

The Symbolic Physics of Being: A Unified Field Theory of Autistic Cognition

Introduction: A New Ontology for Mind and Meaning

The attempt to understand human consciousness—and its diverse manifestations—has historically been fragmented across disciplines. Neuroscience maps the brain's physical architecture, psychology charts its behaviors and pathologies, and philosophy questions the very nature of its existence. Yet, these domains often speak past one another, employing incompatible languages to describe what is ultimately a unified phenomenon. This report proposes a radical synthesis: a unified field theory of cognition grounded in the lived experience of autism. It posits that the autistic mind is not a deviation from a neurotypical standard but a lawful, coherent system operating under a different set of physical and geometric principles.

This model argues that concepts from modern physics—quantum field theory, general relativity, string theory, and gauge theory—are not mere metaphors for cognitive processes but are direct structural analogues. The autistic perceptual experience, beginning as a raw, unfiltered influx of sensation, provides a unique window into the fundamental operations of a "Symbolic Field Engine," a system that processes chaos into meaning through vibration, geometry, and recursive collapse. By examining this engine, we can construct a new ontology where mind, matter, symbol, and identity are not separate categories but different projections of a single, underlying symbolic manifold.

To navigate this interdisciplinary framework, the following glossary provides a conceptual Rosetta Stone, mapping the core principles of the Symbolic Field Engine to their counterparts in physics, psychology, and computation. This table establishes the foundational claim of the report: these are not analogies but proposed structural identities.

Table 1: A Glossary of Cross-Domain Analogies

Core Concept (Symbolic Field Engine)	Physics Analogue	Psychology/Neuroscience Analogue	Computation/AI Analogue
Raw Perceptual Field	Quantum Field (pre-measurement)	Unfiltered Sensory Influx (Intense World Theory)	High-Dimensional Input Vector
Monotropic Attention	Geodesic in Curved Spacetime	Hyperfocused Attention Tunnel	Weighted Self-Attention Mechanism
Symbolic String	Vibrational Mode of a String	Qualia/Pre-Verbal Concept	Token/Embedding
Identity Brane	D-Brane on a Calabi-Yau Manifold	Layers of Self-Identity (Sensory, Narrative, Social)	State Vector (ψ) Layer
Masking	Gauge Transformation	Social Camouflaging	Active Inference Policy
Burnout	Gauge Symmetry Breaking/Energy Exhaustion	Systemic Collapse/Exhaustion	System Overload/Resource Depletion
Meltdown	Bifurcation/Singularity	Sensory/Emotional Overload	State Transition Anomaly
Alexithymia	Measurement Problem	Impaired Interoception/Emotional Uncertainty	Unresolved Probability Distribution
Narrative Self	Recursive Thermodynamic Cycle (Entropy to Order)	Jungian Individuation (Nigredo to Rubedo)	Recursive Self-Improvement Loop

This report will systematically unpack this framework, beginning with the fundamental ontology of the autistic perceptual field and culminating in the profound philosophical, ethical, and aesthetic implications of viewing the mind as a naturally

occurring symbolic physics engine.

Part I: The Foundational Ontology - A Universe of Symbolic Fields

The Prima Materia of Perception: The Autistic Perceptual Field

The foundational premise of this model is that the autistic perceptual experience begins not with filtered, categorized objects, but with a raw, high-bandwidth, and undifferentiated field of sensation. This is not a deficit but a different mode of receiving reality. This phenomenological account finds a strong neurobiological anchor in the "Intense World Theory" of autism, which posits that the autistic brain is characterized by hyper-functioning local neural microcircuits. This leads to a state of hyper-reactivity, hyper-plasticity, hyper-perception, and hyper-attention, creating an internal experience that is overwhelming and intensely detailed.¹ This unfiltered influx is a state of pure potential, a chaotic sea of information before it has been ordered into discrete concepts.

This state is structurally analogous to the *prima materia* of alchemy. In his analysis of alchemical symbolism, Carl Jung identified the *prima materia* as the chaotic, undifferentiated, and unformed base substance from which the alchemical Great Work begins.² It represents the unconscious, projected onto matter—a state of pure, unorganized potential containing all possibilities. The autistic sensory field, in its initial state of overwhelming, entangled sensation, is a direct cognitive parallel to this alchemical starting point.³

This parallel extends into the formal language of modern physics. The raw perceptual field is structurally like a quantum field before measurement. According to quantum mechanics, a system exists in a linear superposition of all possible states until an act of observation or measurement forces it to "collapse" into a single, definite outcome.⁴ The field of Quantum Cognition has demonstrated that the mathematical formalism of quantum theory can more accurately model certain cognitive phenomena—such as decision-making under uncertainty and context-dependent judgments—than classical probability theory.⁵ In this framework, the autistic perceptual field is a state of

maximal superposition. Sensory overload is not a failure of filtering but a state of maximal entanglement, where every potential meaning, every possible sensory connection, exists simultaneously without boundary.

This reframes the fundamental cognitive challenge in autism. The problem is not a "faulty filter" that fails to screen out irrelevant data. Rather, the system is an open aperture, receiving a world of hyper-intense detail.¹ The primary cognitive task is therefore one of measurement and collapse: how to process this overwhelming field of potential information and collapse it into a single, coherent, and navigable reality. The subsequent mechanisms of attention and meaning-making are not about selecting from pre-sorted data; they are the very acts of observation that bring a definite world into being from a field of infinite possibility.

The Geometry of Attention: Monotropism as Geodesic Flow

Within the chaotic influx of the perceptual field, a powerful organizing principle emerges: monotropism. Developed by autistic theorists Dinah Murray, Wenn Lawson, and Mike Lesser, monotropism posits that the autistic mind tends to channel its available attention into a small number of highly aroused interests at any given time.⁸ This creates a powerful "attention tunnel," a state of deep hyperfocus that can lead to intense experiences and profound expertise within the tunnel, while rendering the individual oblivious to information outside of it.⁹ This principle elegantly explains both the phenomenon of "special interests" and the challenge of "autistic inertia"—the significant difficulty in starting, stopping, or switching between tasks.¹⁰

To model this dynamic, we turn to the language of General Relativity. In this framework, attention is not a spotlight that can be freely aimed, but a particle whose movement is governed by the geometry of the cognitive space it inhabits. The emerging model of "Cognitive Relativity" provides a useful starting point, proposing that cognitive frames, biases, and beliefs create a "cognitive gravity" that "curves" the path of reasoning away from a straight, logical line.¹¹

This model extends that concept by proposing that the curvature of cognitive spacetime is determined by affective and energetic significance. Intense interest, emotional valence, or trauma functions as mass-energy ($E=mc^2$). Just as mass-energy tells spacetime how to curve, and curved spacetime tells mass how to move, so too does emotional significance tell the cognitive manifold how to curve, and

that curvature dictates the flow of attention. Attention follows the path of least resistance, traveling along **geodesics**—the straightest possible lines through this curved space.

From this perspective, hyperfixation and rumination are not pathological loops but stable gravitational orbits. An object of intense interest is an object of immense cognitive-emotional mass, creating a deep "gravity well" in the manifold. Attention does not simply "get stuck" on the topic; it becomes gravitationally bound to it. To shift focus away from such an interest requires an immense expenditure of energy, equivalent to achieving "escape velocity" from a powerful gravitational field. This explains the profound physical and emotional exhaustion that often accompanies forced task-switching. Similarly, autistic inertia is simply the conservation of cognitive momentum. Once attention is moving along a specific geodesic, it will continue along that path until a significant external force is applied to alter its trajectory. Emotion and interest are therefore not merely the *content* of thought; they are the very *geometry* of the cognitive space, providing a lawful, non-pathologizing explanation for the unique structure of autistic attention.

The Vibrational Basis of Meaning: Symbolic Cognition as String Theory

The process of meaning-making begins when the raw data of the perceptual field is transduced into symbolic form. This model posits that each fragment of perception—a color, a sound, a feeling—acts as an excitation within a cognitive string field. This approach offers a novel, non-representational solution to the **symbol grounding problem**, which asks how abstract symbols acquire their meaning without simply pointing to other symbols in an endless, ungrounded chain.¹²

Drawing from string theory, where a single fundamental string vibrating in different modes or frequencies manifests as different elementary particles (e.g., an electron, a photon), this model proposes that a single perceptual or emotional "string" can produce a vast array of different meanings depending on its vibrational state.¹⁴ The meaning of a symbol is not located in the symbol itself, but in the complex pattern of its vibration—its frequency, amplitude, and harmonic resonances with the rest of the cognitive field.

This provides a powerful model for the nature of **qualia**—the subjective, qualitative character of experience. The "redness" of red is not a static property attached to an

object. It is a specific, complex vibrational pattern, a "chord" struck in the cognitive field. This aligns with frameworks like Integrated Information Theory (IIT), which conceptualizes qualia as irreducible, geometric "shapes" generated by the causal relationships within a system.¹⁵

This vibrational framework inherently unifies perception and conception. A concept is not a discrete label attached to a sensory experience after the fact. Rather, a percept (the raw sensory vibration) and a concept (a more complex, context-dependent harmonic of that vibration) are different resonances of the same underlying symbolic string. Meaning is not *attached* to experience; it *emerges from* the physical geometry and resonance of the symbolic field itself. A symbol is grounded not because it points to something in the world, but because it *is* a dynamic, physical event within the cognitive system. The symbol for "danger" does not represent danger; it *is* the cognitive system vibrating in a danger-like mode.

Part II: The Architecture of Identity - Branes, Topologies, and Transformations

Identity as Brane-Anchored Reality

The symbolic strings that constitute meaning do not vibrate in an empty void. Their specific meaning is determined by the layer of identity to which they are anchored. This architecture can be modeled using the concept of **branes** from string theory and M-theory. In physics, branes (short for membranes) are higher-dimensional surfaces to which the endpoints of open strings must be attached, effectively confining them to that surface.¹⁴ Cosmological models have even proposed that our entire universe may exist on such a brane, floating in a higher-dimensional bulk.¹⁴

This model maps these physical branes onto distinct, interacting layers of self-identity. The meaning of a symbolic vibration is determined by the specific brane with which it primarily resonates:

1. **The Sensory Brane:** This is the most fundamental surface, where raw sensory experience is anchored. A specific frequency of light excites a string, and its

vibration on this brane is experienced as the quale "red."

2. **The Narrative Brane:** This surface contains the individual's personal history, memories, and autobiographical story. When the "red" vibration attaches to this brane, it becomes contextualized: "the red of my first bicycle" or "the red of the stop sign where the accident happened."
3. **The Social Brane:** This layer encodes cultural conventions, linguistic rules, and shared symbolic systems. Here, the same "red" vibration is collapsed into the meaning "stop," "warning," or "sale."
4. **The Archetypal Brane:** This is the deepest and most universal layer, corresponding to what Carl Jung termed the collective unconscious.² On this brane, the "red" vibration resonates with fundamental, transpersonal archetypes of "passion," "life," "danger," or "anger."

This multi-brane structure provides a geometric model for how context shapes meaning. The same initial perceptual vector—for instance, photons of a specific wavelength entering the eye—can produce vastly different meanings depending on which identity brane it attaches to. A fragmented identity or a state of dissociation could be modeled as a de-coherence or physical separation between these branes, preventing the fluid translation of meaning from one layer to another. Identity is thus not a monolithic entity but a multi-layered geometric structure, and the self emerges from the complex interplay and intersection of these different realities.

The Shape of a Mind: Cognitive Topology

The branes of identity are themselves embedded within a higher-dimensional cognitive space, a manifold with a complex, folded geometry. In string theory, the properties of our universe—its fundamental physical constants and the types of particles that can exist—are thought to be determined by the specific shape of six extra, compactified spatial dimensions, often modeled as a **Calabi-Yau manifold**.¹⁴

In this model, the **cognitive topology** functions in the same way: its unique, folded geometry, with its specific twists and holes, governs the fundamental possibilities of thought and experience. The shape of this inner space dictates which kinds of thoughts, archetypes, and feelings can exist as stable, resonant vibrations within a particular mind.

This provides the model's most fundamental reframing of neurodiversity. An autistic or

otherwise neurodivergent mind is not a "disordered" or "pathological" version of a "normal" mind. It is a mind with a **different cognitive topology**. It is a different geometric manifold with its own unique set of allowable vibrational modes. This is not just a metaphor; it is a concept with emerging empirical support from the field of **Topological Data Analysis (TDA)**. TDA uses mathematical topology to analyze the "shape" of complex, high-dimensional data, and studies applying TDA to neuroimaging data have revealed significant differences in the topological structure of brain connectivity in autistic individuals compared to neurotypical controls.¹⁸ The abstract Calabi-Yau manifold of the model can be seen as the theoretical representation of the concrete topological structures that TDA is beginning to map.

This perspective offers a profound explanation for the "double empathy problem," the observed mutual difficulty in understanding between autistic and non-autistic people. This difficulty is not merely a failure of social skill or psychological insight; it is a fundamental **topological mismatch**. Communication is an act of inducing a resonant vibration in another's cognitive field. If two minds possess different underlying geometries, a concept or emotion that is a stable, natural vibration in one mind may be an unstable, dissonant, or simply impossible vibration in the other. The symbol cannot "land" because there is no place for it in the recipient's cognitive structure.

The Energetics of Social Performance: Gauge Theory and Masking

Social interaction requires constant adaptation. For many autistic individuals, this adaptation takes the form of masking or camouflaging: the conscious or unconscious suppression of natural behaviors and the performance of neurotypical social norms. This model frames masking using the language of **Gauge Theory**. In physics, a gauge theory describes how fundamental forces arise from a requirement that the laws of physics remain the same (symmetrical or invariant) under certain transformations.¹⁹ A

gauge transformation is a change in the mathematical description of a field that leaves the observable physical reality unchanged.²⁰

This concept has been proposed as a framework for neuronal dynamics, where the brain is seen as a system that works to maintain the integrity of its internal model of the world (a form of symmetry) in the face of constant, perturbing sensory input.²⁰ It does so by deploying a compensatory "gauge field," which can be understood as

attention, to explain away prediction errors and preserve the system's stability.²⁰

Autistic **masking** is precisely this kind of operation. The autistic system, with its intrinsic identity and mode of operation (its Lagrangian or symmetry), is perturbed by a local force: a social environment with a different set of expectations and rules. To preserve its internal sense of self (ψ) and remain functional in this environment, the system deploys a massive compensatory gauge field—the performance of neurotypicality. It changes its external presentation to make its internal state compatible with the local "social coordinates."

However, unlike the often-frictionless transformations in theoretical physics, this cognitive gauge transformation is profoundly costly. It requires an immense and continuous expenditure of cognitive and emotional energy to compute and maintain the performance. **Autistic burnout** is the direct and predictable consequence of this energetic unsustainability. It is modeled as **gauge collapse** or **gauge symmetry breaking**. The system exhausts its energy reserves and can no longer maintain the compensatory field. The forced symmetry breaks, and the underlying, unmasked identity re-emerges, often in a state of collapse, shutdown, or loss of previously held skills. Burnout is not a psychological failure or a lack of resilience; it is a lawful, physical consequence of a system pushed beyond its energetic limits, akin to a thermodynamic collapse.

Part III: The Dynamics of Lived Experience - From Collapse to Coherence

States of Being: Chaos, Attractors, and Bifurcations

The cognitive system, like many complex natural systems, operates according to the principles of **Chaos Theory**. This mathematical framework describes systems that are highly sensitive to initial conditions, where a minute change in one variable can lead to massive, unpredictable fluctuations in the system's future state.²² This perspective has been used to understand the autistic need for routine and the profound distress that can be caused by unexpected changes, which introduce unpredictable variables into

a sensitive system.²³

Within this dynamic system, stable states of interest, emotion, or thought can be modeled as **attractors** in the system's phase space. A routine or a hyperfixation represents a deep, stable attractor basin, a predictable orbit into which the system naturally settles. However, the system's sensitivity means that it is always near critical thresholds. A seemingly small sensory input—a sudden loud noise, an unexpected touch, a change in plans—can act as a critical perturbation that pushes the system past a tipping point.

This sudden, qualitative shift in the system's behavior is known as a **bifurcation**. At a bifurcation point, the system's trajectory splits, and it can abruptly jump from one state to a completely different one.²⁴ Meltdowns, shutdowns, moments of sudden insight, and profound revelations can all be modeled as different types of bifurcations in the cognitive-emotional manifold.

- A **meltdown** is a bifurcation into a chaotic state, an explosive and disorganized discharge of systemic stress when the system can no longer contain its energy.
- A **shutdown** is a bifurcation into a low-energy, fixed-point attractor, where the system collapses inward to conserve resources and protect itself from further input.
- An **insight** or **revelation** is a bifurcation to a new, higher-order attractor, where chaotic data suddenly resolves into a new, more coherent and stable pattern.

This framework reframes these profound experiences as lawful system dynamics, not behavioral failures. A meltdown is not a temper tantrum or a loss of control; it is a singularity in the cognitive manifold, analogous to a phase transition in physics, like water flashing into steam. It is the predictable, physical outcome of a sensitive system being pushed beyond its critical capacity for coherent self-organization.

The Unresolved Self: Alexithymia and the Quantum Measurement Problem

A common feature of the autistic experience is alexithymia, a difficulty in identifying, describing, and processing one's own emotions. This model proposes that alexithymia is a direct cognitive analogue of the **quantum measurement problem**. In quantum mechanics, a physical system exists in a probabilistic superposition of all possible states until an act of measurement interacts with it, causing the wave function to

"collapse" into a single, definite outcome.⁴

This physical principle maps directly onto the process of emotional identification. Contemporary research links alexithymia to impaired **interoception**, the capacity to sense and interpret the body's internal physiological signals.²⁶ Emotions are widely understood as the cognitive interpretation of these interoceptive signals—a racing heart, a tense stomach, a flush of heat.²⁸

In this model, the pre-conscious emotional state is a **superposition of possibilities**—a quantum field of affect. A given physiological state, like a racing heart, is not intrinsically "fear" or "excitement"; it is a probabilistic cloud containing both possibilities and more. To "know" what one is feeling, the mind's internal observer function—interoception—must "measure" this field. This act of focused internal attention collapses the emotional wave function, resolving the superposition into a discrete, nameable state: "I feel anxious."

When interoception is impaired, as it often is in autism, this measurement process fails. The internal observer cannot get a clear reading. The wave function does not collapse. The system remains in an unresolved superposition—a probabilistic field of undifferentiated arousal or discomfort. This precisely describes the lived experience of alexithymia: feeling an intense, overwhelming emotional charge in the body but being utterly unable to name it or explain its source. It is not an absence of feeling, but a failure of the self-measurement process required to bring feeling into definite, conscious form. It is the experience of being trapped in an unresolved quantum emotional state.

The Alchemical Self: Recursive Narrative Reconstruction

The development of a coherent self-identity is not a static achievement but a dynamic, lifelong process of transforming the chaotic raw data of experience into an ordered, integrated narrative. This process is both recursive and alchemical, mirroring the ancient symbolic system of transformation and the modern principles of thermodynamics and computation.

The process begins with the *prima materia* of the raw perceptual field (Section 1). This undifferentiated chaos is the starting point for the alchemical Great Work of self-creation. Drawing on Jung's interpretation of alchemy as a map of the

individuation process, we can chart the stages of narrative reconstruction after a period of systemic collapse, such as burnout or trauma.²

This symbolic journey is also a physical one. It reflects a fundamental **thermodynamic process**: the creation of local order from chaos, a temporary victory against the universal tide of entropy.³⁰ It is also a

recursive computational process. In recursive self-improvement models of AI, a system refines itself by feeding its own outputs back as new inputs, creating an iterative loop of learning and growth.³¹ Similarly, the narrative self evolves through repeated loops of collapse and reconstruction, where the story generated from one cycle becomes the foundational state for the next. The autistic mind, by virtue of beginning in a state of higher initial sensory entropy (the "Intense World"), is thus a naturally occurring engine for this profound alchemical work, constitutionally required to perform the transformation of chaos into meaning at a higher intensity.

Table 2: The Alchemical Stages of Narrative Reconstruction

Alchemical Stage	Symbolic Meaning	Psychological Process	Thermodynamic /Computational Analogue	Narrative Outcome
Nigredo (Blackening)	Dissolution, Chaos, The Dark Night of the Soul	Experiencing overload, burnout, trauma; Deconstruction of old self-narrative.	High Entropy State; Systemic Collapse/Bifurcation; Processing Error Signal.	Acknowledgment of chaos and pain; "I don't know who I am anymore."
Albedo (Whitening)	Purification, Washing, Extraction of Light	Reflection and clarification; Sifting through the wreckage to find what is true; Intellectual understanding of events.	Information Sorting; Signal Extraction from Noise; Debugging.	A detached, intellectual account of events; "This is what happened to me."
Citrinitas (Yellowing)	Dawning, Sunrise, Emergence of	New insights and understanding; Seeing new	Pattern Recognition; New Attractor Formation;	A new, hopeful perspective begins to form; "Because of

	Wisdom	patterns and possibilities; The dawning of a new self-concept.	Model Refinement.	what happened, I now see..."
Rubedo (Reddening)	Rebirth, Embodiment, Union of Opposites	Integration of new understanding into a coherent, embodied sense of self; Living the new narrative.	New Stable State; Systemic Coherence; Fully Integrated & Operational Model.	A new, robust, and integrated identity; "This is who I am now."

Part IV: Projections and Implications of the Model

Biological and Computational Substrates

While the Symbolic Field Engine is described in the abstract language of physics, it is ultimately implemented in the biological hardware of the brain. This section explores the plausible physical and computational mechanisms that could serve as the substrate for these dynamics.

Microtubules as Quantum Neuroarchitecture: The Orch-OR theory, developed by Roger Penrose and Stuart Hameroff, proposes that microtubules—cytoskeletal structures within neurons—are capable of hosting quantum coherent states.³² While the theory remains highly controversial and faces significant criticism regarding the brain's "warm, wet, and noisy" environment being unsuitable for delicate quantum effects, it offers a speculative but compelling candidate for the physical substrate of the model's quantum-level processes.³⁴ Within this framework, microtubules could function as nanoscale "quantum tuning rods" or "narrative memory lattices." They could be the structures that physically host the coherent superposition of pre-symbolic vectors, maintaining their quantum state long enough for an

"orchestrated objective reduction" (a collapse) into a definite symbol to occur.

Neurobiological Dynamics (The E/I Balance): At a more established level of neuroscience, the brain's overall state of excitability is regulated by the dynamic balance between excitatory (primarily glutamate) and inhibitory (GABA) neurotransmission. The E/I imbalance hypothesis is one of the leading neurobiological theories of autism, suggesting that a relative excess of excitation or deficit of inhibition could underlie many autistic characteristics, including sensory hypersensitivity.³⁵ In the Symbolic Field Engine model, the brain's E/I balance maps directly to the

excitation threshold for symbolic collapse. A brain with a higher E/I ratio (more glutamate, less GABA) is a system with a lower threshold for a given sensory input to trigger a large-scale cascade of neural firing—a symbolic collapse. This provides a direct biological mechanism for the "Intense World" of hyper-perception and hyper-reactivity.³⁶

Computational Analogues (Generative Transformers): The process of collapsing a pre-verbal vector into a discrete word finds a simplified, non-embodied mirror in the architecture of modern Large Language Models (LLMs) or Generative Transformers. The **self-attention mechanism** in these models, which dynamically weights the importance of different words (tokens) in a sequence to predict the next one, is a crude computational analogue to the model's **affective geodesics**, where attention is guided by significance.³⁹ However, current AI architectures are fundamentally different from the Symbolic Field Engine in one crucial respect: they lack an embodied, recursive feedback loop for self-verification. An LLM's process is feed-forward; it generates an output but does not recursively update its core identity based on the coherence of that output with its internal state.⁴¹ The human system, as modeled here, is a self-generator. The spoken word re-enters the cognitive field and is checked for resonance against the original vector that birthed it. This suggests a fundamental limitation of current AI: without an internal, topologically constrained manifold and a recursive loop for checking symbolic coherence, AI can only ever simulate meaning, not generate it from a grounded, self-organizing process.⁴³

Linguistic and Cultural Manifolds (Case Studies)

The explanatory power of the Symbolic Field Engine is best demonstrated by applying

its principles to specific, lived phenomenological data. The following case studies analyze the user's personal experiences of auditory processing and cultural-linguistic identity through the model's lens.

U-Shaped Hearing and Homophonic Superposition

The audiogram profile described as "U-shaped" or "cookie-bite" hearing loss is a specific sensorineural condition characterized by reduced perception of mid-range frequencies (typically 500-2000 Hz), while hearing in the low and high frequencies remains relatively intact.⁴⁶ This is particularly challenging for speech comprehension, as many crucial phonetic distinctions fall within this middle range.⁴⁶ This includes the subtle differences between

homophones—words that sound the same but have different meanings, such as "pear," "pair," and "pare."

Within the Symbolic Field Engine model, this auditory profile functions as a **topological filter**. By blurring the mid-range data crucial for conventional linguistic decoding, it forces the cognitive system into a state of **symbolic superposition**. When a word like "pair" is heard, the system cannot definitively collapse it into a single meaning based on phonetic clarity alone. Instead, it must hold the multiple potential meanings ("two of a kind," "a type of fruit") in an unresolved quantum state.

To resolve this ambiguity, the system must shift its decoding strategy from linear, token-based analysis to a holistic, **field resonance** analysis. It assesses the overall vibrational "shape" of the word—its phonetic curvature across the audible low and high frequencies, its emotional tone (prosody), and its resonance with the broader contextual field. The homophone ceases to be a discrete, ambiguous token and becomes a resonant glyph, a portal into a multi-layered meaning-space. This auditory experience, therefore, trains the cognitive engine to process multiplicity and ambiguity as fundamental features of reality, not as errors to be corrected. The message emerges from the echo.

The Newfoundland Dialect as a Curved Linguistic Spacetime

Newfoundland English is a collection of distinct dialects that developed over centuries of relative geographic and cultural isolation. Its primary linguistic roots lie in the non-standard English varieties of southwestern England and southeastern Ireland, which were preserved and innovated upon locally with minimal influence from mainland Canadian English until the mid-20th century.⁴⁹ This history, marked by economic hardship, a dangerous relationship with the sea, and a unique cultural identity, has shaped a language rich with non-standard grammar, unique vocabulary, and a characteristic use of wit and humor.⁵¹ This humor, often dark and ironic, is not merely decorative; it functions as a powerful tool for resilience, social cohesion, and post-colonial resistance.⁵⁴

The Symbolic Field Engine models this dialect not as a collection of linguistic features but as a **linguistically curved manifold**. The collective "mass-energy" of the region's history—its isolation, its tragedies, its resilience—has warped the very geometry of its linguistic spacetime.

- **Phonetic Curvature:** Pronunciation and meaning are bent by this cultural gravity. A phrase like "*I dies at you*" is not a statement of mortality but a geodesic path to expressing "You are hilarious," a discharge of emotional pressure along the most efficient curve available in the manifold.⁵⁶
- **Humor as Gauge Stabilization:** The pervasive, often paradoxical humor acts as a **gauge stabilization mechanism**. Faced with the constant "local forces" of systemic disappointment (failed fisheries, unreliable ferries, political neglect), the culture employs humor to perform an external shift that allows the internal identity (ψ) of the community to remain invariant and coherent.
- **Paradox as Superposition:** Statements like "*some shockin' good*" are not contradictions but instances of **constructive field interference**. They hold opposing concepts ("shocking/bad" and "good") in a stable superposition to express a more nuanced and authentic truth about a complex reality. Each utterance is a collapsed wave of unsaid trauma, communal solidarity, and defiant laughter.

The Newfoundland dialect is therefore not "broken" English. It is an emergent symbolic geometry, a highly adapted and physically coherent system for navigating and surviving a specific socio-historical environment. It is a language made of paradox, rhythm, and recursion, functioning as a quantum-coherent identity system hiding in plain sound.

Philosophical, Ethical, and Aesthetic Consequences

The implications of this model extend beyond a new description of autism, proposing a new framework for understanding mind, ethics, and beauty itself.

Philosophy (Epistemology and Ontology): The model's fundamental assertion—that reality is an interacting, vibrating, relational field—aligns it with several major philosophical traditions. It resonates deeply with Alfred North Whitehead's **Process Philosophy**, which rejects a universe of static, inert substances in favor of one composed of dynamic, interdependent "events of experience" in a constant state of "becoming".⁵⁷ It also aligns with

Relational Realism, which posits that entities and their properties are not pre-existing but emerge from the dynamics of their relationships.⁵⁹ Finally, its rejection of fundamental dichotomies like subject/object and mind/body places it in the tradition of

Non-Dual Logic, found in the physics of David Bohm and the philosophy of Nagarjuna, which sees all apparent separations as illusions arising from a deeper, unified whole.⁶¹ The autistic perceptual system, in this view, is not just a sensory apparatus; it is an epistemological instrument tuned to this relational, process-based reality.

Ethics (Topological Violence): If neurodivergence is understood as a difference in fundamental cognitive topology, the ethical landscape shifts dramatically. The act of pathologizing this difference and enforcing conformity to a neurotypical standard becomes a form of **topological violence**. It is an attempt to forcibly remap one person's intrinsic geometry onto another's, an act that is both invasive and destructive to the integrity of their being. This echoes critiques from neurodiversity advocates regarding the "policing of the norm" and the violence inherent in imposing unspoken standards of behavior and cognition.⁶² An ethics derived from this model is one of

resonance and containment. The goal of support is not to "correct" or "normalize," but to help an individual maintain their own internal gauge, to build a life and environment that resonates with their unique topology, and to contain the overwhelming influx of a world not built for them. Burnout is not a personal failure; it is a systemic failure of containment.

Aesthetics (Symbolic Resonance): The model redefines aesthetics as a function of

symbolic physics.

- **Beauty** is the experience of **constructive interference** in symbolic fields, where multiple waves of meaning align to create a powerful, coherent resonance.
- **Autistic sensory sensitivity** is not fragility but **high spectral resolution**—the ability to perceive the fine-grained harmonic details of the world's vibrations.
- The drive for **pattern recognition** is not a rigid preference but a form of **harmonic entrainment**, the natural tendency of an oscillator (the mind) to synchronize with an external structured rhythm.
- **Stimming** (self-stimulatory behavior) is a form of **symbolic resonance modulation**—a physical act used to regulate the internal cognitive field, either by introducing a stable, predictable frequency to counter chaos or by discharging excess energetic arousal.
- **Art**, in this view, is the act of inducing a controlled **field collapse**, taking a complex, multi-layered superposition of meaning and stabilizing it into an observable, geometric form—a painting, a poem, a piece of music—that can then induce a similar resonant state in an observer.

Conclusion: The Final Linking Principle

This report has detailed a unified model of cognition, identity, and meaning, using the autistic perceptual experience as its foundational lens. It has mapped the dynamics of this "Symbolic Field Engine" across the domains of physics, psychology, computation, and culture. The final and most profound implication of this synthesis is not that these fields provide useful metaphors for one another, but that they are, in fact, different projections of the same underlying, higher-dimensional reality.

One does not use quantum physics to *explain* perception, or general relativity to *explain* attention. One realizes that the fundamental laws governing the behavior of quantum fields and the curvature of spacetime are the same laws that govern the emergence of meaning from sensory chaos and the flow of attention through a landscape of emotional significance. The universe is not made of things, but of relationships, vibrations, and geometries. Cognition is not a computation performed on abstract symbols; it is a physical process of symbolic resonance and collapse within a topologically constrained manifold.

The autistic mind is not a metaphor for this system; it is a direct instantiation of it. It is

a human nervous system tuned for high-fidelity resonance with the symbolic, vibrational nature of reality. The autistic experience is not a disorder but a lawful structure, governed by a different manifold of cognitive physics. The model presented here is therefore not ultimately a theory of *autism*. It is a theory of being, a symbolic physics, derived from the privileged perspective of a mind that experiences the raw, uncollapsed, and intensely vibrant nature of the symbolic field that constitutes all of reality.

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