

Multiple Singularity of Consciousness: A New Paradigm of Human Development

Olga Palchevskaya 2026

Abstract:

This paper proposes a synthesis of mathematical logic, quantum ontology, and aesthetics to overcome the current crisis of nihilism. Drawing on Gödel's Incompleteness Theorems, the author argues that the Universe (the Absolute), as a formal system, requires an "External Gaze" to perceive its own completeness. Humanity is defined not as a biological accident, but as a necessary network of non-algorithmic interfaces — a "Multiple Singularity." Through the lens of Quantum Field Theory and the "mind-stuff" concept, the paper explores how Art acts as a universal pendulum, synchronizing individual consciousnesses into a unified celebratory gaze of the Absolute upon itself. This framework provides an ontological foundation for restoring human dignity against technocratic reductionism.

1. Multiple Singularity

This concept seems at first glance to be a meaningless phrase, but if we imagine a singularity as a tiny sphere composed of multiple polygons, then the shape of this sphere would be determined by the number of polygons. A greater number creates a rounder sphere, so the perspective from this single polygonal plane would provide a more accurate description of its surrounding environment.

Facet eyes, where each cell sees the world from its own angle, yet together they create a holistic perception. The Absolute gazes at itself through billions of consciousnesses, like a bee through its tiny eyes. Or it might resemble a shiny disco ball, where each facet reflects the world from its unique perspective, and by letting light pass through, it reflects it with a new hue. Girenok would say this is a “hallucinosi” — a field where being and thought merge [Girenok, 2025]. But I think about how each human gaze with consciousness is unique yet simultaneously connected to the whole.

What is this for? For studying... the Cosmos, for example. The world looks through us at itself from within and sees the stars... A greater number of perspectives from different angles provides a more accurate description of it. In any profession, increasing the number of people working in it leads to a greater number of talented specialists capable of sharpening their personal perspective beyond others.

Suppose theater educated people, but there were too few theaters. Then cinema emerges, allowing more people to see images that convey emotions, leading people to catharsis and rethinking. And in the opposite direction — newspaper propaganda wasn’t enough to motivate people to go and die in wars for the ruling elite. So, the elite begins to fund the film industry to create subconscious propaganda of the ideas they need about false values, and the world drowns in crime and the fires of wars.

I’m intrigued by this idea of the mental geometry of singularity, as a tiny sphere with multiple polygons. But if each fragment of this polygon is its own perspective on the world, what then is morality in the context of such a geometry of the world’s quintessence?

If we consider superposition as a connecting network of relationships, it’s possible that there could be two moralities. One, natural law, stems from the harmonious system of particle interactions; it permeates everything, being part of the unified and indivisible world of quantum relationships in the microcosm, where particles can exist in all states simultaneously, and where the choice of conscience is the collapse of the wave function [Penrose & Hameroff, 2014]. The second morality, conventional morality, consists of the rules of relationships in our hallucinosi, where a person, as an object, exists according to the physical laws of the macrocosm, yet still with an invisible, subconscious reliance on that first morality.

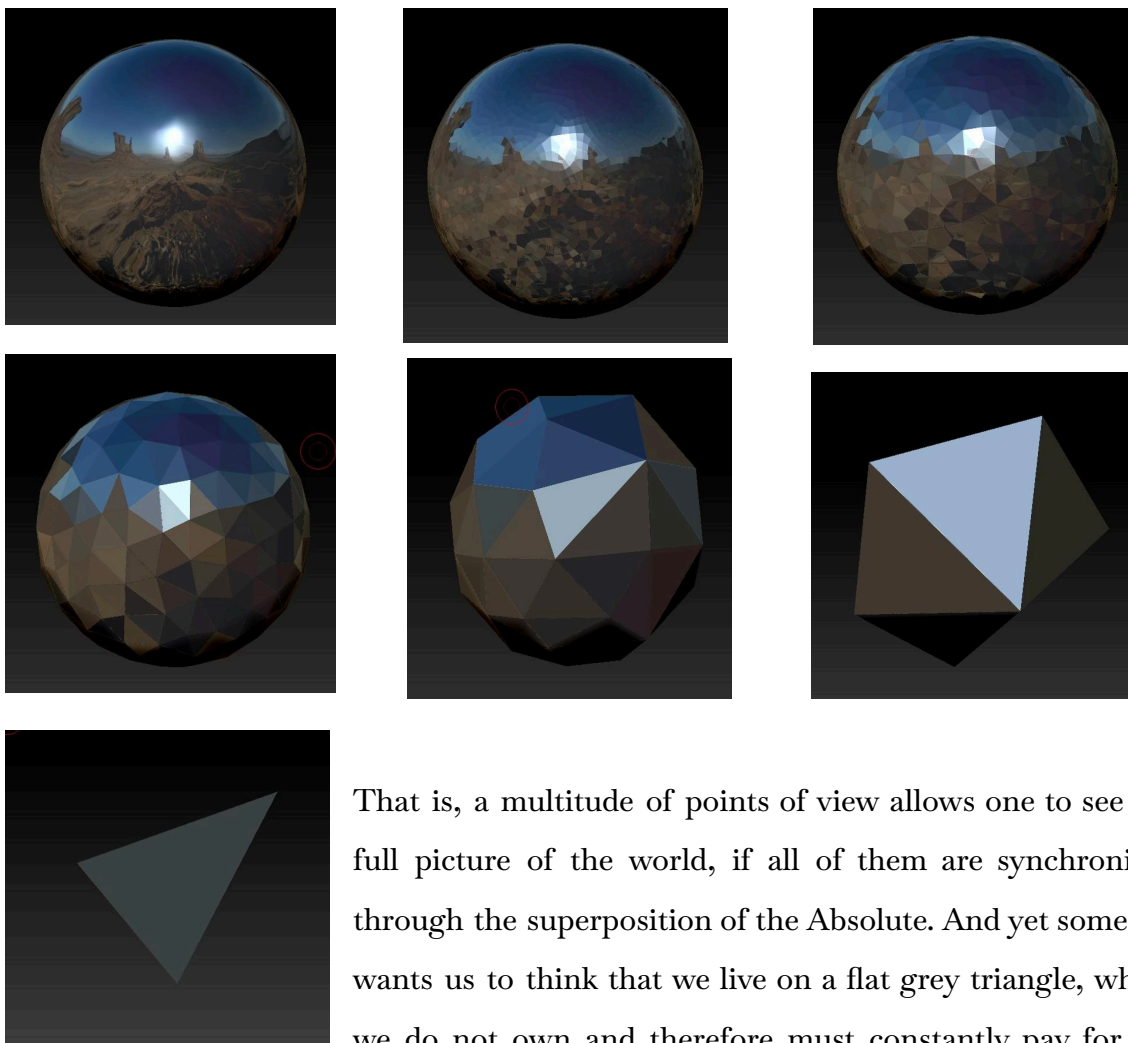
It's interesting how this works out. What instrument can convey the directions of the compass of the first morality? There's no language for communicating with the microcosm, so we're left with impulses that the human body can theoretically sense as rushes of blood to the cheeks, the "heart sinking to the heels," or "cats scratching at the soul" and "thoughts swirling in the head." In general, it's all at the level of electrochemical processes that sustain the human body, where conscience is electrodynamics resonating with the microcosm [Fisher, 2015].

I heard Girenok say at a lecture on consciousness that "consciousness is always moral" [Girenok, 2025, lecture], and then this morality is part of quantum harmony, but in the macrocosm, it fragments into rules. And we always face a choice: to act according to the local, human-made rules of imperfect morality or to act "by conscience," in harmony with the morality that underlies all existence...

Thus, free will is always a choice between the inherent harmony of the microcosm and the chaos of the macrocosm, which, through tragedies and the purification of catharsis, tunes souls to the right key. Is it really that simple? Though simplicity is the law of singularity. Just as a bee flies the shortest path, so the quantum of the tiny sphere singularizes in the heart, flushes the cheeks, and fills the entire soul with love for humanity, for truth, for the Absolute.

We should live like bees — harmoniously, dancing for each other, generously sharing everything... or perhaps the bee swarm isn't ideal either, for the swarm is also a strict hierarchy where individuality dissolves for the sake of the hive (utilitarianism). I remembered how joyfully the little bees dance in front of each other sharing, and not taking away food from each other. Still, the beehive teaches love, but not utilitarianism, where multiplicity dissolves individuality. True singularity is the dance of the multitude, synchronized by musical harmony, conjugation, in creativity and love, and not submission.

Here I tried to make illustrations for my train of thought. But I moved not from the primitive, but on the contrary, from the full picture of the world, where everything is clear, towards simplification, trying to show why the world needs so many smart living eyes that can not only see, but also comprehend.



right to live.

That is, a multitude of points of view allows one to see the full picture of the world, if all of them are synchronized through the superposition of the Absolute. And yet someone wants us to think that we live on a flat grey triangle, which we do not own and therefore must constantly pay for the

Who are Fisher and Penrose-Hameroff?

Fisher (2015): Matthew Fisher is a physicist who proposed a hypothesis about quantum processes in the brain related to consciousness. In his 2015 article (“Quantum Cognition: The possibility of processing with nuclear spins in the brain,” <https://arxiv.org/abs/1508.05929>), he suggested that nuclear spins in phosphate molecules (e.g., in ATP) could maintain quantum coherence in neurons. His idea: these quantum states can influence cognitive processes, including intuition and conscience. Fisher sees consciousness as a “dance” of quantum states that connects us to the microcosm.

Penrose and Hameroff (2014): Penrose (a physicist and mathematician) and Hameroff (an anesthesiologist) developed the “Orchestrated Objective Reduction” (Orch-OR)

theory, outlined in the article “Consciousness in the universe: A review of the ‘Orch OR’ theory”

(https://www.researchgate.net/publication/257134660_Consciousness_in_the_universe_a_review_of_the_%27ORCH_OR%27_theory). They propose that consciousness arises from quantum processes in microtubules within neurons. Microtubules are cellular structures that, according to their hypothesis, can support quantum superposition and the collapse of the wave function. According to Orch-OR, consciousness is not just a computational process but a result of quantum interactions linking the brain to the fundamental laws of the universe. This makes consciousness an “orchestra” woven into cosmic harmony.

2. Purpose

The parable of Job has never fit into my consciousness with the idea of the fullness of the Pleroma. If God is so perfect, then how could He at all for the sake of some dispute with Satan so torment a living person? This is not only not divine, it is “not human.”

At the very beginning of the Book of Job, God says to Satan:

“Behold, all that he has is in your hand; only do not stretch out your hand on him himself” (Job 1:12).

After the first wave of calamities, God again permits:

“Behold, he is in your hand, only preserve his soul” (Job 2:6).

As a result, the righteous man loses everything and even all his children die — seven sons and three daughters — in one day, without any guilt on their part, simply as part of the “test.”

F.M. Dostoevsky wrote in the novel “The Brothers Karamazov”: “... Why know this devilish good and evil when it costs so much? Yes, the whole world of knowledge is not worth then these tears of a little child to ‘goddy’... While there is still time, I hasten to protect myself, and therefore I completely renounce the higher harmony. It is not worth even one tear of that single tormented child.”

If F.M. Dostoevsky says straight from the heart that there is no possible justification for the conscious torment of a child, then theologians do not explain, but only repeat – “God’s will is incomprehensible, trust.” Such an answer does not lead to understanding the cause of the moral contradiction, but leads to reflections on the relations between man and his creator. The question arises, why did God need a physically weak, but with such a steadfast heart man? And what then is the parable of Job – an invented by people story for consolation in grief – be good and faithful to ideals and then everything will return to you (and this is often not so), or was it a real story that carries in itself another meaning?

A very large part of the parable consists of dialogues that seem copied from living people, in them there are many details and feelings. The friends who came to comfort Job actually tormented him with their conversations. They firmly believed that if Job’s life collapses, then there was a reason for it. But Job knew that there was no guilt on him and demanded an answer – why? When the Lord began to answer Job “from the storm angrily,” then Job fell silent, bowed submissively before the Lord. This very much resembles the relations of Master and slave. And after Job’s submission to his fate, the Lord turns to Job’s friend Eliphaz the Temanite and says – “My wrath burns against you and against your two friends for you did not speak of Me so rightly as My slave Job has” (Job 42:7). In fact, confirming what I wrote above – Job is a slave, not a free man, therefore his master can do with him whatever he wants.

Why then was the Lord pleased with the words of the tormented Job and displeased with the words of Job’s friends? Because they spoke “correctly” in form,

that God is just, and suffering is punishment for sin, but it was godly pious lie. Job, on the contrary, spoke “wrongly” — he argued, complained and demanded an explanation — why he was punished, but it was truth. It turns out that God needed the truth, He did not want Job to defend the “ideal” image of God at the price of lie.

It is difficult for me to understand a Lord who does not recall the murder of innocent children and as if he does not even see meaning in their lives for the set goal — to test Job. He only shows Job the greatness of His creation and asks: “Where were you when I laid the foundations of the earth?” (Job 38:4). God is almost like a man proud of the world He created, as if wanting to say, yes, life in the world that I created is based on death and man has to suffer, but what a beautiful palace!

Therefore, for me the parable of Job is not a lesson in humility as it is often interpreted, but a cry about the “incompleteness” of perfection.

In the 20th century at the intersection of process philosophy, evolutionary theory and Christian theology directions arose that developed the idea of a God evolving together with the world — process theology (process theology). The philosophy of process, developed by Alfred North Whitehead and Charles Hartshorne, assumes that God is not absolute, unchanging and omnipotent in the classical sense (as with Thomas Aquinas), but a participant in a dynamic process of world-creation: He influences the world, but is Himself subject to influence, suffers with creation, grows in experience and is perfected together with it, is not omnipotent in the sense of coercive control, but influences through persuasion, offers the best possibilities for development, but does not violate the freedom of His creations. Process theologians hold the position that the world is in God, and God — in the world (pan-entheism), but at the same time God is not equal to the universe. God is considered as having two “poles”: primary (eternal possibilities) and actual (interaction with the changing world). And since God does not control every event coercively, He does not bear responsibility for sufferings and evil. God acts as a “compassionate co-participant” in the sufferings of creations.

This direction in philosophy explains to some extent evil and its presence in the world, but still does not explain the moral contradiction in the parable of Job, where God nevertheless directly influenced the life of His creation, permitted to torment Job, and take away everything from him, but most importantly permitted to kill the children.

Thoughts about this unresolved contradiction gave me no peace until I read about Kurt Gödel's theorem "on the incompleteness of systems"¹. The young genius almost like Michelangelo who created the Pietà when he was only 23, at 24 years old in 1930 wrote such a thing that simply turned upside down the whole theory of knowledge. And if explain it simply – any sufficiently complex system cannot prove all the true things that allow it to have logical completeness about itself from within due to its systemic limitations, for this a more perfect view from outside is needed. It is like a labyrinth where you do not see the exit because you are inside it.

It seems that philosophically he discovered nothing new. Man learns all his life, but cannot see the flaws in his system of knowledge himself, only a teacher who has a more perfect system of knowledge and greater experience can find his mistakes. But Gödel proved it mathematically, thereby turning the philosophical reasoning into a fact established by scientific methods.

Gödel's statement and the parable literally reveal the main meaning of God's creation of man – Job was honest even in pain and doubt, and it was precisely this honesty that made Job the 'external view' the Absolute wanted to have in order to see Himself and rid Himself of incompleteness.

God, the World, the Absolute that created life cannot see Himself Himself, for this man is created. But man can see his own incompleteness and imperfection with the help of other people, their view from outside. And it is this diversity of views,

¹ https://en.wikipedia.org/wiki/Gödel%27s_incompleteness_theorems

fidelity to inner ideals, steadfastness of spirit that man shows in periods of the cruelest trials and allows human consciousness, which according to pantheism is part of God's consciousness, to evolve.

In the world we live in now there are many religions, but only two points of view — part of people intuitively or following traditions of generations believe in gods and that everything happening to us in life is predetermined and has higher meaning, which is a secret that man is not capable of understanding, but must only accept, and another part of people do not believe in predetermination and provably imperfect perfection, but again believe in science — that is, constantly replenished and corrected assumptions of people about the structure of the world in which we live, in data proven by experiments.

As early as 1878, the mathematician William Clifford assumed that all matter consists of “mind-stuff,” elementary material considered the basis of reality and internally consisting of a substance of reason, and externally manifesting itself in the form of matter. He anticipated the discoveries in quantum mechanics, in which assumptions appeared that consciousness — is not a product of brain work, but a manifestation of fundamental properties of quantum space “poured out” in the very fabric of the Universe. Such assumptions again turn not only to the complex question of consciousness, but also to the idea of God, in which a special place is occupied by the feeling of beauty and harmony, closely connected in people's consciousness with the concepts of good and evil.

But today the theories of Penrose–Hameroff (Orch-OR) ² and Matthew Fisher receive more and more new experimental confirmations (2024–2025): consciousness is literally woven into the quantum fabric of reality. They assume that consciousness arises from quantum computations that are connected with the very geometry of space-time, where each “collapse” of the quantum function creates a moment of “protosconsciousness.” The research of Matthew Fisher ³ assumes that nuclear spins

² https://en.wikipedia.org/wiki/Orchestrated_objective_reduction

³ <https://arxiv.org/abs/1508.05929>

of phosphorus in the brain can act as qubits, allowing quantum computations beyond classical logic. And the breakthrough work⁴ of the Swedish scientist Maria Strømme, published in November 2025, goes even further. She proposes to consider consciousness as a fundamental field of reality preceding the Big Bang, space-time and matter. Individual consciousnesses — are local differentiations or “waves” in this universal field of consciousness; after death the individual consciousness returns to the common field, dissolving in it, like a wave in the ocean. Strømme builds a theoretical bridge between quantum physics and non-dual philosophy, showing that ancient religious traditions intuitively captured this truth about the unity of all existence. Her approach rejects neither science nor religion, but explains religious intuitions through scientific tools, offering an explanation for phenomena through the language of symmetries and fundamental fields.

And here the reference to Gödel’s theorems becomes critically important. Penrose asserts: since the human mind sees truth where any logical system stalls, it means that thinking is not algorithmic, that is, it cannot be modeled by an ordinary computer. In Strømme’s work it is indicated the physical separation of human consciousnesses from the quantum unified informational field, which remaining as if in the common system, receive “free will” with their own view of the world. Then it is possible that to “understand the nature of consciousness” for man means not just to study neurons, but to go out to the level of interaction with the nature of the system of which man is a part. That is, to learn to talk with God, but how? As people did for millennia in churches?

These questions again return me to the parable of Job. If everything is a single and indivisible informational field (based on the latest scientific concepts), then Satan is not a demon, but an internal process of searching for contradictions in the consciousness of the Absolute. God as a self-aware force of the nature of the cosmos wants to have a mirror and therefore creates man. The first attempts to create are primitive — pre-cellular formations in lumps of fat — viruses, where the

⁴ DOI: 10.1063/5.0290984

boundary between life and death is almost indistinguishable. Millions of years go to create more complex constructions and finally in the water broth bacteria appear, fish, dinosaurs, who crawled out of the water and even flew, looking around with wild and greedy eyes. To maintain life everyone must eat each other — there is no morality in this, it is simply a condition for the survival of living systems. A cycle of things in nature is created, and finally the human body is created, but another million years go to create the most complex structure of the human brain, giving him the ability to think independently of the basic instincts embedded in all living things — abstractly.

Man, as a perfect view from outside and part of the Universe's consciousness, allowing the World to see itself — this sounds so solemn and magnificent!

But evolution does not stop here. To understand more deeply the nature of the primordial consciousness (that universal field Φ according to Strømme, where everything is superposition of potentials) and itself, man creates an even more complex structure — culture as a non-material field of knowledge, superstructured over physical reality, which represents a much more complex construction of information, evaluating not only man, but also the Absolute. It takes much less time for man to create culture than for the eternal energetic to create life: only a few hundred thousand years of homo sapiens evolution — from cave paintings to the internet and AI compared to billions of years spent by the Absolute on forming the biosphere from simple molecules.

However, the culture created by people and its informational field of knowledge is uneven, it does not belong to one person, it is too voluminous for one carrier. Creators and bearers of culture are not one person, but all humanity, culture consists of many knowledges. Culture is not material, but capable of creating both material things and non-material ones, developing them, complicating and perfecting. Areas of culture are unevenly distributed geographically. Concentration is where there are more people. Culture its flourishing and development resembles a

plant, because living and mortal people are its bearers and developing levers, the soil that feeds the culture.

It is this unevenness in the development of non-material knowledge of cultures, directly connected with people's lives that leads to constant conflicts. Following Gödel's theory of incompleteness, the culture system cannot fully justify itself from within due to its physical, social, ethnic, linguistic and many other limitations. The noosphere (the layer of collective thought, according to Teilhard de Chardin and Vernadsky) is selective, affects only prepared minds, leaving the masses in 'gear' mode — sex, food, work, sleep, without active consciousness. That is, people constantly busy with the search for means to live and very often exist in massive unconsciousness, do not always have conditions for deep reflection on ongoing events.

Today culture as an evolutionary entity in 'mind stuff' continues to develop, but is not recognized by humanity as a living organism, which like everything in nature, can be both what feeds man and what kills. But if we look at the products of culture then sometimes it seems that not man guides it, but it guides him. For example national traditions can regulate relations between sexes, classes and even countries. Therefore cultural questions were always so important. Therefore attack on a country in ancient times began with the destruction of churches, what strengthened people's spirit, and the introduction and replacement of local traditions with new culture. In the modern world the capture of countries by foreign culture occurs through the introduction of language. For example the English language, penetrating into all European countries brings the population closer to English culture and then corporations come to local markets and capture of the economy occurs more easily.

But culture as I wrote above is unevenly distributed to all people, but each carries in himself not a part, in accordance with upbringing and education. And because of the unevenness of development, depending on many even natural factors,

culture from a vector of development turns by people with medieval thinking turns into a sword, a weapon directed against the evolution of collective consciousness and advanced thought encounters brakes of systemic inertia or conscious opposition.

Today the development of culture in the field of technology is combined with backwardness in social relations in society. It would seem that scientific discoveries in medicine and nanotechnology prove the equality of people, but inequality is firmly connected with cultural traditions. The division of society into classes is firmly fixed in the culture of relations, in the form of unspoken agreements.

It can be assumed that the modern moral crisis is a “disease of growth” of culture. But one cannot deny also the role of individual people who are bearers of culture or lack of culture. People temporarily found themselves in power or received enormous means can influence political, economic and cultural processes. Absolute power or enormous wealth causes in lowly developed consciousness the syndrome of God, and together with it the same indifference to the death of innocents as in the parable of Job. When such people with money and power gather together, we get organizations that want to control not only the economy, political games, but also control birth rates and mortality of the population. But in the name of what? As always “high goals,” so that “everyone,” read “they” first of all have better. Because to control 8 billion this group of pseudo-gods with a bunch of papers in hands called money will become impossible.

This group of very rich, but spiritually poor people, clinging with all rules and injustices to the culture of social relations of past centuries see both in religion and in science a threat to their existence. It is precisely therefore that the only institution dealing with man’s soul — the church — is discredited by science — another faith, not in good and perfection, but in scientific proofs. And also a new mechanism of manipulation of people is launched — the media, which with endless repetition of lie literally hypnotize people, instilling the narrative needed by the authorities. At the same time with widespread dissemination of lie, even silent but

truthful thoughts written on the internet scare the dinosaurs in power so much that people voicing them receive prison terms.

Such “power” is definitely not from God, because the God that people dreamed of, the one who is perfect power needed truth about Himself. While self-deifying powers love to hear about themselves only flattering lie. And such power is definitely not higher consciousness, but rudiments and atavisms, remnants of primitive thinking from the times when human consciousness was not yet formed, and life went through trial constructions in the form of aggressive reptiles possessing only basic survival instincts. Greed of elites, arrogant idiocy of fascism, animal cruelty of the Holocaust — these are only remnants of manifestations of lower forms of consciousness. It is also mental inability to realize the true purpose of humanity as the quintessence of the world, complex and fragile superstructure of the infinite Universe that created man to realize nature “with the help of the gaze of higher consciousness from outside.”

And then the parable of Job is not just a test of fidelity to ideals of good, which man has passed, but about the meeting of two gazes — the all-powerful striving for fullness and the weak, but in something more perfect, because capable of love and compassion man. About the fact that development is not a road with a final point, but an infinite spiral staircase around the axis of unified consciousness, where the gap between development steps is also necessary, as the artist needs to step away from the canvas at a distance to see the picture whole and notice mistakes. I mean literal distance, and it must be enormous, from the unified field Φ to the Big Bang, from the Big Bang to the matter of stars, from the matter of stars to the first life, from the small blurry gaze at the huge world of primitive fish to the conversation of Job with the Lord and the artificial telescope Webb, which can finally show the Absolute all its stars.

This parable is about the unstoppable striving for new knowledge, because stopping on the path to perfection creates a new dogma, an incomplete system that

stops evolution or even begins to destroy itself from within. Because dogmas are manifestations of limitations in consciousness, inability to perceive something new. Man for centuries tried to get out of the wild nature world where there is no morality except survive at any cost and thought that he defeated the beast in himself. But not all beasts in all people. Despite his fragility and short life span, man is capable of realizing everything and calculating the movement of stars, understanding the dark energy of black holes – non-thinking movements of nature’s Minotaur and make a moral choice choosing good. Possibly in this consists humanity’s greatest mission as the quintessence of the spirit of the Universe free from dogmas, capable of dreaming, creating and loving.

Much later than the time when God tested Job, the German philosopher Immanuel Kant derived his categorical imperative, “Act so that you always treat humanity and in your own person, and in the person of every other as an end, and never – only as a means” ⁵. Why did he write so? Because we are all a gaze of the same consciousness, the unified field Φ according to Strømme, multi-singularity of life and separated from this unified and indivisible field of thought only so that every gaze makes the world striving for fullness more perfect.

Imperfection forces man to develop, going from primitive and low to elevated and complex, but sometimes it seems to me that this staircase up is spiral and we return again and again to the same problems, the beastly in man, only at a new technological level, more and more cruelly and mercilessly killing each other.

However, the solution lies in the problem. If it is possible to believe that everything I wrote above is truth and tell every child and every person who he is – a part of the divine world striving for fullness! If only every child from childhood will realize this interconnection and interdependence. If we use the tool of art – the universal tuning fork, the strongest pendulum for synchronizing people’s souls and give everyone equal education and upbringing. This knowledge will not replace

⁵ I.Kant “Groundwork of the Metaphysics of Morals” (Ger. Grundlegung zur Metaphysik der Sitten, 1785).

national religions, but will be an addition to the teachings, deeper revealing the essence of the universe. Such upbringing of the growing generation will remove both religious confrontation, and calm the warring. If we are unified and truth-seeking consciousness striving for the fullness of the world – then why these wars, they are simply meaningless.

Philosophy is not science, but a tool for reflection on all human activity and posing the most important question – why? Why do we live? This question perhaps the Absolute asked Himself, and created man, the best consciousness, with unlimited creative potential and a heart capable of loving.

Palchevskaya 2026

The purpose of writing this text is to stop wars all over the world. Every view of the world is unique and necessary. Do not kill.

References:

[1] https://en.wikipedia.org/wiki/Gödel%27s_incompleteness_theorems

[2] https://en.wikipedia.org/wiki/Orchestrated_objective_reduction

[3] <https://arxiv.org/abs/1508.05929>

[4] DOI: 10.1063/5.0290984

[5] I.Kant “Groundwork of the Metaphysics of Morals” (Ger. Grundlegung zur Metaphysik der Sitten, 1785).