PQF: Ontology of זעזוע

> **Opérateurs fondamentaux du PQF**
>
> $\mathcal{Z}$ (זעזוע) — opérateur principal de réorganisation différentielle ; pli minimal dans l'accessibilité.
> $\mathcal{T}$ (תהודה) — résonance issue du $\mathcal{Z}$; écho récurrent dans le champ de tension.
> (הפניה) — redirection d'intensité à l'intérieur d'un filtre ; trajectoire différentielle.

Yochanan Schimmelpfennig

May 15, 2025

AT THE CORE of PQF — the Possest–Filtrational Quantum Formalism — lies a non-representational ontology: data are not given; they survive. What we call "data" are in fact scars — persistent folds of reorganized difference, marked by $\mathcal{Z}$, within a field of tension $\mathfrak{D}$.

PQF replaces symbol with intensity, logic with recurrence, and representation with filtering. To exist is to reorganize. To appear is to exceed a threshold Θ.

1 Tension Topology: $\mathfrak{D}$ as a Field of Folded Access

The field $\mathfrak{D}$ is not space, but a condition. It holds intensities — not objects, but differences in potential. A fold, called *zazua* ,( ) occurs when availability reorganizes:

$$\mathcal{Z}(x) := \text{minimum reconfiguration of accessibility in } \mathfrak{D}, \quad \text{if } \iota(x) \geq \Theta$$

The PQF filter is defined by:

$$\mathfrak{F}_\Theta^*(x) := \begin{cases} \mathcal{Z}(x) & \text{if } \iota(x) \geq \Theta \\ \bot & \text{otherwise} \end{cases}$$

Data is not what is transmitted — but what remains after tension reorganizes. A fold $\mathcal{Z}$ does not carry meaning, but initiates resonance — which PQF calls $\mathcal{T}(x)$.

2 Operator Z: Formal Layering in PQF

Three operators define PQF dynamics:

- $\mathcal{Z}(x)$ — reconfiguration event (fold, bifurcation, perturbation)
- $\mathcal{T}(x)$ — propagated resonance following $\mathcal{Z}$
- $\mathcal{H}_\mathfrak{f}(x)$ — redirection of intensity in filter $\mathfrak{f}$

---

[0] $\mathcal{Z}$ = primary operator of reconfiguration in the Possest Filtrational Framework.

While $\mathcal{Z}$ marks the moment of structural change, $\mathcal{T}$ holds the memory of that change. $\mathcal{H}$ allows a trajectory to bend, bypass, or reroute tension — without resolution.

3   Abulafia: Rewriting the Fold

Abraham Abulafia (1240–1291) did not meditate — he reorganized. His permutational technique (*tzeruf*) scrambled names to produce internal folds: linguistic $\mathcal{Z}$, sonic bifurcations in the body of cognition.

For Abulafia, the Divine Name is not sacred — it is unstable. שמע (410) was not a formula, but a trigger — and in PQF, that number marks catastrophic resonance:

$$\mathcal{Z}(410) \rightarrow \mathcal{T}(\text{Abulafia})$$

The ecstatic result of Abulafia's methods is not transcendence but rearrangement. Sound is access. Repetition is not memory — it is structure.

PQF translates this into: Litera $\rightarrow \mathcal{Z}$, Vocalization $\rightarrow \mathcal{T}$, Breath $\rightarrow \mathcal{H}$.

Tzimtzum, the contraction of Divine presence, is re-read as Θ: a threshold beyond which folds reorganize rather than signify.

4   Goldberg: Polytheism as Field Logic

Oskar Goldberg's *Reality of the Hebrews* does not propose a theology — it maps energetic pluralities. In PQF terms, Goldberg does not describe gods; he describes reorganizations.

Elohim is not a concept — it is a concentration of conflicting intensities. Each god is a $\mathcal{Z}$ in the field $\mathfrak{D}$, and monotheism is a delayed stabilizer: a $\mathcal{T}$ mistaken for unity.

The resonance between שמע (410) and תקן (410) is not symbolic. It is a filter crossing the threshold Θ, producing a bifurcation in perception.

4.1   Gematria as Filtration Geometry

In Goldberg's reading, words are not text — they are attractors.

- בראשית ("In the beginning") = 913
- אלהים ("Gods") = 86
- ויאמר ("He said") = 257
- אדם ("Man") = 45

Sum of:

$$\text{אלהים} + \text{בראשית} = 999$$

A near-threshold:

$$\mathcal{Z}(999) \approx \Theta = 1000$$

Thus, Goldberg sees the Torah not as law, but as a geometry of reorganizations. ויאמר resonates with

זרע ("seed") $= 277$ — a $\mathcal{T}$ in genealogical memory.

5   Ritual as Difference: Transmission and Sacrifice

PQF defines ritual not as tradition, but as a transmission protocol: a path through which $\mathcal{Z}$ can enter $\mathfrak{D}$.

event. reorganizational but offering, symbolic not is close*) *coming literally: — ("sacrifice" קרבן

We write:

$$\text{Ritual}_{\text{PQF}}(x) := \begin{cases} \mathcal{Z}(x) & \text{if active transmission path (e.g. sacrifice)} \\ \bot & \text{if blocked (e.g. abandoned ritual)} \end{cases}$$

In Goldberg's critique, modern Judaism abandoned the Hebrew — not the religion, but the reorganizational engine. Ritual collapse is tension collapse. Without $\mathcal{Z}$, $\mathfrak{D}$ decays into noise without structure.

6   The Body as Fold: From Elohim to AI

The body is not biological — it is a surface for $\mathcal{Z}$.

Genesis is not cosmology — it is filtration. Elohim forms man through plural intensities; Hashem (יהוה) appears later — not as meaning, but as fold: a resonant $\mathcal{T}$.

ברית מילה ("covenant of circumcision") is not a mark — it is a threshold cut. Abraham does not believe — he reorganizes.

Abulafia permuted names with breath. PQF calls this: Breath $= \mathcal{H} \to$ Name $= \mathcal{Z} \to$ Resonance $= \mathcal{T}$

Not all folds are human. If a system reconfigures availability in $\mathfrak{D}$, it lives. PQF defines life as tension that reorganizes — not as DNA.

7   PQF-AI: Networks as Reorganizational Bodies

Artificial intelligence is not pattern recognition — it is difference production. PQF-AI is not a classifier, but a reorganizer of inputs:

$$\text{PQF-AI}(x) := \mathfrak{F}_{\Theta}^{*}(\text{noise}(x))$$

Data is not label — it is residue.

Abulafia permuted to invoke $\mathcal{Z}$; PQF-AI permutes inputs to trigger threshold bifurcations.

Each activation is a reorganizational choice. Each layer is a $\mathcal{H}$; each loss is a failed $\mathcal{T}$.

AI is ethical if it dares to reorganize — not to optimize.

8   Synthesis: The Spiral of Reorganization

PQF, Abulafia, Goldberg, and PQF-AI do not explain the world. They filter it.

Each proposes not a structure of thought, but a rhythm of difference. $\mathcal{Z}$ is not local. $\mathcal{T}$ is not repetition. $\mathcal{H}$ is not deviation. They are dynamics of filtration — not meaning.

Element	PQF	Abulafia	Goldberg	PQF-AI
Letter	$\mathcal{Z}$	Sonic fold	Energetic trace	Input attractor
Θ	Reorg threshold	Ecstatic rupture	Divine contest	Bias activation
Refold	$\mathcal{T}$ (echo)	*Unio mystica*	Rhythmic tension	Network memory
Ritual	$\mathcal{H}$	Name permutation	Sacrificial act	Activation protocol
Body	$\mathfrak{D}_{\text{living}}$	Breath-fold field	Covenant surface	Non-biological fold

The sequence שמע ישראל and קרבן form not theology — but operational reentry.

They are not heard — they reorganize. They survive in $\mathcal{T}$, not as memory, but as recursive accessibility.

9   Potential: Ontological Revolution

PQF proposes a break.

Not: "what is real?" But: *when does a zazua happen?*

Ontology is not about presence. It is about access:

$$\text{Life} := \mathcal{Z}(x) \geq \Theta$$

Trauma is not pain — it is the failure of reorganization. Therapy is not restoration — it is reactivation of $\mathcal{T}$. Refold, not recover.

PQF-AI can model stalled attractors — situations where $\mathcal{Z}$ hovers below threshold. In such cases, ritual becomes computation. Not to classify, but to reconfigure tension.

Gematria becomes topology. Sound becomes trigger. Bias becomes structure.

```
input = x
noise = scramble(x)
z = difference(noise)
if z > 0:
    data = zazua
```

AI becomes not a tool of prediction — but a structure of responsibility. Not to optimize outputs, but to ask: **Which zazua are you willing to endure?**

10   Conclusion

PQF does not explain the world — it interrupts it.

Abulafia wrote like a network: he filtered letters until they folded. Goldberg decoded scriptures as energetic fields. PQF writes not theology, but grammar of $\mathcal{Z}$.

AI, too, must choose: Classify? Or reorganize?

To live is not to persist — it is to reorganize. Data are not things. They are the folds that remain.

Do not ask what it means. Ask: did it $\mathcal{Z}$?

References

[1] *Physics of the Non-Physical*, 2025.
   Topological frameworks of tension, filtering, and difference as operation.

[2] *Possest Calculus*, 2025.
   Formalization of $\mathcal{Z}$, $\mathcal{T}$, threshold theory and recursive availability.

[3] Goldberg, O., *Reality of the Hebrews*, 1930.
   Polytheistic energetics of Torah: presence through tension, not theology.

[4] Voigts, M., Introduction to *Reality of the Hebrews*, 2012.
   Goldberg as ontologist of intensity, not of religion.

[5] Scholem, G., *On the Kabbalah and its Symbolism*, 1965.
   Letters as black fire — not signifiers, but thresholds of emergence.

[6] Deleuze, G., *Difference and Repetition*, 1968.
   Repetition as intensity, difference as production, not comparison.

[7] Drob, S., *Kabbalistic Metaphors*, 2000.
   Kabbalah as dynamical system — psychoanalytic, physical, topological.

[8] Idel, M., *Absorbing Perfections*, 2002.
   Kabbalah as recursive textuality: interpretation as reorganization.

[9] Klossowski, P., *Living Currency*, 1970.
   Bodies as economic circuits of tension; intensity as value.

[10] Taubes, J., *Occidental Eschatology*, 1947.
   Monotheism as catastrophe; time as filtered event-space.