

# The End of the World Formula

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## Abstract

For more than two thousand years, the human intellect has been driven by one persistent and magnificent delusion: the belief that the universe must possess a single, ultimate explanation — a “World Formula” that would finally reveal why reality exists and why it behaves as it does. The Panvitalistic Theory brings this ancient project to a quiet, almost paradoxical conclusion. It offers what might be called the last World Formula — one that succeeds precisely by refusing to explain anything in the traditional sense.

## 1 Introduction

There is something both touching and slightly absurd about the history of theoretical physics. Generation after generation, the brightest minds have set out to discover the hidden law, the final equation, the ultimate principle that would unlock the mystery of existence. From Aristotle’s Prime Mover to Newton’s absolute time, from Einstein’s unified field to the modern dreams of string theory and computational universes — the pattern has remained remarkably constant: reality, it was assumed, must be explicable from something deeper, something prior, something *outside*.

The Panvitalistic Theory steps into this long tradition and does something unexpected. It does not propose yet another candidate for the World Formula. Instead, it gently dismantles the very desire that has fuelled the search for one.

It is, in the truest sense, *the end of the World Formula*.

## 2 The Ancient Hubris

The impulse is ancient and deeply human. We do not merely want to describe the world; we want to understand why it is the way it is. We crave causation. We demand a story that begins with “because. . .”.

This craving led Aristotle to posit an unmoved mover, Newton to introduce absolute time and space, and Laplace to imagine a demon capable of predicting the entire future from perfect knowledge of the present state. Even quantum mechanics, for all its radicalism, preserved the external time parameter in the Schrödinger equation — thereby keeping alive the old metaphysical structure: there must be something *behind* the phenomena that governs them.

At the root of this project lies a single, rarely questioned assumption: that reality is incomplete without an external principle that accounts for its behaviour. This assumption is not a scientific discovery. It is a metaphysical prejudice — one that has shaped Western thought for more than two millennia.

### 3 The Quiet Revolution

The Panvitalistic Theory breaks with this prejudice in the most radical way imaginable.

It begins with an almost ascetic minimalism. There is no external time. There is no multitude of independent constants. There is no separate ontological machinery of causation. All that is postulated is the invariance of the six-dimensional volume, expressed simply as  $\delta V = 0$ , together with the recognition that time is nothing but internal angular curvature ( $\pi \equiv T/L$ ).

From this single condition, everything else follows as geometric necessity rather than causal explanation. Electromagnetism, gravity, quantum phenomena, and relativistic effects are not “caused” by deeper laws. They are different projections of the same volumetric invariance under varying conditions of angular calibration.

In the PVT, the universe does not “happen because” of anything. It simply *is*.

### 4 The End of Explanation

This is where the true philosophical force of the theory reveals itself.

By removing the fictitious external time parameter — that thirteenth, unnecessary degree of freedom — the PVT does not lose explanatory power. It achieves something far more profound: it exposes the explanatory project itself as unnecessary.

The physicist who has spent his life searching for the ultimate “why” behind reality suddenly finds himself confronted with a theory that calmly states: there is no such “why” to be found. The question was malformed from the beginning.

The PVT is therefore not just another physical theory. It is the theory that brings the long age of metaphysical overreach to a close. It is the World Formula that finally says “no” to the very idea of a World Formula.

It is a theory of almost nothing — and precisely because it assumes almost nothing, it can describe everything.

### 5 Conclusion: Intellectual Liberation

To accept the Panvitalistic Theory requires a rare form of intellectual courage. It asks the physicist to relinquish one of his most cherished roles: that of the discoverer of hidden causes, the revealer of ultimate laws, the one who finally explains why the universe is the way it is.

In return, it offers something quieter, but perhaps more honest: a physics finally at peace with reality.

The search for the World Formula ends not with a triumphant equation that explains everything, but with the recognition that no such equation is needed. The universe does not require justification from outside itself. It only asks to be described with clarity, humility, and geometric precision.

In the end, the Panvitalistic Theory may be remembered not as one theory among many, but as the theory that allowed physics to stop explaining — and simply begin to see.