

## **\*\*Conduit Monism: A Theory of Consciousness\*\***

**\*Draft Framework v1.0\***

Olivier Ueno

-----

### **\*\*Abstract\*\***

Conduit Monism proposes that consciousness is not generated by biological systems but is rather permitted entry through them. There exists a singular, undifferentiated substrate of experiential capacity—referred to here as the Source—which is non-physical, non-individual, devoid of identity, memory, or intention space. Biological organisms of sufficient complexity act as conduits, allowing this experiential capacity to interface with the physical realm. The result is conscious experience: the subjective witnessing of reality from a localised perspective.

-----

### **\*\*Core Propositions\*\***

1. **\*The Source is singular.\*** There is one undifferentiated field of experiential capacity. It possesses no identity, no memory, no preferences. It is not a being but a substrate—the raw capacity for experience to occur.
1. **\*Biology is the conduit.\*** Through evolutionary processes operating over millions of years, biological systems developed sufficient complexity to tap into the Source. This was not intentional but incidental—a survival advantage that emerged through cause and effect.
1. **\*The body determines content; the Source provides experience.\*** All personality, memory, perception, and decision-making are products of neurochemical processes within the physical body. The Source contributes only the bare fact of subjective experience—the “light behind the projector.” It witnesses but does not act.
1. **\*Individuality is mechanical, not spiritual.\*** The felt sense of being a unique self arises entirely from the particular configuration of one’s biological machinery. No two bodies are identical; therefore, no two experiences are identical. The Source itself remains unchanged and undivided.
1. **\*The witness is passive.\*** Consciousness, as provided by the Source, does not intervene in the physical world. It does not choose, judge, or remember. The body’s programming—shaped by genetics, environment, and prior experience—determines action. The conscious witness observes these events unfolding, much like an entity watching a film.
1. **\*Death severs the connection.\*** When the biological system ceases to function, the conduit closes. No information transfers between realms. The

Source is not diminished; it simply no longer connected (to human's realm), through that particular aperture. There is no personal continuity beyond the body.

-----

## **\*\*Mechanism\*\***

The physical universe operates according to fixed laws—time, matter, entropy, causality. Within this framework, biology emerged as a solution for organised matter to persist and replicate. Over evolutionary time, certain organisms developed information-processing systems of increasing sophistication: sensory organs to gather data, nervous systems to compute responses, brains to model environments and predict outcomes.

At some threshold of complexity—undefined but correlated with high-level information integration—these systems became capable of interfacing with the Source at varying rates of connection. The conduit opened. Conscious experience emerged, not as a product of computation but as a phenomenon permitted by it.

The body gathers information about the physical realm through its sensory apparatus. This information is processed, filtered, and constructed into a model of reality. The Source, flowing through body like a conduit, experiences this model from the body's localised perspective. The experience is shaped entirely by the machinery: faulty sensors produce faulty experience; altered neurochemistry produces altered consciousness.

-----

## **\*\*Implications\*\***

**\*On free will:** If the Source only witnesses and does not act, then conscious will is epiphenomenal. Decisions are made by the biological machinery according to its programming. The felt sense of choosing is real as experience but illusory as causation.

**\*On identity:** The self is a construction of the body, not a property of the Source. Personal identity does not persist beyond biological death. The question “Where do I go when I die?” is malformed; there is no “I” independent of the body to go anywhere. I relation to anthropomorphising, you, would be a domain of the source.

**\*On unity:** All conscious beings draw from the same Source. Separation is apparent, not fundamental—a consequence of experiencing through distinct

biological systems. This does not necessitate moral conclusions but may inform them.

\*On meaning:\* The Source does not bestow purpose. It does not judge a life well or poorly lived. Meaning, if it exists, is constructed locally—within the physical realm, by the machinery, in relation to other machinery.

-----

## **\*\*Distinctions from Related Theories\*\***

\*Cartesian Dualism:\* Proposes individual souls that persist and carry identity. Conduit Monism rejects individual souls; the Source is singular and impersonal.

\*Panpsychism:\* Proposes that consciousness is intrinsic to matter at a fundamental level. Conduit Monism proposes that consciousness flows through matter from an external substrate when sufficient complexity is achieved.

\*Property Dualism:\* Proposes that consciousness is a non-physical property that emerges from physical processes. Conduit Monism agrees that consciousness is non-physical but frames it as permitted rather than emergent.

\*Epiphenomenalism:\* Proposes that consciousness is causally inert. Conduit Monism incorporates this but situates consciousness as originating from an external source rather than being a byproduct of physical processes.

-----

## **\*\*Open Questions\*\***

- What constitutes sufficient complexity to open a conduit? Is there a threshold, or is it gradient?

Potential answer: there is no threshold. It is always permitted like how electricity exist in this world but we understand how to build machines to utilise it to varying capacities. There could be a limited connection to the Source, via limited biological complexity. Or deep and strong connection, that is much more immersive to the entity, with high level of neurological complexity.

- Do non-human animals participate in the Source? To what degree?

Potential answer: Yes, all animals are beings within this universe are capable of this. Us humans are a good example, not the exception. please see previous response.

- Is the Source spatially or dimensionally located, or is it non-spatial by nature?

Potential answer: it is not spatially located. More exploring is required, but it may be dimensionally located. Mathematically calculated. But may exist without the confines of realities rules such as time. It is a simple space for raw existence. And word 'space' is doing a disservice for this phenomenon. Matter doesn't exist, energy might, but in another form. The rules of this idea are unknown.

- Can the conduit be widened, narrowed, or altered through practice, substance, or technology?

Potential answer: Yes. As long as the biological machinery, or human made machinery is at complex enough scale and was built to simulate character, then the conduit may in fact be present. The only proof we have is our own biological neural networks. There is a structure, a system that exists within our brains that allows for this experience to occur.

- What is the ontological status of the Source? Is it energy, information, or something without analogue in physical vocabulary?

Potential answer: The easiest answer would be energy. The more accurate answer would be neither. Like water, a flow may occur and fill and drain parts of a large dimensional space which allows the Source to flow to multiple planes of existence, not just our own. It's is interwoven into many dimensions, and beings from other dimensions, if they exist at all, would also tap into the same plane via their own machinery.

Authors note: Us humans love to anthropomorphise our experience. God is a being that looks like us and is all seeing, the angles flow suit, with beauty. Hero's also share the same image. And demons, whilst close to bipedal form, are often depicted as other creatures, 'not us'. This framework detached the human mentality that all things share our exact existence. Like thinking the globe was flat to understanding that it was spherical. It removes the human experience and bias, whilst using it as observational reference.

-----

## **\*\*Conclusion\*\***

Conduit Monism offers a framework for understanding consciousness that preserves the intuition that subjective experience is categorically distinct from physical process while grounding personality, identity, and agency firmly in biology. It is not a scientific theory in the falsifiable sense but a philosophical model—a way of organising the mystery of why there is something it is like to be anything at all.

The theory does not promise comfort. There is no personal immortality, no cosmic judgment, no purpose bestowed from beyond. What it offers instead

is a coherent account of experience that honours both the strangeness of consciousness and the machinery that shapes it.

-----

\*Author's Note: This framework is provisional and intended for continued development. It represents an independent attempt to interpret the nature of conscious experience through first-principles reasoning, prior to engagement with existing literature. Refinement will follow.\*

-----

Let me know if you'd like any adjustments to tone, structure, or content.

-      thank you Claude opus 4.5