective reification, though complemented by a natural presumption of likeness in separate autonoetic consciousnesses, represents the necessary negation that contours the ipseity of being-for-itself. In the light of ontic-ontological referentiality, an individual consciousness becomes a cell within a total-being-for-itself carved by internal negations. These negations are not absolute though, they are more like constantly regenerative edges, resembling the internal negation within being-for-itself, manifested through its characteristic dissociation. Consequently, the properties of consciousness are modeled by for-itself's position to itself, to in-itself and to Others. The authenticity originates from reflectively negating the Others, but at the same time accepting their subjectivity. In-itself's spatiality lays the ground for being-for-itself's temporality, which derives from the latter's foremost attribute of dissociation. Autonoetic consciousness brings time in the world through its dissociative nature characterized by self-reflection and self-following. The act of contemplating on its own reflectivity eludes any reference point, leading to a perpetual chase around the phenomenal field that constitutes for-itself's nonlocality. Thus, consciousness' field appears as a manifestation within a nonlocal modal space, whose progression, as seen in the profile of harmonic series, is constantly intertwined with the *already-present*, of the form $e^{2\pi i\sigma}\Psi\left(h_f, \Phi_q\right)$, where Ψ, regarded here as a probability density space, is being-for-itself's phenomenal field defined by the harmonic series function h_f and by the flux density Φ within the volume spanned by quorum sensing neuronal population *q*. This emphasizes key ontological aspects: spaceleness, conveyed by the probability space, and temporality of rotation compound a progression-simultaneity duality that the for-itself possesses as an ungrounded being; these two attributes offer consciousness a fundamentally different ipseity than the materiality of being-in-itself that it reflects. By ascribing conceptual harmonic rotation to for-itself's manifestation, although modelling the sphere of consciousness as endued with omnipresence potentiality, the kernel of self-following is already secreted.

Whether self-following and self-reflection, as facets of dissociation, are reserved only for human consciousness is out of this paper's scope, but we can refer to for-itself as a mode of being that owns these qualities, regardless of which entity actually is a being-for-itself.

The harmonic progression of consciousness leads to this dissociation of the subject, phenomenon that translates into a hysteretic dynamic. Being-for-itself is always late to itself, and it maintains a certain lateness so that the distance to itself necessary for constituting its existence is kept, but, at the same time, ensures that internally reflected entities do not collapse into the inanimateness of being-in-itself. Thus, both self-negation and tendency towards itself are absolutely necessary, as consciousness endlessly attempts reaching itself with the condition of not actually reaching. Because of its nonlocality, being-for-itself can be regarded as

underlying multiple indefinite sub-beings-for-itself following each other up to infinity in the harmonic space, and marked via harmonic movement as "nodal states" of the phenomenal field. It is in this dynamic that self-refection appears as the act through which each nodal state tends towards the next one, although all of them are constituents of the same system. The separation between nodal states is ensured by the fact that each followed state always follows another state, by virtue of harmonic progression. Thus, the paradigm of reflector-reflected is here scattered into an indefinite chain of reflections conditioning the very nature of the system:

$$\lim_{\sigma\to\infty}\left(i^{2\sigma}\frac{\Psi(h_f(\sigma),\Phi_q)}{\Psi(h_f(\sigma+1),\Phi_q)}\frac{1-\pi i}{1+\pi i}\right)=-e^{i\pi(3m_7^2\alpha-\sigma)} \quad (4)$$

This limit hypothesizes the maximum ratio between reflecting nodal states as ±0.83 on the real part and ±0.56 on the imaginary part. It is an expression that relates adjacent nodal states created by corticothalamic loops and symbols of "rotational reflection" between complex conjugates, with the musical minor seventh interval and the fine structure constant α (1/137), defined as the ratio between the smallest electric charge squared and the reduced Planck constant multiplied by the speed of light. The real graph and the imaginary graph are constantly following each other, suggestively depicting the immanent schism within consciousness.

In order to emphasize an interesting connection between the field of being-for-itself and the structure of being-in-tself, I will denote the function to which the limit above is applied with Θ, symbolizing the dissociative nature of consciousness, and I will introduce the harmonic coefficient ξ, which simplifies harmonic distance as a ratio between the current partial and the first overtone, such as: $\xi_{\sigma_x}=\frac{h_f(\sigma_x)}{h_f(\sigma_1)}$. For example, the first overtone will always have a harmonic coefficient of 1, the second one will have 1.58. The special case of black hole's event horizon's harmonic activity will result in a constant harmonic coefficient $\xi_{\bullet}$= 0.83. Having formulated important ideas about being-for-itself's dissociation and black hole's harmonic manifestation-nonmanifestion, we can postulate that:

$$Re\left[-i^{2\sigma}\lim_{\sigma\to\infty}\Theta\right]=\xi_{\bullet} \quad (5)$$

Consciousness appears as a subsummation of active "black holes" reflecting the nodes of being-in-itself, in a transposition of locality to nonlocality, allusion to the *hyperconditionality* between nothingness and the very conditional forces of in-itself and total-being-for-itself. Because the limit of Θ replicates the general characteristics of total-for-itself to individual consciousnesses, the entire subjective system displays an indefinite internal division both in width and in depth, so as to account for its own quality as replicator.

The stream of consciousness emerges as an epiphenomenon of certain physical processes in the brain and organism as a whole, but it is not equivalent to the respective processes. Its role becomes apparent when studying the intrinsic monadic dispersion and discovering consciousness' absolute necessity as affluent to hyperconditionality. Being-in-itself exists inasmuch as being-for-itself exists and consciousness exists only as a reflector of the external world, of itself and of other subjective entities.

Through their analogy to event horizon harmonic activity, the models proposed by (4) and (5) are consistent with the referentiality of the ontic-ontological system inferred by monadic projection of separated categories of being, whose elements are constantly present to each other, thus integrating the phenomenon of panpresence.

If we denote total being-in-itself with Ξ_{Ω} and total-being-for-itself with Ψ_{Ω}, so that they show their origin from monadic potentiality (symbolically represented by Ω), panpresence within the monad can be abstractly illustrated by the following tensor product equivalent to identity:

$$\Xi_{\Omega}^{\otimes 2} \otimes \Psi_{\Omega}^{\otimes 2} = \mathbb{I} \tag{6}$$

while *panpresence sculpting* could be expressed by coupling the phenomenal field of consciousness with the concept of quantum collapse. Each for-itself interprets the infinite heterogeneity of in-itself by creating probabilistic models of the world and, by seemingly collapsing the wave function to a single state through the mere act of reflecting the world, perhaps "choosing" the most probable state out of all possible structures[1]:

$$e^{2\pi i\sigma}\Psi(h_f, \Phi_q)\sum_j c_j|\phi_j\rangle \leftrightarrow max\left(\left|\langle\phi_j|\psi\rangle\right|^2\right) \tag{7}$$

Admittedly, the chosen state is still heterogeneous and harmonic in its spacetime, but it is a *line* of heterogeneity sculpted into an infinitely syncretic field of possibilities projected by the monad onto its own identity in the form of harmonic eigenstates, associated with the overtonal subspaces that we will refer to further. Beyond a merely descriptive dissemination, this projection bears space and time altogether, thus event succession is clustered as simultaneity within this unitary potentiality. In this model, only the monad is truly identic to itself; being-in-itself's *hyle* always hides the being of phenomenon, whereas the Tantalus-behaved consciousness is immanently dispersed in a perpetual search for itself. However, this unity can be spoken of and conceptualized exactly because of its necessity to be a reflected

[1] In the subsequent expression, $\sum_j c_j|\phi_j\rangle$ represents the superposition of states ϕ_j, each having coefficients c_j. The probability of finding the system in state ϕ_j out of the total quantum state ψ is $\left|\langle\phi_j|\psi\rangle\right|^2$.

reflector; the syncretism of reflected materiality follows synchronously alongside intersubjective confirmation, so that each individual for-itself receives its ipseity and its world as *one* possible flux. Thus, ontological meaning becomes inseparable from phenomenological positing, to a certain extent facilitating a compatibility between Husserl's *epoché* and Sartre's isness of in-itself.

Even if noematic qualities would be questionable at all times, their uncertainty would already be fundamentally opposed to nothingness, so there is no real *if* in hyperconditionality, nor in monadic conditionality. This is because nothingness has to be absence of something, just as being-for-itself must be conscious of objects and other subjects, or just as being-in-itself must be reflected by a subject. Saying "*if* there is being, then there is nothingness" would imply that there is a possible world where both of them could be absent, but this would hold that this absolute absence would deny no being, therefore it would not be absence. This means that being and nothingness condition each other in a *nonthetic* way. They are part of the same immutable essence that triggers panpresence within the monad. Likewise, we cannot say "*if* there are objects, then there is consciousness and vice versa" without accepting a paradoxical account that ultimately leads to the same non-indexical absence. Therefore, referentiality within the monad is also nonthetic in its potentiality, but necessarily thetic upon manifestation. This nonpositional potentiality has Parmenidean echoes which translate into the realisation that there will always be being, so there will always be a total-being-for-itself reflecting the in-itself. How this total-for-itself is changing internally, though, determines the existence and non-existence of individuated for-itselfs, and this is highly dependent on bodily function support.

Whether the general interdependence between matter and consciousness might require some sort of equinumerosity between being-in-itself's and being-for-itself's elements, even as a parallel transfinite correspondence, falls short of adequate quantitative and qualitative relation measurement, therefore leading to an incompatible comparison. But because of the necessary referentiality within the monad, some sort of constant correspondence is suggested. An unwitnessed region of being-in-itself cannot be rendered as void, as this would disassemble monadic absolute compactness which demands to be constituted as infinite manifestation projected out of non-dimensional unity; rather, unreflected materiality could be said to exist as potentiality.

The limitless heterogeneity derived from projection would imply limitless reflector cardinality, proposing a form of equivalence that might indicate continuous sufficiency within the structure of total-for-itself and pointing to internal adjustments with respect to hylomorphic restrictions, in order to cover the entire spectrum of possibilities, thus the design and *modus operandi* of total-being-for-itself's adjustment is worth exploring to determine a hypothetical compensatory process regarding the conservation of monadic conditionality.

II
Homeostasis Dynamic of Total-Being-for-Itself

While the previous sections were mainly focused on compounding the monad as a fundamental structure of being and describing the pathways leading to this ontic-ontological prime entity, our further research will *decompose* the monad, in a reverse effort of illustrating the phenomenological projection implied by this absolute identity. The purpose of this deconstruction is to examine the nature of temporal limitations (beginning-end) pertaining to individual consciousnesses, through the lens of possible mechanisms that govern total-being-for-itself's internal adjustments.

The previous phenomenological approach has determined a synthesis of all modes of being into a nonthetic monadic conditionality, but considering that the analysis itself is developed by one instantiation of global consciousness, the opposite angle, that of radiation out of the monad, must be studied as well; this will allow us to hypothesize on the nature of internal dynamic, accounting for the stochastic or deterministic character of total-being-for-itself's homeostasis. Since human efforts of understanding their universe (life, world, themselves), have an extraphenomenological motivation that transcends mundane encounters to inquisitive actions, consequent examinations are directed from the concrete to the abstract; however, the phenomenological act itself is conditioned by phenomenalism, since the observables are interpreted by the same being-for-itself that led the inquiry to begin with. It's the Heideggerian *Dasein* (2012) that always belongs to itself and it is always the translator of any results, derived from any investigation, regardless of whether the respective relation of being is formulated by itself or by an Other. Since this "*never-other*-ness" is a *sine qua non* characeristic of being-for-itself, its theories about the world will always be incomplete, however, the degree of incompleteness can be reduced by adding the reverse process to the initial phenomenological trajectory, thus hearkening back to the original ontological landscape with the aim of using the firstly discovered instruments in determining new ontological relations. Changing our vectorial focus might offer important insights to the inner workings of global consciousness, while searching for a possible Le Chatelier principle underlying the constant mutual sufficiency between categories of being.

Crucial problems concerning being-for-itself's ipseity require Avicennian efforts of encompassing *all* being and relating various elements through meaningful substrata, thus the ontological mission becomes more and more difficult in the context of massive information available in many disparate domains. Nevertheless, at the onset of this trajectory lies the originary relation between being and non-being. On a metaontological standing, what is it that we are looking for when we intend to find out whether something exists, moreso whether *anything* exists? As much as our intuition renders this problem as an axiomatic affirmation,

there is a certain necessity for apodixis even in this fundamental facticity. Of course, the Cartesian *cogito* implies that there is at least one undeniable being, the being of the one who asks the question. Even if all noemata would point to illusory existents, they are nonetheless the illusions of *something* and, in any case, the illusions of the observer; we are still left with our consciousness which we can never detach from in a positional reflection *per se* that could entail a reified disrupted subject; and even if this detachment was possible, we would still have to examine the higher-order reflector, which would require the same process of reification, *ad infinitum*. Even a solipsist exercise of excluding Uexküll's *umwelt* from the totality of being, which fundamentally truncates the necessary elements of a reflective act anyway, cannot however exclude consciousness from itself. Being-for-itself's phenomenalist dependency is the primary factor that engages it in positing a counterfactual void against the being whose inescapable reflection causes such problems to begin with. Conceiving of nothingness is bonded with the facticity of being in such a way that being-for-itself's transcendence to this antinomous relation almost infers the thesis of nothingness in terms of possible "existence" of nothingness. Insofar as non-being is considered within a nomothetic framework, it is already ascribed with traits of being. Moreover, if we are questioning the being of being, we are compelled to admit that we actually suspect that our experiences could be nothing. But if whatever we are experiencing, regardless of definition difficulties, is in fact nothingness, then we are sent to the idea that, even if *umwelt* is deemed to be a syncretic totality of inaccessible essences (thus allowing the possibility of illusion), even if noematic qualities are uncertain, there would still be the being of immaterial, nonlocal entities, insofar as no referential conditionality would be required for establishing an ontological system. In a few words, if this world is in fact void, then void is something. This is where semantic implications come into play; this kind of contradiction arises when nothingness is treated as a possible *this*; admittedly, since it is brought into discussion, it will always have a positive value, therefore no proposition other than "nothingness is not" could be closer to a relevant expression of non-being, such that no attributes, no actions and no spatiotemporality are ascribed to it. If imagined as an empty fascia limiting and surrounding the totality of being, it would still have a spatial development. The relation between being and non-being appears not to be of the same nature as the usual ontological couples (reflector-reflected, transcendent-transcended), it is rather constituted as an improper dichotomy, in the sense that nothingness does not oppose being as an external field, but it is rather infiltrated into the heart of being as a contaminant. The phenomenon appears as a *sign* of all of its unmanifested possible states, such that nothingness is constituted as a synthetic negative property of being; each phenomenon's nothingness is everything that phenomenon is not; on an ampliative perspective, being's nothingness is everything being is not. Thus, non-being becomes the modal totality of *unthought-of, unspoken, not-sensed*, *not-manifested* relative to an instantiated state of being. Engaged in the process of *panpresence sculpting*, consciousness instantiates one possible state of being, perhaps the most

probable model, reducing the dismantled unitary heterogeneity of in-itself's "volume" to a specific *line* of heterogeneity, thus nothingness appears to be the subtracted modal block correlative to the resulted hypostatized phenomenon; the presence of *this* expresses the negation of multiple absences, it *is* the very absence of all that is not constitutive to it. So a modelling of nothingness, defined as such, can only account for absences in a specific context. But one phenomenon of being is not only differentiated by its unmanifested modal block, it is also differentiated by all the other phenomena of being and their own unmanifested modal blocks. Since the totality of manifested states is both infered by the totality of unmanifested modal blocks as a subtraction and identified with the totality of hypostatized phenomena, nothingness becomes a pure expression of multiple *manquées* as projected via phenomenal dissemination, overlapping as many times as there are phenomena. However, this *superfluity* of nothingness treats all phenomena as permanent manifestations of being, disregarding the positional contingency of consciousness. When we perceive the most probable state of a system, the most probable states of adjacent systems are massed into an evanescent background. This system's nothingness is thus characterized by a main synthesis of modal nonmanifestations and a secondary field of such absences, but we should note that the main subtracted modal block already includes the secondary ones, as panpresence-sculpting-attention already precludes all higher entropy configurations and all other distinct manifested states which the observer is not present to. As attention can be switched arbitrarily, nothingness can change indefinitely, but the non-being that is sought by the ontological effort is not this ever-changing all-encompassing negation of manifested and unmanifested beings altogether. If a portion of being-in-itself is not reflected, it can be regarded as continuing to exist as potentiality, by virtue of monadic conditionality; the noema intended to being-not-here-in-itself can point to an infinite array of morphic variations, each having, as in a probability density space, zero probability of instantiation, while the actual parameters of the system are suspended in an epistemic void for *this* being-for-itself, although they might be revealed to another; so, following the contingency of being-here-for-itself, the line of heterogeneity derived from panpresence sculpting is a dynamic index of relative nothingness. Therefore, from the point of view of total-being-for-itself, non-being is expressed only by the subtracted modal layers. But these higher entropy states are still a significant part of the monadic projection and are just as necessary to the heterogeneously dismantled unity as the manifested systems; they are still forces derived from the infinite variation of invariance, which posits an imperative reflector-reflected referentiality. *It follows that the discarded modal states have to exist as umwelten for other types of beings-for-itself than local Dasein*. Here, a hierarchy of potentialities becomes apparent: the unreflected manifested states within the same line of heterogeneity are complemented by (unreflected) unmanifested states, which are manifested in different regions of the probablility space, being inherently inaccesible to the referenced reflector, thus defined by some sort of *exopotentiality*. For a specific being-for-itself, nothingness subsumes

endopotentiality and exopotentiality altogether, while the entire panpresence-sculpted fascia associated with global consciousness, alluding to quantum collapse, infers equating non-being solely to exopotentiality. In an eigenstate harmonic model of the universe, this fascia can be correlated to the fundamental state, while nothingness might be paralleled to the other *eigenpartials*. But even at this level, the concept of non-being suggests thetic relativity. Since all eigenpartials are at least potential regions of in-itself for corresponding reflectors, either endo or exo-beings-for-itself (compared to our consciousness), nothingness always appears as dynamically relative. This is why nothingness is immanent to the phenomenalist nature of consciousness and is best defined as a contaminant of being. This immanence is also indicative for relativity in terms of maximum probability states; exo-beings-for-itself would be correlated to different quantum collapse outcomes, therefore, in those partial levels, minimum entropy would be the attribute of other configurations than the ones manifested for endo-beings-for-itself. Considering this harmonically layered architecture of states pertaining to the monad of being and the simultaneity-progression duality that this system infers, nothingness encloses relative absences derived from the non-sequential serialization of being. For each global consciousness pertaining to a certain overtonal subspace E_n, relative non-being Þ is an expression of correlative exopotentialities:

$$Þ_{E_n} = x \sum_j c_j |\phi_j\rangle - E_n \tag{8}$$

"Nothigness is not" is secreted by the incompossibility of simultaneous partial manifestations of a specific system within the same world; there is no liaison that can make any exophenomena conceivable to a partial being-for-itself. The dependence between consciousness and nothingness is made clear by the parallel between unconscious states and the concept of non-being; since there is no observer to evaluate the thematic quality, the *unreflected* is neither existent, nor inexistent, it is rather non-thematic. Relative to an unconscious state, any phenomenon is non-thematic, whereas for an aware subject, *exophenomena* are non-thematic and endo-being-not-here-in-itself, although it might not be thematized, it is thematizable. Since in-itself is manifest to for-itself as an instantiated state of being, it can be so only as a product of synchronized expansion of all modes of being, an infinite radiating division correlated with overtonal planes of phenomena; it is through this process that nothingness contaminates being, constituting the primordial nonthetic conditionality. For an in-depth understanding of this conditionality, we have to investigate further the inherent referentiality within the monad, namely the unfolding ontological relations that condition the very modal subtraction expressed by relative nothingness.

Although we have examined the primordial hyperconditionality between being and nothingness – revealing the necessity of being and the relativism of non-being – and postulated

a projected interrelatedness between categories of being, these developments are not historialized, they are actually synchronous conditional moments of integrated unity. Keeping this in mind, we still have to explore this unity in a progressive manner, though, in order to reveal its ontological constitution. Monad's mode of being, as absolute entity, is necessarily that of a total-being-for-itself-in-itself; since it has to be, it has to be reflected; since it is a principle of absolute unity, it has to reflect at the same time; thus, it is constituted as a reflected reflector, where the reflected mode has to be of inanimate kind, hence non-reflexive, while the reflector mode has to be dismantled into an indefinite syncretism of *resembling otherness*, whose individual elements, in their turn, must be dissociated into indefinite subjective reflector-reflected chains of self-following. But since the monad is an exhaustive entity, being the ultimate object of its ultimate subjectivity, it has to reflect its own non-reflexivity. So, insofar as the in-itself moment of its existence is a collection of indefinite hypostatizations dependent on the for-itself moment, monadic manifestation-nonmanifestation has to act as a totality of reciprocally reflective reflected-reflector series, reflecting infinte instantiations of non-reflexivity; and, inasmuch as all of these moments are governed by a fundamental contemporaneity modeled by their harmonic character, they appear as unfolding motionlessly according to their "oscillating invariance". This is where non-sequential serialization occurs, as an inherent and imperative contradiction of being, stemming from in-itself's dependence on for-itself's phenomenalism, thus from interdetermined timelessness and temporality. This is also how the stream of consciousness appears as a continuum, although formed by indefinite sub-beings-for-itself chasing each other in a harmonic rotation. The immanent invariance of the monad, by virtue of its necessary self-referentiality, projects onto itself infinite possible manifestations of being – divided into mutually conditional categories – inheriting the invarant variance which is further instrumentalized in their relations. Thus, harmonically rotated *self-followings* become authentically subjective by reflecting each other within the framework of a harmonically layered ambient – both spacetime-wise and *eigenspace*-wise – which is extracted and deciphered by their very authenticated harmonic rotation within a harmonic-related spatiotemporality. The infinity of these cycles is precisely the appanage of an absolute conditionality and reciprocal supervenience. Also, the infinite dispersion into elements belonging to the three categories of being comes natural from the monad's ontic necessity as reflected reflector; as it reflects itself, it reflects itself reflecting itself, and so on up to infinity. In this endless mirroring referentiality, being-for-itself represents each of the reflecting instances, while the Other is born on the other side of the mirror, resulting into intersubjective reification; this reification raises the possibility of chosism through which being-in-itself gets to be materialized. Phenomenological conceptualization of this self-mirroring perpetuality reveals an asymptotic trajectory having the dismantlement close to the firstly thematized reflection, and the undifferentiated field lost in the chain.

The correspondence between nodes and black holes was made from the perspective of in-itself's objectity, however, in the ontic virtuality of the infinity of the harmonic series, paradoxically, the entire universe would appear as a contiguity of an infinite number of nodes. I have also hypothesized a "black-hole pointillism" inherent to consciousness' field, liaised with in-itself's nodal adjacency via the special harmonic coefficient 0.83. But, apart from the nodal states related to its progression, for-itself's black-hole pointillism is derived from its very dissociative nature, identified with its capacity of self-reflection and leading to reflection at the same time, by *compatibilizing* its progression mode to a progression mode of in-itself's; this is truly an entaglement between subject and object, giving rise to the phenomenal field of consciousness. This hypostatization process basically enlarges the spaces between nodes, "slowing down" the extreme harmonic activity identified with montionlessness, allowing for conscious experience to take place. The for-itself moment appears to be nothing else than monad's mechanism of reflecting itself, thus the observer and the observed system become inseparable moments of one and the same principle, radiating via decelerated harmonic activity out of the invariant infinite variance of black-hole pointillism. Since the monad is constituted as a conditional projection of disseminated modes, it has to comprise an indefinite multiplicity of such hypostatization processes, via distinct bodies-for-itself. This type of decelerating radiations being the only possible dynamic of the monad as a reflected-reflector, the emanation is in the form of connected dismantlements constructing a hypersphere of infinite possibilities; implicitly, each dismantlement has constitutive in-itself and for-itself moments, which together form *individual perspectives*.

At the level of a subspace-total-being-for-itself (i.e. corresponding to one *eigenspace*-being-in-itself), all "exo-perspectives" are nonthematic and infinitely dispersed into relative nothingness, in such a way that each subspace-consciousness will necessarily deem its world as corresponding to the fundamental, while leaving other possible worlds in the high overtone range up to infinity. Nevertheless, all worlds are coextensive due to their monadic concentration, therefore their totality and quality are always constant; *hence, the constitutive integrated moments are always constant in their contribution to the sufficiency of total-being-for-itself-in-itself*. Insofar as individual consciousnesses have to exist as bodies-for-itself and insofar as spectrum-total-being-for-itself, as permanent constitutive moment, describes an infinite identity to itself, the prospect of an afterlife doesn't seem too outlandish, as being-for-itself appears to be a permanent being corresponding to its compatibilized *umwelten*, thus requiring successive instantiations in a multiplicity of bodies-for-itself. Monadic conditionality implies not only correlativity between modes of being, but also between all the other ontic-ontological substrata, including: maximum entropy of the spectrum-total-being-for-itself-in-itself and minimum entropy of individual perspectives; oneness of the monad and infinite plurality of its projections; stasis and flux; unchanging non-dimensionality and proteiform dimensionality. Hence, the continuous flux within this all-encompassing sameness points to an eternal quality

of consciousness transferrable via contingent hylomorphic limits (as a compensation for body-for-itself's finitude, with the purpose of "continuing to fill in" the entire array of possibilities), constituting a hybrid Heraclitean-Parmenidean universe – not in a mystical sense, but simply imposed by the ontological necessity derived from monadic conditional projection. If every possible individual perspective has to be present to the panoptic confluence of beings, then also their ipseity is a quality that has to contribute to panpresence, so each subjective ipseity should be permanent in some form or another, preserving their "I-ness". This process maintains the constant equilibrium integral to monadic unity, and these internal adjustments inherent to total-being-for-itself are basically identified with the overall monadic homeostasis due to the interdependence between all modes of being.

Arrived at this conclusion, we have to determine whether this homeostasis has a stochastic or deterministic nature. The homeostasis asserts itself as a mechanism inherent to a panpresence-modeled system conditioned by temporal limitations of individual subjective elements. Insofar as all entities are present to each other and concentrated into a timeless monadic non-dimensionality; insofar as they are constitutive to the block universe where all spatiotemporal slices coexist as monadic projections, each event appears to be one possibile flux distinguished among an infinity of possible fluxes, fascia sculpted by subtracting the correlative modal blocks. But all of these possibilities exist simultaneously in the negative expression of the referenced event, confirming the flux of the latter and confirming each other by differential ontology. So, the possibilities themselves are already determined in the eternalist panpresence of monadic activity. On the one hand, this means that no event could be random, because the transfinite array of possibilities already "fill" the entire spectrum of events, and none of them could be deflected without having another event *determined* by it so that the monadic totality is conserved; thus, homeostasis becomes an ontological expression of an ontic predeterminism, and this suggests an underlying deterministic dynamic. On the other hand, the opposition between the indeterminacy of the quantum world and said monadic predeterminism is another token of the characteristic correlativity immanent to monadic exhaustive emanation, which compatibilizes Heisenberg with Leucippus. An irreducible interdeterminism implies a type of predeterminism relying on infinite complementary possibilities, which, although they might be unpredictable for an internal observer, they compound an integrated unity of determinate pluralism. Since the monadic embryo is inherently invariant, the homeostasis is manifested only at the level of the decelarated harmonic ambient characteristic of the modal projections. We should note that the infinity infered by this monadic model is related to the infinitely divided projection of a non-dimensional entity onto itself (at the ontic level) and to the infinite divisibility of a presumably finite space (at the ontological level), be it hyperspherical or not.

What could be the dynamic of this homeostasis? Nietzsche's *eternal return* (2016) and Poincaré's recurrence theorem offer relevant insights for systems described by finite volume

and infinte time. In the same line of thought, we could heuristically use ergodic theory for attempting to determine a general trajectory of transformation of individual beings-for-itself *between* repeated states. Since transformations are necessary, ergodic methods could define what kind of transformation is required for preserving monadic referentiality. *Prima facie*, embedding our ontological structures into ergodic theorems, we find that the average transformation of spectrum-total-being-for-itself at any given time corresponds to the average transformation of any individual being-for-itself in the context of spectrum-total-being-in-itself's measure, the latter being expressed as superimposed eigenspaces. The entire system appears as a perspective-harmonic-architecture where the opened areas contain their khoristic parts as undefined edges intertwined with nothingness, and the khoristic parts, in their perspective openness, contain the previously mentioned open areas as khoristic edges. If we regard this system as a Hilbert space consisting of spherical harmonics, then, adapting von Neumann's ergodic theorem to this ontological landscape, the transformation of being-for-itself would imply an orthogonal projection to a transformation-invariant subspace; but, considering that spherical harmonics are already orthogonal to each other, this projection would result in a single point. Also, if we compare the monadic system to a multi-Banach space, where each Cauchy sequence is associated with an individual perspective and each Banach space is an overtonal subspace projected by the monad, while the "panproximity" is manifested-nonmanifested in the khoristic regions of each subspace, then the average trajectory of one being-for-itself tends to *one single fixed entity*, at the intersection between the intersection of all for-itself's transformations and the totality of all fixed entities at a given time[2]. This only entails that, consequent to this transformation, being-for-itself remains a projection of the unchanging monad, which was already implied by the necessity of monadic conservation. However, it follows that the average transformation of one being-for-itself with respect to spectrum-total-being-in-itself's measure is related to the panpresence within the monad, thus the summation of individual transformations can be expressed by total-in-itself's measure as the in-itself moment of monadic self-referential activity. This means that the typical transformation is equivalent to the minimum differentiation within total-in-itself's measure, in other words – the differentiation between eigenpartial subspaces, which is described by the harmonic series evolution. Hence, the successive states of one being-for-itself Ψ_y are defined by successive overtonal subspaces corresponding to successive eigenspaces of spectrum-total-being-in-itself. From the perspective of the current overtonal subspace, the next state of a being-for-itself is an absence khoristically absorbed into relative nothingness. But, even though the future state will compatibilize the new in-itself as fundamental eigenpartial, the transformation T is described by harmonic development, so, relative to the present eigenspace

[2] The *one single fixed entity* philosophical interpretation was inspired by the work of Kenari, H.M., Saadati, R., Azhini, M. & Cho, Y.J. (2014) "Mean ergodic theorem for semigroups of linear operators in multi-Banach spaces" (see references).

E_n, the next one is defined as the overtonal subspace with the lowest entropy out of the rest of the eigenspaces enclosed in relative nothingness:

$$T\Psi_{y,E_n} = E\left(H_{min}\left(\text{Þ}_{E_n}\right)\right) \tag{9}$$

The transfer is not in the form of a transport, but it rather develops as a process of enabling already existing states along the heterogeneous line intersecting all overtonal subspaces; it is a temporalization of the monadic unity via panpresence sculpting across eigenpartial subspaces. Subspace-total-beings-for-itself are thus modeled by these continuous "movements", constantly renewed, while still reflecting one corresponding eigenspace. Expression (9) illustrates an "atom" of total-being-for-itself's homeostasis, which, in its turn, symbolizes the general monadic dynamic of conservation via invariant variance. These transformations represent the historialization of panpresence, as, indeed, being-for-itself cannot *be developing* along in-itself unless total-being-for-itself-in-itself already *is* entirely.

Our research has led us to an ontic-ontological model consisting of a non-dimensional monad that projects correlative modes of being, each of them being manifested as infinite potentialities. The interrelatedness between in-itself and total-for-itself implied an architecture where eigenpartial subspaces accounted for the stratification of in-itself's states, and each in-itself moment of subspatial manifestation appeared to be modeled as a spatiotemporal harmonic oscillator. Subspace-total-beings-for-itself were found to habitate each eigenspace, ensuring total referentiality within the monadic system. Since nothingness was determined to be a contaminant of being, and both of them were expressed as absolute necessities, the monadic system appeared as permanent; its constant sufficiency process, conditioned by the temporal limits of bodies-for-itself, raised the idea of homeostasis inherent to total-being-for-itself – dynamic that suggested a transcendence of individual beings-for-itself to the closest higher overtonal subspace.

As being is permanent and necessarily transformative, it follows that beings-for-itself are subject to an infinite number of transformations and an infinite number of recurrences, accounting for the temporalization of panpresence – dismantlement of invariant unity into an exhaustive array of chronological manifestations.

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