

Qualic Metaphysics: Toward a Philosophy of Quality

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1. Introduction: Beyond the Misunderstanding of “Quantum Metaphysics”

In recent years, the term “quantum metaphysics” has gained popularity within pseudo-spiritual, motivational, and even therapeutic discourses. It has been attributed meanings that, in many cases, lack philosophical or scientific rigor. Quantum mechanics, as a branch of physics, deals with the behavior of subatomic particles: discrete, quantifiable, and measurable systems within mathematical frameworks. Calling the non-scientific interpretation of these phenomena “metaphysics” constitutes a confusion of epistemic orders—a mix between the measurable (*quantum*) and the speculative (*metaphysical*)—resulting in a categorical fallacy.

Philosophy, in its strictest sense, is not concerned with particles or measurable energies, but with that which lies beyond the physical as such. Its object is not what is counted, but what is qualitatively experienced. Faced with the abuse of the term “quantum,” we propose a **qualic metaphysics**: a philosophy of the **qualia**—the deep, felt, perceived, experienced qualities—in contrast to the *quantas*, discrete and fragmented units.

Qualic metaphysics does not seek to merge with physics, nor does it intend to be an alternative science. Neither is it spiritualism nor New Age thinking. On the contrary, it is a recovery of philosophical rigor, an ontological inquiry into the qualities of being, their structures of appearance, their immanent logic, and their ethical and aesthetic expressions. For this purpose, we will take as our foundation the **theory of habence**, developed by the Mexican philosopher **Agustín Basave Fernández del Valle**, whose thought offers a solid basis for conceptualizing modes of being beyond the simple concept of having features.

Additionally, we will incorporate findings from **endolinguistics**, a discipline that explores the deep structures of language through its consonantal forms, allowing us to trace how the *qualia* are symbolically articulated within linguistic systems. Thus, qualic metaphysics presents itself as a new path for thinking about everything that **exists as a there-be**—not reducing it to measurement, nor elevating it to mysticism, but recognizing in the qualitative the very heart of being and its manifestation. For any language translation beyond Spanish

is essential to access the true meaning of “hay” in Spanish. It is important to read *What is Habence theory a new metaphysical approach to what there-is* (Toledo, 2025, **pre-print**)

2. What is a Qualium? Ontology of Quality

In the philosophical tradition, metaphysics has oscillated between the study of what is quantifiable and what is qualitative. While physics concerns itself with the *quantas*, discrete and measurable units, **qualic metaphysics** proposes to focus its attention on the *qualia*: the inherent qualities of experience and of being.

The notion of the **qualia** refers to the primary qualities that constitute the essence of entities. These qualities are not mere additional attributes; rather, they are fundamental for the understanding of being. In this sense, *qualia* are the sensitive and experiential manifestations that allow the apprehension of the real, the imaginary, the fictitious—in other words, everything that exists.

The **theory of habence** by **Agustín Basave Fernández del Valle** provides an adequate framework for understanding this perspective. According to Basave, *habence* is the “primary mode of entering into presentation within the context,” that is, it is the existential field in which being/entity manifests itself. Being, in turn, is the first epiphany of *habence*. This conception implies that the knowledge of being leads to the knowledge of *habence*, and vice versa.

From this perspective, *qualia* are the expressions of *habence* in human experience. They are the qualities that present themselves in the interaction between the subject and the world, and that allow the understanding and apprehension of being. **Qualic metaphysics**, by focusing on the *qualia*, seeks to explore these fundamental qualities and their role in the constitution of reality.

3. Philosophical Foundation: The Theory of Habence by Agustín Basave Fernández del Valle

Brief Explanation of Habence as the Mode of Being-as-Contained

The **theory of habence**, proposed by the Mexican philosopher **Agustín Basave Fernández del Valle**, introduces a radical ontological innovation in contrast to the metaphysical tradition centered on the concept of “being.” According to Basave, before we set out to study the being of things—or “being” understood as a philosophical abstraction or as the substantial essence of something—**there is** a primordial structure, which he calls **habence**. Habence is neither essence nor mere existence; it is the primary mode in which all things appear or may appear within the human and existential context. That is to say, everything that is, has been, could come to be, or even that which is unreal or fantastical, presents itself within a primordial “hay/there is,” within **habence**.

In order to glimpse habence, it is necessary first to understand **cabence**—that is, what fits or does not fit within a particular space. Subsequently, one must speak of the all-encompassing

space that is **habence**, in which everything that exists fits, insofar as it exists, could exist or have existed. This mode of being is not limited solely to real entities; it includes ideal, possible, and even fictional entities. **Habence**, therefore, is defined as the all-encompassing and dynamic totality of everything that there is.

For Basave, *habence* does not constitute a substance nor an essence, but rather a fundamental structure of **offertivity**: it is the primordial form of the presentation of every entity and every possibility. Within it, plural and unlimited presence takes place, and things acquire meaning within a context of constant interaction.

How Habence Opens an Ontological Space for Qualia

From this perspective, *habence* offers an ideal philosophical platform for the development of **qualic metaphysics**. By focusing on the *qualia*—the fundamental qualities of being and of appearing—it is essential to have an ontological structure that is sufficiently flexible and comprehensive to accommodate these qualities. **Habence** fulfills this function by overcoming the traditional limitations of the categories of being, allowing quality not to be treated as a mere accident or secondary attribute, but as a **primary mode** in which realities present themselves and acquire meaning.

The *qualia* are precisely those qualities that do not require grounding in a rigidly defined essence nor in an objectively measurable existence. Instead, they emerge from the deep and original interaction between the subject and the world. **Habence**, as the structure of appearance, makes possible the manifestation of these qualities as founding and constitutive elements of reality. They are not simple accidents adhered to things, but direct manifestations of the way in which the real is shown and perceived through **habence**.

Qualic Metaphysics as Continuation and Expansion of Basavian Thought

Qualic metaphysics thus presents itself as a logical and necessary continuation of the habential thought proposed by Basave. By placing at its center the deep experience of quality, this metaphysics not only recovers the existential and phenomenological sense of *habence*, but also broadens and deepens the philosophical horizon inaugurated by the theory of habence. In this new horizon, what matters is no longer exclusively whether something “exists,” but how it exists and how it manifests itself qualitatively in human experience.

Habence, with its capacity to integrate different ontological levels (real, ideal, possible), allows **qualic metaphysics** to undertake a rigorous yet flexible analysis of qualitative realities. In this way, the philosophical study of the *qualia*—those deep qualities of being and perceiving—becomes the central task of this new metaphysics, which unfolds within the broad and receptive framework of *habence*.

This philosophical link ensures that **qualic metaphysics** is not mere abstract speculation, but rather a rigorous exploration committed to the concrete and existential experience of the world. It remains open to the ethical and aesthetic dimensions of human being, and is informed by linguistic, logical, and cultural contributions.

The *hay* “There Is” as the Original Structure of Appearance

The **theory of habence**, proposed by **Agustín Basave Fernández del Valle**, introduces an ontological conception that transcends the traditional approximation to study “being.” Instead of focusing on “being” as an abstract entity or analytical substance, Basave proposes the concept of **habence**, which manifests itself through the idea of what “**there is**” (*hay*). This “there is” does not merely indicate the existence of something at a specific moment or place; rather, it represents the fundamental structure through which everything that is, was, could be, or even what is not, presents itself within human experience. The three special philosophical concepts in Spanish make this possible. *Ser*, *Estar* and *Haber*. In Spanish we have the category of being with *Ser*, but also we have directly built in our language what Heidegger built as *Da-sein*, or being there in existence. This *Estar* in Spanish is the *Dasein* as a structural philosophical tool to express being in the manifested world. *Haber* is not only to have but being contained in a realm. These three verbs, *Ser*, *Estar* and *Haber* make a philosophical triad.

Etymologically, *Hay* comes from the impersonal form of the verb “haber,” derived from the Vulgar Latin *hat* (from the Classical *habet*) and the archaic adverb *i* (“there”), from Latin *ibi*.

Hay = *Ha* + *i* as in Catalan would build *Hi Ha*, or French *Il - y - a* *Ilya

The French language gives us the secret behind it. We find a pronoun *il*, which is showing us the origin of the impersonal aspect of *hay*. So *hay*, doesn't just mean there is, it is talking about “**there is someone, *il*, who has something there**”.

When we say that there is something, we say that it is being there in existence, and that something “impersonal” grants it room to be. This combination reflects a notion of presence or existence in an unspecified place, resonating with the idea of **habence** as the all-encompassing field where everything appears.

The genius of Basave was to discover how the *ser*, *estar*, *haber* triad, plus the impersonal Spanish “*hay*” are synced in a language philosophical structure. And he proposes a metaphysical system with those tools.

Habence as Ontological Opening for Qualia

Within this framework, **habence** is understood as the primordial structure that enables the manifestation of the *qualia*—that is, the fundamental qualities of being and appearing. The *qualia* are not mere accidental attributes of things, but direct manifestations of how the real presents itself within human experience. **Habence**, being fundamental to being itself, provides the necessary ontological space for these qualities to manifest and acquire meaning.

Thus, **qualic metaphysics**, by centering on the study of the *qualia*, is grounded in *habence* as the ontological structure that makes the appearance and understanding of qualities possible. This perspective allows for a deeper exploration of reality, focusing not only on what is, but on how it manifests and is experienced within human existence.

4. Logic of Qualia: Beyond the Principle of Identity

What Is a Qualium and What Is Not?

In **qualic metaphysics**, a *qualium* is a primordial quality that does not function as an accidental attribute adhered to a preexisting substance or substrate. The *qualium* is not simply a secondary property that modifies an entity. On the contrary, the *qualium* is a **foundational reality**, a primary form of appearance and presence that defines and articulates existence itself.

For example, **beauty** is not merely a property added to an object that already exists; it is, from this perspective, the very manifestation of a fundamental qualitative mode of appearing, capable of giving sense and ontological structure to the object in question. For this reason, *qualia* cannot be adequately conceived under the classical logic of the principle of identity ($A = A$), since such logic presupposes discrete and quantifiable entities—something insufficient for the intrinsically complex and ambivalent nature of qualities.

A Qualitative Logic: Paraconsistent and Analogical Proposal

In order to adequately approach the structure of the *qualia*, a **qualitative logic** is proposed—one capable of embracing the contradictions, ambivalence, and gradation inherent in qualities. This logic approaches the territory of **paraconsistent** and **analogical** logical systems, which allow contradictions to be managed without causing the entire system to collapse.

A **paraconsistent logic** accepts that certain qualities may coexist contradictorily within the same reality without mutually annulling each other. For example, the aesthetic quality of the “**sublime**” involves, at the same time, admiration and fear, attraction and repulsion. In this way, a “sublime” object cannot be fully explained through the classical principle of identity, since the very quality implies an internal dialectic.

On the other hand, an **analogical logic** allows us to understand qualities not in absolute or categorical terms, but rather in terms of degrees and analogical relationships. **Analogy** thus becomes a privileged instrument to comprehend how *qualia* operate within a continuum of related meanings, differentiated by degrees of similarity and difference.

Aesthetic Logic and Ethical Logic as Founding Principles

The **qualitative logic** also finds its foundation in two privileged domains where *qualia* appear: **aesthetics** and **ethics**.

- **Aesthetic logic** is based on immediate experience as the primordial appearance of sensitive qualities (beauty, ugliness, harmony, dissonance, etc.). Here, rigid identity dissolves, since aesthetic perception does not classify things into closed categories but rather values and understands them through their sensitive, emotional, and ordered impact—according to the degree of intensity with which they present

themselves.

- **Ethical logic**, in turn, does not judge actions solely based on conformity with fixed universal rules but according to the **deep qualities** of these actions (goodness, justice, generosity, etc.). In other words, we speak of a **dynamic order**. This ethical logic is grounded in the intensity and depth of the qualities themselves, not in the mechanical correspondence with an abstract static principle.

Both aesthetics and ethics are fundamental to **qualic metaphysics** because they reveal the intrinsically qualitative and value-laden character of the world. Ethical decisions and aesthetic perceptions cannot be explained by a logic that ignores the gradation and ambivalence of qualities.

Thinking of Qualities as Founding Realities

A crucial aspect of this **qualitative logic** is to conceive qualities not as properties of a substrate but as **founding realities**. This implies understanding that:

- **Qualities precede (not from an ideal source) and constitute the very appearing of the entity itself—not the other way around.**
- An object that is “good,” “beautiful,” or “just” does not receive these qualities as accidental adornments; rather, these qualities **essentially constitute** the object.
- In this way, the **qualic reality** redefines traditional ontology: it is no longer the object that supports the qualities, but the qualities that make the existence of the object possible as such, in the very appearance of existence. **Qualities as accidents are human exercises of abstraction.**

The Role of Analogy, Gradation, and Qualitative Ambivalence

Finally, within **qualic logic**, three key principles hold special relevance:

- **Analogy:** This allows different qualitative manifestations to be linked through their deep structural similarities. Analogy enables a profound understanding that connects qualities across various contexts and realities.
- **Gradation:** This recognizes that qualities do not present themselves in absolute terms but gradually, at different levels of intensity and manifestation. There is no absolute boundary, but rather a **fluid continuum**.
- **Qualitative ambivalence:** This accepts that certain qualities may express inherent contradictions or apparently opposed states, as seen in emotional or aesthetic experiences (the tragic, the sublime, nostalgia, the unconscious). This ambivalence faithfully reflects the existential and experiential complexity of the human being.

These principles make **qualitative logic** a much more adequate tool for exploring the profound and existentially complex character of reality than classical logic based on the principle of identity.

5. Ethics and Aesthetics: The Privileged Territories of Quality

Qualic metaphysics finds in **ethics** and **aesthetics** two essential and privileged domains for the philosophical study of quality. Both disciplines, far from being mere practical applications or superficial aesthetics, are true expressions of an **ontology founded on the qualities themselves** of human experience. Although the practical applications of ethics and aesthetics provide us with useful tools for the development of thought, our approach to their study is profoundly philosophical. That is to say, we give priority to the **ontological dimension** of their analysis and not merely to their applications.

Ethics as the Quality of the Act, Not Merely Its Legality

In the **qualic** view, **ethics** is not limited to the formal compliance with moral principles, rules, or abstract norms. Ethics, from this perspective, is conceived as a **quality inherent to the act itself**, a reality that manifests within the concrete action and its human, affective, and interpersonal context.

The **ethical quality** of an act resides in the depth, authenticity, and intensity with which this act expresses certain fundamental human realities such as justice, generosity, respect, or solidarity. The action is not judged ethically solely by its conformity with a moral law but, above all, by the way in which it **manifests a particular human quality** that is value-laden and existentially meaningful.

For example, an action is not ethically valuable merely because it fulfills an abstract duty; it is especially valuable because of the **intensity with which it expresses the human quality involved**, such as deep honesty or empathy. In other words, ethics is essentially **qualic**, as it is directly linked to the way in which certain qualities become present in action, shaping its profound and existential meaning.

Aesthetics as the Quality of Presence, Not Merely of Form

In a similar way, **aesthetics** is not reduced to the study of visible and measurable forms or structures. From a **qualic** perspective, aesthetics is defined as the **quality of presence**—that is, the manner in which things appear before the sensitive perception of the subject, not simply by how they are externally structured or composed.

The **beautiful**, the **sublime**, the **grotesque**, or the **harmonious** are not mere external or formal attributes of the perceived object but are qualities **inherent to the very way in which**

the object manifests its presence before the one who experiences it. **Qualic aesthetics** recovers the phenomenological depth of sensitive perception, emphasizing that what is essential in aesthetic experience is not the objective structure of the entity but the **qualitative intensity with which it presents itself** to human sensitivity.

For instance, a work of art is not valuable simply because of its formal composition (technique, color, proportion); it is especially valuable because of the **qualitative intensity it awakens in the spectator**: emotions, reflections, or profound sensations that emerge from the presence of the work itself, and not exclusively from its form or technique.

Ethics and Aesthetics as Expressions of a Qualic Ontology

Taken together, **ethics** and **aesthetics** become genuine ontological territories of quality. These disciplines are neither secondary nor derived from another prior structure; they are **fundamental modes in which reality itself acquires existential and value-laden meaning** within human experience.

Qualic metaphysics holds that qualities are not accidental or secondary, but **originary and foundational realities** of existence. **Ethics** and **aesthetics**, as privileged domains for the manifestation of these qualities, reveal and enact this deep ontological structure. Thus, **qualic ethics** and **qualic aesthetics** express, at the practical, emotional, and experiential levels, the philosophical vision that considers qualities as **essential and constitutive nuclei of being and appearing**.

This conception implies a **radical shift** in the way these disciplines have traditionally been understood, proposing a richer, deeper understanding that is committed to the existentially significant character of human experiences. Ethics and aesthetics thereby cease to be mere applications or secondary derivations and become **direct manifestations of a qualic ontology**: an ontology that understands reality as fundamentally qualitative, complex, and profoundly human.

6. Endolinguistic Contributions: The Codes of Quality

Qualic metaphysics, centered on the fundamental qualities of being and appearing, finds in **endolinguistics** an especially valuable ally for exploring the deep structures of meaning. **Endolinguistics**, by investigating the **binary and ternary consonantal codes** underlying languages, allows us to access deeply rooted shared meanings within the human mind. These codes, formed by pairs or trios of consonants, constitute recurring symbolic nuclei that articulate essential qualities across various linguistic systems.

Application of Binary and Ternary Endolinguistic Codes to the Study of Qualos

In the **endolinguistic** perspective, a **binary code** is a structure formed by two fundamental consonants that configure a basic semantic nucleus, while a **ternary code** adds a third consonant, enriching and expanding the meaning of the original nucleus.

These consonantal codes not only structure words but also semantically organize entire fields of meaning. Applied to **qualic metaphysics**, these codes reveal how certain essential qualities are linguistically and cognitively encoded in **universal or recurrent patterns**.

Examples of Shared Codes That Reveal Symbolic Structures of Quality

Let us consider some examples that illustrate how certain **binary and ternary codes** reveal profound symbolic qualitative structures:

- **Binary Code N–S:**

This code articulates meanings related to the idea of “origin,” “beginning,” and “vital flow.” Words such as *nacer* (to be born), *nacimiento* (birth), *nascor* (Latin, “to be born”), and *neshama* (Hebrew, “soul” or “vital breath”) share this symbolic root. This nucleus reflects the fundamental quality of **emergence and vital manifestation**, essential in a metaphysics of quality.

- **Ternary Code K–L–D / K–L–ST:**

This code is associated with profound qualities linked to order, firmness, and stability (for example, Indo-European roots like *kladós* [branch, structure], or Slavic roots like *klad* [order, treasure, organized structure]). Here, the deep quality is the **establishment of meaningful structure**, reflecting the human capacity to order and assign qualitative sense to the environment.

- **Ternary Code SPL / SWL:**

Roots such as *soltar* (to release), *split*, *spill*, and *soledad* (solitude) reflect the quality of **separation, release, and isolation**. This quality manifests the profound ambivalence between freedom and loss, showing how a single consonantal structure can capture complex qualities within its **existential ambiguity**.

These examples demonstrate how **endolinguistic codes** reflect essential qualities that shape our experience of the world, providing conceptual tools for philosophically investigating qualities from their **deep symbolic root**. Visit www.endolinguistics.science for more information on this field.

Linguistic Structures as Privileged Access to the Deep Structure of the Qualitative

From the **qualic** perspective, language is not merely a communicative tool. Rather, it is a structure that allows us to directly access the **deep configuration of the world**. The **endolinguistic consonantal codes**, by revealing universal or recurrent patterns across various linguistic systems, offer privileged access to the *qualia*, understood as the **originating structures of being and appearing**.

By studying these symbolic structures, we can approach the ways in which **qualitative reality** is cognitively organized, revealing universal meanings that do not depend solely on historical or cultural contexts but reflect **fundamental modes of experiencing and conceiving human existence**.

Endolinguistics, therefore, contributes to **qualic metaphysics** by offering a methodology that identifies the **deep qualities symbolically encoded in language**, thereby reinforcing the central idea of this metaphysics: that **qualities are founding realities**, not secondary attributes, and that they can be explored from their **deep linguistic root**.

7. Radical Separation of the Magical, the Spiritual, and the Scientific

In our time, it is common to find a notable confusion among different levels of understanding regarding what constitutes reality and how we can approach it philosophically. Frequently, terms such as “**metaphysics**” are confused with spiritual practices, magical beliefs, or misinterpreted scientific claims. A clear example of this is the contemporary phenomenon known as “**quantum metaphysics**”, which seeks to blend subatomic physics, spirituality, and self-help into an indistinct and uncritical whole. Here, I am not speaking of well-intentioned authors who engage in thought or personal inquiry, but rather of the **conceptual construction** itself. Personal mysticism is a very important matter but I’m talking about rigorous metaphysical studies.

Critique of Syncretism Between Metaphysics, Theology, and Popular Science

So-called “**quantum metaphysics**,” like other contemporary currents, reflects a problematic syncretism. Here, **syncretism** means a confusing mixture of elements belonging to different epistemological domains—that is, different ways of producing knowledge. For example:

- **Physics** strictly deals with measurable, quantifiable, and empirically verifiable phenomena.
- **Theology** or **spirituality** addresses the realm of faith, revelation, or religious experience.
- **Philosophical metaphysics**, on the other hand, is a rigorous discipline that seeks to understand the fundamental structures of being and knowledge. It cannot be reduced

either to scientific empiricism or to spiritual revelation.

When these domains—the philosophical, the scientific, and the spiritual—are intermixed without the necessary conceptual rigor, the result is usually a **categorical confusion**: the proper reference frameworks of each discipline are distorted, leading to errors of interpretation, unfounded mystical projections, or philosophical misunderstandings that cloud the clarity of thought. We think we need to study and work in all three fields but not by confusing dialogs.

Throughout the 20th century, several thinkers undertook with honesty the attempt to build what they called “**spiritual sciences**.” Some of these efforts were culturally valuable, inspiring, and even generated vibrant and productive human communities. However, many of them eventually drifted toward esoteric or doctrinaire forms, losing the **analytical rigor** and **critical capacity** that true philosophical investigation requires.

This is not about judging human beings nor invalidating the existential value of these movements. We recognize their contributions within other frameworks. But it is important to emphasize that, in this transition, they ceased to be **rigorous metaphysical studies** and became something else: spiritual systems, symbolic paths, or anthropological movements—all valid within their contexts but no longer pertaining to philosophy as a strict discipline.

Defense of a Rigorous Metaphysics with Its Own Criteria

Qualic metaphysics proposes precisely the opposite: an explicit and firm defense of **metaphysics as a rigorous philosophical discipline**, with its own clear criteria and well-defined methods. Its objects are the **deep qualities** that shape reality from a phenomenological, ethical, aesthetic, and linguistic perspective. It does not seek to invade the field of experimental physics, nor does it aim to substitute spiritual or religious realms.

The philosophy of the **qualia** presents itself as an **alternative to this confusion**. It does not aim to be a new spirituality or religion, nor does it seek to legitimize itself by incorrectly appealing to scientific theories like quantum mechanics. On the contrary, it proposes a **rigorous, logical, and phenomenological mode** of accessing a deeper understanding of being and of existential qualities.

Distinction Between the Symbolic-Philosophical and the Religious or Esoteric

To clearly understand this separation, it is useful to clarify some key differences:

- The **symbolic-philosophical** approach uses symbols, analogies, and metaphors to explore complex and abstract concepts, but always within a **rational and critical framework**. It remains aware of the symbolic use of language and does not take the

symbols it uses literally.

- The **religious or esoteric** approach, by contrast, often assumes symbols or doctrines as literal truths or revealed, untouchable certainties, based on faith or private mystical experiences.

Qualic metaphysics does not reject the symbolic richness of language nor the cultural importance of myth or religion, but insists that its study must remain **rigorously philosophical and critical**, avoiding easy spiritualization or the uncritical appropriation of scientific concepts.

The Importance of Logical, Mathematical, and Artistic Formation

It is important to point out here a common problem in contemporary philosophical study: many readers—even academics dedicated to philosophy—lack adequate training in disciplines such as **formal logic**, **mathematics**, and **the arts**. This lack makes them more susceptible to cultural polarizations, dogmatic interpretations, or syncretisms that lack critical rigor.

For this reason, **qualic metaphysics** also proposes a **didactic and integrative vision**. To overcome these limitations, it is essential to foster a philosophical formation that includes:

- **Formal logic:** as a tool for clearly discerning between valid arguments and common fallacies, developing a rigorous and precise mindset.
- **Mathematics and analytical thinking:** to foster the capacity to abstract, model, and analyze complex structures.
- **Arts and humanities:** as privileged pathways to sensitize oneself to the qualitative dimensions of reality, encouraging a deep, analogical, and nuanced perception of existence.

A true philosophical education must integrate these three areas, enabling students and readers to critically approach the phenomenon of **profound qualities** (*qualia*), without falling into **categorical confusions**.

8. Conclusion: A Metaphysics for a Qualitative World

The philosophical proposal that we have called **qualic theory** seeks to **restore rigor and depth to the very concept of metaphysics**, distancing it from categorical confusions and reclaiming its original function as a serious and rigorous philosophical investigation into the **qualitative reality of the human being and the world**. To this end, we explicitly base ourselves on the **theory of habence** developed by **Agustín Basave Fernández del Valle**, as this provides the appropriate ontological foundation for thinking of qualities not as

accidents of a given being, but as **original modes of appearance within the Habence horizon**. By centering on **fundamental qualities** (*qualia*), **qualic metaphysics** offers new perspectives for understanding **existence, ethical-aesthetic value, and the deep symbolic structure of language**.

Potentials of Qualic Metaphysics in Contemporary Thought

This proposal possesses the potential to **renew contemporary philosophical reflection**, offering novel conceptual and methodological tools:

- It allows us to address profound human experiences from a **qualitative logic**, recognizing the **ambivalence** and **complexity** inherent to the contemporary world.
 - It provides a **rigorous alternative** in the face of pseudoscientific or spiritualist currents that dilute philosophy, offering a **clear and solid epistemological framework**.
 - It proposes a **new ontological foundation**, based on **habence**, which significantly broadens the traditional ways in which being and its appearance within human existence have been conceived.
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Openings Toward New Ways of Understanding Being, Value, and Experience

Qualic metaphysics opens diverse possibilities in contemporary philosophy, both from a theoretical and a practical perspective:

- From the **ethical** point of view, it allows for a **deeper evaluation of human actions**, focusing on their **intrinsic qualities** rather than on merely abstract rules.
 - From the **aesthetic** domain, it offers a **richer and more complex way of understanding art**, emphasizing the value of **sensitive experience** and the **quality of presence** over mere technique or form.
 - From the **linguistic** perspective, it facilitates a **deep exploration of the symbolic structure** that organizes our most basic and universal perceptions of the world.
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Critical Path: Future Tasks for the Development of Qualic Metaphysics

To consolidate this philosophical theory robustly and enduringly, we propose a **critical narrative path** with clear and sequential tasks that will allow the deepening, expansion, and effective communication of **qualic metaphysics**:

1. Conceptual Deepening and Systematization

- Thoroughly develop a **qualic-philosophical glossary**, clearly defining key concepts in English and other languages such as “**qualia**,” “**habence**,” “**qualitative structure**,” “**qualic logic**,” among others.
 - Produce specific studies on each key domain (**ethical, aesthetic, linguistic**), rigorously applying the **qualic principles** proposed in this work.
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2. Formal Logical and Methodological Development

- Investigate and formally develop a **paraconsistent or analogical qualitative logic** that can be integrated into rigorous philosophical study.
 - Construct **formal or conceptual models** that allow for visualizing and clearly communicating how the **qualia** are articulated from the perspective of **habence**.
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3. Advanced Endolinguistic Research

- Create a **broad multilingual corpus** to identify and deeply study **binary and ternary codes** that are particularly relevant for **qualitative ontology**.
 - Develop **comparative research** among different linguistic macrosystems, identifying **universal symbolic convergences** that strengthen the foundations of **qualic theory**.
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4. Interdisciplinary Formation and Didactic Dissemination

- Design **educational and formative programs** in logic, mathematics, arts, and humanities oriented toward facilitating the rigorous and critical understanding of **qualic metaphysics**.

- Publish **accessible didactic materials**, such as introductory texts, study guides, and digital resources that allow for the **broad and clear dissemination** of the theory to varied audiences.
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5. Critical Dialogue with Other Disciplines

- Promote **interdisciplinary spaces** where **qualic metaphysics** can engage in critical dialogue with **cognitive sciences, analytical philosophy, phenomenology, applied ethics**, and the **arts**.
 - Organize **forums, seminars, and academic colloquia** that enable the open discussion and critique of the proposals of this theory.
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6. Academic Publication and Dissemination

- Create a **specialized academic platform** for the regular publication of **articles, monographs, and essays** on **qualic metaphysics**, with rigorous peer review.
 - Develop **specific editorial projects** (journals, collective books, monograph series) focused on the **international promotion** of this philosophical proposal.
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7. Critical Evaluation and Continuous Improvement

- Establish **periodic critical evaluation mechanisms** that allow for the review, adjustment, and enrichment of the theory, incorporating **external contributions** and **practical experiences** derived from its interdisciplinary application.
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