# 5. Summary

The Trip into the Light comprises as a minimum model the following three levels:

1. Hypertrophy of 20 monocontextural dual-systems of the abstract form

$$(3.a\ 2.b\ 1.c) \times (c.1\ b.2\ a.3)$$

to 15'120 polycontextural dual-systems in the case of a 3-adic 4-contextural semiotics of the abstract form

$$(a.b_{k,l,m}\ c.d_{n,o,p}\ e.f_{q,r,s}) \times (f.e_{s,r,q}\ d.c_{p,o,n}\ b.a_{m,l,k})$$

with $(a, ..., f) \in P = \{1, 2, 3\}$ and $(k, ..., s) \in K = \{1, 2, 3, 4\}$, where P is the set of prime-signs and K is the set of semiotic contextures.

Up to this level which also has been called the "hallucinatory level", the Trip into the Light is an enrichment of cognitive capacities.

2. Hypotrophy of the 15'120 polycontextural dual systems to 7'560 polycontextural sign systems by abolishment of the part-system of the reality thematics. Since, at this level, the system of permutations is still untouched, sign relations on this level have the following abstract structure

$$(a.b_{k,l,m}\ c.d_{n,o,p}\ e.f_{q,r,s}),$$

i.e., in enumerative form:

$$(3.a_{k,l,m}\ 2.b_{n,o,p}\ 1.c_{q,r,s}),\ (3.a_{k,l,m}\ 1.c_{q,r,s}\ 2.b_{n,o,p}),\ (2.b_{n,o,p}\ 3.a_{k,l,m}\ 1.c_{q,r,s}),\ (2.b_{n,o,p}\ 1.c_{q,r,s}$$
$$3.a_{k,l,m}),\ (1.c_{q,r,s}\ 3.a_{k,l,m}\ 2.b_{n,o,p}),\ (1.c_{q,r,s}\ 2.b_{n,o,p}\ 3.a_{k,l,m})$$

On this level, the Trip into the Light has reached a massive loss by abolishment of dualization/reflection. The consequences are the non-invertibility of sub-signs and inner-environments and thus the non-enabling of heteromorphisms and logical rejection, which means the loss of classical identity and reality testing.

3. Hypotrophy of the 7'560 polycontextural sign classes to the 10 polycontextural sign classes by abolishment of the part-system of the permutations. The abstract sign relation on this level has thus the following abstract form

$$(a.b_{k,l,m} \; c.d_{n,o,p} \; e.f_{q,r,s}),$$

which means either $(3.a_{k,l,m} \; 2.b_{n,o,p} \; 1.c_{q,r,s})$, or $(3.a_{k,l,m} \; 1.c_{q,r,s} \; 2.b_{n,o,p})$, or $(2.b_{n,o,p} \; 3.a_{k,l,m} \; 1.c_{q,r,s})$, or $(2.b_{n,o,p} \; 1.c_{q,r,s} \; 3.a_{k,l,m})$, or $(1.c_{q,r,s} \; 3.a_{k,l,m} \; 2.b_{n,o,p})$, or $(1.c_{q,r,s} \; 2.b_{n,o,p} \; 3.a_{k,l,m})$.

With the abolishment of the capacity of permuting sign classes, there follows the loss of the 2 non-classical identities and thus, together with the loss classical identity on level 2, the loss of individuality (Günther 1980, p. 11). Since loss of the whole system of identities means the loss of cognitive capacities, the Trip into Light is completed. However, hallucinations are persisting, since they are solely bound on the fibering of monocontextural into polycontextural semiotic systems, which means that still on this third level of dissolution of mind, it is possible to jump between contextures. From that, it also follows that obviously the process of polycontexturalization is non-invertible ("once polycontextural, always polycontextural").

For the sake of visualization, we can suggest a model like the following for the maximal 3-adic 4-contextural semiotic system:

**TRANSITION**

**sign theoretical space**          **dualization**       **reality theoretical space**
                                         **(mediation)**
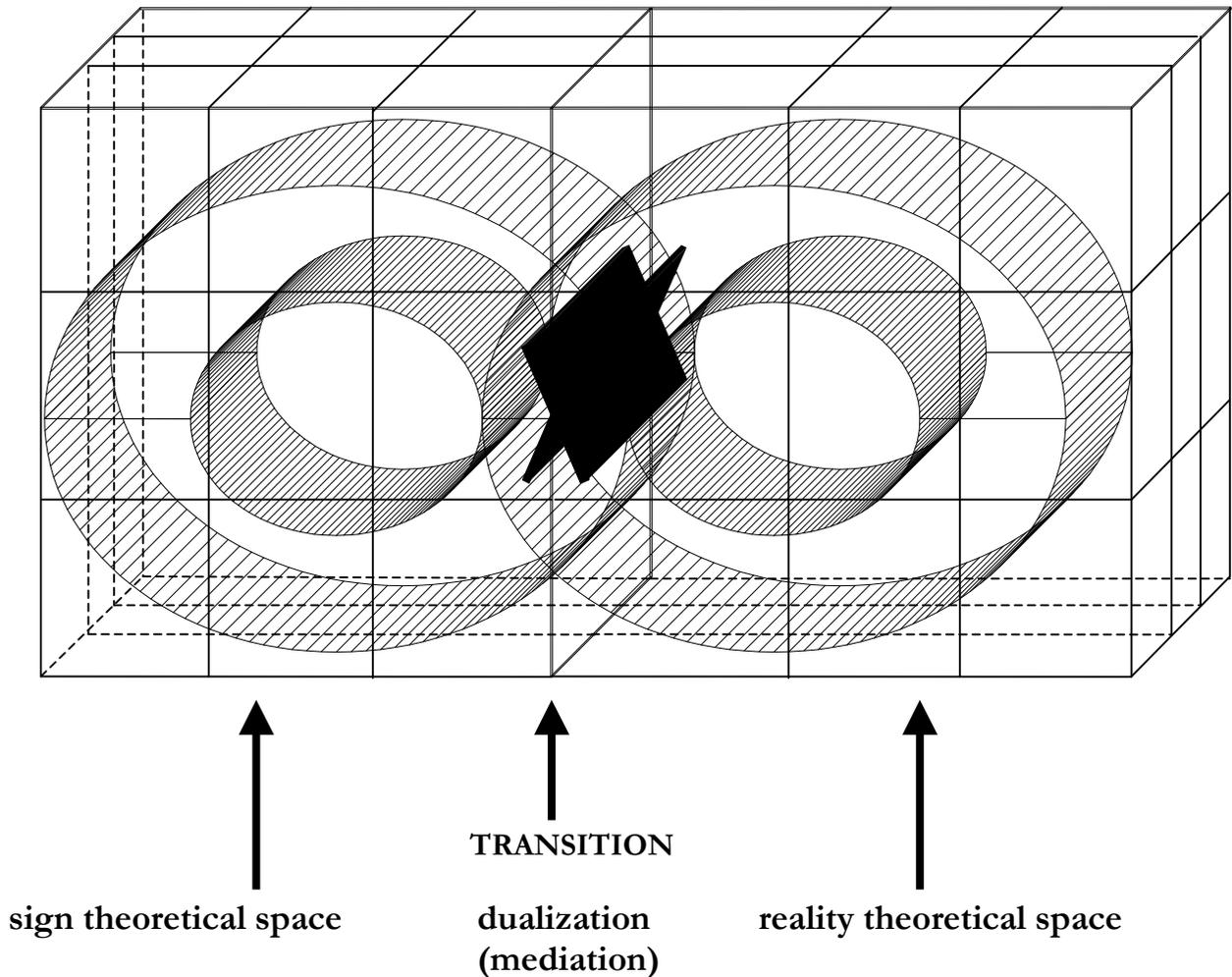
The systems of permutations are on the outer bands of this dual space of semiotic representation. The levels of the two cubes indicate the contextures. The sub-space, where dualization/reflection happens, is called the semiotic transitory space or "Transition" (corresponding to the terminology in my book "In Transit", Toth 2008). Therefore, whoever is able to produce and receive signs - and thus everybody - is inside of this double cube or Transit, and either in the outer or in the inner band, depending on the level of dissolution of mind he is. Since this model comprises all 4 semiotic contextures, it is also good for monocontextural semiotics. Therefore, if somebody is on level 1 or 2, he is on the outer band. While somebody on level 1 has the possibility to pass through Transition, someone on level 2 is imprisoned in the left cube.

With a bit of fantasy, one can imagine the two bands as hoses or tubes, and we have then exactly what has been called in "In Transit" the Transit-Corridor.

Therefore, we know now that Transition happens inside of Transit, and Transit is therefore closed. There is no escape from the World of Representedness, since it contains, qua contextural environments, the World of Being. So, even in a polycontextural semiotics, we have not only to deal with the "einfache Erfahrung, dass man seiend dem Sein nicht entrinnen kann" (Bense 1952, p. 98), but it rises again (cf. Toth 2008, "Semiotische Strukturen und Prozesse) the question: Is it possible to escape representedness in the status of not-being? At least for Kafka, we find here, according to Bense, "an eschatology of hopelessness" (1952, S. 100). As soon as a communicative individuum (human, animal) enters this world, it also enters the World of Representation, the Transit corridor out of which there is no escape not by decrease of Matter nor by dissolution of mind.