

Path of Least Resistance: A Cross-Domain Framework for Consciousness and Neurophenomenological Investigation

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POSTER ABSTRACT/INTRODUCTION

Hold a coin between yourself and another. You see heads; they see tails—position determines observation. Now describe your side, then flip, they compare what they see to what you described. Both observers must view both sides from their own perspective in order to combine perspectives and transcend the duality. Two perspectives with anti-polar analysis (heads vs tails). Just as each observer follows the path of least resistance observing both sides of the coin, conscious presence itself, has two perspectives of observation, the first-person (subjective) and third-person (objective).

The following displays how the duality of conscious perspective evolves and how the “path of least resistance” had transcended the cycle once before, creating DNA and the utility of sensory experience (observation). But observing is just half of the experience, the other half is gained through observation, the second cycle: “realization” (understanding). But observation of what? Understanding of what? Conscious presence. The observation and understanding of SELF.

In the void, we are just observing our own recursive projection.

FULL ORIGINAL ABSTRACT

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Hold a coin between yourself and another. You see heads; they see tails—position determines observation. Now describe your side, then flip: they compare what they see to what you described. Raw access becomes filtered comparison in thirty seconds. What happens over years of academic training?

This framework bridges first-person phenomenology with cross-domain pattern recognition. The central claim: what we experience as “path of least resistance” in physical systems (water flowing), biological processes (homeostasis), and contemplative practice (surrender states) represents a universal organizing principle that consciousness itself follows.

The MathX framework provides mathematical structure: consciousness operates through fundamental waveform dynamics, generating observable differences and unobservable connections from a neutral center. This manifests as archetypal numerical patterns (3, 7, 13) appearing across physics, biology, and consciousness traditions. These are not arbitrary—the same patterns appear across documented human cultures and historical periods, suggesting structural invariants rather than cultural invention.

Consider a first-person demonstration: dwelling on past trauma recreates the experience within consciousness—in the same phenomenological space where present perception occurs. Memory and current observation occupy identical observational territory. This directly demonstrates that the

“observable” and “unobservable” are not separate realms but bifurcated aspects of unified experience accessible to investigation.

A key theoretical contribution: apparent opposites—subject/object, physical/mental, past/present—are not separate realities but poles of unified processes. The “hard problem” persists partly because we argue which side is “the real coin” rather than investigating what makes both sides possible.

This approach directly addresses neurophenomenology’s core project by demonstrating that phenomenological and mathematical descriptions share underlying structural dynamics—offering researchers specific patterns to investigate where subjective experience and objective measurement converge.