Working Paper (Mariano Da Rosa Research Institute).

FROM THE ORIGINAL ANAXIMANDRIAN-PARMENIDEAN-HERACLITEAN PHYSIS TO THE HEIDEGGERIAN-SARTREAN FUNDAMENTAL ABYSSALITY AS A PAN-ONTOLOGICAL QUANTUM-EXISTENTIAL PARADIGM VERSUS DAVID CHALMERS'S HARD PROBLEM.

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[WORKING PAPER]
"REALITY" DOES NOT EXIST; WHAT SOLELY *EK-SISTS* IS *DASEIN* AS *PURE CLEARING* AND *RELATIONALITY*.

This synoptic pre-print introduces the Pan-Ontological Quantum-Existential Paradigm, a framework challenging David Chalmers's Hard Problem. By refuting the techno-functionalist reduction that equates the human being to a mechanical automaton, this research proves that what the analytical tradition isolates as a "missing positive datum" is, rigorously, the Nothingness—the primordial non-given (não-dado). Integrating early Greek physis, existential phenomenology, and the Copenhagen Interpretation, this paper previews a total dissolution of the Cartesian res extensa.

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While the Copenhagen Interpretation (Heisenberg and Bohr) proved that matter in its abyssal depth is relational rather than substantial, Chalmers insists on an anachronistic Cartesian model. This synoptic paper outlines the structural impossibility of any positive computational matrix explaining the radical states of the self, such as existential anguish, dread, and solitude. It reclaims the Dasein as an active "hermeneutics-of-the-self" and an ontological fingerprint irreducible to physical data.

🏛️ Methodological Framework: Reconstructive Interlocution of the Work of Prof. Dr. Luiz Carlos Mariano Da Rosa.

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FROM THE ORIGINAL ANAXIMANDRIAN-PARMENIDEAN-HERACLITEAN PHYSIS TO THE HEIDEGGERIAN-SARTREAN FUNDAMENTAL ABYSSALITY AS A *PAN-ONTOLOGICAL QUANTUM-EXISTENTIAL PARADIGM VERSUS* DAVID CHALMERS'S *HARD PROBLEM*

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ABSTRACT

This synoptic working paper outlines a radical structural deconstruction of subjectivist metaphysics and the classic eleatic identity principle, introducing a breakthrough framework: the *Pan-Ontological Quantum-Existential Paradigm*. By directly challenging David Chalmers's *Hard Problem* and *Explanatory Gap*, this research exposes the category mistake of treating consciousness and qualitative states (*qualia*) as a positive, computational repository of functional data. Drawing from the transphenomenal hermeneutics formulated by Prof. Dr. Luiz Carlos Mariano Da Rosa, we argue that what the analytical tradition isolates as a "missing positive datum" is, ontologically, the *Nothingness*—the primordial non-given (*não-dado*) that sustains the very clearing (*Aletheia*) of existence. Through a cross-disciplinary integration of early Greek *physis*, existential phenomenology (Sartre and Heidegger), clinical-phenomenological thresholds (Alzheimer's disease), and the Copenhagen Interpretation of quantum mechanics (Heisenberg and Bohr), this paper previews a total dissolution of the Cartesian res extensa. It refutes the techno-functionalist reduction of the human being into a mechanical automaton, demonstrating its catastrophic ethical collapse (Brentano and Hobbes). This synopsis serves as an open invitation to the international scientific community for a major ontological paradigm shift, ahead of the forthcoming release of the full-length treatise.

Keywords: Transphenomenal Hermeneutics; *Hard Problem*; Copenhagen Interpretation; *Qualia*.

1. INTRODUCTION AND DELIMITATION OF THE ANALYTICAL IMPASSE

The contemporary debate concerning Consciousness within the Philosophy of Mind has reached a methodological dead end. The persistence in decoding the so-called **Hard Problem and Explanatory Gap of David Chalmers** through reductionist and physicalist models reveals a hidden, anachronistic Cartesianism. The Anglo-Saxon logical-analytical tradition operates under the illusion that subjective qualitative experience (qualia) and the "what it is like" of perception constitute positive functional predicates—aggregates of data missing from the brain's neurobiological inventory.

This working paper anticipates a categorical refutation of this model, demonstrating that the explanatory gap falters due to a lack of ontological substance. Anchored in the **reconstructive interlocution of the work of Prof. Dr. Luiz Carlos Mariano Da Rosa**, this essay announces the overcoming of informational atomism through the postulation of a revolutionary thesis: **positive and static "reality" does not exist; that which solely ek-sists is the Dasein as pure clearing, openness, and relationality.**

2. THE *PAN-ONTOLOGICAL QUANTUM-EXISTENTIAL PARADIGM*

2.1 THE INVERSION OF THE "NON-GIVEN": *QUALIA* AS AN ONTOLOGICAL FINGERPRINT

The first major conceptual shift proposed by this project lies in the **logical-ontological inversion of the lack**: what Chalmers isolates as an inexplicable residue in brain tissue is, rigorously, **Nothingness as the fundamental ontological nothingness**. Since what is missing consists of a non-given, it inevitably emerges as a "negative" on the ontic plane, operating as the very signature of the primordial emancipation and the ontological difference that makes ek-sistence viable. Qualia cease to be a residual enigma of physicalism to be consecrated as the **"ontological fingerprint"** of Dasein.

This thesis is shielded in the full manuscript through two limit phenomenological axes:

1) **Sartre's Imagistic Resource:** The transphenomenal distinction between the lack of a fungible piece of furniture (the mere spatial juxtaposition of table/chair) and the irreducible existential absence of Pierre in the café (where Pierre constitutes the café itself, absence being a *modus* of presence).

2) **The Clinical Fracture of Alzheimer's Disease:** The memorial obliteration shatters the empirical ego's biological apparatus of reception, but is ontologically powerless to annual the status of being of presence or absence, proving that being consists of a **Kantain position** irreducible to logical-linguistic judgment. Dasein imposes itself as **"hermeneutics-am-I"** under the incessant chisel of an ontological **sculpere**.

2. THE *PAN-ONTOLOGICAL QUANTUM-EXISTENTIAL PARADIGM*

2.2 THE COLLAPSE OF *ETHOS* AND THE SCHOLASTIC AUTOMATON

This synopsis invites the international community to evaluate the catastrophic anthropological-ethical collapse of Chalmers's model. If there were a logical-ontological equivalence between automata and humans, the human being would be a *Mens Artificialis* or the *Simulacrum mentis* of Searle's Chinese Room. However, the machine computes data but is structurally forbidden from experiencing the pure existential states of the self's overflowing ("*solitude-am-I*", "*anguish-am-I*", "*despair-am-I*").

Invoking the indissociable correlation between **ethos and logos formulated by Franz Brentano**, it is demonstrated that Chalmers's automaton eliminates the very possibility of alterity, dissolving Thomas Hobbes's anthropological *bellum omnium contra omnes* (for it eliminates the "contra" and invalidates the omnes). Without structural nothingness, the system decays into the vacuity of a techno-functionalist dogma that sabotages itself, violating Karl Popper's principle of falsifiability. The automaton merely ceases to function; only the human being possesses the tragic dignity of being a **being-towards-death (Sein-zum-Tode)**, whose relational fracture is sung in Bernardo Soares's disquietude.

2. THE *PAN-ONTOLOGICAL QUANTUM-EXISTENTIAL PARADIGM*

2.3 NON-CISION: FROM ANCESTRAL *PHYSIS* TO THE COPENHAGEN ENTANGLEMENT

The transdisciplinary closure of the paradigm unifies the macro and the micro through the **Principle of Non-Cision**. The investigation promotes an archaeological retreat to the soil of the *homo poeticus* to rescue the indeterminate *arche* of Anaximander's *Apeiron*, the tragic mobilism of Heraclitus (crossed with Graham Priest's paraconsistent dialetheism), and the perfect sphericity of Parmenides.

This original openness of becoming finds its contemporary empirical validation and homology in the **Copenhagen Interpretation of quantum mechanics (Werner Heisenberg and Niels Bohr)**. By proving that subatomic matter in its abyssal depth lacks Eleatic static substantiality, being instead pure process and relational entanglement, contemporary microphysics liquidates Descartes's res extensa. The definitive transition **from ratio to poiesis** is operated, offering the meditative repose of *Gelassenheit* (serenity) as the ultimate response to the global technological framing (*Gestell*). Language ceases to be a mere communicative utility to re-assume its status as the dwelling and self-communication of Being.

3. CALL FOR DEBATE: TOWARDS THE FULL TREATISE

This working paper establishes an ontological manifesto against the rigidity of contemporary logical atomism. In view of the foregoing, this author interrogates the scientific-academic community: **how can a work, such as Chalmers's, retain the status of scientific episteme when it insists on resorting to mechanistic and substantialist premises that have already been radically surpassed and buried by quantum physics and existential ontology?**
The "how" of *qualia* is not a cerebral mystery; it is an indestructible **ontological fact** that attests to the fundamental incompleteness of man. This synopsis formally opens the floodgates for international discussion, leaving the scientific community in anticipation of the definitive collapse of the functionalist dogma with the availability of the full volume in due time.

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