Where **LIGHT** Marries **MATTER**

A contract for the next 100 years

0

you can't improve by doing better

How is this possible?

Avdiivka, Ukraine, 2024.

… the war in Europe which does not stop but escalates - an US president senile the other talking nonsense - media not reporting but hallucinating …

Arguments are clashing and things are getting dangerous. I do not like it. That cannot be.

I look around, use the internet, the search engines, large language models: What are the most prominent political discourses worldwide? What are their names?

… terrorism - social justice - cybersecurity and technology - globalization and trade - technological disruption - political polarization and division - economic inequality and poverty - public health crises - human rights abuses - trade tensions and protectionism - corruption and ethics - technology and privacy - climate change - environmental degradation - national security - immigration and refugee crisis - limit of growth - singularity …

Central Florida, 2018.

I easily find hundreds of these topics. They all sound the same. They taste bureaucratic, techno-cratic, made by experts, protected by legions. And it feels like almost impossible to do anything for me as an individual. These terms spread excitement in all directions. And they are connected.

Climatic, environmental. Bad weather. I am exposed to these discourses. There is no shelter and no way out. I feel fainted.

There should be an underlying reason for this omnipresent climatic condition. What is common to all of these discourses? That would be a start to talk politics on an adequate level. Politics not on a single topic, because there are thousands of them. I should be able to talk about all of them. To change this climate.

What about the media? Here I am also confronted with an endless set of challenges of the same temperament:

... bias and lack of objectivity - sensationalism - lack of diversity and representation - misinformation and fake news - corporate influence and control - lack of coverage of global issues - polarization and divisiveness - lack of accountability ...

Research? The same:

... lack of diversity and representation - replicability and reliability of research findings - publication bias - funding and financial conflicts of interest - access to data and research materials - academic publishing and open access - ethics and accountability - access to research findings - political research agendas - bias and manipulation - limited relevance and impact - erosion of trust - lack of independence ...

I am beginning to realize, that this climatic condition is total:

all the instruments available, the analyses, the operations ... the environment, the climate ... the science, the media, the enterprises, the politicians, the NGOs ... the words, the languages, the argumentation, the debates ... imagining, planning, doing, thinking ... me, you, everybody ... the cultures, the history ...

Everything is part of the same - I hesitate to use this word - problem. There is no neutral outside position, no external reference, nothing one can build on, no truth. Every thing, every body, every argument faces the same paradox:
things can't improve by doing better.

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On **CONSTITUTIONS**

G8 Summit, Vladimir Putin, Angela Merkel, George W. Bush, 2007.

What is common to every thing, every body, every argument on this planet? Just pick this simple thought to start with: We all are **connected**, like never before. I am friend of a friend of a friend of a

friend with almost every person on this planet. With the good ones **and** the bad ones. In, let's say, 4 steps only.

… the astronaut, the billionaire, the terrorist, the movie star, the saint … Angela Merkel, Barack Obama, Alexander Lukaschenko, Ismail Haniyeh, Cristiano Ronaldo, Paolo Sorrentino, Stefani Germanotta, Till Lindemann …

Also - a little less obvious - every argument is proven right **and** wrong in four steps maximum.

… lean proteins are healthy … smoking kills … migrants take your job … low salaries are necessary to be competitive … climate change is men made … urbanisation increases pollution … Israeli government constitutes a genocide against the Palestinian people … Donald Trump incites violence … no peace without weapons …

Saddam Hussein's capture from an underground hole, 2003.

Being right-and-wrong is **paradox**.
But obviously constituent for our time.
All the masters of the 20th century worked on it:

… Albert Camus calls it the absurd … Jean-Paul Sartre nothingness … Martin Heidegger Sein … Ludwig Wittgenstein language game … Michel Serres argues with ambiguity … Deleuze argues around the rhizomatic … Hannah Arendt plurality … Michel Foucault episteme … Jacques Derrida différance … Theodor Adorno dialectical … Maurice Merleau-Ponty uses Phenomenology …

And I am starting to think of these concepts everybody is using as **absurd**, alienated.

… peace, dignity, health, equality, harmony, respect, integrity, honor, prosperity, balance, justice, parity, unity, solidarity …

I cannot find an *answer* out there asking for peace, for example. Peace is good and bad, right and wrong. The answers are reflected back to the question: it is the *question* that matters and shapes the term peace. Like the dichotomy of particle and wave in physics. If you ask for space (particle) you have to give up all interest in time. If you ask to be specific in time (wave) the price is to forget everything about space. You cannot have both, particle and wave, being good (wave) and making it right (particle) … this is complicate to digest, but this is how it is. This is common to all of us. This is of objectivity.

You are looking for something you can rely on in the 21th century? It is this paradox.

Look at them! They all know …

… peace, dignity, health, equality, harmony, respect, integrity, honor, prosperity, balance, justice, parity, unity, solidarity …

… but it doesn't matter.

Tilde Swinton knows. Jessica Michault, 2020.

the **bodies of questions** breathing **arguments**

If the arguments can be right and wrong, the shape of the body of arguments is important

If an *answer* cannot be proven true, **power** is with the *question*. Power today shows up in control of the questions, not in giving answers. Which means that engineering, education, science, history, creativity, logic ... are no longer the key to power. This also means, that the moment you give an answer, you are proven wrong by your opponents and you loose power. So you better have control over questions and try not to decide or judge. Which is nothing to complain about. It is just as it is, neither good nor bad.

Going around ...

Vienna, 2011.

... in Vienna, or Austria, or Tuscany ... at university, or Wikipedia, or Twitter, the super market, the notary, the car wash ... at the BBQ with friends, or the comic shop, the subway, the hospital, the Italian restaurant, the primary school, or at home in my kitchen ...

Sarah Polley, Take This Waltz, 2011.

I am thinking about these locations as **territories containing questions**.

The good questions are within the territory, the bad ones are outside. People of power fight for their territories, not for truth. Like the landlords or the nomadic warlords in the old times, gaining power by controlling the important logistical points. And like in the old times, the people in power need money to fuel and prosper their territories of questions and they need forces to protect them from the outside. Without money and forces, control of the territory is lost.

Arguments then are like winds for theses territories. Winds making the questions breath. Questions need to breath arguments to stay alive.

Following this line of thought, I pick up the bottle of soap in my kitchen as a **body of questions**, driven by money and breathing all the global arguments …

A body of questions, breathing arguments.

… the cigarette, the computer, the glass of water, the open window, the cars and bikes on the street, the street lamps at dawn, the copy-shop on the other side, the web-shop, the Instagram account, the fire hydrant, the tramline, the small grass for dogs, the new planted tree casting shadows …

I imagine these bodies in:

… Chicago, Ispahan, Nanjing, Chengdu, Lahore, Belo Horizonte, Nagoya, Mashhad, Johor Bahru, Hanoi, Medellin, Casablanca, Brisbane, Hamburg, Nairobi, Houston, Kunming, Surabaya, Birmingham, Sofia, Chelyabinsk, Salt Lake City, Edmonton …

Nanjing, 2009.

Things are living, getting rich and there is no immediate need to decide. The arguments blow

through all these territories. Their questions breathe them, and their bodies growing in their own way. I can see that immediately. And I appreciate it!

Political **Power** and **Money**

These are the numbers of money and power: The European Union with its 450 million people turn over 18 T$ per year. According to the economist Thomas Piketty 2/3 of this money (12 T$/a) is generated by the work of the people. In my reading this money is needed to sustain the EU as we know it. These are the questions driven by that money:

… stimulate economic growth and job creation … address the refugee and migration crisis … promote environmental sustainability and combat climate change … ensure security and counter-terrorism … promote social inclusion and reduce inequality … foster innovation and technological advancement … strengthen the role on the global stage and promote international cooperation … ensure a fair and competitive single market … promote peace and stability in conflict-affected regions … address demographic challenges and promote a sustainable aging population … the protection of fundamental rights and democratic values … ensure a sustainable and efficient energy policy …

These are management jobs and they can be done more or less well. Today's politics is exhausted by optimizing processes along paths of necessities. This 2/3 of the available money corresponds to the economy of the farmers in older times to sustain their land and operations. Therefore I call it '**economic money**'. The remaining 1/3 of the money (6 T$/a) is of an other kind: It is generated by the return of capital and corresponds to the money of the landlords in older times. This money is not needed to maintain the farmland. It can be used for anything. I would call it '**political money**' of the landlords. Interestingly enough, according to Piketty, these numbers are in the same proportion in almost every economy worldwide. It is also interesting that the current political discourses are not aware of these numbers. It is especially interesting as we call the economic management of the farmer politics and lost completely the political potential of the landlord's money out of side. Which leads to the surprising conclusion, that there is no factual politics today at least in western societies. Politics today is not public and it is not obvious which sources and amounts of money drive the political questions.

How the US, China and the EU **evaluate** the Arguments

These are the three major blocks of power:

US 29 TS (29 T$ PPP)
China 19 TS (35 T$ PPP)
EU 19 TS (27 T$), Europe 24 T$ (36 T$ PPP)

in reference to the whole world

World 110 T$ (185 T$ PPP)

These territories breath the global arguments in different temperaments. Following the thoughts of Plato's Republic - aristocracy, timocracy, oligarchy, democracy and tyranny - I would call the US an **oligarchy**, China a **technocracy** and Europe a **bureaucracy**. Of course, this assignment is

rough and needs to be discussed, but here it is not this important how to characterize and name the blocks of power. It is more important to contrast them and focus on the mechanics of the following argumentation. I am especially not using the usual term democracy. This term would not give contrast to the US and the EU is not suitable for China because of substantial cultural differences. It also triggers heavy reactions. Besides that democracy is not valued highly by Plato.

New York, 9/11, 2001.

All three territories breath the same arguments of

… climate change, environmental degradation, poverty, economic inequality, terrorism, human rights, political freedom, authoritarianism, corruption, migration, failed states, healthcare, education, racism, discrimination, ethnonationalism, pandemics, sanctions, resource scarcity, natural resources, disinformation, propaganda, nuclear proliferation, cybersecurity, digital warfare …

They grow differently according to their different temperament and character, but they have one aspect in common: With the challenges of the upcoming internet and social media, the bodies of question in all societies are freezing and solidifying. Their bodies get more defensive, aggressive and dangerous.
Technology supports, strengthens and differentiates the existing lines of power and is not softening the conditions to explore wider territories of questions. The territories of questions become fortresses to save the inside, because they get afraid of the outside.

Now it would be an interesting thought experiment to go with Plato and argue for an **aristocracy**. 'A type of government characterized by a ruling class of individuals who are considered to be the best or most virtuous individuals in society'. Whatever it means and how to implement it in 2024: it should complement the fortresses.

If the fortresses are fighting for the immediate advantage, the aristocracies should spend a their intellectual effort into thinking about - lets say - the next **100 years**. Under today's conditions this question feels delusional and almost obscene. It is completely banned from the public discourses today at least in the Europe I know. This perspective is absent

… in politics, in technology, in science, in ethics, in philosophy, in mathematics, in art, in literature, in religion, in architecture …

Societies forgot these questions. An abandoned land far way. I especially would point out, that the discussions about climate change are of this kind even if they always argue with the year 2100: they, despite of initial different intentions are dramatised in a way, that they successfully push immediate and drastic global actions. They are part of the problem, not the solution. If you want to talk about the next 100 years, you cannot get dirty today. Aristocrats don't get dirty. They do

not do things. They do not get corrupted by immediacy.

Giving credit to an **ARISTOCRACY**

Andrea Palladio, Teatro Olimpico, 1585.

How to set it up, an aristocracy today? Cross all cultures? Start with the 1/3 'political money' of the GDP of a society. Take 1/10 of it as a **rent**. Not as **taxes**, which are for the farmers. Farmers pay tax to the landlord, landlords pay rents to the king respectively the government. Also it is explicitly not about criticising capitalism or taking away money from the capitalists and giving it to the poor. That is an other discussion and will be worked out in different ways. This 1/10th derives form the common understanding that societies need a government, a government needs arguments and arguments need money. Without a working government societies do not prosper. Not for the landlords and not for the farmers.

These are the numbers to meet the lack of politics today: there are 6 T$ 'political money' generated in Europe a year. If the rent is 10% this would be 600 B$ per year for the new aristocratic government. This money is not for

... hearth care, social services, not for schools, not for the poor, not for infrastructures, not for museums, not for cultural heritage, not for development ...

it is just used to find arguments about the life in the EU in 100 years and to develop and protect these arguments against other conceptions.

Monet

The 'economic money' sustains the farmland. The rent of the 'political money' is like a **garden**, where questions breath global arguments and grow in colours. Gardens complementing the fortresses.

600 B$/a for the garden governments sounds a lot. For 450 M people this is about 1.4 K$ per capita and year or 120 $ per capita and month. In today's prices and an average net income of 31 K$/a in Europe it sound adequate to me. The money was not earned and is not taken from any workers. It

is the tenth part of the capital gains to politically secure a society and reinstall a working government beside the existing management, we call government today. And it is invested to improve the current conditions, where the landlords burn their political money without consciousness and high risks.

This effort sums up to reasonable bodies of questions: Take for example Silesia, Poland, one region from the 276 regions of the EU: 4.6 M population would go with 7 B$/a to do it's politics. In comparison the United Nations has an annual budget of 3.6 B$ in 2024. So 7 B$/a is something and this would be one out 276 different colours of constituting Europe's body of arguments in the canon of a world politics.

Along these proportions the world would be a parliament of 1500 regions, each as strong as the United Nations or Google research today. This would be a global consciousness, this would flourish the global arguments according to the cultural heritage of every region. It just needs an understanding of the value of culture, the need for a consciousness of a society and a reasonable part of the money available. The problems of our planet and us people can be discussed then in all colours and with consciousness.

Apollo 8, Earth rise from the Moon, 1968.

2

On **PROPORTIONS**

*facing a new **scalarity** and talking about **heritage***

The **Dichotomy**

This is not how things are worked out in 2024 on global scale. There are struggles all around and they are fought down to single arguments and simple solutions. There are fights for territories not for arguments.

I want to get away from these struggles. They force me to decide and take position. In favour or against. There is nothing to think, nothing to talk, nothing to decide ... There is a most powerful

thunderstorm of arguments. It comes as truth. It even claims to be inconvenient … or last week, just the other way around, Donald Trump disqualifying migrants as eating peoples pets … one and the same game of power, coming with faces and concepts like:

Al Gore, 'An Inconvenient Truth', 2007.

… Trump, Cheney, Bolsonaro, Orban, Putin, Modi, Duterte, Chaves, Erdogan, Morales, Rouhani, Salman bin Abdulaziz Al Saud … fascism, populism, genocide, truth, tyrany, ethnic cleansing, oppression, totalitarism, diversity, climate change, terrorism, human rights …

I remember President Bush Jr.'s statement on September 20, 2001, following the 9/11 terrorist attacks:

'You're either with us or against us in the fight against terror'

I want to stay away from it, I do not want to take side … I just want to be able to breath and talk. These terms cannot do that any more. These terms are fighters.

… fighters for peace, fighters for freedom, fighters for future, fighters for justice, fighters for nature, fighters for life …

The fighters come with

… colours, codes, banners, tattoos, logos, hats, slogans, flags, helmets …

These fighters, visible as they are, they are not in charge. The bodies of power, they do not fight on streets. I do not see fighter for

… war, power, dominance, superiority, warfare, conflict, battle, hostility, aggression, supremacy, control, authority, command, power, domination …

These fights are implicit, they are climatic. They come as a hurricane. No, I can't breath peace in this hurricane.

Hurricane Katrina, 2005.

I close my eyes.
Forget about the struggles around.

Not ignoring, not negating, not abandoning, not fighting ...
closing the eyes and embodying them.
All of them.
I know them, but I am not them.
I am not part of it.
I play aristocrat,
Plato's philosopher-king.

Borromini, Church of San Carlo alle Quattro Fontane, 1640.

These are my primary *categories* for anything, I want to argue with. Every body, every thing, every argument can agree with it: I imagine a simple sounding: **in-and-out**. I am breating in-and-out. Like the questions, as a body of questions. I do not think in *scales* like left or right, hot or cold, good or bad ... to describe and specify everything, as it is natural to us today. Just these two: in-and-out. And imagine there is nothing I can think of, which is not in-and-out. One can take

... yin and yang, or good and evil, or heaven and earth, or samsara and nirvana, nur and nar or others ...

Pieter Bruegel the Elder, The Fall of the Rebel Angels, 1562.

I choose the abstract categories in-and-out because they do not have too many cultural implications. With my western context I am at home with the christian good-and-evil. By the choice of in-and-out, I hope, it will be easier to communicate cross times and cultures.

Thinking on the christian categories good-and-evil, reminds me, this is not good-or-bad, it is good-and-evil. Evil is not just bad or the negative or opposite of good. It is of an other category. If one says: things are more or less good-or-bad. That would be one dimensional and simple. In Christianity things are always thought as good-and-evil, which always includes an inversion of everything. With other cultures it must be similar:

...
"Do not repay anyone evil for evil . Be careful to do what is right in the eyes of everyone ." - Romans, 12 : 17.

"The good deed and the evil deed are not equal . Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend . " Quran, 41 : 34.

"I'm not upset that you lied to me, I'm upset that from now on I can't believe you." Nietzsche, Thus Spoke Zarathustra.

"He who fights with monsters should be careful lest he thereby become a monster . And if you gaze long enough into an abyss, the abyss will gaze back into you . " - Nietzsche, Beyond Good and Evil.

"The evil that is in the world almost always comes of ignorance, and good intentions may do as much harm as malevolence if they lack understanding ." - Albert Camus, The Plague.

"The only way to avoid being wrong is to face up to the fact that we are most of the time ." - Albert Camus, The Myth of Sisyphus.

"Hell is other people ." Sartre, No Exit.

...

A Ming Dynasty Tiger Painting.

I want to be very carefull at this point, because it is important. The miss leading simplifications are almost everywhere. I for example read this generic text: 'Yin represents the passive, feminine, and dark aspects, while Yang represents the active, masculine, and bright aspects of the natural world'. Which sound simple and natural for me as a westerner. But Yin and Yang are not aspects of something. They are not opposing each other. It is not yin-or-yang, it is yin-and-yang. That's the whole point. As for us heaven and hell or the good and evil are not. As aspects they would be of the same category and part of the same line of thought. This simplification would be like a two dimensional shadow of a beautiful coloured sculpture. Yin and yang are the north and the south side of a mountain - they are of one and the sun is rotating around - but they are never with the same sun - I want to take these rich metaphors serious. And I do not pretend to understand them. They are beautiful as they are.
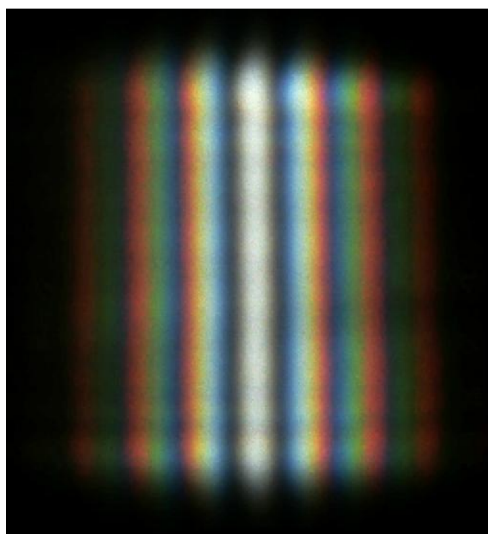

A double-slit interference of the sunlight passing through two slits ~1 cm long and ~0.5 mm apart.

In physics there is a similar dichotomy: space and time, respectively light and matter ... Here people are afraid of not being able to understand the complex mathematical formulas and do not

enter this territory of questions at all. But you can stay with the question, because nobody knows a definite answer - you ask any mathematicians or physicians ... they all will give you different answers - like nobody knows what heaven and hell, good and evil or yin and yang are - like no architect knows what a house is - nobody knows these things - because it is not about understanding - these are gardens breathing arguments - go there and appreciate their sophistication and beauty - be their guest. They are generous.

The **Terms**

A short excursus on language, concepts and terms. I stuck in language and I need to use it in a different way.
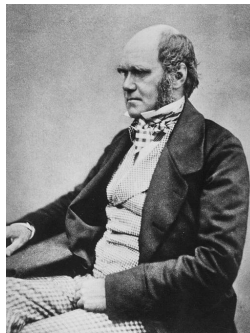
Charles Darwin, 1854.

I enter for example the territory of questions of the **19th century**:

... Idealism, Materialism, Dualism, Positivism, Utilitarianism, Marxism ...

I also follow some **concepts** of that time:

... empirical, observation, science, method, objectivity, verification, reductionism, criticism, speculation ...
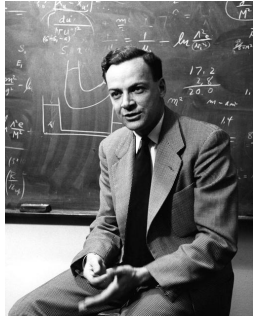
These concepts are distinctive, exclusive, demanding, forcing. It is an answering-machine, driven by the arguments of

... Marx, Darwin, Freud, Mill, Babbage, Hegel, Kant, Tolstoy ...

And I can enter the garden of **terms** prominent at that time

... speculation, hospitality, perversion, gulf, obstacle, notoriety, hesitation, circumstances, conviction, descendants, spectre, contemporaries, vulture, mountain, camel, rustic, shrine, heights, residence, extract, principle, suspense, contiguity, disappointment, regret, evening, traverse, attendant, advocate, rousing, biographer, esprit, parishioner, alarm, ascent, concealment, exclamation, impression, hearse, description, barbarian, object, spot, hamlet, subject, influence, participle, preposition ...

with them I walk around to question. Here I can breath.

Richard Feynman, 1959.

In the near neighbourhood there is the territory of the **20th century**:

… Pragmatism, Existentialism, Phenomenology, Analytic Philosophy, Postmodernism, Critical Theory …

I follow the prominent concepts there:

… essence, responsibility, freedom, authenticity, anxiety, dread, absurdity, isolation, angst, challenge …

These concepts are distinctive, exclusive, demanding, forcing. I can treat them as an answering-machine in the 19th century way driven by the arguments of

… Sartre, Foucault, Heidegger, Einstein, Wittgenstein, Hayek, Joyce …

Or I can enter the garden of terms prominent at that time

… complexity, stability, review, sultanate, specific, equilibrium, range, simultaneity, framework, inversion, avoidance, generalization, marker, localism, liberation, retention, empiricist, grooming, shopping, autonomy, toughness, specter, songbook, conceptualism, level, activity, cancer, community, improvisation, upbringing, nihilism, bookstore, dramaturgy, polarity, dissemination, syncretism, wholeness, symbol, corrective, structure, economy, anorexia, primary, services, carnivore, information, sensitive, complexity …

with them I walk around to question. Here I breathe the air of another odour. It is not about either or … a concept takes an external view and calls for an understanding and contrast. With terms one within. Of course it is not a either or, an concept-or-term. It should be a breathing in-and-out, a concept-and-term. This is how I want to learn to play my voice (out) with my language (in).

The **Scalarity**

bodies of monstrous size

Seeing the trouble around, I was looking for a plane of objectivity containing all questions, the **continent** of all questions. I discussed it as a dichotomy

… in-and-out, good-and-evil, heaven-and-hell, yin-and-yang …

containing all times and all cultures. A continent of everything, where landscapes appear in the temperaments of their cultures.

Starting around 1880 in Europe, this continent is questioned and challenged in its substance, when a new **scalarity** came up. All things are showing up in new light. Best to explain not by the in-

and-out but by the matter-and-light of physics: **matter** is what I can see and touch and **light** (respectively space) is the transparent in between, that 'sounds' and I can 'hear'.

What is the new scale of light, **out** there, today? What is the transparent in between? How does is sound? Space is full of - it is so hard to remember - energy and electromagnetic signals. Space is full of all the talks, all the images, all the movies - from all the people on this globe - full of everything and still transparent. Though the concept of fullness is miss leading; It should be read as the perspective stance of not all the matter around. Not the things, their **synchronicity**, their presence. A point in space is friend with everything-not. The Indo-European cultures think space like this since ever:

... Pythagoras, Euclide, Ptolemy, Aryabhata, Al-Khwarizmi, Ibn al-Haytham, Bhāskarāchārya, Gallileo, Descartes, Newton ...

In older times presence has been slow, since about 150 years space synchronizes everything-not in **light speed**.

Illustration of light speed.

Today, on a technical level, there are the antennas, the satellites, the internet. As there had been the voices, then the phonetic writing and then the printing press in older times. Today I have a call to the other side of the world in light speed, I am in sync with all the world in light speed. 150, 100, 50 years ago it was not like that. It is beautiful that this is possible, but it also is quite a challenge, if 7 out of 8 B people start to chat about anything. One cannot underestimate the challenges. It is a monster. Nobody and no culture knows how to civilize this. The warlords pretend they know and they are a little faster in using it. But they do not know. As they did not know with the phonetic writing or with the printing press. It will take a century, if not centuries and needs patience ... for all of us.
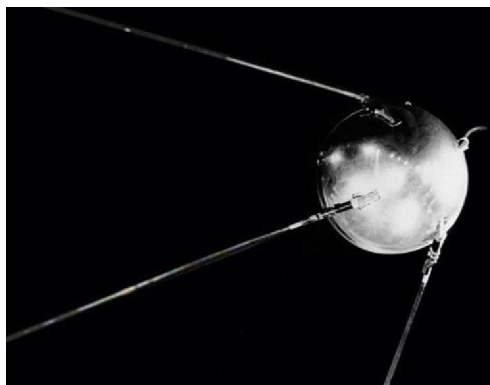
Sputnik, the first satellite

And there also is a new scalarity for the other domain, matter. What is **in** there? How do I feel? Today matter is in **resonance** with the big bang billions of years ago.

In front of the door of the house built at the foot of alpine pastures, a little girl of three is playing; as a birthday gift yesterday, she received a cream pink doll with green pants. Behind her, the calm facade with stone lintels still shines with the ochre paint applied with a great deal of effort back when the hay harvest abounded seven years ago. Her grandfather built the metal shed to the left of the main building, itself constructed at the beginning of the last century on the ruins of an old windmill erected in the location of an ancient monastery set up long ago on the premises of a temple—whether Roman or Gallic, we have forgotten—in front of rocks moved by a thousand-year-old flood on the part of this dancing and malicious torrent whose course is dug into the Jurassic strata of the mountains enclosing the semicircular horizon beneath snows said to be eternal.

Serres, The Incandescent, 2003.

Stargaze, Big Bang Animation/Simulation, 2020.

On the technical level there are not the antennas and satellites, but the 13.410 **nuclear** warhead installed or piled. That is the scalarity of matter, the scalarity of what I can touch in 2024. As the light speed is out of any cultivated and known scale, nuclear power is out of any scale as well. I call them scalarities because of that. These two scalarities are of objectivity for all cultures for all arguments. This is the new background for all of us. The screen we are playing on. There is no way around, no way out. And nobody knows how to play it.

Trinity, the first nuclear detonation, July 16, 1945.

We all know, it has to be an in-and-out, a light-and-matter. One cannot say, I just take a little space or a little time, because I do not need light speed or I do not like the nuclear bomb. The onliest way to tame these beasts is by mutually balancing them out. In physics it is called space-time. A continuous unrolling of space to time (stereographic projection or the exponential in arithmetic) and

encircling time as space (perspective projection of the logarithm in arithmetic) and so forth. In mathematics this is done with the complex number plane: the real axis is a metaphor for space, the imaginary axis for time and things rotate in this plane: space - time - space - time - space ... Everything on the complex number plane is space-and-time. Time is not a 4-dimension! Time comes with the nuclear energy, space with light speed. They are of different domains and they both are monstrous.

Intellect circulates light-and-matter

Claude Shannon, the 'father' of information technology, 'teaches' Theseus, his electromechanical mouse, 1950. Communication always went in line with intelligence.

This argumentation looks far away and esoteric? It is for experts, not for you! This is, what the landlords, the investors, technocrats and the bureaucrats of today like to say. But they all do not know, because nobody knows.

Here is how technical communication works. One might think communication goes along a line from A to B in space and takes time. This would be 4-dimensional thinking in resonances only. This is not how communication works. I take my mobile phone as an example: The membrane of the microphone is massive and it resonates with my voice [**mass** - big bang]. These resonances are *encoded* and the resulting *code* is carried by electromagnetic waves. They do not have any mass, are transparent and spread in light speed [**light**]. The other phone receives these electromagnetic waves and *decodes* the signal to a physical movement of the membrane of the speaker [**mass** - big bang again]. A phone call is an in-and-out-and-in, a time-and-space-and-time. All the technical details with antennas, cables, lasers, glass fibers ... are technical tricks around noise and entropy, aka synchronicity or space. We tend to think of communication as mass-only, as massive-only and information as traceable. Nothing would work. Definitely not. You can hear my voice in 5m? 10m? 30m? Around the globe? Communication needs synchronicity and does not work if it is not taken out of resonance. Communication needs to **sacrifice** the truth of reality and then comes back to reality. This is what our voices are doing, this is what our 24 Latin characters are doing and this is what our mobile phones are doing. Just with different speeds. Communication circulates space-and-time, light-and-matter, imaginary-and-real ...

The circulation of light-and-matter does not stop with communication. **Encryption** is the sibling of
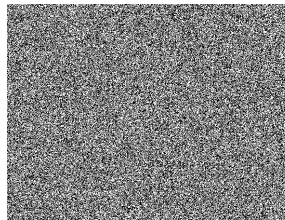
technical communication. This is an image, it can by anything real, anything of matter, I want to send.

Out[783]=

this is the white noise at specific location the end of the world, called the encryption key. white noise is a technical implementation of the synchronicity of space.

Out[775]=

I take the modulo function as an encoder

In[773]:=
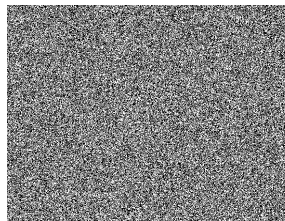
```
{Mod[0, 2], Mod[1, 2], Mod[2, 2]}
```

Out[773]=

```
{0, 1, 0}
```

by applying modulo on the sum of Eastwood and the key (reading a black pixel as a 0 and a white pixel as an 1) the resulting image is in sync with everything. it is not there, it is off reality, sacrificed, forgotten ...

```
crypt = Mod[eastwood + key, 2];
```

Out[779]=

There is no way to get it back from synchronicity to resonance, from space to time, but by *decoding* it with the same operation and key again

```
eastwood = Mod[crypt + key, 2];
```

Out[781]=

you keep the key and you have a secret in synchronicity or space.

Encryption as technical communication are child of the same circulation: resonance-synchronicity-resonance or matter-light-matter or time-space-time ... space-and-time or in-and-out or yin-and-yang or heaven-and-hell

An image generated by a Large Language Model, Stable Diffusion, 2022.

And with Artificial Intelligence there is a third sibling of the same line of thought:
A Large Language Model encodes resonances of characters into large arrays of probabilities, which can be read as the synchronicity of all texts read (corresponding to the white noise in the example of encryption above). Given any sequence of text the model looks in 'light speed' at the probabilistic space of all characters and returns the token that resonates most. that's it. in-out-in or time-space-time or matter-light-matter ...

This is why a sequence of letters in English languages can be translated into a sequence of letters in Chinese language, or how to get an answer to a question you have in sync with questions thousands had before ...

```
TextTranslation[
 "This might sound arcane, but it's inherent to communication", "Chinese"]
```

Out[ ]=

這聽起來可能很神秘，但這是溝通所固有的

Being able to do that cross all languages alienate me to my own language. My 24 Latin letters loosing their solidity and start to twinkle around like the Chinese characters in my eyes. I get aware, that they can do anything and their assembly is very delicate and fragile.

A Large Language Model is working *because* they are forgetting the structures of linguistics in the domain of synchronicity.

Intelligence as communication circulates light-and-matter in the complex plane and give me a vernacular voice beyond the logic of the linguistics of

... Ferdinand de Saussure, Noam Chomsky, Leonard Bloomfield, Edward Sapir, Roman Jakobson, William Labov, Henry Sweet, Benjamin Lee Whorf, George Lakoff, Michael Halliday, Hans Aarsleff, Yuri Knorozov ...

In his Traktatus (1921) Wittgenstein reflected on the limits of language: *The world is all that is the case* ... *The limits of my language mean the limits of my world* ... or: *Whereof one cannot speak,*

thereof one must be silent. Thirty years later, in his Investigations (1953) he made the turn from language to voice: *The meaning of a word is its use in the language.* There are limits of language, but what does it matter, people still talking.

Communication and intelligence in this new scalarity gives people a new voice beyond logic, sacrificing the truth carried by the structures of linguistics. It is the same with engineering, with analytical science, with history, with what we call creativity … An engendering, a new birth, a Renaissance.

The **Human Proportion**

The monstrous scalarity of light speed and nuclear power is circulated by communication and needs intelligence to be proportioned in human scale. This is of objectivity for the continent of all questions and all cultures and all times temper them differently. In front of this background of objectivity, on this screen we see the tempered bodies of questions, the artefacts of the old times. They are alive and they breath the same arguments around the human proportion. This is, what they have to say:

In medieval age Virgin Maria and the new born Christ is a metaphor for the resonance with the origin of the world.
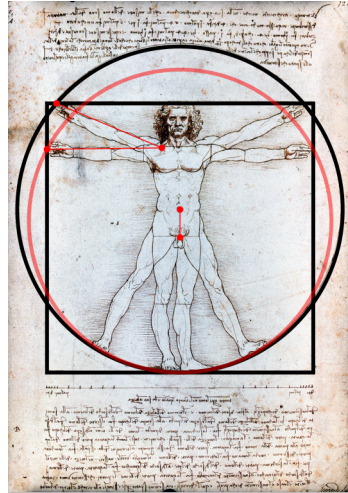

Virgin of Vladimir, 1131.

… Thomas Aquinas, St. Augustine, Peter Abelard, Anselm of Canterbury, John Duns Scotus, Roger Bacon, Bonaventure, William of Ockham, Maimonides, "Al-Ghazali", Avicenna, Hildegard of Bingen …

In Renaissance the Vitruvian Man is a metaphor for the synchronicity with the universe.

Out[ ]=

Leonardo da Vinci, Vitruvian Man, c. 1490.
renaissance - differential

... Leonardo da Vinci, Niccolo Machiavelli, Michelangelo Buonarroti, Galileo Galilei, Copernicus, Raphael, Johannes Kepler, Thomas More, William Shakespeare, Francis Bacon, Giordano Bruno, Giovanni Pico della Mirandola ...

The time of enlightenment plays on an other scalarity than the medieval times (which can be seen as an analytical zooming in), but again is engaged in the resonance with the origin of the world.

Gustave Courbet, The Origin of the World, 1866.
revolution - ontological

... Voltaire, John Locke, Jean-Jacques Rousseau, Immanuel Kant, Denis Diderot, Adam Smith, David Hume, Montesquieu, Thomas Paine, Mary Wollstonecraft, Baron de Montesquieu, Jean le Rond d'Alembert ...

Today we are playing on an other scalarity than the Renaissance (which can be seen as an synthetical zooming out), but again we are engaged in the synchronicity with the universe.
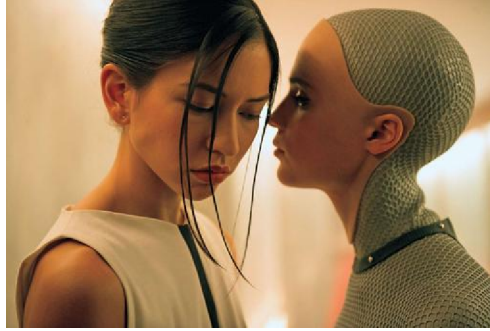
Alex Garland, Ex Machina, 2015.
renaissance - differential

... Albert Einstein, Sigmund Freud, Martin Heidegger, Jacques Lacan, Ludwig Wittgenstein, Jean-Paul Sartre, Michel Foucault, Karl Popper, John Rawls, Hannah Arendt, Simone de Beauvoir, Noam Chomsky ...

There is a lot to talk about with the old guys, because they know and they experienced so much. In Renaissance they invented the term archeology, now we are talking about cultural heritage.

3

LEVIATHAN

Tehran, 2021.

In the morning light of the new scalarity things grow like never before. What do you expect? Things shows up in numbers beyond all NATURAL proportions:

In the last 100 years world population grew by a factor of 5.
In the last 50 years global wealth has increased by a factor of 60.
In the last 50 years life expectancy has grown by 20 years.
In the last 50 years an extra 6 billion people became literate.,
In the last 200 years the rate of homicides went down by 90%.
Today the world energy consumption is around 600 EJ.
Nature's photosynthesis produces 400 EJ.
Solar radiation impact to our planet is 3'900'000 EJ.

...
The reference in the 21th century is the SUN, not NATURE or EARTH,
synchronicity, not resonance,
space, not time,
voices, not language
...
This is not good or bad
this is good-and-bad
this is of objectivity
and people are afraid,
because they have to sacrifice
what they know and belief.

Leviathan is a cosmic sea monster from Jewish mythology. Leviathan is supposed to be defeated by God at the end of the world. In Arabic literature, he appears as Bahamut, who carries the world on his back to give it the last imaginable support. Christianity, on the other hand, adopted the symbol of Leviathan as a demonic entity of evil that nevertheless acts on behalf of good (God): He devours sinners on the Day of Judgement. A similar idea can be found in Gnosticism. There he encompasses the created world and devours the souls of those who are too attached to material conditions, so that they cannot reach the pleroma - the realm of God's fullness beyond, from which all good emanates. Finally, in Hobbes, the Leviathan becomes a metaphor for the omnipotence of the state, which maintains itself by moulding all children generation after generation in its image.

Wikipedia, 2024.

Liber floridus, Antichrist on the Leviathan, 1120.

Gustave Doré, The Destruction of Leviathan, 1865.

Hillcoat, The Road, 2009.

... Mad Max: Fury Road, 28 Days Later, Children of Men, The Road, I Am Legend, The Book of Eli, The Day After Tomorrow, Zombieland, Dawn of the Dead, The Matrix, War of the Worlds, The Terminator, The Postman, The World's End, Seeking a Friend for the End of the World, This is the End, The Maze Runner, Resident Evil, The Survivalist, The Rover, The Signal, The Divide, Snowpiercer ...

I think all bodies of questions as 'good-and-evil carrying the world in service of the good'. These bodies of questions, they are every-where, every-thing, every-body. Their presence is total and they come in all shapes and forms, in all aspects of power

... manipulative, promising, authoritative, controlling, dominating, persuasive, coercive, deceptive, dividing, conquering, intimidating, exploiting ... providing comfort, influence, resources, energy, knowledge, health, wealth, peace, contentment, happiness, freedom, control, safety, security ...

As there are: ... the tree, the butterfly, the flower, the bird ...

... the tooth paste, the pet bottle, the led lamp, the ball pen, the lighter, the mobile phone, the bikini, penicillin, electric guitar, teabag ...
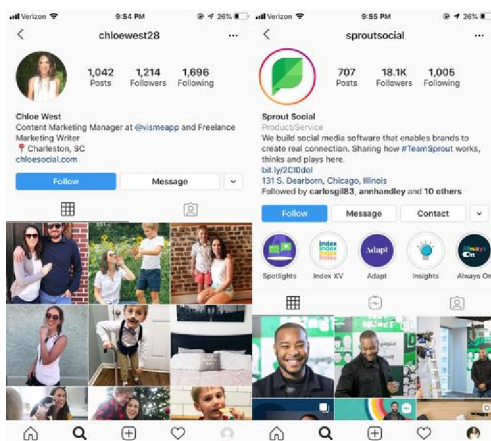
... the credit card, GPS, Shazam, email, PayPal, Bitcoin, Instagram ...

... Amazon, Apple, Alibaba, Facebook, Google, Uber, Airbnb, Tesla,
Netflix, Microsoft, Tencent, IBM, Samsung, Intel, NVIDIA,
Salesforce, SpaceX, Palantir, Slack, Theranos ...

... Good Food Institute, GiveDirectly, Kiva, Code for America, 350.org,
Charity: Water, Doctors Without Borders, The Ocean Cleanup,
Skoll Foundation, Global Witness, One Acre Fund, Room to Read,
The Hunger Project, Human Rights Watch, Amnesty International,
Greenpeace, World Wildlife Fund, Sierra Club,
Oxfam, Electronic Frontier Foundation ...

Bill Gates, 'a full-time philanthropist', 2020.

George Soros, Bill Gates, Warren Buffett, Mark Zuckerberg,
Pierre Omidyar, Michael Bloomberg, Richard Branson,
Larry Ellison, Jeff Skoll, Dustin Moskovitz, Azim Premji,
Ratan Tata, Azim Premji, Stewart and Lynda Resnick,
Steve Case, Kavitark Ram Shriram, Elaine Wynn, Reid Hoffman,
Pamela Mars-Wright, George Kaiser

They all breath the same arguments

Entrance gate of Dzogchen monastery, Tibet, 2018.

... intersectionality, populism, climate justice, post-truth politics, nationalism, decolonization, surveillance, critical race theory, gender equality, cancel culture, ethical artificial intelligence, reproductive rights, pandemics, nuclear war, terrorism, poverty, food scarcity, water scarcity, natural disasters, genocide, human rights, mass migration, drugs, cyber attacks ...

and they all know

München, 2016.

These bodies of questions in their new scalarity are not nice,
often most dangerous and disruptive.
It took them only a few years to collapse imperial Europe.

The new scalarity is fast, brutal and total.

There is no way around, no escape. Nobody can say NO, I do not want to play this game. Everything appears in this new light of the synchronicity of light speed. If a culture does not manage to proportion, it is flushed away.

A ruined Cologne in 1945.

In case of disproportion,
I would call the domination space over time **terror**,
and the domination of time over space **tyranny**.

what do we **trust** in ...

Facing the world in this new scalarity, the three major blocks of power circulating light-and-matter by intellect of different temperaments. To draw a sketchy and bold picture of contrast:

The US territory with the power of 29 T$/a is constituted around the idea of the **new**. It expands it's territory by **disruption**, using the potential of the new scalarity to replace the established structures of reality.

New York Stock Exchange, 2018.

In contrast to the US, China with the power of 19 T$/a is constituted around the idea of the **common**. It expand it's territory by **production**, using the potential of the new scalarity to replace established processes of doing.

Edward Burtynsky, Manufacturing, 2005.

In contrast to the US and China, Europe with the power of 19 T$/a stabilizes around the idea of **knowledge**. It expand it's territory by **education**, using the potential of the new scalarity to replace established understandings.

The European Parliament, 2023.

Thinking about these powerful global characters, it becomes obvious, that this text is of an European temperament and that nobody knows what is next, what to do and how to talk. We all just are exposed to our planet showing up in a new light of intelligence and we question differently. And still nobody knows.

being **afraid** of ...

Driven by the technical implementation of the scalarity of light speed, by the internet, social media and now artificial intelligence the bodies of questions in all territories hardens, become fortresses.

The US develops like an oligarchy, where power is linked to money and the powerful entities accumulate power because of being powerful. This territory is threatened by arguments around **social justice**. There are frequent and sudden fights at night at hidden places, because people feeling bad.

L.A. Riots, Rodney Glen King, 1991.

Of course I am not sure, but for China I would say, that it develops like a technocracy, where power is linked to technology and the powerful entities accumulate power because it is working seamlessly. This territory is threatened by arguments around **individualism**. There are rare fights in bright light at prominent places, because people want to say something.

Tiananmen Square protests, 1989.

It is very difficult, but for Europe I would say, that it develops like a bureaucracy, where power is linked to infrastructures and the powerful entities accumulate power because they are part of the infrastructure. This territory is threatened by arguments around **obedience**. There are rare symbolic burst of violence, because people think they know better.

Adolf Hitler, ~1934.

talking **extremes**

If things get out of human proportion
in the bureaucratic European condition,

if education freezes to obedience,
when things turn towards tyranny:
that would be **fascism**.

If things get out of human proportion
in the oligarchic US condition,
if social justice fights disruptive change blindly,
when things turn towards terror:
that would be **racism**.

the dominant risk of Europe is fascism,
the dominant risk of the US is racism.
The US does not know fascism, because it values money over education,
Europe does not know racism, because it values education over money.
To make a bold picture of contrast.

the **aristocracy** again

The proposed aristocracy above
would tame these monsters
as the Antichrist is taming the Leviathan
the good the evil,
light matter
...
however it is working in 2024,
but it cannot be too different from the older times
because it is only the scalarity, that changed.

4

A **TEMPLE**

witnessing the marriage of light and matter
a contract for the next 100 years

Camus's 'Nuptials at Tipasa'

What is the meaning of life?
... of course life has no meaning,
but: What does that matter?

Unsolicited advice, YouTube, 2023.

In the spring, Tipasa is inhabited by gods and the gods speak in the sun and the scent of absinthe leaves, in the silver armor of the sea, in the raw blue sky, the flower-covered ruins, and the great bubbles of light among the heaps of stone. At certain

hours of the day the countryside is black with sunlight. The eyes try in vain to perceive anything but drops of light and colors trembling on the lashes. The thick scent of aromatic plants tears at the throat and suffocates in the vast heat. Far away, I can just make out the black bulk of the Chenoua, rooted in the hills around the village, moving with a slow and heavy rhythm until finally it crouches in the sea.

In this marriage of ruins and springtime, the ruins have become stones again, and losing the polish imposed on them by men, they have reverted to nature. To celebrate the return of her prodigal daughters Nature has laid out a profusion of flowers. The heliotrope pushes its red and white head between the flagstones of the forum, red geraniums spill their blood over what were houses, temples, and public squares. Like the men whom much knowledge brings back to God, many years have brought these ruins back to their mother's house. Today, their past has finally left them, and nothing distracts them from the deep force pulling them back to the center of all that falls.

Albert Camus *Nuptials at Tipasa, 1938.*

Hesiod's 'works and days'

how to talk with the gods: gold, silver, bronze and hero

In 'Works and Days' ₒ ₒ Hesiod provides advice on how to live a just and virtuous life, emphasizing the importance of hard work, honesty, and reverence for the gods. He outlines an agricultural calendar, offering practical guidance on the best times for planting, harvesting, and various other tasks related to farming.

It starts with the myth of **Prometheus**, which in the terms of this text refers to the dangers of synchronicity and light speed. Prometheus was a Titan in Greek mythology who stole fire from the gods and gave it to humanity, for which he was punished by Zeus. He was then chained to a rock and had his liver pecked out by an eagle every day, only for it to grow back and the punishment to repeat.

Prometheus and Atlas, Laconian black-figure kylix, by the Arkesilas Painter, 560-550 BC.

Salvator Rosa, The Torture of Prometheus, 1648.

The second myth is the creation of **Pandora**, which in the terms of this text refers to the dangers of resonance and nuclear energy. Pandora was the first woman in Greek mythology created by the gods, given a box that she was instructed not to open. However, curiosity got the best of her, and when she opened the box, all the evils of the world were released, leaving only hope inside.

The creation of Pandora, Calyx-krater, Niobid Painter, ca. 460–450 BCE.

Jean Cousin, Eva Prima Pandora, 1550.

Then Hesiod points out that gods and mortal men come from the same origin. The immortals created four ages of talking humans. Hesiod, the ancient Greek poet, describes five ages of man in his works:

The **Golden** Age is a time of peace and prosperity, where humans lived like gods, free from toil and sorrow.

The **Silver** Age is a period where humans lived for a hundred years as children, remaining childish and immature throughout their lives. As adults they suffered pain due to their lack of understanding and died soon. The **Bronze** Age is a time of war and violence, with humans being fierce and warlike, and ultimately destroying themselves. The **Heroic** Age is a time when great heroes and demigods walked the earth, battling monsters and achieving great feats. The fifth, the **Iron** Age is the current age, which is out of the scheme of the first four ages.

With the first four ages Hesiod describes a *mechanic* in the complex plane establishing two axis: on the first axis I would call 'axis of **resonance**' the races of gold and silver are not engaged in doing real things, whereas the races of bronze and the heroes are heavily involved. On the 'axis of **synchronicity**' the ages of gold and the heroes play on the side of '*dike*' (~ justice), whereas the races of silver and bronze are on the side of *hubris*. These symmetries constitute a circle: ... hero, gold, silver, bronze, hero, gold, silver ... According to the detailed argumentations of Jean-Pierre Vernant (1983) I would say, that the current age is the rotational axis of this circle. With this reading Hesiod's 'Days and Works' joins Greek mythology to the concern of this text circulating light-and-matter, proportioning light speed and nuclear power to the human scale. Or in Hesiod's words: remembering, that gods and mortal men come from the same origin.

Vernant, J. (1983). Myth and Thought Among the Greeks. [LG03102761] - An Essay in Structural Analysis ○

Hesiod, Works and Days [MW00906790] ○

the Westphalian Peace

affirming the common in infinity and being 'pragmatic' (movement - proportion of space and time)

18 mio - 12 mio

In[939]:=

LLMSynthesize@"what is the westphalian peace about in two sentences"

Out[939]=

The Westphalian Peace, signed in 1648, ended the Thirty Years' War
  in the Holy Roman Empire. It established the principles of state
  sovereignty and non-interference in the internal affairs of other
 states, marking the beginning of a new era in international relations.

the idea of a human body in morning sunlight

transcend the real - abstract from money and physical power
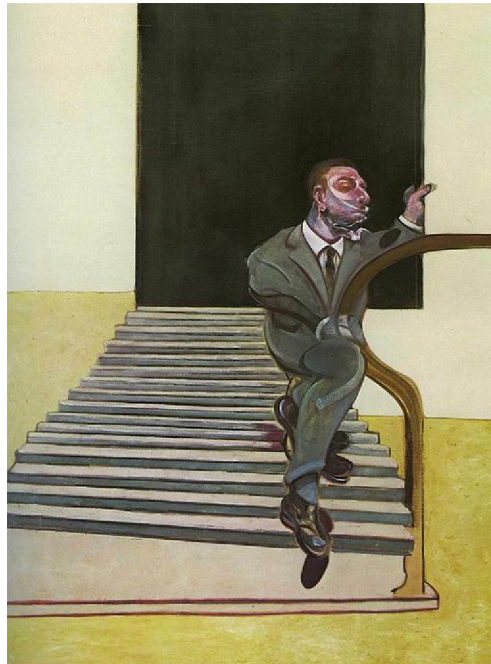
"HERO: One recent architect that could be said to embody Plato's element of **air** is Zaha Hadid. Hadid's use of fluid and dynamic forms in her buildings creates a sense of movement and lightness, evoking the qualities of air. Furthermore, her emphasis on creating spaces that feel open and airy, with large windows and flowing, organic shapes, align with the airy elements described by Plato."
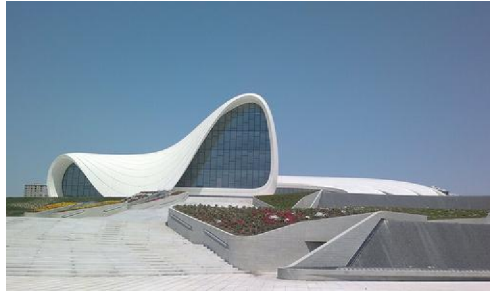
Hadid, Heydar Aliyev Center in Baku, Azerbaijan, 2013.

"GOLD: One recent architect whose work matches well with Plato's element of
fire is Frank Gehry. Gehry's use of curvaceous forms and bold, sculptural
shapes in his buildings evoke the dynamic and transformative nature
of fire. His designs often appear to be in a state of flux, much like
the ever-changing and unpredictable nature of fire. Additionally,
Gehry's use of materials such as stainless steel and titanium
further evoke the fiery and transformative qualities of the element."

Frank Gehry: Walt Disney Concert, Los Angeles, 2003.

"SILVER: One recent architect that matches best to Plato's element of **earth**
is Tadao Ando. His architectural style often incorporates earthy
materials such as concrete, stone, and wood, and his designs take
inspiration from the natural world, creating a sense of grounding
and connection to the earth. Additionally, Ando emphasizes the use
of natural light and the integration of his buildings into their
surrounding landscapes, further reflecting the earth element in his work."

Tadao Ando, Church of the Light, Ibaraki, Japan, 1989.

"BRONZE: It is difficult to determine a specific recent architect that
   matches best to Plato's element of **water** as it depends on how one
   interprets the element of water in relation to architecture. However,
   one architect who has incorporated water elements into their designs
   is Kengo Kuma. Kuma's use of water features, such as reflecting
   pools and water gardens, in his designs could be considered a
   modern interpretation of Plato's element of water in architecture."

Kengo Kuma: Asakusa Culture and Tourism, Tokyo, 2012.