Research Monograph Series

# The Generative Theory of Contradictory Co-Being and the Parallel Structure of Reality:

## Topological Metamorphosis through Discreteness, Dispersion, Neoteny, Objectification, Mandala, and Ajikan

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# Abstract

This paper formulates, from the standpoint of Generative Topological Ontology, the fact that realities incompatible at the level of formal logic can nevertheless remain adjacent, parallel, and mutually efficacious as the "contradictory structure of Co-Being." Modern cognition has produced verifiable knowledge and actionable worlds by identifying objects, serializing causation, and excluding contradiction. Reality, however, is not merely serial but also parallel. Self and non-self, necessity and contingency, love and hatred, life and death, form and meaning, and locality and totality act within the same present without being integrated into a single final solution. This paper distinguishes thought as predominantly serializing and sensibility as predominantly receptive to parallel effects, while refusing to turn this distinction into a fixed dualism. "Thinking while sensing and sensing while thinking" is defined as generative cognition in which sensibility and thought preserve their difference while transforming one another.

The paper further offers operational definitions of "discreteness" and "dispersion." Discreteness refers to differences separated within a common topology, coordinate system, and rule of operation. Dispersion refers to the Co-Being of irreducible topologies that possess no single terminal solution. Through this distinction, the paper criticizes the contemporary tendency to increase visible diversity while serializing difference onto a single plane of evaluation. Science, law, mathematics, political correctness, and global norms can provide indispensable conditions for Co-Being. Yet when they translate singular-concrete bodies, places, histories, silences, and untranslatability into one general-abstract metric, an interface with reality is converted into a fetish worshipped as reality itself.

Human neoteny is invoked not as a deterministic cause that directly explains symbolic cognition, tools, or art, but as a biological condition supporting prolonged developmental plasticity and semantic underdetermination. When a fallen branch becomes a stick or tool while remaining a branch, material identity is preserved while relational identity undergoes metamorphosis. Tools and art are compared as divergent realizations of a capacity to sustain present form and unrealized meaning in parallel and to connect heterogeneous phases. Lascaux is treated not as the origin of art but as a mature case in which wall, body, animal, memory, and an invisible world coexist at an interface.

Finally, the paper reinterprets the Shingon mandala and Ajikan not as idols that close the whole within a local object, but as embodied interfaces through which a non-closed whole becomes present from a locality. Objectification gives an outline to a local entity and simultaneously

generates a self and a world coherent with it. Ajikan does not possess the syllable A as a fixed object; it generates a present in which form, sound, breath, body, consciousness, and world act in parallel, thereby mobilizing the fixed boundary between subject and object. The paper concludes that knowledge is not exhausted by resolving contradictions. The capacity to keep contradictory topologies connected without reducing one to another is a principle for regenerating Co-Being, art, culture, and human generativity.

## Keywords

Generative Studies, Generative Topological Ontology, Co-Being, contradiction, parallelity, seriality, discreteness, dispersion, neoteny, objectification, Intellectual Phase Lock, Sensory Phase Lock, topological metamorphosis, fetish, mandala, Ajikan, Soku, interface art

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# Methodological Introduction

This paper does not replace the specific theories of mathematics, computer science, developmental biology, prehistoric archaeology, or Buddhist studies with Generative Topological Ontology. “Topology” does not directly denote a rigorously formal mathematical topological space. It is an ontological concept describing what an existent can connect with, which differences it sustains, and which boundaries it can traverse. “Discreteness” and “dispersion” are likewise not redefinitions of standard mathematical terms; they are operational concepts distinguishing difference within a common metric from plural realities whose metrics themselves differ.

Nor does the paper claim that symbolic capacity, tools, and art were linearly caused by neoteny. Research indicates that some human developmental processes, including patterns of gene expression in the brain, are delayed relative to those of other primates, but no specific cultural capacity can be directly deduced from this delay (Somel et al. 2009). The hypothesis advanced here concerns a structural correspondence between prolonged developmental openness and the ability to sustain multiple possibilities within one form. It is therefore an ontological and aesthetic hypothesis constructed so as not to contradict empirical science, rather than a biological proof.

The same qualification applies to Shingon Buddhism. This paper is not a comprehensive doctrinal history of Ajikan or mandala. While respecting such concepts as the non-arising of the syllable A, Mahāvairocana, the Two-Realm Mandala, and becoming Buddha in this very body, it offers a comparative-philosophical connection between them and the framework developed by bigakusha-haha: Generative Topological Ontology, Self-Externalization, Interface Ontology, Pre-Humanity and Pre-Self, Soku, Za, Seki, Position, Namelessness, Workhood, the Theory of Language Derivatives, and the circulation of two universalities.

# 1. The Problem: Logical Impossibility and Real Co-Presence

In classical logic, a proposition and its negation cannot both be true under the same conditions and in the same sense. The law of non-contradiction is indispensable to preserving inferential discrimination. A system in which any proposition follows from a contradiction loses the distinction between truth and falsity. This paper does not reject that logical principle.

Contradictions experienced in reality, however, are not necessarily propositional contradictions internal to one formal system. The same event may be salvation for one person and violence for another; one may love and hate the same person; and the awareness of death may intensify the desire to live. These tensions arise because different bodies, histories, relations, and temporalities act upon the same present. Formal logic can clarify them by indexing their conditions, but the force of reality lies in the fact that plural phases affect the same body and place prior to such clarification.

“Contradiction” in this paper therefore does not celebrate logical error. It names the generative tension in which plural realities irreducible to a single phase come into contact while retaining mutually incompatible demands. If differences are merely separated outside a relation, they produce no force. Difference becomes force when its terms can neither eliminate one another nor be fully severed.

Within Generative Topological Ontology, being is not an isolated substance but a possibility of connection, and relation precedes substance. Contradiction is therefore not an accident that later befalls two completed entities. Contact among irreducible terms is a condition of existential generation. Co-Being does not dissolve such contact into harmony. It generates a present in which differentiated connection can persist.

# 2. Serial and Parallel Reality

Reality is serial. Events have duration, actions have order, and the results of the past become conditions of the present. A body cannot perform infinitely many actions at once, and every choice limits possibilities. Causality, argument, procedure, memory, and responsibility require this seriality.

Reality is also parallel. Multiple bodies, senses, places, memories, institutions, forms of life, traces of the dead, and anticipations of the future coexist in the same present. They are not completely grasped from one center, do not proceed at one speed, and do not belong to one causal sequence. Nevertheless, they modify one another's conditions.

Thought predominantly selects differences from this excessive parallelity, orders them, and forms sequences of cause and meaning. Sensibility predominantly receives multiple effects that have not yet been organized into one sequence. Yet thought is not always serial and sensibility always parallel. Mathematical thought can hold multiple structures together, while affect can be serialized into habitual narratives. The distinction concerns tendencies of connection rather than fixed essences of faculties.

Serialization is necessary for understanding, transmitting, and acting upon reality. Closure occurs when a serialized explanation is mistaken for reality as a whole. If reality is recognized only as a progression from cause to effect, attribute to evaluation, violation to punishment, or input to output, then others, contingency, embodiment, silence, place, and untranslatability appear as noise. Contemporary impasse arises not from seriality as such but from its absolutization.

# 3. Discreteness and Dispersion

This paper distinguishes discreteness from dispersion. Discreteness is the state in which elements are separate yet share coordinates, rules, a problem setting, and a scale of comparison. Discrete elements have distance, but that distance can be measured within the same system. Classification, operation, selection, optimization, and solutions are therefore possible in principle.

Dispersion is not merely spatial scattering. It is the state in which entities belong to different bodies, scales, temporalities, causalities, values, and conditions of reality, without a final coordinate system capable of completely containing them all. Translation and judgment remain possible among dispersed realities. Yet translation produces a remainder, and judgment always proceeds from a situated phase.

To say that dispersion has no answer does not mean that nothing can be decided. It means that no single terminal solution can complete every phase at once. Discreteness offers multiple candidates for a shared problem. Dispersion includes multiple phases of what the problem itself is.

The distinction reveals two forms of diversity. Numerous options arranged on the same platform and evaluated through the same money, law, language, or metric constitute discreteness, however abundant their differences may be. Different lands, bodies, memories, religions, and forms of life that remain incompletely exchangeable while entering relation constitute dispersion. Co-Being requires not only the proliferation of discrete diversity but a dispersed plurality in which heterogeneous phases connect without ceasing to differ.

## 4. From Knowledge That Solves Contradiction to Knowledge That Bears It

Knowledge has acquired strength through its capacity to discover, classify, and remove contradictions. This capacity remains indispensable to science, law, technology, and public reasoning. Yet if contradictions in reality arise from the contact of plural phases, knowledge that reduces every contradiction to error severs part of reality.

In Generative Studies, knowledge neither leaves contradiction permanently unresolved nor suspends judgments of truth and falsity. It describes the phase from which each term arises, the body and history it carries, and the forces the terms exert on one another. It then provisionally converts their relation into a new form, concept, institution, or action. A solution is not a terminus but a local stability open to further revision—an osamari.

The proposition “thinking while sensing and sensing while thinking” becomes decisive here. It does not make sensibility into raw material for thought or add affect to a completed conclusion. It names a mutual generation in which sensing changes what counts as a problem, while thinking changes what can be sensed.

Sensibility and thought do not merge into an identity. Sensibility retains a remainder irreducible to concepts, while thought articulates sensation into transmissible forms. Because their difference remains, knowledge stays open to reality. Knowledge is not a system from which contradiction has disappeared; it is an interface that bears the force of contradiction and transforms the phase of the knowing self.

# 5. Objectification, Outline, and World-Generation

Humans give an outline to a portion of continuous reality and objectify it as something. Through objectification, form acquires a name, function, value, and causal position. Yet an outline does not produce only an object. It organizes everything outside the outline as background, determines the position of the viewing subject, and configures possible actions.

When something fallen in a forest is called a branch, it belongs to a tree, the ground, decay, and seasonal circulation. When its outline is perceived as a stick, the body becomes a grasper, and the surroundings are reorganized as a field for striking, digging, and reaching. A change in the meaning of one locality transforms the whole world coherent with it.

Objectification is therefore not a passive copy of an external world. It is world-generation that simultaneously organizes object, self, background, action, and time. Fixing an object also fixes the phase coherent with it. An Intellectual Phase Lock occurs when local fixation closes the position of the self and the overall connectivity of the world.

Localization itself is not denied. A body always connects to the world from a locality. The problem begins when a locality is severed from the relations that generate it and made to exhaust the whole. Generative localization creates a focus for connection. Local fixation closes that focus as reality itself.

# 6. General-Abstract and Singular-Concrete Universality

Objectification and serialization extract commonalities from plural particulars and form a general-abstract universality applicable across places and bodies. Scientific laws, legal principles, mathematical forms, and public norms derive from this universality their power to criticize familial arbitrariness and local violence.

Universality, however, is not generated by general abstraction alone. An animal path emerges as singular bodies leave traces on the land and these traces open a possibility of passage for later bodies. A singular contact retains its non-exchangeability while transmitting a possibility to the non-self. This is singular-concrete universality.

The two universalities are not mutually exclusive. Abstraction cannot begin without singular-concrete traces; without general-abstract patterns, it is difficult to compare, test, and transmit individual experience over distance. The problem arises when abstraction forgets the traces of contact that generated it and returns unidirectionally to govern particulars.

Scientific universality is not invalid because it has cultural grounds. Through evidence, reproducibility, falsifiability, and publicity, it can exceed local prejudice. Yet the instruments that leave evidence as data, the forms that enable reproduction, the ethics that support criticism, and the institutions in which researchers occupy positions are culturally generated. Scientism is not scientific rigor but the forgetting of these generative conditions and the elevation of general-abstract universality into the sole criterion of reality.

# 7. White Society and Serial Purification

“White society” here names a social tendency to remove violence, discrimination, ambiguity, embodiment, contamination, and contradiction from visible surfaces, identifying correctness with a transparent and fully explicable condition. It is not a blanket condemnation of a specific policy or political position, but a description of a structure that purifies reality into symbolic consistency.

Political correctness, legal rights, and international norms can provide language and protection to those silenced within closed communities, thereby producing minimum conditions for Co-Being. Familial and indigenous sensibilities have also excluded outsiders, women, minorities, and dissidents beneath the appearance of intimacy. A reactionary equation of the local with good and the universal with evil is therefore untenable.

The object of critique is the transformation by which norms intended to protect Co-Being close themselves into the sole correct vocabulary and procedure. When speech is classified before concrete bodies, contexts, silences, and the possibility of sustaining relation are encountered—when evaluation follows classification and punishment follows evaluation in a serial chain—the time required to transform a contradictory relation disappears.

Global connection has the same ambivalence. It can expand encounters among different phases while circulating only those differences translatable into money, English, law, metrics, and platforms. The world then appears more diverse even as discreteness within a single phase proliferates. Dispersed Co-Being requires more than the display of diversity; it requires untranslatable remainders to remain active within relations.

# 8. Fetish, Idol, and Interface

A fetish is not simply the condensation of intensity into a specific thing or form. Localization makes attention, desire, memory, sacredness, and Workhood possible. Iroke also arises when an indeterminate future and the possibility of another's participation become localized in a form.

Fetishism begins when the relations that generated this intensity are forgotten and the form is treated as possessing power by itself. When price is treated as value itself, number as reality itself, correct terminology as justice itself, or an image as the sacred itself, the interface is converted into an idol.

Idolatry is therefore not the possession of images in general. It closes nonlocal and relational force within one locality and worships that locality as the terminus of the whole. Language, law, logic, and mathematics are originally interfaces that open connections to reality. When only realities conforming to them are permitted to exist, general-abstract universality becomes the ultimate fetish.

If a locality preserves its outside and leaves an Empty Seat within form, however, it opens toward the world. Workhood is not closure through completion, but the intensity with which a form is grounded in reality while inviting the non-self. Iroke is not the power of a locality to possess the whole, but the force through which unrealized relations can be sensed from a locality.

# 9. Neoteny and a Maturity That Preserves Underdetermination

In biology, neoteny is a mode of heterochrony in which ancestral juvenile traits are retained into adulthood. Although simple accounts treating the whole human body as neotenous remain contested, some developmental processes, including patterns of gene expression in the brain, are delayed relative to other primates (Somel et al. 2009).

Generative Studies does not make this developmental delay the sole cause of human culture. It interprets delay as a condition of plasticity through which relations with environments, others, language, and tools can continue to transform the phase of the self. The decisive point is not the preservation of childishness but the capacity not to fix the coupling of form and meaning too early.

In play, a branch is a real branch while also becoming a sword, staff, animal, or boundary. This is not an inability to distinguish reality from fiction. It is the capacity to hold material actuality and fictive function simultaneously as different phases and to move between them.

Maturity can therefore be redefined. It is not the completion of one self through the elimination of ambiguity. It is the capacity to sense multiple possibilities, enact one of them, and remain open to other topological transformations after the act. Neotenic maturity is maturity that does not close through completion.

## 10. From Branch to Tool: Topological Metamorphosis with Identity Preserved

When a fallen branch becomes a stick or tool, the branch as matter changes very little. Nevertheless, a change in its relation to the human body transforms its functional phase. The branch remains a branch while becoming what it was not.

This is not a simple destruction of the logical law of identity. “Branch as an object of vegetal origin” and “tool in relation to a body” are predicates under different conditions. What matters in the generative event is that the same thing bears multiple phases at once and that the transformation of relations reorganizes both self and environment. This is topological metamorphosis.

The generation of a tool involves perception of form, bodily affordance, memory, anticipation, imitation, and social transmission. Composite tool production further requires the temporal organization of multiple materials and operations. Experimental archaeology on compound adhesives from the South African Middle Stone Age suggests that their production could require an understanding of material transformation, multistage operations, and abstract thought (Wadley, Hodgskiss, and Grant 2009). Practical complexity should not, however, be immediately identified with symbolic capacity.

The principle shown by the branch’s transformation also applies to the self. The self retains the same body and history while becoming another self through contact with others, places, and works. Generation is not replacement that erases prior identity; it is the entry of irreducible difference into identity, transforming the total field of connectivity.

# 11. The Divergence of Tool and Art, and Lascaux

Tools and art cannot be reduced to a single origin or function. They can nevertheless be compared as divergent realizations of the capacity to hold present form in parallel with a meaning or efficacy that the form does not yet possess. A tool connects form to bodily action; art connects form to invisible relations, memory, future, the dead, and others.

Lascaux is not the first point at which art emerged, but one instance among diverse Paleolithic image-making practices. Nor can its imagery be conclusively reduced to hunting magic, religion, instruction, or record. Its theoretical importance here lies in a structure through which wall surface, darkness, moving bodies, light, sound, animal images, and memory meet at an interface. The archaeological, anthropological, and aesthetic significance of the decorated caves of the Vézère Valley, including Lascaux, is widely recognized (UNESCO World Heritage Centre n.d.).

The wall remains a wall while becoming a site at which animals appear. An image is not the animal itself, but neither is it merely a false object. Material surface and absent animal, present body and another temporality, act upon the same place while retaining their differences. This structure enables art to be understood not through accuracy of representation but as an interface generating the Co-Being of plural phases.

The emergence of art is therefore not an escape from reality into fiction. It localizes within form connections already immanent in reality but absent from a single utilitarian or causal sequence. Art does not display an answer. It makes bodily experience of the fact that reality does not close in one answer possible.

# 12. Mandala: A Whole That Does Not Erase Difference

The Shingon mandala is not exhausted by the function of a map that miniaturizes the world from an external viewpoint. Differentiated forms and activities—Buddhas, bodhisattvas, wisdom kings, and others—manifest the world of Mahāvairocana without erasing one another's differences. The mandala represents doctrine while also serving as a practical apparatus that reconfigures the practitioner's body, gaze, voice, and action (Hakeda 1972; Yamasaki 1988; Abe 1999).

The whole is not a superior One that homogenizes every locality. Each locality manifests the whole through relations with other localities. A locality is not an exchangeable fragment of the whole but a phase or position at which the whole becomes present.

In this sense, mandala is not an image that converts dispersion into discreteness. It places heterogeneous phases on one plane while preserving differences in their positions and activities. Even the center can be read not simply as a point of domination but as a field in which relations generate and return centrality. This is a comparative-philosophical interpretation of mandala as Co-Being, not a claim that its historical doctrinal meaning is identical with Generative Studies.

Mandala differs from an idol neither because it has images nor because it lacks them. Its images do not close in themselves. Through embodied practice they open connections with other localities, the whole, and the non-self. Mandala does not grant possession of totality; it makes experience possible of the fact that the self is already inside the relations of the whole.

## 13. Ajikan: An Embodied Interface Generating the Whole from a Locality

Ajikan is a Shingon practice that focuses contemplation on the Sanskrit syllable A, often in relation to a moon disc and lotus. The syllable is an extremely delimited locality, yet the doctrine of its non-arising prevents it from becoming a sign that fixes an independent substantial origin. It acts as a seed syllable opening relations among form, sound, breath, body, consciousness, and world.

At the beginning of contemplation, a serial structure appears: “I see the syllable A.” In practice, however, the seeing body, breath, vocalization, the syllable’s form, the moon disc, and surrounding space act within the same present. Self and object do not vanish into an identity; the boundary that fixed them as independent substances becomes mobile.

If Ajikan is described as making a locality whole, this must not mean that the locality exhaustively represents totality. More precisely, self and non-self connect in parallel at a locality, and a non-closed whole becomes present from that connection. The cosmos is not stored inside the syllable A. Relations among syllable, body, breath, consciousness, and world generate the whole.

The experience is not the expansion of the self into ownership of the world. It is bodily awareness that the self has always been generated within relations of the non-self. In Kūkai’s thought, mantra is not merely an arbitrary human sign; it belongs to the preaching of the Dharma-body through mental, material, and sensible phenomena (Hakeda 1972; Kasulis 2005). Ajikan does not sever language from the world; through form, sound, and body, it re-grounds language in reality.

This structure can be described as Soku. “Self Soku world” does not judge self and world to be the same thing. It means that differentiated terms become present within the same event, losing mediating distance without losing difference. Ajikan does not abolish the object. It releases the topology fixed by objectification and reopens the locality to connection.

# 14. Formulation within Generative Topological Ontology

The preceding argument supports the following propositions.

First, reality persists serially while generating in parallel. Seriality makes inheritance, causality, responsibility, and action possible. Parallelity makes contact among heterogeneous phases, contingency, emergence, and Co-Being possible.

Second, contradiction is not limited to logical error under identical conditions. It can also be the generative tension through which irreducible phases act upon the same present. Logical contradictions within a system should be resolved; topological contradictions must be borne without severing their relation.

Third, discreteness is difference within a common topology; dispersion is the Co-Being of plural topologies. A shared problem and local solutions are possible under discreteness. Translation and situated judgment remain possible under dispersion, but no terminal solution completes all phases.

Fourth, sensibility receives multiple effects in parallel, while thought articulates them serially. Generative knowledge is not their harmonious synthesis but an asymmetrical circulation in which sensing and thinking transform one another’s topology.

Fifth, objectification identifies a locality while simultaneously generating a self and a whole world coherent with it. Intellectual Phase Lock is the misrecognition of a locally effective outline as the terminal boundary of the world.

Sixth, a fetish is the condensation of force into a locality; fetishism is the forgetting of the relations that generated that force. When a locality preserves an empty place for its outside, it becomes an interface with Workhood and Iroke. When it exhaustively represents the whole, it becomes an idol.

Seventh, the generative significance of neoteny lies not in childishness but in plasticity that does not fully determine meaning and function. Human maturity retains plural possibilities while acting on one and remains open to topological metamorphosis afterward.

Eighth, tools and art diverge from the capacity to transform relational phase while preserving material identity. Tools connect form to bodily efficacy; art connects form to invisible and nonlocal relations, although the two can overlap in practice.

Ninth, mandala and Ajikan can be interpreted not as idols that close the whole within a locality, but as interfaces through which a differentiated whole becomes present from a locality.

Tenth, Co-Being is not the peaceful juxtaposition of completed entities. It is a generative present in which different phases sustain relation, do not erase contradiction, and transform one another's possibilities of existence.

# 15. Art and Contemporary Practice

The task of contemporary art is not to reject serial thought and return to disorder. It is to preserve the local stabilities produced by explanation, law, science, and mathematics while reopening horizontal connections to the non-self that those stabilizations exclude.

The Web Installation of bigakusha-haha treats the screen not as a closed surface of representation but as an interface generating boundaries between “there” and “here,” distance and body, sign and Reality-Grounding. Sayama Aesthetics School likewise does not exhibit life as a completed work. It is a long-term installation in which guests, neighborhood, building, plants, labor, memory, and online environments temporarily meet and transform the phases of self and place.

Inverse Problem Art does not derive form from preexisting content. It first designs an outline or conditions of connection and accepts the generation of unpredictable content within them. The outline is not a boundary that fixes an object but a provisional za where heterogeneous phases can encounter one another.

Art does not restore a lost sensibility from the past. Generation is irreversible, and neither premodern community nor religious totality can simply be recovered. Art generates within present signs, institutions, technologies, and bodies a new sensibility capable of reconnecting to the non-self. It opens a seki in which sensing and thinking, locality and totality, seriality and parallelity, self and other can act upon the same present without erasing their differences.

# Conclusion

This paper has described as contradictory Co-Being the fact that what is logically incompatible can nevertheless remain parallel and adjacent, acting upon the same present. The force of reality does not lie only in resolving contradictions. It lies in the capacity of irreducible phases to sustain differentiated relation and to generate through contact a third phase that did not previously exist.

Serial thought is indispensable for converting reality into understanding, transmission, and action. When absolutized as the sole form of truth, however, it converts dispersed realities into discreteness within a single topology. Language, law, logic, mathematics, and norms forget that they are interfaces with reality and become worshipped as reality itself. General-abstract universality then becomes the ultimate fetish severed from its generative relations.

Generative knowledge that senses while thinking and thinks while sensing does not fuse sensibility and reason. It preserves their difference and bears their mutual transformation. Neoteny can be invoked in a limited sense as a biological condition for sustaining this underdetermination. The metamorphosis by which a branch remains a branch while becoming a tool, the cave wall remains a wall while making an invisible world present, and the syllable A remains one sign while opening the relations of body and world are different realizations of the same generative principle.

The whole of Co-Being is not a completed totality in which everything becomes one. It is a non-closed whole in which what cannot become one nevertheless generates the same reality. What the present requires is not an unconditional affirmation of contradiction. It requires reading the topological differences that produce contradiction, making necessary judgments, and refusing to let judgment erase every possibility of existence outside the judging self.

Art preserves this capacity within society. A work is not an idol of an answer but an interface that opens connection from locality toward the whole. The task of Generative Studies is neither to abandon seriality nor to mystify parallelity. It is to design a present in which the two can coexist in contradiction and generate a new reality.

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# Research Method

This text is published as a Research Memorandum within the continuing development of Generative Topological Ontology.

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