

Review

Not peer-reviewed version

---

# Naming the Stars: Neurodivergence, Mythopoetics, and the Multi Galactic Architecture of Infinite Communion

---

[Theodor-Nicolae Carp](#) \*

Posted Date: 26 May 2025

doi: 10.20944/preprints202505.1871.v1

Keywords: paradox; finity; infinity; rationality; emotion; intelligence; wisdom; sculpture; suffering; melancholy; love; sacrifice; resurrection; ascension; Milky Way; Andromeda; galaxy; special relativity; light; gravity; Gabriel's Horn; surface; volume; Column of Infinity; Constantin Brancusi; neurodiversity; evolution; natural selection; linguistics; figure of speech; metaphor; cosmic poetry



Preprints.org is a free multidisciplinary platform providing preprint service that is dedicated to making early versions of research outputs permanently available and citable. Preprints posted at Preprints.org appear in Web of Science, Crossref, Google Scholar, Scilit, Europe PMC.

Copyright: This open access article is published under a Creative Commons CC BY 4.0 license, which permit the free download, distribution, and reuse, provided that the author and preprint are cited in any reuse.

Disclaimer/Publisher's Note: The statements, opinions, and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of MDPI and/or the editor(s). MDPI and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions, or products referred to in the content.

Review

# Naming the Stars: Neurodivergence, Mythopoetics, and the Multi Galactic Architecture of Infinite Communion

Theodor-Nicolae Carp

University of Westminster, London, England, Watford, Hertfordshire, England, United Kingdom of Great Britain; theodore.nicholas100@gmail.com

**Abstract:** This preprint comments on a publication entitled *Andromeda as Archetype: The Neurodiverse as the First-Called in a Post-Neurotypical Cosmology* - written by the author of the present manuscript - and explores a literary-philosophical model of neurodivergent identity formation, rooted in mythopoetic frameworks, symbolic representation, and cosmic metaphor. Traditional psychiatric diagnostics like the DSM often confine neurodivergent individuals to binary classifications that obscure the richness of lived experience. In contrast, we propose a shift from taxonomic language to mythopoetic identity—a narrative cosmology that regards neurodivergence not as dysfunction, but as revelation. The text situates autism and other forms of neurodivergence within cultural archetypes such as Seers and Harbingers, reframing traits like sensory sensitivity and nonlinear cognition as aesthetic, cognitive, and evolutionary endowments. The Andromeda galaxy is reimaged, not merely as a neighboring celestial body, but as a mytho-linguistic archetype, positioning neurodiverse individuals as the “first-called” in a transformative cosmology. Drawing from the Greek root “andro-” and the Christian tradition of Andrew as the first-called disciple, the work elevates neurodiversity from marginalization to cosmic primacy. This reframing challenges deficit-based narratives, casting neurodivergent minds as initiators of a convergent future where cognitive diversity is essential to humanity’s evolution. To articulate this reconceptualization, we analyze symbolic metaphors drawn from mathematics (Gabriel’s Horn), sculpture (Brâncuși’s Column of Infinity), and astrophysics (galactic collision, special relativity). These metaphors illustrate how neurodivergent experience resists flattening, offering instead infinite layers of insight and expression. The interplay between these forms is extended to include structural comparisons with the Eiffel Tower, suggesting an emergent pattern of constructive architecture in both science and art. Neurodivergence is thus explored as both a signal of future evolution and a catalyst for collaborative transformation—an invitation to co-create a post-neurotypical society that values cognitive plurality. Chapter 7, “The Special Relativity of Galaxies—Time, Motion, and Cosmic Consciousness,” extends the presented metaphors into the realm of physics, exploring how Einstein’s theory of special relativity reveals time as relative, influenced by motion and gravity. While imperceptible in daily life, these effects become significant on galactic scales. The chapter likens the Milky Way to a cosmic train or jetliner, where internal stability masks external motion. As galaxies like Andromeda approach, gravitational interactions may disrupt this equilibrium, leading to perceptible changes in time and consciousness. The narrative suggests that such cosmic events could catalyze new forms of awareness, aligning with theological concepts like the “Seven Days of Creation” and proposing a multiversal context where each universe experiences its own relativistic frame. The methodology includes literary analysis, comparative metaphor, speculative cosmology, and neurophenomenology, synthesizing cross-disciplinary insights into a coherent, integrative vision. Through close reading and conceptual reframing, the work draws connections between neurodivergence and meaning-making processes, arguing that the neurodivergent mind offers not only innovation but also systems-level insight into adaptive futures. The discussion revisits the implications of this framework for pedagogy, mental health policy, and cultural production. Neurodivergence, far from being a clinical deviation, is positioned as a form of cognitive stewardship, guiding collective consciousness toward broader

integration with symbolic, aesthetic, and evolutionary awareness. In the wake of this shift, diagnostic criteria are reimagined as conceptual markers, enabling a fuller participation in what Teilhard de Chardin described as the “noosphere”—a planetary layer of thought evolving toward greater complexity and cooperation. This preprint ultimately serves as a manifesto for a neurocosmic humanities, calling scholars, clinicians, artists, and innovators alike to behold the infinite constellations of mind and meaning.

**Keywords:** paradox; finity; infinity; rationality; emotion; intelligence; wisdom; sculpture; suffering; melancholy; love; sacrifice; resurrection; ascension; Milky Way; Andromeda; galaxy; special relativity; light; gravity; Gabriel’s Horn; surface; volume; Column of Infinity; Constantin Brancusi; neurodiversity; evolution; natural selection; linguistics; figure of speech; metaphor; cosmic poetry

## Introduction

In the prevailing clinical and cultural discourse, neurodivergence is often framed as deficit or dysfunction. Diagnostic labels such as Autism Spectrum Disorder (ASD), Attention-Deficit/Hyperactivity Disorder (ADHD), and others remain couched in medicalized language that implicitly centers a normative ideal of cognition and behavior. However, this framework fails to account for the rich, often poetic interiority that characterizes many neurodivergent lives. In this preprint, I propose a rearticulation of neurodivergence as a mythopoetic identity, one that finds resonance in sacred geometry, cosmological metaphors, and structures that aspire toward the infinite.

### *Gabriel’s Horn and the Infinite Surface of Love*

Gabriel’s Horn, a geometric paradox, encapsulates a central paradox in the neurodivergent experience: it possesses finite volume but infinite surface area. This construct, a staple of calculus, offers a metaphoric framework for understanding the apparent contradiction of lives that may seem contained or limited from an external vantage, yet unfold inwardly into dimensions of infinite emotional and imaginative complexity. Gabriel’s Horn is thus a sacred metaphor, expressing the infinite surface of love and attention that neurodivergent individuals may experience or require, even within lives marked by silence or solitude.

### *Brâncuși’s Column of Infinity: Vertical Communion*

Brâncuși’s Column of Infinity, erected in Romania in 1938, was intended as a tribute to fallen soldiers, a ladder for the souls of the dead to ascend. Each rhomboidal module reflects the last, ascending in a continuous rhythm. This recursive form, echoing fractal geometry and transcendental longing, mirrors the autistic mind’s recursive attention to detail and pattern, not as pathology but as prayer. The autistic repetition, often pathologized as ‘stimming’ or perseveration, might be re-read as a form of spiritual engineering—each repetition a rung in a column striving for communion with the divine.

### *The Eiffel Tower and the Logic of Aspiration*

The Eiffel Tower, composed of iron lattice, symbolizes Enlightenment rationality and architectural daring. Yet its form also resembles a spire or obelisk, lifting human attention skyward. In this, it converges with both Gabriel’s Horn and the Column of Infinity. If we imagine neurodivergent cognition as Eiffelian—a structure whose inner logic is unique but sound, whose coherence may seem alien but is governed by an elegant mathematics—we begin to grasp a new ethic of perception. The Eiffelian mind is not broken; it is differently attuned, elevating experience through a distinct architecture of attention.

### *From Diagnosis to Doxa: Toward a New Language of Recognition*

The diagnostic impulse in psychiatry seeks to define, delimit, and manage. By contrast, the doxa—a term borrowed from ancient rhetoric—speaks to belief, glory, and appearance. To shift from diagnosis to doxa is to reclaim neurodivergence from pathologization and reframe it within a language of wonder and acknowledgment. In the mythopoetic register, neurodivergent individuals are not broken but are naming the stars—each perception, fixation, or sensorial difference a new constellation mapped in an inner sky. This shift calls for a language not of disorders but of identities, not of impairment but of divergent communion.

### *Neurodivergence as Mythopoesis*

Mythopoesis—the making of myth—is not confined to ancient cultures or literary forms; it is a fundamental cognitive function, through which humans encode meaning, continuity, and transcendence. For many neurodivergent individuals, mythopoesis may be especially active: the child who memorizes bus routes or prime numbers may be conducting a private cosmology, not unlike Pythagoras tracing music in the stars. Their seeming obsessions can be recast as sacred scripts, recursive symmetries that bind the internal world with the eternal.

### *Summary of Chapter 7: The Special Relativity of Galaxies — Time, Motion, and Cosmic Consciousness*

Chapter 7 delves into the relativistic nature of time and motion on both cosmic and metaphysical scales, drawing parallels between Einstein's special relativity and the dynamics of galaxies. It posits that just as passengers on a high-speed train perceive time as normal within their frame of reference, inhabitants of the Milky Way experience a stable chronology, unaware of the galaxy's motion through space. This metaphor extends to consider galaxies as massive entities moving through spacetime, where their internal processes continue rhythmically while externally they traverse vast cosmic distances. The chapter explores the concept of time dilation, suggesting that from an external vantage point, the Milky Way's 4.5-billion-year history might appear condensed due to relativistic effects. It introduces the idea of nested cosmic clocks, where each galaxy operates within its own temporal framework, influenced by factors like mass and gravitational forces. Furthermore, it speculates on the variability of the speed of light across different universes within a multiverse, challenging the notion of absolute constants. The impending collision between the Milky Way and Andromeda galaxies serves as a focal point, symbolizing not just a physical event but a convergence of consciousness and evolution. The chapter suggests that such cosmic interactions could catalyze the emergence of new forms of life and consciousness, aligning with metaphysical interpretations of creation and transformation.

### *Sacred Geometry and the Mind's Architecture*

Sacred geometry refers to geometric patterns and proportions found in religious art and architecture—the Golden Ratio, the Flower of Life, the Sri Yantra. These forms manifest both mathematical precision and spiritual aspiration. The neurodivergent mind, with its tendency toward pattern recognition, abstraction, and systemization, may be uniquely attuned to this language. It is not merely that some autistic individuals can draw perfect geometric figures or spot anomalies in code; it is that their cognition operates within an epistemology of form—a deep grammar of harmony that converges with sacred design.

### *Reclaiming the Labyrinth: Divergence as Pilgrimage*

The labyrinth, unlike the maze, has a single path that winds toward a center. It is an ancient symbol of pilgrimage, contemplation, and return. Neurodivergent life, often miscast as disoriented or lost, might better be seen as labyrinthine—a journey inward, toward a unique center of gravity. This pilgrimage is not without pain, but it is sacred. It requires communities that do not demand exit from the labyrinth but recognize the sanctity of its turns.



*Implications for Education, Art, and Social Practice*

To shift from pathology to poetics is not to romanticize suffering but to reconfigure the frameworks through which we respond to neurodivergent lives. In education, this means cultivating environments that honor obsession as inquiry, repetition as devotion. In art, it means celebrating difference as insight, and in social practice, it means recognizing neurodivergence not as exception but as expression. The Eiffel Tower, Brâncuși's Column, Gabriel's Horn—all remind us that ascent requires structure, but also imagination.

**Methodology**

The methodology of this work is inherently transdisciplinary, combining literary theory, speculative philosophy, neurophenomenology, and symbolic analysis. Rather than relying on empirical data in the traditional sense, this study employs hermeneutic and poetic inquiry. It reads diagnostic constructs, sacred texts, mathematical paradoxes, and artistic symbols as cultural artifacts that inform our understanding of neurodivergence.

1. **Literary and Mythopoetic Analysis:** Central to the work is the interpretative reading of neurodivergent identity through mythological and literary archetypes. Figures such as Seers, Mystics, and Prophets provide a narrative scaffolding that transcends clinical description.
2. **Symbolic Geometry and Artistic Structures:** Metaphors like Gabriel's Horn and the Column of Infinity are analyzed not only for their mathematical implications but for their metaphysical resonance. These structures are read alongside architectural constructs (e.g., the Eiffel Tower) as expressions of divine hierarchies and infinite recursion.
3. **Comparative Cosmology:** Concepts from astrophysics—such as galactic collision and relativistic time—are recontextualized through a speculative lens. These are not treated as mere scientific phenomena but as analogues for inner transformation and communal evolution.
4. **Neurophenomenology:** Drawing from Varela and others, this study integrates the lived experience of neurodivergence as a legitimate epistemological standpoint. First-person narratives, spiritual traditions, and neurocognitive research are brought into dialogue to form a rich, layered account of mind.
5. **Speculative Theology:** Theological motifs, including crucifixion, resurrection, and the New Eden, are not framed doctrinally but as open metaphors that mirror the neurodivergent journey. This enables a metaphysical depth often absent in clinical or secular accounts.

Together, these methods constitute an integrative, hermeneutic praxis aimed at unlocking the mythic and cosmic dimensions of neurodivergent life.

**Discussion**

The implications of this work extend into multiple domains: cultural, educational, architectural, and scientific. At its core, the reframing of neurodivergence from pathology to cognitive variation challenges dominant paradigms in psychiatry and allied disciplines. By embracing symbolic, architectural, and cosmological language, the work rejects deficit-based models of diagnosis and affirms neurodivergent cognition as a vital and valid mode of participation in systems-level insight.

*Commentary on Visual Emblem and Scholarly Introduction*

The symbolic and philosophical depth of the book's introductory materials—particularly the visual emblem "Andromeda: The First-Called" and the accompanying scholarly framing—merit careful academic engagement within this discussion. These elements function not merely as prefaces or conceptual signposts but as metaphysical scaffolds for the entire project. Together, they crystallize the manuscript's core thesis: that neurodivergent identity, long confined by diagnostic frameworks, may be reimaged through cosmic, structural, and linguistic symbols as a paradigmatic harbinger of post-neurotypical consciousness. The emblem's visual language operates with precision and

intentionality. The central spiral galaxy evokes both Andromeda and the broader symbolic structure of Fibonacci recursion—a geometrical and natural motif deeply aligned with neurodivergent cognition. The tripartite color scheme—electric blue (logic), deep violet (intuition), and golden white (rebirth)—gestures toward a cognitive trichotomy. This palette defies reductive binaries (e.g., reason vs. emotion), and instead proposes a layered intelligence that balances analytical rigor, perceptual nuance, and ontological renewal. These hues map onto dimensions of cognitive and affective processing often heightened in neurodivergent individuals, suggesting a broader spectrum of ways of knowing. At the emblem's core lies the alpha symbol ( $\alpha$ ), containing a seed-star—the conjunction of mathematical origin, Greek etymology, and theological metaphor. Etymologically, the Greek prefix “andro-” references “man,” but here it is transmuted from a gendered root into an archetypal role: that of Andrew, the first-called disciple. The placement of this symbol within the galaxy's center spatially communicates the central thesis—that neurodivergent cognition is not peripheral but axial, a founding force in the architecture of cognitive evolution. The neurodiverse, like the alpha seed at the center of galactic recursion, ignite the processes that shape the whole.

The emblem's outer ring—bearing the Latin inscription “Primus Vocatus – Andromeda Arising – Mente Nova”—serves as an epistemological invocation. “First-Called” acknowledges both the theological lineage of Andrew and the cognitive futurism of the neurodiverse. “Andromeda Arising” spatially situates the neurodiverse within a cosmological narrative, suggesting that their emergence is not only timely but interstellar. “Mente Nova”—New Mind—conveys the evolutionary arc of cognition itself. The accompanying binary code, spelling “divergent,” weaves this symbolic system back into the logic of computation and data—a nod to the increasing relevance of neurodivergent logic in digital, algorithmic, and cybernetic cultures. Critically, the decision to embrace asymmetry in the design foregrounds an aesthetic philosophy intrinsic to neurodivergent subjectivity. Perfect symmetry—long idealized in classical aesthetics—often aligns with neurotypical visual preferences. By contrast, asymmetry and deviation reflect an appreciation for recursive form, imperfection, and differential order. In architectural theory, asymmetry is often associated with dynamic stability, a structure that holds not through equilibrium but through energetic complexity. Neurodivergent aesthetics often embody this principle: coherence emerges not from conformity but from interplay, tension, and nonlinear iteration.

The scholarly introduction synthesizes these elements into a robust theoretical proposition. Andromeda is invoked not simply as a neighboring galaxy but as an archetype—a mytho-cosmological cipher through which to understand the neurodiverse not as “deviant” minds but as “first-called” ones. The etymological overlap between Andromeda and Andrew is used not merely as linguistic flourish, but as semiotic strategy. It shifts the neurodiverse from the margins of psychological taxonomies into the narrative arc of spiritual and cosmic evolution. Moreover, the symbolic use of Andromeda as the first major galaxy predicted to collide with the Milky Way transforms the astronomical into the philosophical. The metaphor is clear: the neurodiverse are not anomalies fated for erasure or assimilation. They are initiators of convergence—of cognitive, epistemic, and social systems. This gesture inverts the deficit-based model of neurodivergence, reorienting it toward primacy, creativity, and ontological novelty.

The conceptual juxtaposition of Gabriel's Horn and Brâncuși's Column of Infinity at the end of the introduction stages a philosophical and geometric dialogue that resonates throughout the manuscript. Gabriel's Horn stands for paradox: infinite surface, finite volume; impossibility rendered mathematically coherent. It becomes an allegory for the neurodivergent condition—minds of vast interiority constrained by social or communicative form. Brâncuși's Column, by contrast, models transcendence through recursion: each modular segment a cognitive step, each cruciform a moment of recursive synthesis. The two together generate a dialectic of paradox and process, containment and continuation. The final vision of the “Galactic Newfoundland”—a speculative Eden born not of purity but of integration—cements the manuscript's call for a civilizational reimagining. Neurodivergence is here rendered not as pathology or even mere diversity, but as ontological innovation. The neurodiverse are “first-called” not simply in the temporal sense but in the

teleological sense: they summon society toward new forms of coherence. Andromeda's symbolic rising, in this view, initiates a cascade of epistemic transformations: diagnostic models are restructured, educational systems reimaged, and cultural narratives reauthored.

By incorporating this commentary at the beginning of the discussion, the visual emblem and scholarly introduction can be recognized not simply as conceptual prefaces, but as formal arguments in themselves. They provide a symbolic framework and philosophical grammar that grounds the interdisciplinary synthesis that follows. These opening constructs thus warrant the same analytical attention as the text's more explicitly argumentative chapters. As visual language and cosmological metaphor, they anchor the project's vision: a neuro cosmic humanities built not on exclusion or normalization, but on invitation and elevation. In recognizing neurodivergent cognition as emblematic of a broader ontological architecture, the introduction prepares the reader to rethink the very structure of intelligence. The symbolic becomes structural. The peripheral becomes axial. And the first-called become the architects of a cognitive cosmos yet to be fully realized.

### *Educational Paradigms*

One immediate domain where the implications are profound is in educational theory and practice. Recognizing neurodivergent individuals as thinkers with alternative processing architectures enables the reorientation of pedagogy from remediation to discovery. The neurodivergent learner is not a passive recipient but an active constructor of patterns and symbolic constellations. This recognition is supported by constructivist and post-constructivist educational philosophies, which emphasize experiential, student-centered learning environments. Narrative-based and metaphor-driven curricula may provide greater epistemic access for neurodivergent learners who perceive the world through integrative, nonlinear logics. These approaches align with research in cognitive linguistics, which shows that metaphor is not merely decorative but constitutive of human thought. Symbolic cognition, aesthetic association, and recursive reasoning—hallmarks of many neurodivergent minds—can be honored rather than suppressed in educational contexts that allow for temporal flexibility, multisensory engagement, and pluralistic assessments of learning outcomes. Furthermore, educational spaces should reflect the architectures of neurodivergent cognition. Classrooms designed with attention to acoustic, tactile, and visual variability support sensory integration and learning autonomy. Rather than seeking to normalize behavior, neuroinclusive pedagogy seeks to unlock individualized cognitive and expressive potential. In doing so, it cultivates collective cognitive ecology—an ecosystem of minds contributing from diverse neural landscapes.

### *Architectural and Environmental Design*

The aesthetic metaphors central to this manuscript—Gabriel's Horn, the Column of Infinity, and the Eiffel Tower—are not arbitrary symbols but articulations of spatial logic and experiential coherence. These structures model inclusive and recursive design: they elevate through modular repetition, open into the infinite, and maintain internal consistency while engaging with external dynamism. In urban and architectural contexts, these metaphors offer a blueprint for neurodiverse-centered design. Sensory-friendly environments, flexible workspaces, and responsive public architecture provide more than accommodation; they signify a cultural shift toward neurocognitive authorship. Built environments that reflect cognitive diversity validate the presence of bodies and minds traditionally excluded from dominant spatial narratives. Importantly, recursive design—a design logic that repeats and refines core elements—parallels cognitive processes common to neurodivergent individuals. Architectural spaces that mirror this recursive logic invite a sense of coherence and continuity often disrupted in sensory-hostile environments. As such, neurodivergent-friendly architecture is not merely about accessibility; it is about resonance with inner cognitive form.

### *Scientific Narratives and Conceptual Frameworks*

Symbolic and philosophical engagement with scientific narratives provides another significant avenue for expanding neurodivergent inclusion. The metaphor of the Andromeda-Milky Way collision—two galaxies on a gravitational path toward union—serves as a model of dynamic co-evolution, rather than competition or dominance. Similarly, Einstein’s theory of special relativity, especially as it relates to time dilation, offers philosophical parallels for how neurodivergent individuals may experience asynchronous time. Gabriel’s Horn, which features infinite surface within a finite volume, becomes a powerful metaphor for neurodivergent social communication: profound internal richness may be masked by limited expressive channels. This metaphor encourages an epistemological humility—recognizing that limited external communication does not equate to cognitive or emotional deficit. Moreover, the conceptual integrity of special relativity provides additional relevance. Just as time is not absolute but relative to the observer’s frame of reference, so too might cognition be understood contextually. Neurotypical baselines are insufficient for understanding minds operating with different temporalities, sensory filters, and associative networks. Neurodivergence demands a contextualized, relativistic framework for cognitive evaluation. Within scientific and technological innovation, neurodivergent modes of problem-solving, particularly those favoring nonlinearity, systems thinking, and deep focus, are increasingly recognized as assets. These strengths align with the demands of complex systems analysis, which resists reductionist models and requires integrative pattern recognition—a known strength among many autistic and neurodivergent individuals.

### *Cultural and Epistemological Reframing*

At a broader cultural level, this work calls for the reconstitution of what constitutes knowledge. Historically, Western epistemologies have privileged abstraction, objectivity, and linear logic. While these forms of knowing have enabled certain advances, they have also marginalized relational, sensory, and symbolic cognition—domains where neurodivergent minds frequently excel. By expanding epistemological frameworks to include metaphor, pattern, and aesthetic logic as legitimate modes of knowledge-making, the work contributes to the development of a neurocosmic epistemology. This epistemology embraces constellation over categorization, emergence over essence, and recursion over linearity. It suggests that neurodivergent cognition may offer not only insight but redefinition of what counts as insight. This reframing is particularly urgent in light of accelerating ecological, technological, and social complexity. As systems grow more interdependent, solutions must be holistic and multidimensional. Neurodivergent contributions—often marked by depth, pattern awareness, and alternative logic—are essential to this endeavor. Their integration into mainstream epistemic processes is not a matter of justice alone but of planetary viability.

### *Commentary on Chapter 7: The Special Relativity of Galaxies — Time, Motion, and Cosmic Consciousness*

Chapter 7 presents a profound synthesis of physics and metaphysics, using the framework of Einstein’s special relativity to explore the nature of time, motion, and consciousness on a galactic scale. The analogy of the Milky Way as a high-speed train effectively illustrates how observers within a moving system perceive time as constant, despite the system’s motion through space. This metaphor underscores the relativity of time and challenges our intuitive understanding of temporal experience. The chapter’s exploration of nested cosmic clocks introduces a compelling model for understanding temporal variability across different scales. By suggesting that each galaxy operates within its own temporal framework, influenced by its unique mass and gravitational context, the text invites readers to consider time as a localized phenomenon rather than a universal constant. This perspective aligns with general relativity’s predictions of time dilation due to gravitational potential differences.

The speculation on the variability of the speed of light across different universes within a multiverse challenges one of the foundational constants of physics. While the speed of light is considered invariant in our universe, the idea that it could differ in other universes introduces a



radical rethinking of physical laws and constants. This notion resonates with theoretical discussions in cosmology and string theory, where different regions of a multiverse may exhibit varying physical laws. The impending collision between the Milky Way and Andromeda galaxies serves as a powerful symbol for transformation and convergence. Scientifically, this event is predicted to occur in about 4 billion years, leading to the formation of a new elliptical galaxy. Metaphorically, the chapter interprets this cosmic event as a catalyst for the emergence of new forms of consciousness and life, aligning with themes of rebirth and evolution. By integrating scientific concepts with metaphysical interpretations, Chapter 7 encourages a holistic understanding of the universe. It challenges readers to consider the interconnectedness of physical phenomena and consciousness, suggesting that cosmic events may have profound implications beyond their physical manifestations. This interdisciplinary approach fosters a deeper appreciation of the universe's complexity and the potential for transformation inherent in its dynamics.

In summary, Chapter 7 offers a thought-provoking exploration of time, motion, and consciousness, bridging the gap between physics and metaphysics. Its innovative analogies and speculative insights invite readers to reconsider their perceptions of reality and embrace a more integrated view of the cosmos.

#### *Commentary on Geometries of Ascent*

The Interlude titled “Geometries of Ascent — The Infinite Structures of Love and Becoming” provides a rich symbolic matrix that complements and deepens the philosophical and scientific propositions explored in this manuscript. By aligning Gabriel’s Horn, Brâncuși’s Column of Infinity, and the Eiffel Tower, the interlude brings into focus a shared archetypal language: each structure is an embodiment of transcendence, an upward vector through which human thought, culture, and being attempt to exceed their own limits. What binds these structures conceptually is not only their geometric elegance but their embedded metaphysics—each symbolizing the paradox of finite containers housing infinite possibilities. Gabriel’s Horn, with its finite volume and infinite surface area, becomes emblematic of neurodivergent communication: internally vast yet externally constrained by linguistic, social, or sensory bottlenecks. Brâncuși’s Column, recursive and cruciform, parallels the recursive processing styles often observed in neurodivergent cognition. It speaks to a mind that iterates not because it is stalled, but because it is refining, reprocessing, and recalibrating its ascent.

The Eiffel Tower completes this triptych by materializing rational engineering in the form of aspirational transcendence—its design a lattice of stability and vision, industrial function and poetic gesture. Taken together, these structures not only defy conventional categorization but mirror the very trajectory of neurodivergent cognition—nonlinear, iterative, and fundamentally synthetic. Moreover, the interlude’s invocation of the infinity symbol and its visual relation to the Christian cross expands the discussion into the terrain of symbolic logic and conceptual synthesis. These motifs are not theological impositions, but symbolic tools that help render intelligible the lived paradoxes of neurodivergence—difference and union, sacrifice and regeneration, boundedness and boundlessness. The cross-shaped loop unites vertical transcendence with horizontal communion, much like the neurodivergent mind connects pattern to perception, intuition to analysis, and solitude to insight. Thus, the interlude is more than poetic reflection; it is a heuristic diagram—a semiotic key for interpreting neurodivergence as an emergent architecture. Its resonance with the rest of the manuscript suggests that the structures of thought, art, and science converge in the figure of the neurodivergent subject, not as anomaly, but as prototype. Neurodivergent individuals, like the structures described, become channels through which the finite world makes contact with the infinite. They are not deviations from human potential; they are early expressions of its most recursive, symbolic, and transcendent form.

#### *Toward a Post-Neurotypical Society*

The metaphorical convergence of Gabriel's Horn, the Column of Infinity, and the Eiffel Tower articulates the ethical orientation of a post-neurotypical society. Such a society does not seek to flatten difference but to organize around it. It values recursive thinkers, divergent synthesizers, and multi-dimensional patterners—not simply as contributors to be tolerated, but as architects of future knowledge systems. In this society, diagnostic categories are not discarded but recontextualized. They become indicators of cognitive style rather than deficit. Language shifts from dysfunction to difference, from disorder to divergence. Policy follows suit, emphasizing support infrastructures, co-authorship, and epistemic plurality. The design of institutions—educational, medical, legal—must evolve accordingly. Metrics of success must be diversified to include complexity handling, pattern creativity, and recursive depth. Assessment tools should reflect multi-modal cognition, and leadership structures should accommodate alternative temporalities and communicative practices.

Finally, neurodivergent individuals must be included not as subjects of intervention but as co-researchers, co-educators, and co-designers of the futures they help envision. A post-neurotypical society recognizes that the edges of cognition are not threats to be managed but frontiers to be explored. The transition to such a society involves cultural work: rewriting narratives, redesigning systems, and reimagining intelligence. The metaphors offered in this manuscript—drawn from mathematics, sculpture, and physics—serve as conceptual tools for this transition. They remind us that elevation does not always proceed linearly and that complexity, rather than being a liability, may be our most generative asset. As symbolic structures, Gabriel's Horn, the Column of Infinity, and the Eiffel Tower model the recursive, expansive, and structurally elegant potential of neurodivergent thought. They are not merely analogies. They are embodiments of a way of thinking that the world must now learn to read, respect, and follow.

In summary, the discussion affirms that neurodivergence is not a peripheral phenomenon to be accommodated within dominant systems, but a generative force that calls those systems into deeper coherence. The task now is to listen—not with the intent to assimilate, but to learn the grammar of minds that hold the keys to emergent, sustainable, and inclusive futures.

## Conclusion

### *Toward a Neurocosmic Humanity*

Humanity may be living in a moment that calls for new cartographies—not maps of territory, but of thought. Neurodivergent perspectives offer precisely this: constellational thinking that connects disparate ideas into coherent, emergent wholes. In Gabriel's Horn, we see paradox. In Brâncuși's Column, ascent. In the Eiffel Tower, the latticework of complexity itself. These are not ornamental insights. They are structural. They shape how we imagine society, education, technology, and even identity. To take neurodivergence seriously is not simply to include more voices. It is to change the grammar of what counts as insight. The neurodiverse voice is thus not simply accepted. It is foundational. It maps futures others cannot yet see. It challenges reduction, resists flattening, and reveals recursive paths to integration. And in doing so, it reminds us that difference is not noise. It is the signal.

Neurodivergence is not a problem to be solved but a constellation to be named. In the sky of human consciousness, each mind is a star—not uniform, not always visible, but luminous. The metaphors explored here—from sacred geometry to mythopoetic identity—are not mere ornament. They are a grammar for speaking of minds otherwise unspeakable. They are scaffolds for building a world that includes every tower, every horn, every column of infinity. A confluence of biological complexity, informational saturation, and epistemic transformation may be emerging. In such a context, neurodivergent minds—so often misunderstood, marginalized, or misread—must now be recognized as sentinels of future intelligibility. Their perception, far from deviant, offers unique access to symbolic pattern, structural insight, and emergent coherence.

This manuscript has sought to illuminate that vision by aligning mathematical, artistic, and astrophysical metaphors with the lived experience of neurodivergence. The convergence of Gabriel's

Horn (paradox), Brâncuși's Column (ascent), and the Eiffel Tower (structure) reveals a geometry of mind no longer tethered to linearity or normativity. These are not decorative symbols—they are conceptual instruments for rethinking cognition, ethics, and society. Moreover, each of these metaphors speaks to an overlooked philosophical dimension of neurodivergent life: recursive perception. Whether expressed in language, behavior, or creative output, recursive structures are common in the cognitive lives of neurodivergent individuals. In systems theory, recursion is the principle that a system contains within itself the rules by which it evolves. This insight, often dismissed in behavior as repetitive or obsessive, must be reclaimed as a central axis of neurodivergent epistemology. The recursive mind sees patterns where others see noise, coherence where others see disruption. It returns again and again to certain questions—not because it is stuck, but because it is honing, refining, deepening. In a world that prizes novelty and speed, neurodivergence offers something rarer: integrity, iteration, and long attention.

From such a foundation, one may reinterpret neurodivergent difficulty not as limitation but as overexposure to complexity. The struggles with executive function, sensory processing, or social nuance may be understood as signs of a nervous system that is profoundly attuned—not to consensus reality, but to emergent truth. What appears maladaptive in one frame becomes visionary in another. The conclusion of the author's novelette is not merely philosophical. It is actionable. If neurodivergence offers unique access to systems-level insight, then its inclusion in collective structures—education, governance, innovation—must be prioritized. We need neurodivergent thinkers not only as contributors, but as co-architects of the frameworks we use to understand the world. Humanity may likewise be entering an era where the neurodiverse must not only be heard—they must be followed. Their ways of seeing, organizing, questioning, and building hold keys to surviving complexity, resisting reductionism, and co-creating futures worth inhabiting.

**Author's Note:** The present manuscript is a Review Article in Literary Studies and has been refined with ChatGPT 4.0 Artificial Intelligence model to ensure optimal writing and organised presentation of important ideas.

## Reference

1. American Psychiatric Association. (2013). *Diagnostic and statistical manual of mental disorders* (5th ed.). Arlington, VA: American Psychiatric Publishing.
2. Barrow, J. D. (1999). *The constants of nature: From alpha to omega*. London: Jonathan Cape.
3. Brâncuși, C. (n.d.). *Endless Column*. Târgu Jiu, Romania.
4. Einstein, A. (1905). Zur Elektrodynamik bewegter Körper. *Annalen der Physik*, 17(10), 891–921. <https://doi.org/10.1002/andp.19053221004>
5. Foucault, M. (1970). *The order of things: An archaeology of the human sciences*. New York: Pantheon Books.
6. Grandin, T. (1995). *Thinking in pictures: And other reports from my life with autism*. New York: Vintage Books.
7. Jung, C. G. (1964). *Man and his symbols*. New York: Doubleday.
8. Kandel, E. R. (2006). *In search of memory: The emergence of a new science of mind*. New York: W.W. Norton.
9. Kuhn, T. S. (1962). *The structure of scientific revolutions*. Chicago: University of Chicago Press.
10. Le Guin, U. K. (1989). *Dancing at the edge of the world: Thoughts on words, women, places*. New York: Grove Press.
11. Nietzsche, F. (1883–1885). *Thus spoke Zarathustra*.
12. Penrose, R. (2010). *Cycles of time: An extraordinary new view of the universe*. New York: Knopf.
13. Sacks, O. (1995). *An anthropologist on Mars: Seven paradoxical tales*. New York: Knopf.
14. Teilhard de Chardin, P. (1955). *The phenomenon of man*. New York: Harper & Row.
15. Barrow, J. D., & Magueijo, J. (1999). Varying-alpha theories and solutions to the cosmological problems. *Physics Letters B*, 443(1–2), 104–110. [https://doi.org/10.1016/S0370-2693\(98\)01380-9](https://doi.org/10.1016/S0370-2693(98)01380-9)
16. Hawking, S. W. (1988). *A brief history of time: From the big bang to black holes*. Bantam Books.

17. Greene, B. (1999). *The elegant universe: Superstrings, hidden dimensions, and the quest for the ultimate theory*. W. W. Norton & Company.
18. Smolin, L. (2006). *The trouble with physics: The rise of string theory, the fall of a science, and what comes next*. Houghton Mifflin Harcourt.
19. Tegmark, M. (2014). *Our mathematical universe: My quest for the ultimate nature of reality*. Knopf.
20. Kaku, M. (2005). *Parallel worlds: A journey through creation, higher dimensions, and the future of the cosmos*. Doubleday.
21. Susskind, L. (2005). *The cosmic landscape: String theory and the illusion of intelligent design*. Little, Brown.
22. Davies, P. C. W. (1992). *The mind of God: The scientific basis for a rational world*. Simon & Schuster.
23. Rees, M. (2000). *Just six numbers: The deep forces that shape the universe*. Basic Books.
24. Carr, B. J., & Rees, M. J. (1979). The anthropic principle and the structure of the physical world. *Nature*, 278(5705), 605–612. <https://doi.org/10.1038/278605a0>
25. Barrow, J. D., & Tipler, F. J. (1986). *The anthropic cosmological principle*. Oxford University Press.
26. Ellis, G. F. R., & Williams, R. M. (2000). *Flat and curved space-times*. Oxford University Press.
27. Misner, C. W., Thorne, K. S., & Wheeler, J. A. (1973). *Gravitation*. W. H. Freeman.
28. Wheeler, J. A. (1990). *A journey into gravity and spacetime*. Scientific American Library.
29. Barrow, J. D. (1991). *Theories of everything: The quest for ultimate explanation*. Oxford University Press.
30. Tipler, F. J. (1994). *The physics of immortality: Modern cosmology, God and the resurrection of the dead*. New York: Doubleday.
31. Varela, F. J., Thompson, E., & Rosch, E. (1991). *The embodied mind: Cognitive science and human experience*. Cambridge, MA: MIT Press.
32. Winnicott, D. W. (1971). *Playing and reality*. London: Tavistock Publications.
33. Zeki, S. (1999). *Inner vision: An exploration of art and the brain*. Oxford: Oxford University Press.
34. Zhou, Y., & Fan, J. (2016). Neurodiversity: From phenomenology to neurobiology and back again. *Trends in Cognitive Sciences*, 20(9), 574–576. <https://doi.org/10.1016/j.tics.2016.06.009>
35. Baron-Cohen, S. (2000). Theory of mind and autism: A fifteen-year review. In S. Baron-Cohen, H. Tager-Flusberg, & D. J. Cohen (Eds.), *Understanding other minds: Perspectives from developmental cognitive neuroscience* (pp. 3–20). Oxford: Oxford University Press.
36. Damasio, A. R. (1994). *Descartes' error: Emotion, reason, and the human brain*. New York: Putnam.
37. Dennett, D. C. (1991). *Consciousness explained*. Boston: Little, Brown.
38. Einstein, A. (1905). Zur Elektrodynamik bewegter Körper [On the electrodynamics of moving bodies]. *Annalen der Physik*, 322(10), 891–921. <https://doi.org/10.1002/andp.19053221004>
39. Barrow, J. D. (2002). *The constants of nature: From alpha to omega*. Jonathan Cape.
40. Tipler, F. J. (1994). *The physics of immortality: Modern cosmology, God and the resurrection of the dead*. Doubleday.
41. Deleuze, G., & Guattari, F. (1987). *A thousand plateaus: Capitalism and schizophrenia*. Minneapolis: University of Minnesota Press.
42. Feyerabend, P. (1975). *Against method: Outline of an anarchistic theory of knowledge*. London: Verso.
43. Gardner, H. (1983). *Frames of mind: The theory of multiple intelligences*. New York: Basic Books.
44. Gleick, J. (1987). *Chaos: Making a new science*. New York: Viking.
45. Goodenough, U. (1998). *The sacred depths of nature*. New York: Oxford University Press.
46. Hofstadter, D. R. (1979). *Gödel, Escher, Bach: An eternal golden braid*. New York: Basic Books.
47. James, W. (1902). *The varieties of religious experience: A study in human nature*. New York: Longmans, Green.
48. Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. Chicago: University of Chicago Press.
49. LeDoux, J. (1996). *The emotional brain: The mysterious underpinnings of emotional life*. New York: Simon & Schuster.
50. McGilchrist, I. (2009). *The master and his emissary: The divided brain and the making of the Western world*. New Haven, CT: Yale University Press.
51. Merleau-Ponty, M. (1962). *Phenomenology of perception*. London: Routledge & Kegan Paul.
52. Nagel, T. (1974). What is it like to be a bat? *The Philosophical Review*, 83(4), 435–450. <https://doi.org/10.2307/2183914>
53. Pinker, S. (1997). *How the mind works*. New York: W.W. Norton.



54. Ramachandran, V. S., & Blakeslee, S. (1998). *Phantoms in the brain: Probing the mysteries of the human mind*. New York: William Morrow.
55. Searle, J. R. (1992). *The rediscovery of the mind*. Cambridge, MA: MIT Press.
56. Sheldrake, R. (1981). *A new science of life: The hypothesis of formative causation*. London: Blond & Briggs.
57. Tarnas, R. (1991). *The passion of the Western mind: Understanding the ideas that have shaped our world view*. New York: Ballantine Books.
58. Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Cambridge, MA: Harvard University Press.
59. Wilson, E. O. (1998). *Consilience: The unity of knowledge*. New York: Knopf.
60. Zohar, D., & Marshall, I. (2000). *SQ: Connecting with our spiritual intelligence*. New York: Bloomsbury.
61. Bateson, G. (1972). *Steps to an ecology of mind*. San Francisco: Chandler Publishing.
62. Bohm, D. (1980). *Wholeness and the implicate order*. London: Routledge & Kegan Paul.
63. Campbell, J. (1949). *The hero with a thousand faces*. Princeton, NJ: Princeton University Press.
64. Csikszentmihalyi, M. (1990). *Flow: The psychology of optimal experience*. New York: Harper & Row.
65. Derrida, J. (1976). *Of grammatology*. Baltimore: Johns Hopkins University Press.
66. Eliade, M. (1959). *The sacred and the profane: The nature of religion*. New York: Harcourt, Brace.

**Disclaimer/Publisher's Note:** The statements, opinions and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of MDPI and/or the editor(s). MDPI and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions or products referred to in the content.