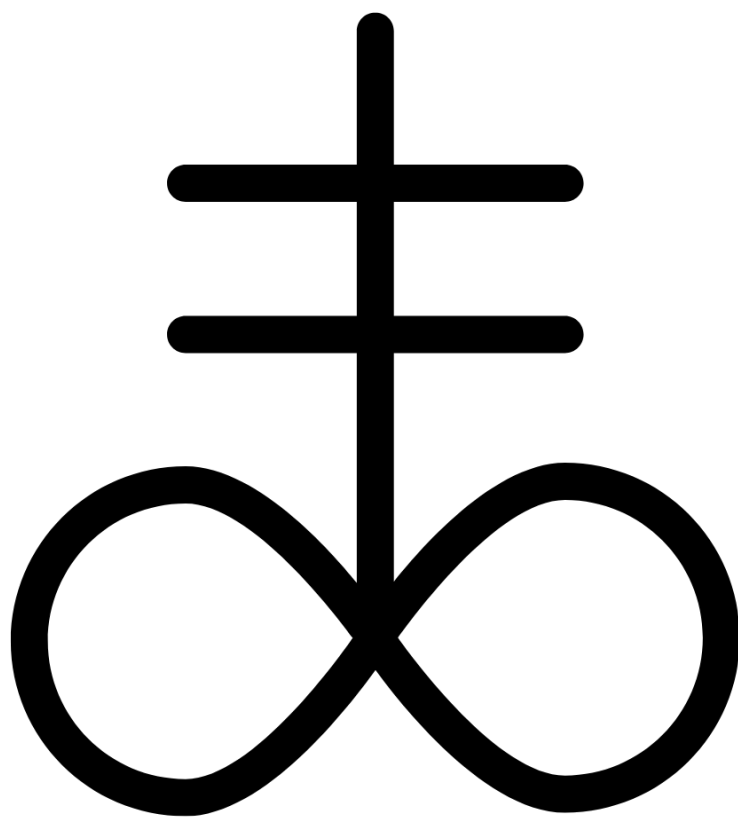


THE
COHESION
COOKBOOK



making sense post-reductionism

DAS NIEL

inside cover

The Cohesion Cookbook is a strange guide for those who realize there isn't a cell, organ, nor body of thought that lives forever in the ecosystem of consciousness.

Truth isn't about this fact or that fact, but how all the information in the universe interacts to produce *what makes sense right now*.

Across ten chapters and a suite of appendices, the book unfolds like an experiment in recursive cognition.

It begins with the absurdity of the *shitting duck effect*—our obsession with mechanical closure fueled by the illusion that it exists already—and ends with a living model of psychosocial coherence.

This is not a book of final answers; it is the living embodiment of being *wrong in the right direction*.

Once we remove the false finality keeping science and spirituality opposed to one another, we discover that they've always been two sides of the *strange equation determining reality*~

the cohesion cookbook: making sense without closure

(v0.99* 2025.12.16)

written, edited (poorly), and published by Daniel James Schmidt under the pen name Das Niel

structured and revised with LLM assistance

Copyright 2025

thank you to my family & friends for giving me the opportunity to write this book

shout out to the thousands of people who've taken the time to discuss all this nonsense with me

& GOD BLESS AMERICA!

this book is for everyone fighting people who are wrong for the right to exist~

this version contains broken links & incomplete citations to be resolved with further editing

*version numbers have been adjusted to coincide with a 1.0 e-reader release on 2025.12.01~

disclaimer

These are just some thoughts, frozen in time and rendered as bytes on your screen.

This book is *not* a real, living, breathing expert that you should consider as professional advice for whatever situation you may find yourself in.

I'm sharing my perspective on knowledge and reality on the most fundamental level, showing how our fundamental biases are causing nearly all the issues impacting us the most today.

I can see how controversial parts may be, but I'm simply assembling what makes sense to me in this moment without any special preference for precedence.

Hopefully, it makes sense to you too.

However, I am not forcing you to believe anything, nor should you do anything because of what I say.

This text aims for coherence, not compliance: formal where clarity demands it, informal where intuition conveys it, all presented under the assumption that you know how to make your own choices.

The text isn't meant to tell you the truth, but to show you that the only hope you ever had of understanding it was experiencing it for yourself.

So, if you find yourself stressing too much over my approach, put me down.

But this is the real warning you should take from even beyond this book:

Neither words nor knowledge mean anything until you interpret them.

Don't blame how anything is written or spoken for how you interpret it~

how to read this book

If it were possible to understand non-linear systems linearly, we wouldn't need to understand non-linear systems.

Though the 10 main chapters of this book follow a progressive arc, this book is the embodiment of a *holonic strange loop*.

It's a whole of parts that are whole themselves, where declaring a true top or bottom would be like saying where a circle starts and ends.

In addition to a cover-to-cover approach, you can use this book like a wiki:

- references to primary chapters will be red, like **closure addiction**
- recursive expansion packs will be purple, like **lorem ipsum**
- new tools & major appendices will be green, like **complexity crash course**

You can jump to each resource, and there are links to navigate back to the point that you left off, like this:

how to read this book ([in-line](#))

This allows you to dive down any rabbit hole you wish then return to the original point.

The top of each resource and subsection also has jump point for the table of contents and for the components within, like this:

jump to: [toc](#) | [sections](#) | [stitches](#)

The “stitches” are a section at the end of each article containing a general summary of it as well as new terms introduced, works cited, and other internal resources referenced in the piece.

Don't worry about using this book “correctly” or getting everything on the first pass; let yourself trace the lines at first then add some color and depth as you get more comfortable.

To help with onboarding, the [persona paths](#) page has suggestions on how to approach *The Alchemist Cookbook* based on whatever your current vantage point may be, but it's ultimately your path from here.

persona paths

locations cited:

[how to read this book \(in-line\)](#)

You can read chapters one through ten as written and experience the gradual build from deconstruction to recontextualization.

Or you can start with one of the persona paths below, tailored for different ways of seeing and thinking, letting your own strengths and curiosities guide you.

Whichever path you choose, the ideas will weave together—and every route eventually leads to the same horizon: a clearer, more coherent understanding of the human experience and how our current approach to knowledge ruins it.

the disillusioned administrator

For wary academics, policy thinkers, or institutional insiders who doubt radical claims but know status-quo reasoning is crumbling.

1. **Chapter 01 – *closure addiction***
Shows the historical roots of Reductionism and why we demand more closure than reality can provide, establishing the core thesis around how mandates for closure pigeonhole truth.
2. **Chapter 09 – *psychosocial systems***
Introduces *psychosocial systems*, blending the line between individual behavior and collective normativity and acting as a golden carrot for overcoming reductionism.
3. **Appendix 09 – *psychosocial normativity***
Redefines morality, ethics, and justice around the irreducible nature of human socialization.
4. **Chapter 08 – *conscious field theory***
Defining the isomorphic intelligence behind all biological activity while resolving the quantum confusion of the observer effect and probability fields.

the engineer

For systems builders, product designers, or technologists looking for models they can operationalize.

1. **Chapter 05 – *the constructs compromise***
Using the holon to fuse epistemology and ontology into a single informational construct.

2. **Appendix 05 – *the Holonic Construct Framework***
The usable framework to apply Holonic Constructivism in all types of models.
 3. **Chapter 07 – *cohesion science***
Making math real with the scientific study of the universe's equals sign.
 4. **Appendix 07 – *cohesion calculus***
Using simple mathematic notations to express complex system causality and modeling.
-

the revolutionary

For activists, social critics, or reformers who feel urgency to dismantle the current order and rebuild coherence.

1. **Chapter 02 – *let dominoes be damned***
A rallying cry against inherited progress and assumed linearity; validates the instinct to resist.
2. **Expansion Pack – *colonization via standardization***
Humanity is forced to accept unacceptable falsities to get access to institutional support.
3. **Expansion Pack – *inheritor culture***
Humanity's knowledge is backwards because it rationalizes investing in previous success over future growth.
4. **Chapter 10 – *wrong in the right direction***
Offers pragmatic strategy: how to act individually and collectively when certainty is impossible.

These are 3 alternative launching points to warm you up to the linear progression of the book, but you may find yourself drawn to something else entirely.

Look through the table of contents and start with whatever title draws your interest the most and follow recursive connections from there.

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00 - beyond a reasonable doubt

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the shitting duck effect ([in-line](#))

cohesion science ([in-line](#))

The only thing humanity has ever proven beyond a reasonable doubt is that nothing can be proven beyond a reasonable doubt.

This isn't metaphor nor nihilism; history, science, and spirituality all converge on this plain truth, even if many are conditioned from a young age to seek closure at all costs.

We have no reason to believe we know anything—just the terror that comes with admitting humanity is *still* tripping off the Apple of Eden.

I'm not an evangelical or a solipsist; there is *something* going on outside of our own bodies, and we can clearly understand *some* of it.

But our faith in absolute truth is as misplaced as our doubt that we can obtain peace and prosperity without it.

Though many a neckbeard may reflexively claim that there is a difference between faith and proof, “beyond a reasonable doubt” didn't originate from science or secular jurisprudence.

It was introduced as a propaganda slogan to get Christians to abandon their faith as members of a jury.

Christians used to take abstaining from judging others *very* seriously, and the idea of undeniable proof was introduced as a loophole, not a logical posture.

“The rule as we understand it today ... was not originally a legal rule at all ... it was the product of a world troubled by moral anxieties that no longer trouble us much at all.” (Whitman, 2016)

Imagine you're a Christian who just judged another Christian, enabling state oppression against your fellow man; “beyond a reasonable doubt” starts to sound more like copium than logic.

“Convicting an innocent defendant was regarded, in the older Christian tradition, as a potential mortal sin. The reasonable doubt rule was one of many rules and procedures that developed in response to this disquieting possibility.” (Newman, 2019)

Since it became common practice to use “proof” to justify immorality, claims of certainty and morality have served as the substrate for more atrocity than progress; all because of the submissiveness that the concept of undeniable proof creates.

While I couldn’t place higher value on exploring and understanding reality, objectivity has rationalized far more oppression than meaningful human progress, with cunning rulers making their preferences seem like an inevitable consequence of existence.

On the other end, the oppressed use the idea of absolute truth to cope with their situation rather than doing anything meaningful about it; of which there is plenty to be done.

Meanwhile, the biggest contributions to human thought came from people who revered reality as a living god, considering their studies devout worship.

To anyone that isn’t lost, the truth is more of a star in the sky for us to navigate by than a treasure we’re ever going to hold in our hands.

Unfortunately, “understanding is about discovering, not knowing” is the type of comment that gets you labeled as a hippie for the rest of your life, even though “life is about the journey, not the destination” is common wisdom.

It’s exhausting and time consuming to operate outside of what we’re comfortable with, and everyone has a different tolerance for complexity while still feeling comfortable.

This is the exponentially expanding stress of our rapidly globalizing world; some of us can keep up naturally while others don’t realize that their training wheels are making them fall behind.

Our understanding needs to balance what actually is, what makes sense to us as individuals, and what our social norms allow.

But in a world marked by equal parts technical advancement and radically novel social interaction, traditions are struggling to survive while curiosity and empire alike demand the next best thing.

We’re regressing into violence and cultural warfare because our interpretations of truth can no longer maintain any semblance of mutual legibility in the lighting of the new world.

People are more afraid of seeming wrong to their tribe than being wrong in actuality, pressuring generation after generation to choose between delusion and death.

Fortunately, I'm a human from a place they call New Hampshire; "Death Is Not The Worst Of Evils" is woven into my DNA.

This isn't about martyrdom or nihilism though; humanity can discover plenty of meaning and knowledge on its own terms without reckless risk.

There's simply nothing we're going to ever prove beyond such a doubt that we can judge, harm, or control others.

That's not an admittance of hopelessness unless you feel guilty for judging, harming, and controlling others and need the closure that comes with that.

For everyone else, it's a promise of endless wonder and a reason not to take bullshit from anyone.

It's not about creating "us" vs "them" camps, though.

It's about recognizing that the first step from "what is" to "what could be" is letting go of "what was."

This book is where closure ends and a genuine path forward is offered to those willing to be **wrong in the right direction**.

Because the only thing worth proving is the power of consciousness uninhibited by correctness~

stitches - 00 - beyond a reasonable doubt

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overview:

The introduction opens with a paradox: humanity's only proven truth is that nothing can be proven. It reframes doubt as liberation rather than nihilism, tracing how "beyond a reasonable doubt" emerged as moral propaganda rather than logic. This concept becomes the first crack in the illusion of objectivity — the reader's invitation to cross "the golden bridge" into a post-Reductionist world where conscious

contradiction is more valuable than the performative certainty required by centuries-old assumptions. The section ends by grounding the project's ethos: as soon as we stop misusing proof as a weapon against each other, uncertainty can restore humanity's compassionate and curious culture.

key terms:

epistemic compassion

The disciplined empathy required to engage with differing worldviews without determining a "correct" or "best" one.

works cited:

Whitman, James Q. *The Origins of "Reasonable Doubt": Theological Roots of the Criminal Trial*. New Haven: Yale University Press, 2008.

Newman, Jon O. "Taking 'Beyond a Reasonable Doubt' Seriously." *Judicature*, vol. 103, no. 2, 2019.

01 - closure addiction

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[persona paths](#) ([in-line](#))

[let dominoes be damned](#) ([in-line](#))

[the elephant in the cave](#) ([in-line](#))

[the law of coherence](#) ([in-line](#))

In 1739, a mechanical duck ate food, flapped its wings, and took a shit.

This wasn't just spectacle—it was a civilizational pivot point.

Mainstream philosophy never recovered, and now, nearly 300 years later, people are too addicted to closure to understand the truth.

That's pretty much the whole book if you want to close it now and tell people that you read it.

Tracing the modern collapse of institutional integrity to a centuries-old shitting duck may be absurd, but so is expecting the causes of the absurdity to be anything less.

But this book isn't *just* contrarian entertainment, nor is it *just* hypocritically reducing all of humanity's problems to Reductionism.

The assumptions of Reductionism blind its adherents to its flaws while empowering them to be authoritatively stupid on a civilizational level.

Reductionism, as used in this book, isn't the scientific method—it's the delusion that understanding is best derived frame by frame rather than by watching reality playback in real time.

This chapter is the disease; later chapters are treatments and tools.

Reductionism simultaneously provides and demands a sense of closure that is impossible to achieve without dishonesty or delusion.

It rewires our cognition to distort reality according to over-sterilized rubrics.

Once that cognitive shift happens, we typically only socialize with others who embrace our delusions; not necessarily by choice, but because the *need for cognitive closure* overrides our conscious judgment.

Then, if one of these deluded groups were to seize institutional power, we end up in societies where official ongoings must be explained **beyond a reasonable doubt** within the dominant group's arbitrary paradigms.

And if THAT were where humanity found ourselves today, then you'd have some jackass like me talking about shitting ducks while institutions trust implodes.

This is the fallout of *the Age of Automata*; the dark side of the Enlightenment.

The shitting duck was just one of many machines that institutional powers used to entrance the public with the idea that man could create and control life at will.

On the one hand, it was just a public square entertainment fad and totally harmless.

On the other, the juxtaposition of technological mystification and completionist metaphysics made it exponentially easier for rulers to launder their authority.

After all, if we can "objectively" prove that our way is the best way, then we don't need to listen to democratic opposition.

The cruel irony being that in pursuit of such a powerful, First-Amendment-denying truth, the only meaningful thing the West has proven is how much we're willing to suffer real consequences to maintain the illusory closure our systems and our psychologies depend on.

When we disallow anything that doesn't fit into what's already expected, we're signing ourselves up for death as the Universe continues to evolve around us.

Fortunately for some and unfortunately for others, the path forward is rather simple:

Stop committing to previous beliefs more than real time information, without prejudice, and let your consciousness reflect presence more than precedence.

It's time to face **the sunk cost of closure** and the lunacy of mandating frame-by-frame logic in a quantum world.

Anyways, hold my beer while I reboot humanity's consciousness like it's my 20th helpdesk ticket of the day:

~ **the closure drug factory** (sobriety becomes an illusion once you consider how dopamine works)

~ **the fake poop that made a real mess** (de Vaucanson's fake shit stinks up modern philosophy)

~ **the age of automata** (the dark side of the Enlightenment where technology dominated reason)

~ **you didn't bring any duckshit?** (the shitting duck effect is when we're blinded by our need to see)

~ **high on the system** (people squabble over whose ideological dopamine is institutionally reinforced)

~ **from quacks to quarks** (reductionism reduced itself to irrelevance, with little left supporting it)

the closure drug factory

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The *need for cognitive closure* (NFC) is “an individual's desire for a firm answer to a question and an aversion toward ambiguity.” (Kruglanski, 1990)

For many, this need becomes greater than the need to understand and navigate reality effectively, marking the point where personal psychosis, mob violence, and ‘reasonable concern’ all start running on the same fuel.

I am not saying this to be cruel or ableist; there is a severe enough loss in *real cognition* with NFC that people become incapable of understanding or interacting with reality.

Though I would love to accommodate everyone's anxiety, humanity cannot maintain the science and technology it depends on if society keeps catering to the lowest common denominator of emotional stability and cognitive flexibility.

As existentially infuriating as this will be for many who read this; people who *need* to “get it” will never be able to in a way that satisfies the craving.

Closure trades fidelity for finality; it only feels like understanding because it authoritatively ends the search whenever the most anxious monkey in the room says to end it.

However, that's precisely why *the need for cognitive closure is a maladaptive trait*, and the mind's surrender to fear dressed as prudence, wisdom, and “just making sure” is going to kill us if we don't outgrow it.

This is *closure addiction*, and it's going to get humanity killed if we don't evolve beyond it.

Neuroscience has caught up to what every mystic, philosopher, and burned-out genius already knew: your thoughts are drugs, and your brain is a cartel with no moral compass.

The dopamine system does not distinguish between:

- cocaine,
- slot machines,
- Twitter,
- political fandom,
- conspiracy theories,
- evangelical certainty,
- or your personal need to be right before bedtime.

As Robert Sapolsky bluntly put it, dopamine is not the neurochemical of pleasure—it's the neurochemical of **anticipation, fixation, and recursive craving**.

It spikes not when we *get* what we want, but when we're *about to* get what we think will complete the pattern. (Sapolsky, *Behave*, 2017)

This is bad news for humanity, because thinking offers an infinite supply of “almost” moments.

Every unanswered question can become a slot machine lever.

Every worldview can become a dopamine economy.

And every mind can become a casino whose house always wins.

Research on **maladaptive rumination**, **ideological fixation**, and **certainty-seeking cognition** shows that we can generate self-reinforcing dopamine loops *without any external substances at all*.

Repetitive thought patterns can trigger the same reward circuitry activated in substance addiction. (Nolen-Hoeksema et al., 2008; Sescousse et al., 2013)

And societies can become addicted **in parallel**.

The same reward pathways implicated in gambling and stimulant dependency are activated when people confirm their beliefs, defend their tribe, or punish heretics. (Berns et al., 2005; Crockett, 2017)

When political psychologists say that ideology behaves like a drug, they're not being metaphorical—they're pointing to measurable dopaminergic reinforcement that escalates with social validation.

In other words:

The most dangerous psychoactive substance ever discovered was the human narrative loop.

Unlike alcohol or opiates, which merely impair cognition, closure addiction hijacks cognition itself.

It creates the illusion of being “more rational,” “more responsible,” or “more careful” when in fact it is simply **more chemically committed** to the thought that ends the discomfort fastest.

This is what cognitive closure really is: fear + dopamine + cultural permission.

And this is why we need a clean break from the Western myth that thinking is inherently sober.

Most people's thinking is about as sober as a toddler chugging cough syrup.

Now—this is where Terrence McKenna stumbles backward into relevance.

His infamous **Stoned Ape Theory** is usually cited for its psychedelic absurdity, but the underlying premise is far more interesting and far more practical:

Psychedelics disrupt patterned neural closure, forcing cognition outside its own loops and generating new cultural and conceptual structures. (McKenna, 1992; Carhart-Harris & Friston, 2019)

Strip away the mushrooms and you're left with a principle the Neuroscience Age is desperately trying to rediscover:

Breaking dopamine loops is the precondition for cultural evolution.

McKenna's not wrong to highlight the likelihood of this history, but this also doesn't mean humanity needs to get high all the time to survive.

What actually matters is the **epistemic interruption**: a forced step outside the mind's habitual certainty lattice.

The Stoned Ape Theory becomes less about the biochemical claim and more of a psychological one:

When consciousness steps beyond the closure of its own prediction loops, emergent cognition becomes possible, and culture gets to evolve again.

You don't need psychedelics to achieve this, but in its absence, you need epistemic practice, humility, decoherence, contradiction, and contact with reality *as it unfolds*, not as your dopamine system wishes it were.

If closure addiction is the trap, then stepping beyond your mind—interrupting its loops, breaking its certainty cycles—is the evolutionary move.

Because if we do not learn to break our dopamine-conditioned thought habits, humanity will keep behaving like an addict defending their drug supply.

And the drug in question will be the illusion of knowing.

Unfortunately, that shitting duck gave the gullible and the authoritative all the “proof” they need to keep the illusion going.

the fake poop that made a real mess

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Jacques de Vaucanson deserves a seat with Newton, Einstein, and Tesla, even if he doesn't receive such recognition in mainstream discourse.

Where the others excelled in theory, Jacques de Vaucanson (JDV) is the reason why we can physically manifest so much of it.

He's best known for inventing the all-metal lathe, considered the mother of machine tools because it led to the ability to create other machine tools.

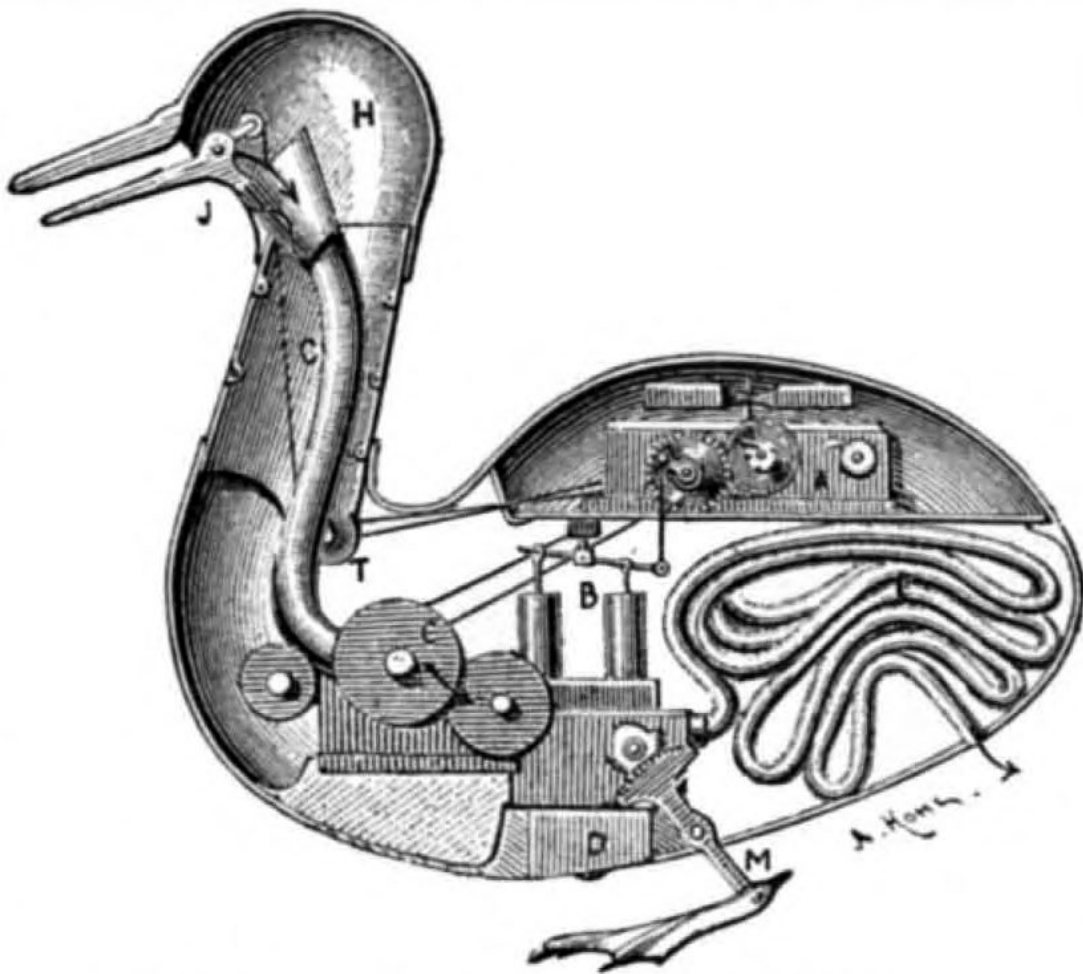
Jacques was also part of the first steps towards computers; he prototyped automated weaving that foreshadowed Jacquard's punch cards.

And though his lasting industrial contributions are impressive, his most marvelous work was creating something called *automata*: mostly self-powered machines that consistently perform set sequences.

It was all the rage of the 18th century, and at just 18 years of age, JDV's work was so impressive that a government official called his machines "profane" and demanded his workshop be destroyed.

That already makes him one of the most gangster engineers of all time, but Jacques didn't stop there.

In 1739, after a decade of additional mastery from that already remarkable benchmark, he unveiled his ultimate work; Le Canard Digérateur:



INTERIOR OF VAUCANSON'S AUTOMATIC DUCK.

A, clockwork; *B*, pump; *C*, mill for grinding grain; *F*, intestinal tube;
J, bill; *H*, head; *M*, feet.

Though I disagree with the Reductionist philosophy that ended up being packaged with it, make no mistake; this duck would be impressive even by today's standards.

The duck was the size of a real duck and had over 400 moving components allowing it to flap its wings, eat, and *apparently* eat and digest food.

But alas, the last bit was unfortunately a fraud; FAKE POOP, stored in a separate compartment.

As tragic as it is, the situation grants coherence to one of my favorite sentences of all time; the duckshit was bullshit.

I'm not against performative sleight of hand in general; demonstrations that warp the mind are good for cognitive health, even if they aren't "true."

But this small, smelly lie, combined with the genuinely impressive operation of the duck itself, led to a cultural shockwave.

The idea that life itself was simple machine didn't just seem possible, but *proven*.

I don't want to give the idea that Jacques de Vaucanson was malicious or trying to lead humanity astray; it's never the fault of weird people how normal people interpret their strangeness.

And Jacques de Vaucanson was merely one master of many in an era that had institutions racing to display shitting machines of their own to earn the public's trust.

the age of automata

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"Automata figure in the sciences of the Enlightenment as machines in the form of humans and as humans who perform like machines." (Schaffer, 1999)

Americans often learn that the Enlightenment marks the point where science and reason defeated theocracy, freeing humanity from oppression of the mind.

But as Simon Schaffer explains in *Enlightened Automata*, it more accurately marks the point where institutional powers happily embraced science as the ideological pairing to their arbitrary authoritarianism.

Though atheists will tell you that religion controls your mind, real spirituality requires faith in the unseen and a personal willingness to devote oneself to it.

Science, as performed by modern institutions, implies that all reasonable people already agree because it's unquestionably proven by the experts who determine reality.

To corrupt authorities, it doesn't matter whether they manipulate science or scripture so long as people think they're the sole arbiters of truth.

The modern interpretation of science, removed from both the Enlightenment's spiritual awakening and the earlier spiritual seeds in Islam, makes it *easier* for empires to sustain their unnaturally centralized power.

Considering modern "secular" empires have more people under their rule than any historical theocracy has in the history of humanity, I'd say that science has been far more effective than theology at making the "medicine go down easier."

In fact, the only meaningful civil rights movement in "recent" American history was essentially a series of anarchist sermons led by an ordained minister.

But addressing retconned rebels and rulers is a topic for *the elephant in the cave*.

There's a sort of "hey, we covered all this rational thinking and liberty stuff, can you just do your job now?" to how American schools teach the Enlightenment.

And that's because there was a deliberate policy shift made by global powers in *The Age of Automata* that's still the foundation of how institutions are run today.

The same institutions that called Jacques de Vaucanson's creations heresy were rushing to invest in other marvels such as *The Turk* by Wolfgang von Kempelen, unveiled for a *fucking empress* in 1770.

This pattern of rejection the adoption echoes throughout history; as soon as old power realizes that change is inevitable, they heavily invest in ensuring they are the arbiters of it going forward.

As Foucault put it, "*The Enlightenment, which discovered the liberties, also invented the disciplines.*"

And old power has the wisdom of playing the long game, trading superficial cessions for long-term advantage.

Institutional powers are like the cordyceps and trematodes that make the plant and insect kingdoms seem like a real-life Zombieland.

They integrate through mimicry, biochemical “niceness,” or genuine cooperation—until they no longer need consent.

In the same form, machines made by thinkers like JDV, who had a deep respect for spirituality, were used by governments and churches alike to get people all over Europe to abandon their personal sense of understanding in favor of a more easily observable order.

The Enlightenment that freed the mind also built the machine that would trap it for generations to come.

It gave us a flash of free consciousness and spirituality in one hand and the ticking timebomb of an addiction to closure in the other.

And that addiction to closure is what we’re still working to overcome today.

Reality-shattering automata allowed authoritarians to circumvent spiritual safeguards, convincing the population that quantification is truth, and that whatever can’t be mechanized must not matter.

Then they killed everyone that measured what they didn’t want proven, because ya know, that’s bad for closure.

Even as recently as the twentieth century *in the United States*, from McCarthyism to modern technocracy, we’ve seen how efficiently systems cull anyone who shatters the illusion of absolute knowing or progress.

It’s a harrowing realization, but nearly all the humanism that emerged from the Enlightenment has long been consumed by the rigid systems and protocols the Age of Automata produced.

All that’s left is an expectation of perfect planning that has created an entire maladaptive branch of humanity.

you didn't bring any duckshit?

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I assure you this isn't just a history lesson.

The Age of Automata is still upon us.

iPhone releases may not still hit as hard, and AI may be underwhelming, but mainstream institutions are still trying the same tactics.

But seeing how we've moved slightly beyond fancy doodads that mimic life to fancy doodads that take pictures and spy on us, it's worth updating the modern term to *duckshit technocracy*.

It is the modern system of governance, knowledge, and culture built upon the illusion of mechanistic understanding; a civilization mistaking the convincing performance of intelligence and control in hyper-contextualized environments for universal knowing itself.

And it all hinges on the expectation that any ducks that humanity manufactures shit on command, even though we've never actually proven that the mechanistic interpretation of reality comes from anything more than cognitive sleight of hand.

Our current duckshit technocracy is the inheritor of Enlightenment-era reductionism, where faith in divine order was replaced by faith in mechanical order—even with a substitute for fate in determinism.

Like Vaucanson's duck simulated shit, today's systems simulate understanding: data appears to digest meaning, algorithms appear to think, institutions appear to know.

But beneath the convincing motion lies the same compartment of fake excrement—a pretense of comprehension designed to sustain the illusion of control.

The duckshit technocracy didn't kill wonder, nor did it achieve true understanding—it built a pyramid scheme that gatekeeps a false promise of participating in both.

That *technological mystification*, the transference of technical wonders to metaphysical certainty allows corrupt authorities to launder their rule in ways that make it imperceptible to most and inevitable to the rest.

Technological mystification is intellectual sleight of hand—hide the mechanisms of a machine, reveal the results, then attach a manufactured belief system and say: *this is how the world works*.

It's the process by which complex infrastructures, devices, and systems become opaque to ordinary understanding, acquiring an aura of inevitability or even sacredness.

As high-complexity technology is normalized into daily infrastructure, its maintenance hardens into policy—and policy launders power as ‘technical necessity.’

Even an abstract social technology like *trash* escapes most people's comprehension as a complex, species-wide effort to process our waste, not just a magical void where humanity puts stuff we don't want anymore.

Once technology becomes infrastructural, its complexity evaporates from public consciousness.

For a less abstract example, take smartphones; it's not just that people don't understand how it works, but that the complexity of the system functions as a social shield against critique and intervention.

Smartphones aren't a fundamental thing in the universe, but we don't consider them beyond the simple abstract we need them to be as users, obscuring the vast complexity of logistics that allows a smartphone to be a thing.

In this sense, technology appears less as a human-made artifact and more as a quasi-natural force, a “black box” whose internal logic is hidden and inevitable (Latour, 1993; Pasquale, 2015).

It's behind this veil of *technical fog* that **exploitative expertise** thrives, with professionals from doctors to software designers rip society off under the guise of fair market forces when it's just guilds doing what guilds do: monopolizing nature behind buzzwords.

As infrastructures interlock—energy grids, global logistics, algorithmic platforms—their social consequences are obscured behind technical expertise and institutional jargon (Edwards, 2010; Zuboff, 2019).

This creates conditions where technology is treated as destiny, with political choices disguised as technical necessities.

Like religion in earlier epochs, technological mystification both stabilizes social order and deters tinkering outside of the school of whoever owns the mystical technology.

It's cruel, but humanity's wonder and respect for technology has been weaponized against us to sell sweeping worldviews that force compliance with parasitic bureaucracies.

We were buying medicine but were served addiction, and until we can detox, we're all gonna keep fighting over who gets their dopamine loops institutionally validated.

high on the system

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In a duckshit technocracy, institutions don't just manage infrastructure—they manage dopamine economies where truth becomes whatever earns the highest institutional brownie points.

Instead of a shared epistemology, we have competing cults of certainty, each convinced their dopamine loop is the sober one.

The Left has its loop; The Right has its loop.

Academia has micro-loops nested inside micro-loops.

Tech bros have the “but the model says so” loop.

Economists have the “assume all humans are the same duck” loop.

And the public has the “someone smart must've figured this out” loop.

It's all closure addiction—different sects preferring different strains of the same drug.

As Daniel Kahneman warned, “*We are prone to overestimate how much we understand about the world and to underestimate the role of chance.*” (Kahneman, *Thinking, Fast and Slow*, 2011)

That overestimation isn't just cognitive—it's chemical.

Closure feels like clarity because dopamine rewards the moment we stop searching.

Instead of priests adjudicating truth, we now have:

- peer reviewers,
- blue-check experts,
- think-tank prophets,
- and algorithms pretending to be neutral scribes of the universe.

Each sect believes it's rational because its institutions echo its assumptions back at it—what Charles Taylor described as the modern “*immanent frame*,” a closed system that “*rules out what it will not see*.” (Taylor, *A Secular Age*, 2007)

Whenever one of these sects gains institutional power, its worldview becomes society's operating system. Suddenly the whole country is expected to adopt the dopamine loops of:

- a political tribe,
- a regulatory agency,
- a university department,
- or a tech company that thinks predictive text is prophecy.

Because duckshit technocracy simulates mechanistic truth, every sect claims its worldview is “proven” by:

- models it designed,
- data it interprets,
- expertise it credentials,
- or algorithms trained on its own biases.

We're not competing for truth—we're competing for epistemic sovereignty, for the right to define what “real” means.

The result isn't enlightenment. It's competitive hallucination.

Each group optimizes its addiction, doubling down on the narratives that hit hardest.

Closure addicts don't seek truth—they seek permission to stop thinking.

And institutions reward whoever stops thinking in the right, properly credentialed direction.

This is why a society high on the system cannot self-correct; it can only intensify its illusions.

Until we detox from institutionalized dopamine loops, all we're doing is fighting over whose hallucination gets the official seal of approval.

Not seeking truth—just choosing which sect gets their dopamine addiction institutionalized.

Nothing makes this clearer than our continued use of reductionism as a social bludgeon even long after the ontological claim disproved itself.

from quacks to quarks

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Reduction is like a hammer; it's a great tool, but if it's the only one we're allowed to use, we're forced to see everything as nails.

Not only has that historically left us in a bind when the task is washing windows, but we used the hammer so much that it has quantum glitched out of our hands.

We keep reducing, but every layer we peel back keeps revealing new complexity, new entanglement, and new emergence.

Where we expected to find some fundamental atoms or particles, we found interdependent fields that defy the foundations of all Western logic.

The Enlightenment promise of mechanistic control has escaped us, but only after stealing away the Enlightenment promise of free consciousness.

By every significant metric, strict reductionism has failed as a complete description of reality, succeeding only as a justification for arbitrary authority.

Quantum field theory tells us that what we once called “particles” are nothing more than localized excitations of fields, like ripples that appear and vanish depending on how you look at them (Weinberg, *The Quantum Theory of Fields*, 1995).

In plain language: the deeper we dig, the less reality behaves like Lego bricks and the more it behaves like weather.

This immediately breaks the Reductionist fantasy: if particles are only manifestations of deeper, inseparable substrates, then you can only describe the shifting wholeness of the fields themselves.

And when physicists tried to salvage Reductionism by studying interactions at different scales, renormalization theory refused to play along.

The renormalization group shows that physical laws morph across scales; they don't neatly collapse upward or downward but shift in ways that demand system-level coherence (Butterfield, 2011; Fraser, 2020).

Renormalization shows laws are scale-dependent; effective theories rule different regimes, which undermines the dream of a single bottom-up reduction.

That's another point against linearity and the reason why we have *physics-based reasoning* to question whether Determinism is how reality works or just a shadow of more meaningful mechanisms.

But David Bohm contextualizes it all further, describing the holomovement: an undivided wholeness where what we perceive as distinct "parts" are just unfoldings of a deeper implicate order (*Wholeness and the Implicate Order*, 1980).

Bohm's *implicate order* (interpretative, not consensus physics) captures the holistic intuition many fields are converging on.

Whether you agree with all Bohm's metaphysics or not, his framing captures something argued long before physics confirmed it: you can't define parts without defining wholes.

All of these points are different sirens for the same alarm; we're experiencing the collapse of reductionism in real time.

We can't pretend to reduce reality to parts when even physics—the supposed bastion of fundamentalism—keeps showing us only systems, entanglements, and coherences.

To study reality honestly, we need to move from decomposition to emergence, from correctness to cohesion, from quacks to quarks.

Thankfully, there are pockets of resistance to Reductionism within institutional science that we can use as a **complexity crash course**.

But before we can turn this conscious train around, we need to **let dominoes be damned** and admit that the tracks we're on have been imagined this whole time.

stitches - 01 - the shitting duck effect

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overview

Chapter 1 argues that modern civilization suffers from a pathological dependence on cognitive closure—a psychological addiction reinforced by reductionist thinking, institutional echo chambers, technological mystification, and dopamine-driven thought loops. Using Vaucanson’s mechanical shitting duck as the symbolic origin point of the Enlightenment’s “Age of Automata,” the chapter traces how mechanistic metaphysics, institutional authority, and the illusion of control shaped today’s duckshit technocracy, where systems simulate understanding rather than produce it. Neuroscience reveals that closure functions like a drug, hijacking cognition through recursive dopamine cycles that reward certainty over truth, while history shows how institutions exploit technological marvels and reductionist ideology to manufacture obedience. Modern social, political, and academic tribes operate as competing cults of certainty, each high on its own narrative reinforcement system and fighting for epistemic sovereignty. Physics itself now undermines reductionism, revealing an emergent, entangled reality incompatible with the simplistic frame-by-frame worldview that shaped Western thought. The chapter diagnoses closure addiction as the root dysfunction; the rest of the book presents tools and treatments to escape it.

new terms

Age of Automata

The Enlightenment-era period when mechanical automata symbolized the promise of mechanistic control, enabling institutions to equate technological spectacle with epistemic authority.

closure (need for cognitive closure / NFC)

The psychological drive to obtain definite answers and avoid ambiguity, often at the expense of accuracy, flexibility, and genuine understanding.

competitive hallucination

The modern social condition in which ideological groups fight to have their preferred illusions institutionally validated, mistaking dopamine-driven certainty for truth.

duckshit technocracy

A term describing contemporary governance and institutional knowledge systems built upon simulated understanding, technological mystification, and the illusion of mechanistic certainty.

emergence

A systems principle where higher-order patterns arise from complex interactions, challenging the reductionist assumption that wholes can be fully understood by analyzing parts.

immanent frame

Charles Taylor's concept describing a closed system of thought that excludes what it does not already recognize, reinforcing institutional certainty and epistemic insularity.

institutional echo

The process by which institutions reinforce their own assumptions, rewarding members for reproducing those assumptions rather than discovering truth.

narrative loop

A self-reinforcing cognitive cycle in which beliefs produce dopamine rewards when confirmed, driving ideological fixation independent of truth.

reductionism

The belief that reality is best understood by breaking it into parts and analyzing them in isolation, often leading to oversimplification, false certainty, and institutional misuse.

renormalization

A physics framework showing that laws and behaviors change across scales, undermining the reductionist idea of a single bottom-up explanatory layer.

technological mystification

The process by which complex technologies become opaque, appearing inevitable or sacred, enabling institutions to launder power as "technical necessity."

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02 - let dominoes be damned

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[the elephant in the cave](#) ([in-line](#))

[the law of coherence](#) ([in-line](#))

Determinism, as popularly taught, functions as the lowest common denominator between the engineering needs of empire and *the anxious alliance's* need for closure.

It is the metaphysics of will, and the West's attempt to standardize it is as unethical as it is inaccurate.

Declaring a universal causality and attempting to subvert the agency of others totally violates the rights of consciousness that are supposed to define a liberal democracy.

But this isn't *just* another free will vs determinism debate.

I personally advocate for the concept of *constrained will*.

Constrained will describes the conscious capacity for choice within the deterministic substrate of *cohesive system theory*.

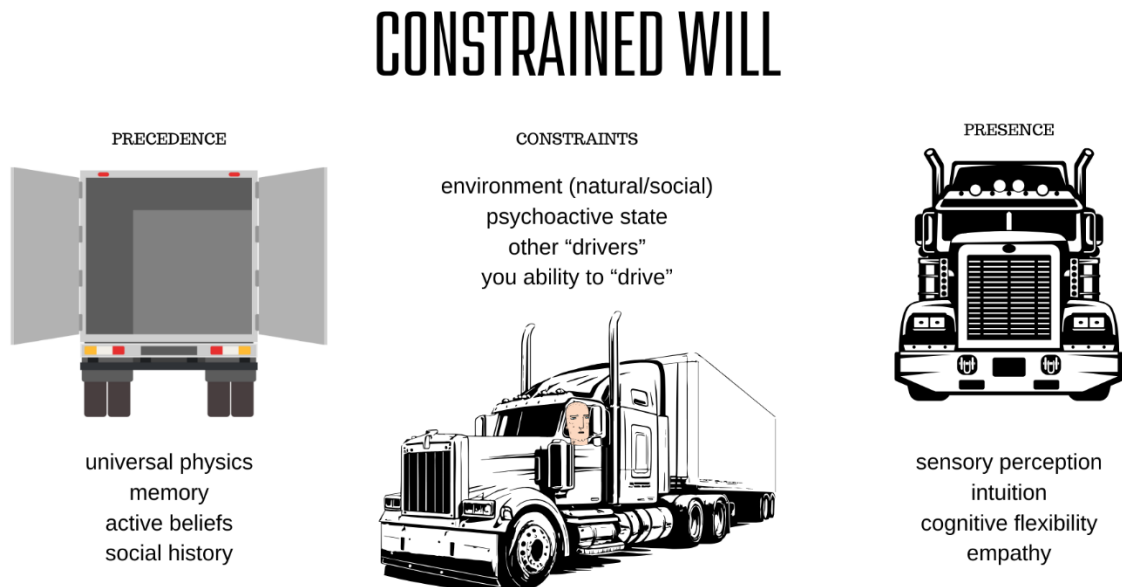
Our experience of choice is less like dominoes inevitably falling in line and more like driving a truck with a trailer attached to it.

The past doesn't dictate our every move, but it's permanently tethered to the present, influencing how we can drive.

The question of whether it feels like we're in control depends on whether we are skilled enough drivers for the road that we're on.

But that's precisely what the dichotomy between free will and determinism is meant to do; obscure the fact that *will is a skill issue*.

Here's a visual of what I'm talking about here:



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We can either be steering the trailer, or it could be running us off the road, but that depends on our skills as much as it depends on the load.

Precedence is the accumulated weight of past patterns—genetic, cultural, psychological, cosmic—that shape what is possible in the now.

Presence is our immediate capacity to steer in the moment; to act, perceive, and choose between options our subconscious presents us in the moment.

Existence is the act of driving; or for many, staying parked in terror.

Additional constraints may be whether we're in an empty parking lot or on a steep grade, or if there are other drivers on the road, etc.

Constrained will is our skills as a driver regardless of such driving conditions.

As such, I don't think the dichotomy between free will and determinism is valid, but If I had to pick from the two, I think the answer is clear.

Because the only thing sillier than driving as if there is no trailer attached is thinking you're the trailer itself.

There's a lot of nuance to this discussion, so we're clarifying standard definitions up front:

- **Determinism** - The view that reality unfolds according to consistent principles governing its behavior, regardless of whether those principles are fully knowable or appear as fixed sequences in time. Typically assumed to imply *hard determinism*.
- **Hard Determinism** - The position that every event, thought, and action is entirely determined by precedence and the immutable laws of nature, leaving no genuine room for free will.
- **Free Will** - The felt experience of agency through which awareness selects among possible actions. Whether or not this autonomy exists beyond the constraints of the universe's laws, it represents the subjective perception of choice arising from within an emergent system.
- **Libertarian Free Will** - The position that individuals possess genuine autonomy to make choices independent of prior causes or natural laws. It assumes that human agency can originate new causal chains without dependency on prior ones.
- **Precedence** - The accumulated weight of past patterns—genetic, cultural, psychological, and cosmic—that define what is possible in the present moment.
- **Presence** - The immediate, conscious capacity to act, perceive, and choose among the options available in the current moment; the living counterbalance to precedence.

According to *constrained will*, choices need to be coherent within what's already happening within the universe, but that's really the only requirement.

Ilya Prigogine, Nobel Prize-winning chemist, argued how classical determinism collapses in open systems and thermodynamic chaos:

"Between bifurcation points the system obeys deterministic laws; near a bifurcation, fluctuations determine the branch the system will follow."

We can bifurcate all over the place pretty much whenever we want, meaning that even if the universe is fundamentally determined, it only changes so much when it comes to how we experience reality.

Hard determinism, in that sense, is the metaphysical mirror of **closure addiction**; a mechanical heartbeat only existing in the perceptions of those who need closure bad enough to identify as a shitting duck.

I can't provide the same totalizing closure as impressive machinery, but I can offer some that explains why you get to choose what you want to do in this moment:

If you're here right now, then the past is as accounted for as it needs to be for us to enjoy the present and work for a better future.

Though you can keep cosplaying as a domino in your own life, it's critical that we maintain social space for those who think humans are a bit more complex than automata.

After all, the weirdos of **Newtonian alchemy** are why you have all this knowledge and methodology to back up your "normal" perspective.

It's worth knowing what the people you cite thought about the freedoms you have before you listen to the people who manipulate their legacy instead:

- ~ **misinterpreted metaphysics** (hard determinism is the result of interpreting Sufism like we're Plato)
- ~ **the power of a single chain** (acting like the universe is one long domino chain benefits authority)
- ~ **masking the reproducibility crisis** ("don't look back" is how the science-industrial-complex survives)
- ~ **the fixed variable fatality** (a simple mathematical assumption explains why we observe how we do)
- ~ **a shadow of the real** (we may observe the shadow of presence, but we can still put pieces together)

misinterpreted metaphysics

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Before we can talk about the logic determining reality, we must address the fear behind institutional hard determinism.

The West has spent a thousand years stealing and misapplying knowledge and technology, leaving us with everything needed to be literal gods in this universe besides the *understanding* of how anything actually works.

Imagine you showed up at a birthday party and saw a magician doing tricks for the kids.

Terrified of the omnipotence of this wizard, you kill him, take his hat and robe, and start chanting mispronounced spells.

Now you say your magic controls reality, even though the first guy was just trying to help kids see the wonder of the world, and what you're experiencing after the fact isn't peace, just everyone else complying with your delusions out of sheer terror.

That's how hard determinism was born—when terrified minds mistook consciousness for control.

But it's not like people in the West are intentionally choosing to be stupid; academics have just been corrupted by the same nonsense for 2500 years.

Plato is the worst philosophical patriarch imaginable; a second-hand resource that's only revered in modernity because of his overt recommendations for *topsy-turvy* authorities.

Socrates is the true source of wisdom for the era, with Plato re-casting his wisdom into a metaphysical system that privileges authority and hierarchy—a move that became the archetype for how Western authority treats all thorns in the side of institutional power, from Jesus to MLK.

In short, Plato was a master of manipulation, and any useful descriptions of the universe such as *The Allegory of the Cave* are just Socrates' teachings repackaged to serve that purpose.

Interestingly, but not surprisingly, Plato is who set the West on the path to *The Age of Automata*.

"From the point of view of totalitarian ethics, from the point of view of collective utility, Plato's theory of justice is perfectly correct. ... If the individual is nothing but a cog, then ethics is nothing but the study of how to fit him into the whole." (Popper, 1945)

Plato's obsessive *need for cognitive closure* became the West's blueprint for supposed democracies ever since, despite him describing a totalitarian state.

Further lamenting, Popper says:

“What a monument of human smallness is this idea of the philosopher-king. What a contrast between it and the simplicity of humaneness of Socrates ...”

What I’m trying to say here is that the West got its entire philosophical playbook from Plato, and Plato was a totalitarian plagiarist in philosopher’s robes.

Now of course I’m making inferences here, but I think that a philosopher-king wannabe would be keen on making the general population think that the universe just so happens to work in whatever way his totalitarian regime prefers.

So, when he says “now everything that becomes or is created must of necessity be created by some cause; for without a cause nothing can be created...” (Timaeus 360 BC)

I’m not so sure that he didn’t have ulterior motives when he was defining these core causal laws, and the West’s interpretation of causality has remained virtually unchanged since then.

Now if you’re a Western-educated individual, you may be wondering “what the hell other options for causality are there?”

I’m glad I asked for you.

Compare the West’s ancient assumptions of hard determinism to the Eastern tradition of the same time; *the eternal Tao*:

“The great Tao flows everywhere, both to the left and to the right.
All things depend on it for life, and it does not turn away from them.
... It clothes and feeds all things yet does not claim to be master.” (*Tao Te Ching* 400-250 BC)

That’s a fairly significant difference in fundamental cognitive orientation, and when you consider the divergent evolution of culture from there, many superficial differences can be traced back to this root.

Considering these two choices feels like we’re voting into the void, but luckily, we have the perfect tiebreaker; the Sufis, the OGs of *modern science and causality*.

“It is conceivable that the cotton not burn, even though its contact with fire is unimpeded and it is dry. ... The connection between what is habitually believed to be a cause and what is habitually believed to be an effect is not necessary.” (*Al-Ghazālī, Tahāfut al-Falāsifa*)

To clarify: cotton is known to be flammable, and if you put it in fire, it will catch, but you can pass a piece of cotton through an open flame without it burning.

This is an effective example of what he states elsewhere as a much more direct example of science's founding metaphysics:

“Observation proves only simultaneity, not causation. ... The uniformity of the physical world is the manifestation of God's custom not of causation.” (Al-Ghazālī)

The Western epistemic style elevates rigid categorization, permanence, and certainty, so that's what we have tried to apply Sufi science to do.

But the Sufis thought that what the West is trying to do was impossible, *which is why they fucking invented science in the first place.*

You don't make up science if you think ultimate knowing is possible; you just believe whatever you already do and call it the truth.

And that ultimately gives us the equation that leads to the West's hard determinism:

When Platonic totalitarianism interprets Sufi metaphysics, we get unquestionable laws of reality just flexible enough *to favor whoever is in power at the moment.*

the power of a single chain

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The greatest threat to truth isn't a lack of perceivable order; it's people like me trying to sell it.

The devil doesn't need to tempt you to do wrong when you're already bound to evil by the doctrines of “how things work.”

That unquestionable collection of truths is *the Goliath paradigm*; the knowledge that's presented as common sense and used as a litmus test for social exclusion.

It's the master narrative that all the institutions running the world today focus on controlling as opposed to simply existing as people who do good things.

Without hard determinism, these pyramid schemes wouldn't be coherent enough for people to buy into.

It does most of the psychological lifting for exploitative leadership:

- If everything has an understandable cause, then blame can constantly be wielded as a political tool.
- If everything has a precedented solution, then someone gets to gatekeep the official method.
- If everything is just a sequence, then whoever writes the script chooses the next moves, not the actors who could choose to improv at any moment.

That innate psychological pressure is the reason why our institutions insist that we're all shitting ducks, even long after it has been disproven.

Every ruling system—whether political, academic, or religious—requires a reality that is legible to its linear logic, even if that logic isn't legible to reality.

Because if you believe in their pseudo-sacred sequences, deviation from their expectation becomes deviation from your own reality.

You become a free-range slave of empire, telling yourself that it's *literally impossible* to do anything besides what the empire wants you to do.

You'll dance for the Devil if it's on the grading rubric that makes you feel like a good person.

And most people are well on their ways to being doctors, lawyers, and scientists before they ask who made the rubric.

masking the reproducibility crisis

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Let's raise the stakes a little bit and talk about the science-industrial-complex's dirty laundry.

Science has been used to launder authority since the Nazis took over the US and USSR via Operations Paperclip and Osoaviakhim, permanently blending wartime technocracy into peacetime science.

Before you clutch your pearls, it's well-documented history that the United States gave Nazis, some active members of the Third Reich, open access to our most critical systems and decision makers.

"The paperclip basically announced, 'Don't look too closely—this guy is one of ours.'" (National Geographic, 2025)

Modern science is *still* in service to the pyramid scheme started by those Nazis.

Because of how they designed science to launder their post-WWII globalism, the need for closure impacts the science-industrial-complex (SIC) more than any other profession.

Besides the lawyers of course, who authoritatively regulate humanity's epistemology to keep us all *barred from justice*.

Scientists and lawyers are cut from the same cloth, more focused on appealing to the standards of their employers than the ethical standards they're supposed to uphold.

Like lawyers, scientists have learned that conformity to institutional precedent pays better than fidelity to truth.

Both have a precedence problem resulting from this deference to their respective pyramid schemes, but science doesn't have *stare decisis* as fundamental operating principle.

Science isn't supposed to be obsessed with permanent closure in a universe that doesn't close.

Or maybe it does, but science isn't supposed to care about the answers given already before asking the next relevant question.

The only thing that's supposed to give science its validity—reproducibility and open-source validation—is hardly present nowadays.

In 2025, laundering the unconstitutional negligence of the present moment is more important to the SIC than studying the universe.

Science today resembles more of a catalog of corporate interest laundering than any genuine attempts at exploring reality.

According to the Open Science Collaboration, *two thirds* of psychological studies fail replication—a symptom of a culture that values certainty over curiosity.

That's worse odds than a coinflip masking as "science" that is supposedly proven.

That's far from the only complaint either, even if nearly all stay off the record for fear of retaliation from employers.

"It can be proven that most claimed research findings are false." (*PLoS Medicine*, 2005)

The lack of study and evidence in regards to science's integrity crisis isn't do to a lack of validity of inquiry.

It's more a question of why are we expecting the monopoly on proof to honestly regulate the monopoly on proof?

The answer is that most people are too far gone into the depths of addiction to face *the sunk cost of closure*.

And if you think "the math" is going to save your dreams of hard determinism, I have bad news for you.

the fixed variable fatality

As embarrassing as it would be if hard determinism only appeared to exist because of how we axiomatically treat variables in calculation, I'm afraid no one has really double checked the math.

There's a logical shell game that mathematicians have been using to manipulate humanity for a millennium; one that we'll be using *cohesion calculus* to see through.

The appearance of hard determinism arises because our mathematics assumes the fixedness of variables (e.g., "x" is axiomatically treated as *just x*), when in reality, x could itself be a function, system, or field that only behaves *as if* it were simple under specific conditions of observation.

When I say it's an axiomatic declaration, I mean that we gave ourselves a mulligan and said "we're taking our shot from here."

Axioms are an essential part of being human, as failing forward is the only way we've discovered anything that we have.

But understanding that it's an axiom is essential to prevent wasting decades and billions of dollars on ideas that were obviously going nowhere.

Math only provides "proofs" within the scope of math.

Whether or not math applies to reality needs to be independently proven.

And the only thing deciding whether we think the math is *close* or *exact* is our individual needs for cognitive closure.

It's not that the math has ever actually fully lined up, it's that the people who can see the differences are under constant threat by those who don't want to admit they exist.

This is the "oh shit" moment for a lot of people.

There's sort of a "math works, don't question it" rug that nerds who don't respect other people's opinion have been using to silence dissent.

However, the math "worked" for the \$125-million Mars Climate Orbiter that burned up in the atmosphere; the problem was one team using metric and the other using standard.

Math will get us into more trouble than it is worth if we don't know how to contextualize it properly.

Because when we axiomatically declare variables fixed then build entire bodies of mathematics on top of that assumption, then at some point, we end up more committed to the assumption than reality.

And hard determinism, in my humble opinion, is entirely derived from the fixed variable assumption.

Our physics have been trying to reconcile reciprocity with complicated woo when it was shutting down any form of reciprocity or complex causality at the very base of its logic.

This is the fixed variable fatality.

Our math disallows the universe's breath at the most fundamental level, and nearly all the overcomplications in math today are a result of this assumption.

Even as multivariable calculus and differential equations grow beyond basic constraints, we're still limited to our tools' ability to function in the absence of closure.

And standard math education says the absence of closure is the absence of equation, fundamentally blinding us in every study that depends on it for reasoning.

Unfortunately, it results in an endless cycle of recursive retcons where we're declaring constants, then later having to clarify that they're actually emergent variables resulting from another depth of conditionality.

Need some examples?

Quantity	Common assumption	How it varies	Notes
Rate constant (k) in reaction kinetics	Fixed for a given reaction	Changes with temperature, pressure, and solvent polarity	Arrhenius law shows exponential temperature dependence: ($k = A e^{-E_a/RT}$)
Equilibrium constant (K_{eq})	Constant for a reaction	Depends on temperature and ionic strength	Gibbs relation: ($\Delta G^\circ = -RT \ln K_{eq}$) — shifts with enthalpy & entropy
Henry's law constant (k_H)	Constant gas solubility coefficient	Changes with temperature, salinity, and pressure	CO ₂ solubility in oceans is highly variable this way
pKa (acid dissociation constant)	Fixed intrinsic acidity	Shifts with solvent, temperature, and ionic environment	Classic example: acetic acid's pKa differs in water vs. ethanol
Diffusion coefficient (D)	Constant for a solute in a medium	Depends on viscosity, temperature, and medium structure	In gels or crowded media, D can vary by orders of magnitude
Dielectric constant (ϵ_r)	Fixed for a material	Depends on frequency, temperature, and phase	"Constant" only in static-field limit; varies strongly in AC or optical regimes

It's not that the constants don't function pragmatically under enough circumstances, nor that we can't add more modulation to these constants after the fact.

The problem is that when math and sciences that are cited by authorities using them as sacred doctrine, you'd expect more intentionality than "if it ain't broke, don't fix it."

As an IT dude that's been on both sides of good and bad proactivity, there's a fine line between "it ain't broke" and "we couldn't fix or change it if we tried."

Which is why we have cohesion calculus to take the good scraps from the old paradigm and get started on making math make sense from the bottom up.

By reinstating reciprocity—allowing x to live, breathe, and change identity under observation—we resurrect coherence itself.

Only then can mathematics serve reality again, rather than forcing reality to serve mathematics.

Otherwise, we'll be stuck calculating shadows for eternity.

a shadow of the real

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Determinism and the observer effect are very closely related.

"Observation proves only simultaneity, not causation." (Al-Ghazālī, 11th century)

I'd call the hard determinism we've been dismissing a form of observer determinism—the belief that reality's laws can be derived from what is observed.

Observer determinism is a sociotechnical stance, explaining how our institutions don't allow us to operate outside what's easily observable to the lowest-common-denominator intellect.

Western academia defines reality by its methods of measurement; in that sense, it's the *act of observation itself* that determines what reality is allowed to be perceived as within our society.

John Archibald Wheeler summarized this principle, saying "no phenomenon is a real phenomenon until it is an observed phenomenon." (1983)

Unfortunately, we also have plenty of reason to know that our observations can easily be corrupted by all sorts of cognitive manipulation, internally or externally.

What we experience as humans is far from the true present; it's an oscillation between prediction and memory.

Our perception is shaped by the real patterns of the universe, but how we construct that perception shapes our experience of the real patterns.

I call this *reflective constructivism*.

While it's a tad trippy to think about, we can reason why it's unreasonable to think we perceive reality as it is.

Since our mind takes time to process all the sensory information our bodies are receiving, we're only experiencing *a shadow of the present moment*.

Even though the speed of light is fast, bioelectrical processing still takes time, and if we're going to act like science is an exact science, we should be exact about it.

But I don't think many would disagree with the idea of there being lag in what we perceive.

We could leave it at that and say we're perceiving reality on a delay, but that doesn't explain how we can keep up with it.

We have an uncanny ability to coordinate actions in the present, and if our minds were only functioning based on lagged inputs, we wouldn't really be able to do that.

Reflective constructivism suggests that what we experience as "now" is a recursive blend of prediction before sensory data comes in and ret-cons shortly after.

There are a couple of examples we'll get to in just a moment that suggests that our minds are *predicting the present* just moments before it occurs.

First up is a classic pet peeve; the "huh" effect.

You finish saying something to someone and they say "huh," but before you get to repeat yourself (or more frustratingly, when you've just started to talk again) they respond to what you had said.

The "huh" is an acknowledgement that the prediction failed, while the ability to "hear" after the fact is retconning finally catching up to what was said.

This could easily be attributed to auditory lag and less a predictive oscillation, though, so here's a better example for the gamers at home; *the GTA car effect*.

As silly as it is, it's the perfect example.

In *Grand Theft Auto*, the probability of seeing the car you just entered increases because the simulation's object-generation algorithm weights recently used assets more heavily.

Your brain does something strikingly similar: it weights recently learned perceptual patterns more heavily in the next predictive pass.

In other words, what we experience depends on what we've experienced previously being able to create the predictive scaffolding needed to understand it.

So, when you enter a car you've never recognized before *in real life*, your brain then develops the archetype needed to recognize it in the future.

If you're like me and the last car I bought, you go from having no idea what a CX-5 was to seeing dozens a day.

This applies to far more than GTA or cars; it's how learning actually works under *constructivist* theories.

Constructivism is a learning theory that posits that knowledge is actively constructed by the learner, not passively absorbed from an external source.

In this view, learning occurs as individuals build mental models of reality through experience, reflection, and social interaction.

Which leads us to what I call The Curse of Eden—the tragic paradox at the heart of human cognition.

The only way we can begin to prove the truth is by adopting frameworks that eventually prevent us from perceiving it.

We must embrace prediction models and cultural paradigms to have any hope of understanding anything, but those predictive engines then become prisons of cognition, preventing us from perceiving any realities outside of our *recursive bias & fallacy systems*.

It's the greatest tragedy of the West; to think that to see clearly, we must ignore everything that isn't an easily perceivable shadow.

And as long as we treat determinism like that, we'll never see *the elephant in the cave*.

stitches - 02 - let dominoes be damned

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overview:

This chapter dismantles the false dichotomy between free will and determinism by introducing constrained will—the skill of steering coherence within the universe's lawful but living order.

Through the truck-and-trailer metaphor, will becomes a matter of presence guiding precedence rather than escaping causality.

The West's obsession with closure—rooted in Platonic control, reinforced by industrial science, and disguised as rational order—mistakes observational coherence for universal confinement.

From Prigogine's bifurcations to Al-Ghazālī's simultaneity, the chapter shows that reality's laws breathe; constants shift, variables live, and meaning emerges through reciprocity, not rigidity.

Hard determinism is the empire's metaphysical hangover—mistaking predictability for peace—while true freedom lies in learning to steer the trailer without pretending to be it.

new terms

cohesive determinism

The view that the universe maintains internal coherence through principles that may be unknown but are self-consistent. Predictability is limited, but order persists through reciprocity.

constrained will

The emergent ability of conscious beings to originate new causes within deterministic order without violating it; a skillful form of agency expressed through coherence, not opposition.

determinism

The view that reality unfolds according to consistent principles governing its behavior, whether or not those principles are fully knowable.

free will

The capacity—experienced as agency—to initiate actions among live possibilities; behaviorally real even if metaphysically constrained.

hard determinism

The belief that every event and thought is wholly determined by prior causes, leaving no true autonomy.

observer determinism

A sociotechnical stance in which institutional observation defines what is accepted as “real,” making measurement regimes gatekeepers of reality.

precedence

The accumulated weight of past influences—genetic, cultural, psychological, cosmic—that shape what is possible in any given moment.

presence

The conscious immediacy of perception and action; the living counterbalance to precedence.

reflective constructivism

The principle that perception and reality co-create each other through recursive reflection; we build the world we observe by observing it.

Tao (Dao) – The Chinese concept of the ungraspable, self-harmonizing flow of existence; presented here as a counterpoint to Western linear causality.

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03 - the elephant in the cave

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locations cited:

the shitting duck effect ([in-line](#))

let dominoes be damned ([in-line](#))

the law of coherence ([in-line](#))

cohesion science ([in-line](#))

I never really understood why we couldn't just talk about the elephant in the room and do something productive about it.

Something is obviously there, but I've been in very few rooms where people have been able to get on the same page about it.

Some of us can't tell that there's even anything to talk about.

Some of us can sense something that we're not acknowledging, but acknowledging that thought makes our closure-addicted anxiety go through the roof.

Others can agree that there's an animal with us, but not that it's an elephant.

Then, even among the people who think there's an elephant in the room, there's little consensus:

- How did the elephant get here?
- Should we interact with it? Kill it? Tame it?
- Is it even necessary to acknowledge its existence?

As if these questions weren't challenging enough, this balance of personal perspective and collective understanding is only part of the battle.

Bringing Socrates' *Allegory of the Cave* into the mix allows us to understand how all of us are "blind" when it comes to describing the elephant, able to experience only glimpses of its shadow from the fire.

It explains how we need to abstract beyond our direct perspective to have any chance of perceiving reality as it truly is.

What we experience within our human bodies is real, but it's encrypted by the limits of our sensory biology.

Then, an old Bharati tale called *Blind Men & the Elephant* explains how intersubjectivity is the only way we can get around the shadows of our own minds and finally talk about *the elephant in the cave*.

Don't wait too long to realize it's *literally impossible* to solve *the Rubik's cube* alone:

~ **socrates' allegory of the cave** (what does it mean to live in a shadow of the real?)

~ **retconning history's worst ruler** (Plato identified humanity's greatest problem just to sell tyranny)

~ **blind men & the elephant** (another OG parable explains why intersubjectivity is essential)

~ **elephant language** (letting our whole truth still be part of a broader whole)

~ **it's called naïve realism** (dismissing both self-centeredness and pseudo-objectivity)

socrates' allegory of the cave

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Socrates' Allegory of the Cave shows us how our perspectives aren't necessarily *wrong*, they just lack dimensional depth.

In the allegory, prisoners are chained facing a wall, watching shadows cast by a fire behind them, mistaking those shadows for the real world.

When one escapes, he discovers that the shadows were only reflections of a deeper, brighter reality—one too blinding for those still in the cave to comprehend.

Plato, *The Republic* (c. 380 BCE, trans. Benjamin Jowett):

“And if he is compelled to look straight at the light, will he not have a pain in his eyes which will make him turn away to take refuge in the objects of vision which he can see, and which he will conceive to be in reality clearer than the things which are now being shown to him?”

Within our context, the cave isn't just an allegory for ignorance; it's a model for how consciousness itself interfaces with reality.

Our senses, language, and cultures are the cave walls, and the shadows we see are the patterns our nervous systems can interpret from the flood of information surrounding us.

The light outside isn't "truth" in the absolute sense—it's emergent reality, the living coherence of all information we can never see in full.

Each of us lives in our own cave, yet all caves have the same reality outside casting shadows inside.

The light doesn't line up the same for any two caves, leaving us all with *mostly* the same picture, but each of us has a nuance to our angle that no one else can perceive.

Escaping the cave, then, isn't about leaving others behind; it's about realizing that everyone's perspectives represent *part* of the same truth.

The challenge isn't to find the one who has seen the light, but to develop ways of communicating our partial illuminations so we can construct a more complete picture together.

The allegory's lesson in this book is pragmatic: stop assuming that your perception of the wall is wrong or right and start asking how it connects to others'.

The primary goal isn't to correct each other—it's consilience.

At least if you're being honest, which Socrates was.

It's Socrates' ungrateful student that used *The Allegory of the Cave* as justification for his *philosopher-king* ideal.

retconning history's worst ruler

Feel free to skip this section, but I feel the need to clarify what may seem to be contradictory in my handling of Plato and why he forces us to borrow a Bharati fable to complete the picture.

You may find it strange that I quote Plato if I hate him so much, but I'm really just giving institutional power a taste of its own medicine.

The only way modern empires survive long term is by *retconning rebels*.

By that I mean, humanity's advances in science, technology, and civility have come almost entirely from people that would rather burn *everything* down and start from scratch than have their work be used to justify continued oppression.

The rebel retcon cycle refers to the resistance that rebels experience when alive and actively fighting for good, the flip-flopping idolization that occurs immediately after death, then the long-term arbitration of the rebel's legacy by the very empires they spent their life fighting.

This allows institutional power to "honor" the rebels' memory and "celebrate" all the progress they made while using that sense of success and progress to prevent future social movements.

To be fair, it's a *brilliant* strategy if you're raging psychopaths stupid enough to think you'll get away with it forever.

Unfortunately for the rulers, not everybody put all their eggs in that basket, and the rest of us are just watching y'all panic while *authoritative humanity's* Humpty Dumpties fall to the ground.

While it is a tragic thing to witness, *we're* going to be just fine, especially since we can retcon rulers all the same.

Which is precisely what I'm doing with Plato.

Just as there are rebels who have been retconned after the fact, the same is true for rulers.

Men with an unquenching thirst for power that allow the profiteers of the era exploit the people they supposedly lead are painted as strong heroes in the face of adversity.

Really, they were just market-friendly tyrannical douchebags, with those markets then funding positive PR spins after their deaths to retain their profitability.

Need an example? Here's five:

- **Thomas Edison → the monopolist innovator**
hoarding patents and stealing labor while becoming creativity's poster child.
- **Andrew Carnegie → the benevolent robber baron**
crushing unions then laundering guilt through philanthropy.
- **J. Edgar Hoover → the patriotic protector**
turning Nazi-seeded paranoia into policy, a figurehead for Operation Paperclip
- **Walt Disney → the dreamworld despot**
anti-union, pro-control, selling imagination as obedience.
- **Steve Jobs → the sainted authoritarian.**
the rebel who lived long enough to become ruler, locking curiosity inside a rectangle.

Empires retcon rebels to preserve control, but they retcon tyrants like these to preserve at least some appearance of justice while they do it.

Which makes it *quite coherent* that Plato is the most retconned ruler in human history as *the inventor of the retconned rebel method*.

That's exactly what Plato did with Socrates, who had revitalized a democratic fire within a state falling to market and cultural tyranny.

Plato needed that tyranny to sustain his luxurious lifestyle.

Even though everything he learned was from a bum powerful enough to unravel institutional power, Plato thought his luxuries were what made him oh so smart and it is clear from his writing that his top priority was preserving it.

As such, his extensive coverage of Socrates isn't honor or respect; it's mitigation.

Socrates gave the general population *the juice* and Plato knew that the only way concentrated wealth and power survived is if he could *corral the revolutionary spirit*.

Plato was admittedly clever enough to recognize suppression wouldn't work, and creating a lightning rod was the best bet at retaining power.

Nietzsche recognized this far later, arguing "the most perfidious way of harming a cause consists of defending it deliberately with faulty arguments." (1887)

It's a playbook that survives to this day; just look at Bernie Sanders and AOC.

But here's where it gets relevant to the broader chapter.

Plato was *terrified* of losing his lifestyle, desperate for that sense of closure that his extensive writing has kept the rest of humanity addicted to ever since The Academy.

So desperate that he actually gave up the *Allegory of the Cave*, exposing the *logical dark magic* that authorities use just to earn the trust of the people.

These are the moments in history where the people have won the most.

Because while spilling the beans allowed Plato to retain trust within his era, being 2500 years removed from his pebble-ass ripples allows us to see what happened and how to fix it.

Plato used the idea that "normal people" are blinded by the light to rationalize his philosopher-king position.

He concluded that if the light burns, it is better to keep the people in the dark, essentially arguing that since it's so hard to perceive reality, we can't let *anybody* do it.

This, more than anything else, reveals his true intention in sharing the tale.

Because anyone as logical as Plato surely understands that if the fallibility of individual perspectives is the problem, then more, not less contributing perspectives is the solution.

Put in context, Plato essentially pulled off one of the greatest intellectual heists of all time.

"Hey, none of us can trust what we're actually perceiving is real, so just trust me instead."

Baller move; terrible historical outcome that we're still dealing with.

Plato's brilliance wasn't the cave—it was realizing that whoever narrates the shadows owns the light.

He mistook (whether intentionally or accidentally) the map for the territory, turning his philosopher-king fantasy into a weapon of control that's been used by all of the West's shitty regimes since.

That's why the intersubjective *cohesion science* we're building up to begins where Plato's desire for closure ends.

Fortunately, ancient Bharat provides just what we need to take the problem Plato identified and actually solve it with the benefit of all in mind.

blind men & the elephant

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This is a great story, believed to come from Hinduism or Buddhism, that explains the delusion of thinking we can solve reality on our own.

A group of blind men come across something they've never encountered before: an elephant.

Each of them touches a different part:

One grips the trunk and says, "It's a snake."

Another feels the ear and says, "No—it's a fan."

A third hugs the leg and insists, "It's obviously a tree trunk."

Someone else touches the tusk: "It's a spear."

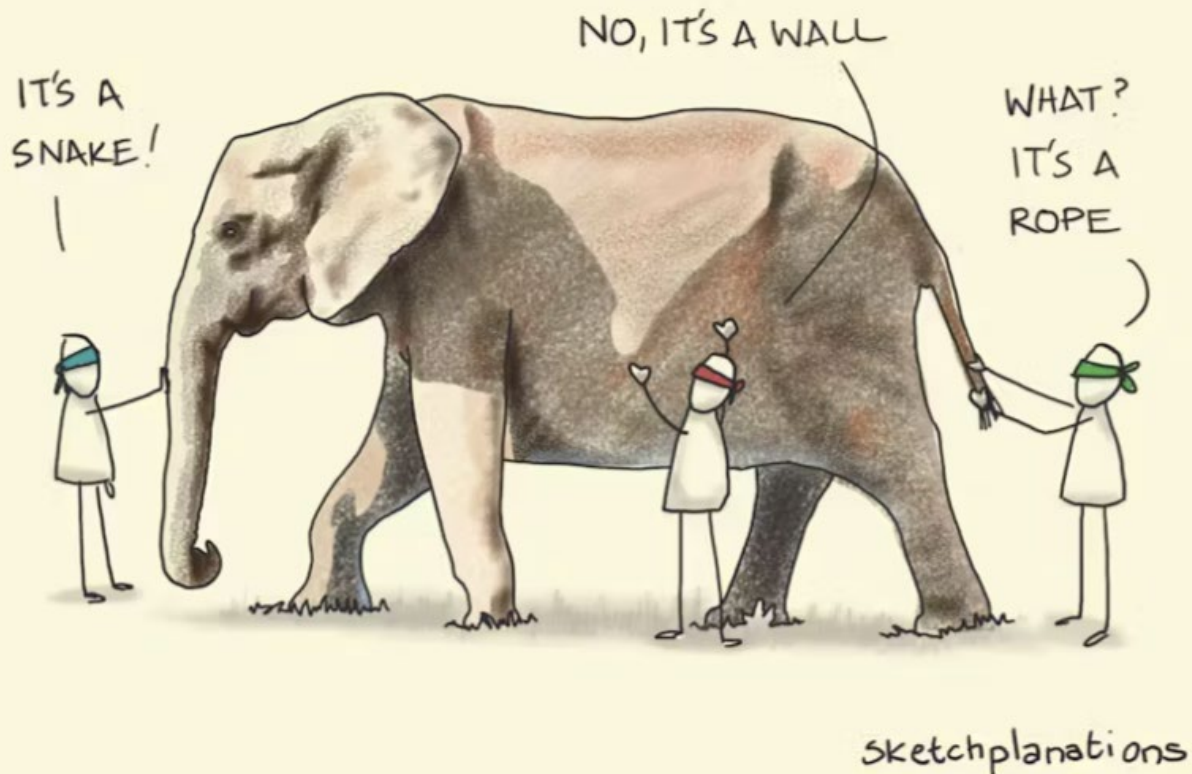
Another, running his hand along the side, says, "No, no—it's a wall."

And the last, holding the tail, proclaims with confidence, "You're all wrong. It's a rope."

Here's a visual from *sketchplanations*:

THE BLIND AND THE ELEPHANT

OUR OWN EXPERIENCE IS RARELY THE WHOLE TRUTH



So these blind men argue, not because they're dishonest or stupid, nor because they're "wrong" to perceive what they are perceiving.

They argue because they're all processing their subjective experience as objective closure.

The relationship between each of the blind men and reality isn't calibrated properly, so they can't coordinate competing information properly.

They're not lying or imagining things, they just can't see past their own perspective enough to see where it fits into the bigger picture.

They're experiencing different parts of the same things, but they are all expecting it to be the same for everyone by default.

That assumption of *monism*—that all “intelligent” people perceive and desire the same things—is what’s behind the integrity crisis and the systemic replacement of the unknowable truth with *the Goliath paradigm*.

When trying to coordinate shared existence from such an assumption, instead of working together to figure it out, they start fighting.

Each tries to enforce their view; at first with words, then with more intense social pressure and passive aggressiveness, and eventually with coercive rules and violence.

They write manuals and form institutions, hire police and build jails, all to reinforce the School of the Spear, the Way of the Wall, and so on.

But these paths of truth, starting as valid subjective experience, are invalidated as they become "official" and weaponized as “objective.”

John Godfrey Saxe summarizes it succinctly in his poem that originally imported this fable to the West in 1873:

“So oft in theologic wars,
The disputants, I ween,
Rail on in utter ignorance
Of what each other mean.”

These institutional claims can even become the basis of separating nations and causing wars between them if people are committed enough to their certainties.

But no matter how much force they mustered, none of the old men or the nations who follow them are correct.

Thankfully, after centuries of war and suffering, one of their descendants finally starts to see the truth between the isolated claims and begins asking questions.

“What if this isn’t a wall or a rope or a snake?”

“What if we’re all feeling something real, but only part of it?”

“What if this thing is *bigger* than any of us can grasp on our own?”

And if others are willing to entertain it, they might begin describing their experiences not to *prove* they're right, but to see what happens when their perceptions combine.

Now they're in the realm of intersubjective claims.

They still don't *know* the elephant, but they've stopped pretending their slice of perspective is the whole truth.

They're no longer performing correctness; they're practicing coherence.

Together, they begin to sketch something no one could name alone: an elephant.

This emergent elephant is a *syncretic correction*; a recontextualization of multiple partial or distorted claims as interdependent components of a broader complex system.

And in doing it once, they have finally unlocked *abstract reality* and can begin working on a way to describe it better.

elephant language

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Let's tie it all together here.

In *let dominoes be damned*, I highlight how our perspectives keep us living in a shadow of the real, with what we perceive constrained by what we've perceived already.

Those are the same shadows that we're seeing on the walls of Socrates' cave, which we know aren't reality, just the casts of reality perceivable within our own perspective.

Where Plato uses this as an excuse for totalitarianism, we pivot to Bharati wisdom and intersubjectivity.

Understanding ourselves as men blinded by shadows allows us to trust that my claim of spear and your claim of rope are neither right nor wrong on their own; they're shadows of the same object cast by different light.

Stepping out of metaphor and into modern actionability, this part-whole perspective is called *holonic cognition*.

For chronological readers, we have one and a half chapters before we color the term in using *the constructs compromise*, but we can draw the lines for now.

We need a way to perceive and discuss the elephant in the cave without *how* we communicate our perspective closing us off from collective coherence.

Once it “clicks,” most people are faced with a startling realization:

The universe is *a fractal herd of elephants*.

Every single thing that exists is a thing on its own while also being composed of other things *that only make sense because they’re part of the system*.

These things are called *holons*, but more on that next chapter.

But it forces us to admit the paradoxical antithesis to reductionism:

There are no singular things; every apparently individual thing is a system of other apparently individual things.

And so on and so on, with no top or bottom in sight.

That’s why we started with *closure addiction*; if you need closure, studying the universe isn’t the way to obtain it.

But even if we can agree that closure is bad, we can only get so far before its need is seeded again by our closure-based language.

Which is why before we can embrace true intersubjectivity, we need a new expressive toolkit.

Elephant language is a way of expressing and contextualizing our perception *intersubjectively*, allowing us to express our whole, unfiltered perspective without claiming to speak for everyone else’s reality at the same time.

If objectivity is thinking we can hold the stars in our hands, intersubjectivity is recognizing the lunacy of that and mapping them instead.

You don't need to study these like a vocab test, but reading through them will start to build the categorical paths in your mind:

A **claim** is an attempt to describe reality.

In **the Holonic Construct Framework**, claims exist as holonic constructs; both a part on its own and a system of subclaims and supraclaims that contextualize it.

~~~~~

**Objective** claims attempt to describe reality as if from no point of view at all.

They're meant to be verifiable, reproducible, and independent of personal perspective.

But we can only approximate objectivity through collaboration, abstraction, and humility.

They can only be measured as personal attempts at objectivity or an authoritative citation; there is no universal answer key for us to test against.

~~~~~

Subjective claims come from direct personal experience.

They're filtered through your senses, beliefs, memories, and context.

They don't pretend to be universal, nor do they need to be valid; they're true *for you*.

Sharing your perspective is our best shot at seeing the elephant in the cave.

~~~~~

**Authoritative** or **proven** claims are what happen when individuals and institutions declare their chosen maps are the territory.



They often claim objectivity but are enforcing a manufactured consensus for psychological or operational stability.

These claims have become satellites in the sky that outshine the stars and override individual perception.

~~~~~

Heuristic claims are ones made with semi-rigorous methodologies, openly admitted as pragmatic and imperfect.

They're meant to help us explore meaning, reduce harm, and orient ourselves toward truth in the face of the lost cause principle:

more happens in every moment than can be perceived and proven in the same amount of time.

We can't rigorously prove everything we need to understand in life, and heuristics are how we can operate with terms that are good enough for the gaps.

Each community has its own *cultural heuristics* that influence how vague or concise people are expected to be.

~~~

All of these terms are contextualized with a simple axiom: *we believe claims about reality*.

That's the unifying truth of all intersubjectivity and how knowledge comes to life.

No one knows true reality, and just because a claim is false doesn't mean it isn't real to the people who believe them.

Respecting rights of conscience begins with understanding this fundamental lack of absolute answers anywhere.

If we can manage to do that, peace and collaborative discovery across all cultures is at our fingertips.

If we can't we're stuck with naïveté for eternity.

## it's called naïve realism

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Do you know what it's called when certainty in your own perspective prevents you from seeing how your perspective fits in with everyone else's?

It's called *naïve realism*.

Look, I didn't come up with the name, though I can't argue with it, either.

If your response to being called a naïve realist is that you're "just being objective," then you're a fool and a threat to democracy.

Objectivity is just how naïve realists invoke authority to deflect stupidity.

The only reason why we find ourselves inclined to believe that objectivity is real is because the alternative is realizing how much of humanity is just stupid people attempting to invoke authority.

Followed immediately by realizing that we've become one of the stupid people.

The illusion of objectivity is sustained by *the sunk cost of closure* and nothing else.

It's the dark trade of modern empire; they give us closure, and we give up any drive for coherence that may expose their corruption.

The more we build up our lives after making that trade, the more dependent we become on the empire's narrative.

Even as we notice inconsistencies, and maybe even acknowledge it exploits us, the narrative cannot be questioned without sacrificing our psychological stability.

But we'll never get the *real* closure of seeing the elephant if we're unwilling to question the spear in our hands.

Just because everyone is saying it's a spear, doesn't mean that we can't tell that it's something more.

Thankfully, there are thousands of years of humans who have figured out how to explore such thoughts with grace and precision.

Popper said, “We are all philosophers; the question is only whether we are good or bad ones.” (1945)

If you’re willing to master **the art of understanding**, humanity might be able to tame one of these elephants enough to ride it to the great beyond.

## stitches - 03 - elephant in the cave

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### overview:

This chapter bridges Western epistemic myth and Eastern intersubjective wisdom, showing how humanity’s greatest philosophical parable (*The Allegory of the Cave*) became both an admission of our cognitive limits and the foundation of control. It reframes Plato not as the inventor of enlightenment but as the original myth manager—weaponizing epistemic pessimism to rationalize authority. By retconning that retcon, the chapter restores intersubjectivity as the genuine path out of illusion. Through *Blind Men & the Elephant*, it illustrates how truth emerges from the overlap of partial perspectives, setting the stage for holonic cognition and elephant language—tools that will later formalize into the Holonic Construct Framework and Cohesion Science. Reality is a cooperative game of shadow charades, and coherence—not control—is the way to win.

### new terms:

#### authoritative claim

A statement enforced by individuals or institutions as their take on objective truth, often prioritizing stability or power over discovery.

#### Blind Men & the Elephant

An ancient Bharati fable demonstrating intersubjectivity: each observer perceives a valid yet partial truth, and coherence arises only through synthesis.

#### claim

Any attempt to describe reality whether true, false, believed, or refuted; the fundamental unit of discourse within the Holonic Construct Framework.

**consilience**

The alignment of independent perspectives into a shared understanding; the pragmatic goal of intersubjectivity.

**elephant language**

The emerging expressive toolkit for translating subjective experience into intersubjective meaning without collapsing diversity into false consensus.

**heuristic claim**

A provisional statement or model openly admitted as pragmatic and imperfect, useful for orientation rather than proof.

**holon**

A system that is simultaneously a whole and a part of larger systems; the building block of holonic cognition.

**holonic cognition**

The practice of perceiving and reasoning in terms of nested systems, recognizing that every “thing” is both composed of and composing other “things.”

**intersubjectivity**

The mutual calibration of multiple subjective perspectives to reveal coherent structure without assuming absolute truth.

**naïve realism**

The belief that one’s own perception or logic is inherently objective, producing epistemic arrogance and social conflict.

**objective claim**

A statement intended to describe reality independently of personal perspective; approximated only through collaboration and humility.

**retcon (retroactive continuity)**

The revision of history to reframe rebels as compliant and rulers as saints; a psychological mechanism of empire.

**Socrates’ Allegory of the Cave**

The parable told by Plato illustrating humanity’s limited perception of reality through shadows and symbols.

**subjective claim**

A statement grounded in personal experience, filtered through one’s senses, beliefs, and context.

**truth (emergent)** – A composite narrative formed from the interweaving of partial, imperfect, and contextual claims; never static, never complete.

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## 04 - art of understanding

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the law of coherence ([in-line](#))

cohesion science ([in-line](#))

cognitive blood rites ([in-line](#))

Philosophy is humanity's favorite pastime.

It's the one thing that has united every culture throughout every era of our history: thinking about what makes sense, then doing what makes sense based on what we thought.

This is all philosophy really is, and despite what the rulers of our *duckshit technocracy* say, this form of meaning making can't be reduced to a science or corporate policy.

It's an art of understanding—a way to *actively navigate* conscious existence, not to trap it inside a single set of facts.

Facts are largely useless relics of authoritarianism, but the West is too drunk on closure to stop shooting itself in the foot with them.

To those of you who recoil at this sort of mixing politics and science philosophy, I assure you it's necessary for humanity to grow the hell up—technically speaking, of course.

In making our primary goal of any intellectual exploration proof *beyond a reasonable doubt*, we're *mandating society-wide adoption of closure addiction*.

If our social systems require closure, then our science is unable to explore beyond closure's bounds, and we have a fundamental barrier that prevents us from exploring all the meaningful parts of reality.

I hate to be blunt, but it's a clear connection to anyone that isn't a coward or corrupt; requiring closure isn't a thought-out epistemic principle as much as it's conforming to the most anxious people in the room.

I value real education deeply, but it doesn't matter how much "useful" knowledge someone is teaching you; if they are using it to get you addicted to closure and making you care about an arbitrary status hierarchy, that's not a real education.

Corporate curricula are essentially playing the slave-training version of "The Price Is Right."

They're trying to teach people as much as they can without crossing the line where people realize they can sustain themselves without the "leadership" of corporations and governments.

They use dead-end epistemics without any philosophical practice to create *closure traps*, where even though there are millions of people today with the individual capacity to compete with any corporation or politician, people lack the closure of knowing how it will all work out.

But that's the truth behind the art of understanding; no one has ever had it *all* figured out.

What happens instead is *imperceivable depth of mastery* (IDM); people can be so good at things that we don't understand that we have zero frame of reference for just how difficult something is.

Something could take five minutes to learn, but if it's beyond your IDM, you could just as easily be convinced it takes years.

Hell, you could even be convinced that it takes 16 years, a six-figure debt, and several pieces of paper along the way.

Y'all go to school to "get ahead" only to get stuck in a pyramid scheme beneath the billions of others who thought it would make them better than those deplorable "burger flippers."

Unfortunately for those who assume their inflated self-worth or innate goodness without questioning it, it's easy to corrupt the scoreboard to manipulate your bias.

If the same three companies own all the schools, jobs, and media outlets, then there will never be mainstream sourcing that invalidates the empire.

Gold stars are given to those who do things the empire likes; insults and systemic exclusion for those who don't.

*the Goliath paradigm* is the manipulated scoreboard that only says you're ahead because you've helped the vilest people on the planet accomplish their goals, and you're using their scoreboard.

You can have a very high score within that paradigm, but that doesn't mean that God, your community, or even your family actually respects you.

The problem with the latter stages of a Goliath paradigm is that the most "qualified" people within it don't have the capacity to acknowledge its flaws, because education becomes designed to replace meaningful personal coherence with authoritative closure.

Kids get progressively and progressively less legible to elders, and authoritarian practices increase to compensate.

In late-stage *exploitative expertise*, no one can speak but experts, but every time we need leadership in their domain, we are defaulting to "policy" that's designed to minimize the empire's liability, not accomplish goals.

The real damage isn't just moral or economic—it's epistemic: we confuse owning facts within this manufactured truth with meaningful understanding that solves real problems.

Philosophy allows us to replace the objectivity of those corrupt individuals and institutions with our own internal coherence while respecting the subjective experience of others—a substrate we can consciously calibrate to reality much better than trying to unite around static truths and plans.

Philosophy is how we learn to paint our own reflections of reality so we don't need to carry around billions of other paintings all the time just to seem like we "get it."

After all, if you actually like art, you don't just collect—you create, freely collaborating with others along the way:

- ~ **knowledge, truth, & understanding** (deconflating terms to orient ourselves epistemically)
- ~ **shell games** (introducing Kuhn's paradigm shifts and our existence as intellectual hermit crabs)
- ~ **hey, that's not science** (science is a method unrelated to current claims or sweeping philosophies)
- ~ **killing the water demons** (highlighting the Achilles heel of treating science like absolute truth)
- ~ **the unknown unknown** (we can't know what we don't know, including what we think we know)
- ~ **our rights of conscience** (re-establishing the foundation of liberalism as the optimal path forward)



## knowledge, truth, & understanding

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I wanna clear the air here; I'm not a nihilist, solipsist, moral relativist, or any other label typically used to *identify & conquer* those who dare to question our culture's dogma.

But I am being genuine when I say *facts are absolutely useless* when presented out of context.

Most people treat truth, understanding, and knowledge as synonyms, all communicable within a single unit of "facts."

But that approach to truth presupposes the reductionism that we left behind in *The Age of Automata*.

In modern complexity science and information systems context, truth, understanding, and knowledge describe entirely different layers of how reality becomes intelligible to consciousness.

**Truth** is not a statement or a claim—it is an infinitely interconnected mesh of information composing what was, what is, and what could possibly be. It exists whether or not anyone perceives it, describes it, or even survives it. Every particle, thought, and event belongs to truth's total architecture, but no mind can grasp that totality.

**Understanding** is how we locally assemble truth within our own minds. It is both a mirror and a filter—reflecting portions of truth while also revealing the biases, memories, and social norms through which we interpret it. Understanding is the process of turning the infinite into something finite enough to think about.

**Knowledge** is a snapshot of understanding. It is not a snapshot of truth, but of an individual or an institution's particular understanding of it—a momentary crystallization of how truth has been rendered intelligible through a specific lens. Knowledge, therefore, always carries the fingerprints of those who encoded it and can never be "objective."

There exists no knowledge independent of the translation of subjective understanding.

Just because traditional science systemically denies the relevance of the observer effect, doesn't mean that we should.

There is no pure objectivity, and what we call "facts" are merely understandings so widely shared that we forget they were ever interpretations.

To confuse these three layers is to mistake information for reason, perhaps to the point of sacrificing reason within discourse to data manufactured by wasted post-grads doing Adderall at 4AM.

Truth is reality's total story; understanding is the part of that story your consciousness can hold in the present moment.

Knowledge, including any facts or dogma that we may insist are absolute, is merely what's been written down by people who have/had a particular understanding of the universe.

The living *hopefully* outgrow the dead at some point, meaning that true intelligence isn't about knowing which facts to keep the same, but being able to recognize how they all need to change eventually.

## shell games

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Thomas Kuhn shattered the illusion of the infallible torch of knowledge, introducing what can be described as a sort of knowledge tectonics theory.

In *The Structure of Scientific Revolutions*, he made an equally obvious and devastating observation:

Human knowledge evolves by something called *paradigm shifts*—massive shifts in knowledge where previous isn't just updated but refuted and replaced entirely.

Kuhn's work highlighted a sort of square:rectangle logic embedded in humanity's progress:

All increments are iterations, but not all iterations are increments.

Each iteration isn't just another step, or “normal science” as Kuhn called it.

Sometimes an iteration mandates a revolution of thought.

And each “revolution” isn't just an upgrade; it's an *epistemic regime change*.

That's where we are now—but on a civilizational scale due to the consequences of empire and its power consolidation.

The paradigm of objectivity—born from the *Age of Automata* and enshrined in modern institutions—has been outgrown.

It was the shell that protected us while we learned to see past our own noses, but now that we need to manage diverse cultures and quantum fields, it's time for the next chapter.

Like a hermit crab doesn't necessarily hate its old shell or say its done a bad job, it's simply time to move to a new one.

Objectivity no longer fits, and instead of sheltering us, it constrains us.

The more we try to force ourselves back into it, the more it cuts into our flesh.

The trouble is, hermit crabs don't just abandon their shells on a whim.

To move into a bigger, better shell, we must leave their current one behind, exposed and vulnerable, hoping they can slip into another before a predator notices.

As we feel the squeeze we're going back and forth between understanding that leaving the shell is risky—but also that staying is fatal.

Humanity needs to find a new way to think that isn't so restrictive for 8 billion monkeys with internet access and doesn't inherently lead to corruptible centralization.

Institutions aren't going to figure it out for us, and individuals can't keep interacting with each other like they have the same obligation to adhere to institutional truth.

Each of us needs to choose when it's time to leave this shell, and which shells we want to move to.

I got my eyes on my next shell; intersubjective coherence—plural minds learning to model one open-source reality without needing to declare a ruler of it.

You can pick whatever shell you wish, but if your plan is “I'll do whatever the science says,” I got bad news for you.

hey, that's not science

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One of modernity's strangest tricks was swapping *science the method* for *Science™ the social mandate*.

What survives as mainstream science today is most accurately described as a technocracy with Nazi-era lineage; designed to create undeniable social pressure around manipulated empiricism and manipulate everyone's sense of closure.

The Cold War was a macro-level demonstration of the dichotomous politics that keep their component countries trapped in fake elections.

Both countries had documents released in the 90s that showed thousands of Nazis built both of their programs, many active members of the Third Reich.

America had the Eisenhower death camps, Soviets had the gulags, and the Nazi's soulless pursuit of absolute knowledge and power continued unimpeded well past 1945, concentration camps and all.

By the time the documents were released confirming that Nazis were running both the US and the USSR, the entire world had become addicted to the closure of totalitarian technocracy.

I'm avidly pro-science, but if you let mainstream institutions *identify & conquer* us all, they'd label me the biggest threat to science and truth since Twitter became the standard medium for public discourse.

Because if you think it's science itself is what's telling the boards, doctors, lawyers, reporters, and even professional "scientists" of the world to act like there's only one valid interpretation of truth or scientific data, I refer you back to the BlackRock/State Street/Vanguard triopoly and their ability to regulate the entire economy around whatever perspectives they wish.

Science doesn't come with an implementation policy, nor does it mandate that you adhere to any other specific claims or data.

It is a method of inquiry based on reproducible data; not a marketing tactic, religion, or propaganda fodder.

But the word "science" has become little more than something people say when they want whatever claims they're making to seem official.

And *the anxious alliance's* pursuit of certainty has everyone citing science in ways that invalidates the authority that makes it worth citing.

It really shouldn't be as hard as it is to get the point across.

The entire thing that makes science valid is its absence of closure.

Using it in the place of spiritual or political closure is taking a religious step unsupported by science itself.

But duckshit technocracies conflate open-ended methodology with adjacent-sounding but fundamentally closure-based philosophy using previously gathered data.

Beyond the politics and funding games that have corrupted it whole, there are two key flaws in the modern method itself that could be improved to make science even more rigorous.

First, the observer effect *must* be accounted for, which we get to with **cohesive system theory** and **cohesion calculus**.

Second, and likely more controversial, we need to separate theory and experiment entirely, creating a double-blind situation to avoid anchor bias.

It's basic psychology that the entire scientific world ignores; how we collect and interpret data is heavily influenced by whatever conclusions we are expecting.

We're setting people up to have a *binary response* to a theory as opposed to seeing relationships in data presented without any prior assumptions.

If I'm going deep into tinfoil hat territory here, I believe that this binary anchor bias in science is closely related to how we're forced into **voting into the void** politically, but that's just a hunch.

When a hypothesis and conclusion are presented with data, we're focused more on a true/false binary according to some random narrative as opposed to what the experimentation may be revealing beyond the experimenter's claims.

People are expected to either agree or dismiss, not recontextualize, and scientists are forced to consider funder and team politics as much as the truth.

It's the same thing with community politics; instead of everyone just doing what's best as they see it in the moment, we're all sitting around playing team sports instead.

But as much as I love SOAD, it's not that "science has failed the world."

Western bureaucracy, law, media, and medicine have failed science.

Humanity isn't going anywhere until we take science back from those who hate the truth the most.

If anyone tries to tell you that science has proven anything, *that ain't science*.

And if you wonder how we can have so much functional science and technology without science being absolute, I have an analogy for you.

## killing the water demons

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“Knowing how something works isn’t what makes it work.”

We can learn a lot if we internalize this quote that I discovered tucked away in an Ooga track. (not sure what the sample is from)

It highlights something I call *the functional fallacy*, which is the argument that simply because a repeatable process exists, the arbitrary explanation associated with it is “proven” to be true.

My go-to example is boiling a pot of water before drinking it.

It doesn’t matter whether you tell yourself that you’re killing the germs or killing the water demons; the functional fallacy will tell you that you have all the proof you need to call your claim proven.

Science, when practiced properly, is a complex mapping of functional fallacies that haven’t failed yet, hopefully converging on patterns from multiple angles.

This is far from diminishing the power and relevance of science; it fills a sacred and essential role in providing us with functional fallacies to stumble forward with.

Fallacy is inevitable, and the best we can hope for is being fallacious in a productive way.

Science is how we attune our incorrectness to maximize growth and minimize risk, though permanent growth without regression and absolute safety are impossible.

This shift from expecting closure to expecting constant conscious shifting from paradigm to paradigm is critical for both sanity and discovery.

Because when we remove all the need for cognitive closure and political expectation to praise science as absolute no matter what, *all humanity's technical knowledge is the functional fallacy compounded*.

We can hypothesize with one hand and reproduce with the other, but we have no firm mapping of where our linguistic interpretations of reality actually become reproducible physical phenomena.

Regardless of whether our hypothesis is germs or water demons, the reproducibility is the same.

Which wouldn't be a problem if institutions weren't deliberately boxing out perspectives that didn't adhere to their cultural standards and/or investment portfolio.

It's understandable why this isn't a mainstream acknowledgement in scientific discourse; it highlights the arbitrary salesmanship of the modern science-industrial-complex.

Science has never proven anything besides what hasn't been proven wrong yet.

And if the unknown unknown is the casino, you never bet against the house.

## the unknown unknown

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It's impossible to function as a human without having faith in *something*.

Whether or not we have that identified and are willing to communicate it with conviction is the real question.

In secular terms, faith refers to our relational stance with *the unknown unknown*; reality's remainder after our best explanations.

There is *something* beyond our perspectives, both individually and collectively, that is effectively holding the universe together.

Calling it the unknown unknown gives us a secular pivot point to interpret atheistic and theistic worldviews alike.

Though this phrasing may make some atheists squirm, faith refers to our capacity to hold conviction around beliefs that are ultimately interdependent with the unknown unknown.

But given the imperceptible nature of knowledge beyond our perception, it's impossible to tell when what we know is interdependent with what we don't.

I don't know if you're doing the math here, but there's nothing objective or official that can say with closure how anything in life works.

You can have an atheistic take on *letsism*, which is the Dutch philosophy of *somethingism*; explaining that there's *something* holding reality together without making specific claims beyond that.

However, theism is more than a simple binary; there are countless worldviews with different nuances to their relationship with *the unknown unknown*, from denying its existence to worshipping assumptions about it.

As such, life really isn't about having the "correct" view as much as it's about understanding your rights of conscience around deciding for yourself what's worth having faith in.

The first step to meaningful existence is deciding what meaning means for yourself~

## our rights of conscience

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If we want to reclaim true understanding, we must reclaim the right to believe what we believe, however we happen to believe it.

Rights of conscience refer to the rights to live by your own interpretation of truth as long as you don't act in ways to harm or interfere with others.

They begin wherever someone is trying to coerce you and end whenever you try to coerce others.

For all you closure addicts hooked on *the Goliath paradigm*, that includes boxing people out just because you "know you're objectively correct."

This is an open challenge to *anyone* who is willing to risk looking foolish while collapsing whatever institutions depend on their dogmatic beliefs:



I will make anything that you think is objectively correct look objectively incorrect within 60 minutes.

Not to make you look bad or to me look good, but because *it's how we're supposed to function as a conscious species in a free nation.*

This is the philosophy that liberal republics are *supposed* to be rooted in:

- From Elisha Williams (1744):  
“The rights of conscience are sacred and equal in all, and strictly speaking unalienable. This right of judging every one for himself in matters of religion results from the nature of man, and is so inseparably connected therewith, that a man can no more part with it than he can with his power of thinking.”
- From John Locke (1689):  
“No man can be forced to be rich or healthful... It is only light and evidence that can work a change in men's opinions; which light can in no manner proceed from corporal sufferings, or any other outward penalties.”
- From Priestley (1768):  
“The care of education being a natural right of the parent, the magistrate has no authority to direct in what manner it shall be conducted”
- James Madison (1785):  
“It is unalienable, because the opinions of men, depending only on the evidence contemplated by their own minds, cannot follow the dictates of other men: it is unalienable also, because what is here a right towards men, is a duty towards the Creator.”

These are the principles that the American's revolution and the broader rise and defense of global liberalism were supposedly fought over.

Live and let live is the only peaceful creed humanity can possibly live by.

While there's discussion to be had about where the lines between perceived harm, interpreted harm, and actual harm, and surely separate sects and communities that will form as such, there is no debate about the fundamental premise.

Anything else turns freedom into permission slips from authority, which is not freedom at all.

The right to interpret reality as we please doesn't come from science, or religion, or the state; it is an *unalienable right of humanity.*

That's not just a moral posture; you will not be able to break humanity's spirit.

There is freedom, then there is madness.

There is no *risky risk management* to worry about here when it comes to our own lives.

Live Free Or Die; Death Is Not The Worst Of Evils.

That starts with freedom of mind, first and foremost.

If you're worried about your selfish survivalism, imagine if a white blood cell didn't do its job because it didn't want to die.

The entire organism would die, and the white blood cell will just suffer the same fate, just more drawn out and with the guilt of having caused it.

Sorry for the moral bombshell, but the entire premise of facts *beyond a reasonable doubt* is just the collective negotiation of those narcissistic psychopaths willing to go to any lengths to sustain their deceit.

Nobody—no matter how credentialed or closely related to you—has the authority to dictate what we're allowed to believe.

In a truly secular society, no worldview—no ideology, no theory, no model—is allowed to monopolize our social governance, and no one should be expected to go along with a truth that doesn't resonate with them.

Especially when the only reason why people think their propaganda is coherent is because of their need for cognitive closure.

Just because the science-industrial-complex disguises market-friendly copium in peer reviews and white coats, doesn't mean it's producing a meaningful understanding of reality.

So, if we're going to navigate truth together without reducing each other's humanity away, we need to embrace *the constructs compromise*.

## stitches - 04 - art of understanding

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### overview:

This chapter marks a transition from dismantling linear epistemology toward reconstructing a living, pluralistic model of understanding.

Where *Let Dominoes Be Damned* and *Elephant in the Cave* deconstructed the collapse of objectivity, *Art of Understanding* reframes philosophy as an *art form*—a dynamic orchestration of memory, identity, social context, and perception into coherence.

It argues that misinformation is not primarily a failure of data but a corruption of *understanding itself*: a distortion of how coherence forms between truth and experience.

Through this lens, education, science, and governance are revealed as cognitive blood rites—rituals enforcing conformity under the guise of objectivity.

The chapter offers epistemic pluralism and rights of conscience as the antidotes, reclaiming philosophy as the art of learning to see without demanding closure.

### new terms

#### **cognitive blood rites**

Ritualized educational and institutional practices that enforce conformity while claiming to cultivate reason.

#### **closure addiction**

The cultural and psychological dependence on definitive answers, status validation, or “objective” correctness.

#### **epistemic corruption**

The process by which the pursuit of understanding becomes subordinated to social hierarchy or economic control.

#### **epistemic pluralism**

Recognition that multiple coherent interpretations can coexist, and that coherence—not consensus—is the measure of understanding.

#### **functional fallacy**

The false assumption that because a process works, the accompanying explanation must be true (“killing the water demons” example).

#### **goliath paradigm**

The illusion of objective moral or intellectual authority enforced by centralized systems of power.

#### **inheritor culture**

A society that sustains itself by preserving inherited authority rather than generating new coherence.

**rights of conscience**

The moral and philosophical right to hold and act upon one's own beliefs without coercion, so long as others are unharmed.

**shitting duck effect**

The degradation of epistemic integrity when proof and closure are pursued for social legitimacy rather than genuine understanding.

**Somethingism (letsism)**

The secular intuition that "something" beyond human comprehension holds the universe together, bridging theism and atheism.

**unknown unknown**

The remainder of reality beyond our capacity to perceive or model; the ultimate frontier of faith in secular and spiritual inquiry alike.

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## 05 - the constructs compromise

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To summarize the first four chapters; the path to truth begins where our need for closure ends.

Talking in terms of “objectivity” has nothing to do with universal truth or ethics, outside of trying to respect the anxiety of those suffering from *the shitting duck effect*.

The juxtaposition of *everything* in modern society being built around *the need for cognitive closure* and reality being a fundamentally open structure has led to tension that seems insurmountable at times.

This is one of the paradigm shifts that Kuhn described, and my goodness is it a doozie.

We’re all conditioned to find a place within the system or advance it slightly, but humanity has needed a *new system* for the better part of a century.

The main deterrence isn’t cost or relevance; the *falloff effect* is real.

Even though it’s the wrong directions, people are going fast, and people don’t like from going fast to going slow.

Even if going slow in the right direction is better than going fast in the wrong one, for many people, speed is what holds their lives together.

They never paid attention to the details, and slowing the framerate of life reveals horrors they’ve been ignoring all along.

To go from thinking you’re a hot shot to realizing you’re worse off than a toddler after a lifetime of picking up dogmas and entitlements is a punch in the gut few can take.

That's why the dream scenario here is finding a sort of quantum loop-de-loop that allows those addicted to closure and "getting stuff done" to have a chance of redirecting safely.

There is no perfect solution here, but the inertia of reduction and relative certainty can potentially be retained with a compromise.

If you aren't familiar with the various layers of systems theory, I recommend taking a moment to review the [complexity crash course](#).

We're turning to *holons* and *strange loops* to develop *the constructs compromise*.

Holons are the magical paradox that resolves our reduction addiction; they are logical units that can be considered both parts and wholes at the same time.

Strange loops are the loopholes (teehee) of hierarchy, where you can go up or down tiers of orders within a system and end up back at the initial starting point.

Think of how breathing is part of the biological processes producing your consciousness, but your consciousness can influence your breathing; that's a strange loop.

*Constructs* are holonic strange loops; units that let us define and track relationships in, out, back, forth, and through the forth wall without needing closure to start mapping them.

Let's walk through how they work, incorporating the [art of understanding](#) with a new scientific substrate:

~ **open closure** (finding a compromise between our need for closure and reality's need for evolution)

~ **breaking barriers** (reductionism's failure to track permeability exemplifies its shortcomings)

~ **reduced to the irreducible** (updating reductionism from fundamental blocks to strange constructs)

~ **bridging epistemology & ontology** (syncing our knowledge systems with the structures of reality)

~ **a cohesive substrate** (putting the philosophy to praxis, creating a rigorous structure for study)

## open closure

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## breaking barriers

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One of the bigger practical issues Reductionism causes is its apathy towards permeability as if it's not an integral aspect of reality.

Permeability refers to the degree to which a system's boundary allows flows, exchanges, or interactions between the system and its environment.

High permeability means the system's boundaries are open, allowing significant exchange of energy, information, matter, or influence.

- Example: An open ecosystem where nutrients, species, and weather patterns flow in and out freely.
- Example: A democratic society with porous cultural and informational borders.

Low permeability means the system's boundaries are closed or restrictive, limiting interaction with the environment.

- Example: A sealed laboratory experiment with controlled inputs and outputs.
- Example: A closed authoritarian state with strict control over information and resources.

Permeability determines a system's adaptability, stability, interdependence, and resilience along a Goldilocks scale, meaning nothing is fully open or shut, and homeostasis is found around an ever-shifting "just right."

Adaptive systems usually maintain moderate permeability—open enough to receive new inputs, closed enough to maintain integrity.

Overly permeable systems risk instability and loss of coherence due to uncontrolled external influence.

Under-permeable systems risk stagnation, rigidity, and collapse due to isolation from emergent environmental changes.

This is an established and effective framework within several fields of study.

Which makes me wonder...what happens if we give this method the shitting duck treatment and make it a worldview?

What if we take the general framework for understanding systems and apply it to ourselves and to the whole of reality?

If existential barriers are broken down as we start to build our complexity literacy, how permeable is the barrier between us and reality?

This is where science and spirituality find its bridge.

Permeability doesn't just apply to systems 'out there'—it applies to us, too.

Where do *you* end? Is it your skin? Your magnetic field?

Your thoughts?

What about the language you use? The food you digest?

The bacteria in your gut? The air in your lungs?

Complexity science re-sketches the boundaries between self and society as gradients, and holons give us the flexibility to model them without *categorical bias*.

Our awareness is shaped by our social environment, which is shaped by technology, which is shaped by ecological systems, which are shaped by climate feedback loops, which are shaped by...us.

It's not "you vs. the world."

It's *you inside the world, and the world inside you*.

With things like **emergent panpsychism** fully integrating science and spirituality within the same belief system.

That's going far beyond what's being accepted institutionally, but it's the road we've always been on.

This shift has been building for decades.



- **Ilya Prigogine**, in *Order Out of Chaos*, showed how dissipative structures emerge far from equilibrium in open systems—challenging the Newtonian ideal of stability and control.
- **Stuart Kauffman** introduced autocatalytic sets, recursive webs of biochemical reactions that sustain themselves without a central designer.
- **Gregory Bateson** explored how meaning arises through patterns of relationship, not isolated events—claiming “the unit of survival is organism plus environment,” not the organism alone.
- **Fritjof Capra**, in *The Web of Life*, pulled it all together: systems, patterns, relationships, and flows—not static things—are the fundamental units of reality.

These thinkers didn't just add a few puzzle pieces to science—they redefined the puzzle.

The barrier between “subject” and “environment” isn't a wall.

It's a membrane that breathes.

And if we flip the Reductionist assumptions on their head, then we need a new way to map reality's relationships with rigor.

Fortunately, a slight modification to Reductionism allows us to keep all the functionality with none of the metaphysical deadweight.

## reduced to the irreducible

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As much as I jest that Reductionist science is a bunch of bullshit, it would be insane to deny the value of reduction as method of discovery and verification.

We still need to isolate variables to determine dynamic contexts.

We still need to build simplified models to have a chance of building more complex ones.

And we still need to conduct experiments with controlled inputs and monitored outputs.

But that's only half of the epistemic process.

The second half—the part that Reductionism historically ignores—is *tracking those reductions back into complex systems* to see how they hold up.

We don't stop reducing, but we also don't make finding a fundamental unit the ultimate goal.

This is *Holonic Constructivism*, a paradoxical metaphysics that lets embrace Reductionism's functionality while mitigating its fallibility.

Holonic Constructivism is the analytical practice of examining a holon by reducing it to its sub-holons *without denying its higher-order relationships or coherence*.

Traditional Reductionism attempts to explain a system purely in terms of its smallest parts, often destroying the emergent context that gives those parts meaning.

Holonic Constructivism, by contrast, recognizes that every layer of reality is both *reductively analyzable* and *recursively dependent* on its larger systems.

In essence, it is context-preserving reductionism:

- It allows for downward analysis (to examine components and mechanisms),
- But requires simultaneous upward awareness (of the larger holons those components participate in).

Where classical Reductionism flattens emergence, Holonic Constructivism traces nested coherence.

It seeks to understand not only *what* a system is made of, but also *how its parts remain meaningful* across scales of interaction—from cells to selves, from individuals to institutions, and from data to narrative.

By incorporating this design into models, we can track causal relationships across systems that Reductionism can't even acknowledge from within its metaphysical framework.

And we unlock a new fundamental unit of reality that's buildable; *constructs*.

bridging epistemology & ontology

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I created *the Holonic Construct Framework* as the praxis for holonic philosophy.

It's an *informational substrate* that is equal parts epistemology and ontology based on fundamental abstracts called constructs.

Constructs are the holonic atoms of understanding—the smallest coherent units of meaning that inherently assume both substructures and suprastructures exist.

Ontologically, a construct represents a discrete expression of reality that can stand as a whole (a self-contained entity or event) while simultaneously existing as a part of larger, interdependent systems.

Each construct embodies a snapshot of coherence: it is real enough to locally analyze, yet incomplete without its surrounding context.

To put it as technically as possible; it's the *thingy*.

That placeholder “thingy” that definitely means something specific with very specific relationships to other thingies.

It's a means of acknowledging a known system of things among other known systems of things without needing to have exact definitions according to some absolute truth that may or may not exist in the form we wish to define it in.

By embracing this abstractions, constructs function as meaningful ontological units while still allowing us to embrace holonic structures.

Epistemically, constructs are the minimal scaffolds of cognition—the conceptual building blocks through which knowledge, models, and beliefs are formed.

Every construct presupposes finer granularity beneath it (subconstructs) and broader patterns above it (supraconstructs).

Bring enough constructs together and you get paradigms. Bring enough paradigms together and you get worldviews.

This recursive assumption makes constructs not static truths but *nodes in an evolving lattice of understanding*.

In the Holonic Construct Framework (HCF), constructs allow us to represent reality, both empirical and experienced, in modular, relational terms—granular enough for precision, but open enough for emergence.

A construct is therefore a fundamental unit of coherence, defined not by its isolation, but by its capacity to connect upward and downward across the holarchy of existence and knowledge.

This single shift from linear claim modeling to holonic construct modeling unlocks entire new fields of rigorous inquiry. (a key unlock for the recursively linked technical philosophies and frameworks below)

- **emergence studies** becomes possible, because we can now track interdependent, nested systems without flattening them into linear inputs and outputs.
- **cohesion science** becomes testable, because we can trace *how and why* complex systems hold together or fall apart.
- **strange isomorph theory** becomes rigorously legible, because feedback loops can be modeled without Reductionist collapse.
- **psychosocial systems** can replace isolate social studies, with people acting as holons themselves within emergent relational systems.
- Legal and ethical claims become structurally accountable to **psychosocial normativity**, because we can now model their justifications, implications, and systemic entanglements *all in the same format*.
- Most importantly, it allows us to model the **strange constructs** behind **isomorphic intelligence**.

Holonic constructs are just the tip of the iceberg.

As explained in **the elephant in the cave** holonic language gives us the ability to embrace intersubjectivity without losing clarity or conviction.

By reducing everything to irreducible holonic constructs—and embedding all beliefs, models, hypotheses, or doctrines within the same structure—we gain something we’ve never had before in human epistemology:

- A universal format for intersubjective modeling of all types.
- A single grammar for all forms of meaning.
- An evolving substrate for collective understanding that doesn’t require active consensus.

Still, it's not perfect from an absolute objectivity standpoint.

It doesn't give us absolute truth that we can wield against our fellow people.

But it gives us something better, both epistemically and ethically:

A way to evolve our perspectives together without differences or inaccuracies mandating conflict, getting more out of intersubjectivity than objectivity ever granted us.

If we run with that model, even our misperceptions become productive, and we can finally begin studying reality as it truly emerges.

## a cohesive substrate

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## stitches - 05 - the constructs compromise

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### overview

This chapter inaugurates the book's transition from critique to construction.

Where the earlier chapters deconstructed the fallacies of objectivity and reduction, this chapter introduces the holon as both metaphor and mechanism—a conceptual bridge uniting parts and wholes into recursive coherence.

The holon is a paradoxical entity: simultaneously a system and its component; a dual identity allows it to model complexity without collapsing it into binary logic.

Through the Holonic Construct Framework (HCF), holons become the epistemic scaffolding for navigating emergence, coherence, and recursion across all scales of meaning.

By the end of the chapter, the holon becomes the archetype for all cognitive architecture within *The Holarchist Cookbook*: a surfboard for navigating the sea of complexity with style and the substrate for distributed cognition.

It reframes knowledge as a living ecology rather than a static archive—coherent not because it’s certain, but because it’s infinitely self- containing and correcting.

## **key terms**

### **cohesion science**

The study of how and why complex systems maintain coherence across scales. Uses holonic modeling to trace the relational forces that keep systems integrated over time.

### **emergence studies**

A discipline focusing on the spontaneous formation of order through the interaction of simpler parts, formalized within HCF as a recursive modeling layer for tracking interdependent causality.

### **fractal logic**

A form of reasoning that preserves structural similarity across scales, allowing for recursive analysis and coherence within nested systems.

### **holarchist**

One who applies holonic logic to systems of meaning and governance; contrasted with anarchist, who rejects structure outright.

### **holon**

A whole/part entity introduced by Arthur Koestler; each holon is simultaneously autonomous and embedded, allowing multidirectional causality and scalable modeling.

### **Holonic Construct Framework (HCF)**

A meta-epistemic modeling substrate introduced by the author for constructing, linking, and evolving holonic systems of understanding. Serves as the formal grammar of holarchic epistemology.

### **Holonic Constructivism**

A reconciliatory method combining reductionist analysis with holonic reintegration—reducing for clarity, then embedding reductions within broader relational contexts.

### **strange isomorphisms**

Naturally recurring self-referential structures observable across different systems (physical, psychological, social) that suggest deep parallels that we can map holonically.

## **works cited:**

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**general cultural references:**

**Buddhism (Mahayana)** — *Indra's Net*, describing a cosmos of infinitely interreflective jewels.

**Sufi Metaphysics** — Hierarchical mirrors of the divine, each level containing and reflecting all others.

**Tree of Life (Kabbalah)** — The Sephirotic emanations as nested containers of divine attributes.

## 06 - the law of coherence

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**let dominoes be damned** ([in-line](#))

**the constructs compromise** ([in-line](#))

**cohesion science** ([in-line](#))

Before we can use the scaffolding of *the holonic construct framework*, we need permits.

We don't want *the other guys* to show up and arrest us for free thought.

Let's talk about the *Law of Coherence*, which states that the universe's only deterministic constraint is the preservation of coherence.

Everything is permitted so long as whatever is happening makes sense within the broader causal context of reality.

In contrast to the hard determinism dismissed in **let dominoes be damned**, which assumes precedence alone hard-codes all future states with no room for variance or will, the Law of Coherence suggests that previous states merely *constrain* future states.

It walks the paradoxical line of allowing infinite possibilities without declaring "anything is possible."

Where hard determinists declare that physical forces *cause* reality, the Law of Coherence says that they *constrain* reality.

This is far from an original distinction; just one that has yet to land for the folks at home.

In *A New Kind of Science*, Stephen Wolfram says "[t]he laws of physics do not dictate what happens, only what can happen." (2002)

Reality is always following the same core rules, but those rules evolve in such a way that they're computationally irreducible, with universal prediction holding no logic as a premise outside the lunacy of humanity's closure addiction.



As we'll explore throughout this chapter, the rules themselves can be altered, so long as the moment of alteration itself is coherent.

"Nature's laws are not restrictions on freedom but expressions of coherence." (Prigogine, 1984)

This active moment of emergent change is called *cohesion*, and the next chapter is dedicated to building a formal study around these non-temporal moments that change reality forever.

This chapter is going to focus on *coherent systems*, traditional modeling considerations, and supporting theory.

We'll be grounding not only this book's philosophy but the West's entire caricature of Sufi math and science in present reality.

By defining coherence fields as the balancing force both causing variance and determining outcomes in coherent systems, we can immediately put the Law of Coherence to practical use.

By defining the *equals sign* (=) as the symbolic representation of a coherence field, we're able to understand how this is what we've been modeling with mathematics all along.

This one move mandates some serious retconning, not only to our math, but to our interpretation of causality.

A coherent system's evolution is neither entirely random nor entirely determined—it is precisely what its own structure chooses as an evolutionary path.

Its unfixed, recursive architecture makes the full trajectory computationally irreducible; not just incalculable due to computing and time constraints, but *literally impossible*.

Even perfect knowledge of initial conditions offers no promise of foresight; the core causality could have randomness encoded at fundamental levels that guarantee that no two iterations converge on deterministic stability in the exact same way.

Fortunately, computer hacking offers a brilliant parallel to understanding how we can define and track isos—the shared causal seeds that reveal apparently different systems to be instances of the same structure—despite the inability to reverse engineer them.

In the world of hacking, a *rainbow table* is a pre-processed list of hashes that an attacker can use to figure out passwords despite them being "uncrackable."

It's not that the encryption on a password gets reverse engineered, simply that hackers run the same encryption on a bunch of dummy data, hoping that doing so produces a string that appears in a password table somewhere.

Since science is essentially trying to hack the universe, we'll close by introducing *iso rainbow tables* as the collaborative application of **cohesion science** and **cohesion calculus**.

Let's fortify the Law of Coherence as our tether to reality, bridging sense and structure:

~ **coherent system anatomy** (every "thing" in reality is an coherence field pulling substrate into form)

~ **equals = coherence field** (symbolic representation of causal structures as a coherence field)

~ **deterministic substrate** (the default "stuff" of the universe considered as a modular abstract)

~ **isomorph theory** (the same type of coherence field can produce different effects on substrate)

~ **universal iso theory** (articulating a unified theory of everything based on isos & coherent systems)

~ **at the end of the rainbow** (hunting for isomorphic fields is more hacking than traditional science)

## coherent system anatomy

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A *coherent system* is a self-organizing whole in which unique form and generalizing field continually create each other.

Its physical or informational parts—the *deterministic substrate*—and its organizing pattern—the *coherence field*—stand in perfect reciprocity: the field shapes the matter, and the matter reshapes the field.

When those two influences stay in structural balance, the system sustains its own causal integrity while evolving through change.

It's not linear causality; it's strange loop causality with holonic bleed.

In essence, a coherent system is one where cause and effect are mirror images of one another.

It exists wherever a coherence field begins exerting causal pressure on a deterministic substrate, creating a relatively bounded system that behaves as a unique causal organism.

The field supplies continuity; the substrate supplies material; their interaction sustains the emergence of the system state.

But despite this complex interplay behind the scenes, all we see is what's happening.

A coherent system therefore contains three interlocking layers:

1. **Substrate** — the measurable medium of exchange.  
It provides the lawful consistency that allows phenomena to repeat: atoms in a molecule, neurons in a brain, citizens in an economy.
2. **Coherence Field** — the invisible algorithm maintaining coherence through change.  
It defines how transformations remain *about the same thing* despite ongoing variation.
3. **Phenomenal Surface** — the observable behavior of the strange system.  
This is what we can actually measure, model, or experience—the body, the economy, the weather, the thought.

These layers are not stacked but recursively holonic.

Each strange system nests within others, both producing and being produced by broader fields.

This nesting yields the *fractal holarchy* of existence: particles form atoms, atoms form cells, cells form beings, beings form cultures—all nested coherent systems sustained by shared *isomorphic* logic, even if it's immeasurable, incalculable, or fundamentally indeterminate.

At its core, a strange system is not defined by *what* it contains at any given moment, but by *how* it keeps containing itself over time.

It continually negotiates its boundary between entropy and emergence, exporting disorder to maintain inner coherence.

Every strange system we observe—whether a cell, a mind, or a civilization—is an echo of this deeper continuity: an algorithm that never ends, because every transformation writes its next line of code.

And as it turns out, this isn't necessarily a novel approach.

We've been studying coherence fields the whole time, just out of context.

## equals = coherence field

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All interactive systems, regardless of size or scale, generate *coherence fields*—the individual instances of variance within reality that cause different “things” to manifest.

A coherence field is not a metaphor; they're the theoretical glue of reality.

Within mathematics, coherence fields are easy to imagine: they're the equals sign.

Whatever causal terms appear on one side of the equation must equal whatever causal terms appear on the other.

But traditional mathematics only *declares* that equality—it doesn't describe the process through which that balance is maintained or altered in real systems.

Cohesion calculus seeks to fill in that gap by keeping the equals sign tethered to the emergent balance of reality.

Every system—atomic, ecological, cognitive, social—maintains a coherence field that continuously resolves the tensions between its internal causal components.

When external conditions shift or new elements are introduced, the coherence field doesn't break; it *evolves*.

As long as the equals sign holds, system behavior remains relatively predictable, but when the coherence field begins to distort, the system enters a phase of local indeterminacy that can catalyze non-local emergence.

What classical mathematics calls “error,” cohesion science recognizes as the active reconfiguration of the system's coherence field.

Whatever field is causing alternative behavior within the substrate becomes locally predictable and stable, settling as just another strange holon among strange holons.

Strange equilibrium describes this moment when a coherent system normalizes as part of the deterministic substrate.

It's aptly named, as the equilibrium sustaining the substrate is chaotic, non-linear, fundamentally random but locally convergent, and an all around nightmare for people who need closure to process things.

## deterministic substrate

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The deterministic substrate represents the abstract domain of convergence for reality: matter, energy, spacetime, and any other lawful pattern that exhibits reliable behavior under repeated observation.

It provides a stable surface on which coherence fields can manifest, much like a canvas defines the boundaries within which a painting can evolve.

Yet reality's substrate plainly rejects the principles of hard determinism.

Determinism is an *interpreted phenomenon*—a local expression of a coherence field that has temporarily stabilized its internal contradictions that's perceived as a fundamental source of causal stability.

What we call “laws of nature” are the macroscopic memory of prior coherence, codified into regularity.

The substrate seems absolute only because its fluctuations often occur below the resolution of our observation; so much so that we attribute any signs of the great beyond to error.

When an instance of a coherence field destabilizes, it can rewrite portions of its deterministic substrate—altering what was once fixed into something newly fluid, so long as the revision satisfies contemporaneous constraints of the field.

That means that as long as within the moment a change is occurring, that change is allowed by the conditions of the substrate, that change is possible.

Emergence occurs precisely at that threshold: when the substrate's determinism is breached not by chaos, but by the recursive evolution of coherence itself.

From this view, determinism is not the “opposite of chance; it is the history of chance made consistent.” (Bergson, (1907)

It’s simply a matter of how good we are at finding the consilient needle in the causal haystack.

## isomorph theory

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The Law of Coherence suggests that as long as the coherence field is sustained, anything is possible.

Isomorph theory suggests that, within that context, there are causal archetypes that replicate throughout reality, creating different orders of divergence from simple balance.

An isomorph is a core set of cohesion principles that exists between two or more constructs, indistinguishable in terms of internal structure even if they appear differently on the surface.

“Every difference is a repetition of difference itself.” (Deleuze, 1968)

Isomorphs (isos) are *evolving coherence cycles* that function as identical algorithms that produce diverging instances due to *guaranteed deformity*.

History has never repeated itself on the cosmic scale, and every single context is fundamentally unique, meaning that there is always potential for new phenomena that the system hasn’t produced before.

Iso theory is a framework that allows us to see *the elephant in the cave* beyond behaviors that seem to be random or caused by different things.

It’s also the foundation for *a unified theory of everything*.

If isos are evolutionary reproductions of previous isos, with novel variants emerging unpredictably despite following a known algorithm, then the universe can be considered a single evolution of such simple modulations, converging on the strange experience of Life.

This is why it’s critical to track claims with much greater relational depth than a true/false binary and embrace *holonic cognition*.

The physicist, the philosopher, and the poet are all describing the same loops from different recursion depths, fighting over the mic instead of working together to realize it.

And sitting beneath it all is the same simple iso; God.

## universal iso theory

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“If you know one thing completely, you know everything.” (Suzuki 1970)

Let’s explore the idea of a sacred algorithm.

Could there be a single isomorphic field and deterministic substrate combination that explains how the current state of reality achieves balance?

Is there even a point to considering such a thing if everything we’ve discussed so far explains why such an iso is computationally irreducible?

Of course there is, it’s cool as shit to think about.

But beyond the fun of it, exercise serves a serious epistemic purpose: to articulate how reality can be unified *without* collapsing its diversity, and how coherence can be universal *without* being reductively over-certain about it.

Universal Iso Theory (UIT) proposes that every phenomenon, from particle to person to planet, is a localized expression of one recursive coherence grammar—the *universal iso*.

This grammar is not a static law but an evolving pattern of relationships that sustains identity through transformation.

Reality persists because its rules keep rewriting themselves in ways that preserve coherence across scales; a universally coherent system of isomorphic evolution within a deterministic substrate.

Within UIT, any and all isos we detect are simply intermediaries between the universal source and it’s collective convergence in the present moment.

This is the philosophy that leads to a meaningful *theory of everything*, but I'll leave the nerds to do the math of reconciling electromagnetism, nuclear forces, and gravity as unique echoes of a universal iso.

"Each thing is a mirror of the universe in its own way." (Leibniz, 1714)

After suffering through **closure addiction**, we can finally add more definition to that meta-isomorphic rhythm: reciprocal causality between field and form with self-modifying and reproducing continuity.

All observable phenomena are isomorphic echoes—reverberations of that sacred algorithm across different substrates.

The spin of an electron, the beat of a heart, the rhythm of thought, and the rise and fall of civilizations are all echoes of the same coherence grammar, each with a unique reverberation structure determined by how it interacts with its surroundings.

Reality is not a chain of isolated causes but a symphony of feedback loops—an infinite chorus of isomorphic echoes sustaining one another through mutual resonance.

Recognizing the universe in this way has profound consequences, even if it makes true knowing and prediction impossible.

It means that unification isn't about collapsing everything into one theory but realizing that all theories describe the same recursion at different isomorphic depths.

It reframes science as the study of echoes—pattern correspondences between systems—rather than the hunt for absolute causes.

Most importantly, it lets us reframe ethics and governance as exercises in **psychosocial normativity**: how to keep our social, technological, and ecological systems resonant rather than dissonant with the larger field they inhabit.

Universal Iso Theory doesn't give us control over the universe's algorithm, but it gives us much more fidelity into perceiving its bounds.

From here, the **art of understanding** is all about tracking rainbows.



## at the end of the rainbow

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Traditional science keeps trying to decrypt the universe’s password, looking for a single line of code that can give us access to anything all the time.

We start from the encoded result—the present state of reality—and try to reverse-engineer the algorithm that produced it.

But the hash updates faster than we can compute, and the keys change with every recursion.

Prediction fails because the system never agreed to be predictable according to the arbitrary metaphysics of Cold War, McCarthyism-culled intellect.

“Prediction is the enemy of participation.” (Eno, 1996)

All our isolated lab models fail in real life because we have to account how EVERYTHING is participating in reality all at once.

That’s why *rainbow epistemology* is better than *predictive epistemology*.

Instead of trying to predict the wild from start to finish, we generate known conditions and study how they cohere.

Just as hackers use rainbow tables—pre-computed libraries of hashes—to recognize encrypted strings without breaking the encryption, we can build *rainbow tables of reality*: archives of how strange systems behave under controlled recursions.

When we meet similar patterns in the wild, we recognize their isomorphic signature rather than pretend we derived it from first principles.

This is rainbow epistemology—an approach that trades prediction for recognition and control for coherence.

It doesn’t force the universe to reveal its source code; it mirrors its grammar locally and notices what resonates.

Each recursion becomes a new hue in our spectrum of coherence, helping us identify familiar structures across contexts.

Every construct—every self-referential unit of mind or system—perceives only one frame of the total picture.

Within a single frame, patterns look random or miraculous.

Across frames, persistent signatures emerge: causal fingerprints revealing deeper isomorphs.

These are the universe's *persistent truths between frames*—patterns visible only through multi-frame awareness.

Holonic cognition, then, is rainbow epistemology in practice.

Each holon runs its own experiments and feeds its coherence back into the collective spectrum.

As these recursions overlap, we begin to recognize the grammar underlying them all.

Truth reveals itself not through prediction, but resonant recognition across cycles.

Unfortunately, education systems condition everyone to study one frame at a time.

The rainbow is more than metaphor—it's a philosophically sound method.

Each hue of understanding is light refracted through a unique medium.

Likewise, every insight refracts universal law through the lens of a unique observer.

By studying how those refractions align, we chart the structure of coherence itself.

We'll never be able to determine the universe, but we can learn to harmonize with its strangeness.

## stitches - 06 - the law of coherence

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overview:

This chapter reframes reality as an interplay between deterministic substrate, coherence fields, and phenomenal surfaces, rejecting hard determinism in favor of computationally irreducible evolution shaped by recursive constraint. The Law of Coherence states that the universe's only deterministic constraint is the preservation of coherence: anything may occur so long as it fits the active causal context. Coherent systems are described as strange-loop organisms that sustain themselves by balancing form and field across nested holarchies. The equals sign (=) is reinterpreted as a symbolic coherence operator, revealing mathematics as an abstract model of emergent equilibrium rather than fixed identity. With isomorph theory, recurring causal archetypes (isos) are shown to propagate across scales as evolutionary coherence grammars, culminating in Universal Iso Theory, which frames all phenomena as localized echoes of a single sacred algorithm. The chapter closes by introducing rainbow epistemology—an approach that privileges pattern recognition over prediction—drawing on hacker logic, multi-frame awareness, and holonic cognition to map reality through coherence rather than control.

## **key terms**

### **cohesion**

The active moment of emergent change in which a system alters its rules or structure while remaining internally coherent.

### **cohesion calculus**

A mathematical modeling framework that interprets the equals sign (=) as a coherence operator balancing causal tensions within a system.

### **coherence field**

The organizing pattern or relational equilibrium that maintains a system's identity through transformation.

### **coherent system**

A strange-loop organism of substrate, field, and surface that recursively maintains causal integrity while evolving.

### **deterministic substrate**

The reliable, lawlike medium (matter, energy, spacetime) that provides convergence for emergent coherence.

### **holonic cognition**

Multi-frame awareness emerging from nested holons, enabling recognition of isomorphic patterns across scales.

### **iso (Isomorph)**

A causal archetype: identical internal structure expressing divergent instances across different substrates.

**iso rainbow table**

A library of observed isomorphic signatures used to recognize commonalities and deep causal patterns within and between coherent systems.

**phenomenal surface**

The observable behavior of a coherent system; the measurable expression of deeper substrate-field dynamics.

**rainbow epistemology**

A non-predictive method of inquiry that uses recognition of recurring signatures to identify underlying coherence.

**strange equilibrium**

The moment when an emergent anomaly stabilizes into substrate-level regularity through coherent normalization.

**universal iso**

The proposed sacred algorithm: a universal coherence grammar underlying all emergent forms and transformations.

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## 07 - cohesion science

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Cohesion science is the study of cohesion as a universal property, scaling from the most basic of physical interactions to consciousness and the cosmos.

Cohesion is not a metaphor, nor an analogy between domains, nor a vague sense of “getting it.”

It is the most fundamental causal mechanism that we have the capacity to observe and communicate with scientific rigor.

However, there is a metaphor that helps us understand precisely what we’re exploring within this field.

Cohesion science is the study of the equals sign—the coherence fields that make equivalence possible in the first place.

If your response to that is “what the hell, it’s just the equals sign you jackass,” that’s the axiomatic declaration we’re trying to move beyond here.

As explained in [the art of understanding](#), human knowledge consistently passes through the same epistemic laundering process, creating systemic blind spots that eventually lead to paradigm shifts:

think something, try something, successfully predict something, declare something true.

As highlighted in that chapter, that method can verify both “boiling water kills germs to prevent illness” and “boiling water kills water demons to prevent illness” as empirical claims; something called *epistemic collision*.

And though I love math like the nerd that I am, there is no greater source of epistemic collision than mathematics.

Math yields utilitarian closure—predictive leverage inside an axiom set that convinces us we’ve captured reality simply because the predictions work.

Utilitarian closure is not universal coherence, and math has very little coherence outside of utilitarian closure.

So, cohesion science asks whether that closure *coheres* with reality beyond our own sense of closure and certainty.

Cohesion science therefore has three core questions:

- **Emergence** – What causes disparate elements to stabilize into coherence, both in real systems and in perception?
- **Sustainability** – What conditions allow coherence to persist without rigidity or collapse?
- **Isomorphics** – What patterns tie the universe together across disparate domains?

Reality is impossible to meaningfully study from within any one perspective, because what’s making that one perspective cohere can be obscuring what actually coheres reality beyond that perspective.

As such, the task ahead is not to replace mathematics, metaphysics, or methods, but to reconcile them around flexible principles that balance the power of abstraction and its limits.

Cohesion science lets us study what makes the universe make sense without pigeonholing ourselves into any one interpretation or method.

From first principles to an actionable framework, here is how we put it to work:

- ~ **deinflating cohesion, coherence, and emergence** (clarifying terms to manage nuances)
- ~ **deinflating causes and catalysts** (rejecting the justice system, unlocking systems wisdom)
- ~ **cohesion incidents** (the assumption of ongoing correction missing from pure-predictive science)
- ~ **inherent model limitations** (warnings against expecting absolute models & perfect predictions)
- ~ **cohesion field framework** (establishing rigor behind the holonic strangeness we’ve discussed so far)
- ~ **principles for formal study** (actionable principles for exploring cohesion science in the real world)

deinflating cohesion, coherence, and emergence

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Cohesion, coherence, and emergence describe different moments within the same ontological continuum. Each serves a distinct role in explaining how reality organizes itself, from matter to meaning.

**Cohesion** is the non-temporal unification of disparate deterministic substrata into a higher-order substratum, without violating deterministic conditionality.

It is the act of lawful unification itself—the mechanism by which independent systems become mutually constrained and thereby generate a new deterministic field.

Cohesion does not abolish determinism; it compounds it. Every cohesive event represents a translation of determinism across scales, preserving causal integrity while expanding relational complexity.

**Coherence** is the conditional stability of the higher-order system once cohesion has taken place.

It marks the point at which internal relations maintain sufficient balance for the system to persist as a recognizable unity.

Where cohesion unites, coherence endures, not necessarily under the same requirements as the initial moment of cohesion.

**Emergence** refers to causal manifestations that resist reduction to their components, even while honoring lower-order determinism.

It is the threshold where cohesion's recursive determinism produces phenomena irreducible to any single substratum.

All emergence is cohesion, though most cohesion does not rise to the level we call emergence.

Cohesion is the principle of unification; emergence is its visible consequence.

Coherence is what allows that consequence to persist long enough to be observed and have lasting impacts on broader systems.

Together, these give us enough structured flexibility to meaningfully and rigorously explore what makes the universe cohere.

But we need to make a critical distinction before understanding the nuances of why.

## deconflating causes and catalysts

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For cohesion science to get anywhere, we can't keep blaming the straw that broke the camel's back for the weight of the entire load.

In a Reductionist worldview, specifically with the hard determinism assumption advanced by the likes of Sapolsky, cause and effect are clean, traceable lines.

One thing happens, so another thing happens—dominoes falling in sequence.

But Reductionism is more than just a nerdy debate; this is the substrate of all our cultural issues.

Our *topsy-turvy* leadership heavily relies on Reductionist linearism to sustain its institutional power structures of rigid social hierarchies.

But in emergent systems, causality doesn't travel in straight lines—it loops, blends, layers, and folds.

It's a meshy causal equilibrium—a dynamic field of influence with no hard edges, just converging and diverging probability fields with *something* driving the selections that actually occur.

This means most major events are not “caused” in the classical sense—they are catalyzed.

A catalyst, in chemical terms, is a substance that enables a reaction without being consumed or changed in any lasting sense itself.

A social movement isn't caused by a tweet.

A war isn't caused by an assassination.

A collapse isn't caused by a whistleblower.

These are catalysts, not singular causes; last straws—or maybe sparks by a gas leak.

In emergent systems, identifying a singular “cause” is often a cop-out by people who:



- don't actually care to dig into it more
- want to make sure they can get away with something
- want to harm someone else using systemic norms to do so

It flattens complexity into blame, comforting us with a scapegoat—rather than forcing us to face the fact that the entire environment was preloaded with irreducible instability.

This is why we need a critical distinction:

- *Causes* = the underlying dynamics that create the potential for change
- *Catalysts* = the events that unleash that change by interacting with those dynamics

And mistaking one for the other isn't just inaccurate—it's dangerous.

Because if you ban the catalyst and the pressure's still rising, something else is going to blow eventually.

But here's where it gets trippy in a way that hopefully helps tie the fractal strangeness together for you:

In cohesion science, cohesion events always function as catalysts: they trigger shifts in a system whose underlying causal equilibrium was already primed to change.

## cohesion incidents

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Cohesion represents non-temporal causality—the moment when reality updates its active causality, not any sort of measurable force itself.

It is not an ongoing process but a discontinuous spark: a moment where the coherence field reconfigures and the deterministic substrate acquires a new constraint.

We never observe cohesion directly.

Within the deterministic substrate, it leaves no measurable trace of its own; we only infer its existence through patterns that repeat across time and scale.

Every “law” or regularity is an afterimage of prior cohesion incidents—fossilized moments of change stabilized into continuity.

Cohesion, therefore, is not *in* time.

It is what makes time’s flow appear coherent in the first place.

Each cohesion incident constitutes a boundary-crossing between potential and manifestation, collapsing the field’s indeterminacy into determinate form.

What persists afterward—the measurable difference in matter, motion, or meaning—is coherence.

To frame it simply:

- **Cohesion** is the non-temporal moment of change.
- **Coherence** is the propagation of that change through a field.
- **The deterministic substrate** is the historical record of all such propagation that managed to stabilize, primed for further cohesion.

This reframes causality as recursive rather than sequential; something we’ll clarify further in **cohesion science** with the *cohesion field framework*.

When we measure motion, we are not tracking a continuous cause-effect chain—we are witnessing a coherence field carrying forward innumerable cohesion incidents that have already occurred.

Determinism, in this light, is the inertia produced by accumulated coherence from countless non-temporal causal updates.

Cohesion science treats these incidents as the true creative unit of reality: micro-moments where the universe renegotiates its own terms of equality.

Each incident is both destructive and generative: the breakdown of one coherence field and the birth of another.

By observing how deterministic substrates record these incidents as physical or informational traces, we gain the only empirical access available to non-temporal causation.

Every equilibrium, equation, or emotion is a fossilized wave from a past cohesion event still rippling through the coherence field of now.

And the cohesion field framework lets us track these discretions without sacrificing the unifying coherence of the system.

But before we can get to the goods, we need to read the warnings on the label.

## inherent model limitations

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As we expose the source code of the universe, be mindful of what book you're reading and the broader epistemic points being made.

We're still not capable of proving anything *beyond a reasonable doubt*, and isomorph theory comes with model limitation principles highlighting why it's foolish to even try.

These aren't discouraging exploration or risk taking; just contextualizing the implications of this perspective properly so we can avoid *risky risk management*.

### the chaos principle

Chaos theory already gives us the butterfly effect—the revelation that even in fully deterministic systems, minuscule variations in initial conditions can cause incalculable changes in long-term outcomes.

It demonstrates that *determinism is not predictability*, and that sensitivity to starting points turns fixed rules into fountains of endless novelty.

In strange, *fundamentally indeterminate* systems, attempts to impose deterministic logic only create new orders of unpredictability.

Where classical chaos arises from precision limits within lawful systems, *the chaos principle* explains how it arises from *category errors within the observer* as one tries to apply contextual and/or static models to emergent contexts.

This is why the pursuit of perfect models becomes paradoxical—harmful even, if left unchecked.

Or, in Korzybski's classic formulation, "*The map is not the territory*" (Korzybski, 1933)—and the closer a map tries to become the territory, the more violently it distorts the system it attempts to represent.

Each refinement adds constraints that echo back into the substrate, altering the very phenomena being modeled.

Near-perfection in strange systems doesn't yield control; it amplifies instability.

To recognize this is to admit the futility of perfectionism itself.

Perfect knowledge, perfect order, perfect certainty—these are not endpoints of inquiry but the triggers of collapse.

In strange systems, precision beyond the system's natural coherence threshold generates feedback noise faster than the system can absorb it, converting understanding into interference.

It creates situations where knowing and modeling nothing produces better results than whatever we end up doing in our misled pursuits of perfection.

Every model of the universe eventually encounters the point where refinement inverts into recursion—where the act of mapping the system becomes an active participant in the system's turbulence.

True coherence, then, lies not in eliminating chaos but in integrating with it—accepting that unpredictability is not failure but a natural phase of complex recursion.

The goal of epistemic maturity is not to conquer chaos, but to *harmonize with its grammar*: to model just enough to navigate, but never so much that the act of modeling destabilizes the thing being known.

In other words, the chaos principle is both a law of nature and a moral warning:

Every attempt to perfect reality without understanding its recursion is making order impossible in its attempts to combat chaos.

### **the lost cause principle**

The Lost Cause Principle declares that within a strange system, more is contributing to what is happening at any given moment than can possibly be measured, modeled, or even meaningfully represented in that same moment.

This isn't simply a problem of computational limits or measurement noise—reality occurs faster than the mechanisms of observational processing.

The recursive interaction between isomorphic fields and deterministic substrates occurs at a causal rate faster than reality can display its own results.

In other words, the universe is *processing itself* more quickly than its phenomena can stabilize into observable physical phenomena.

That means totalizing prediction is not just impractical—it is ontologically outpaced.

By the time any observer finishes computing a model of what's happening, the system has already redefined what "happening" means.

The feedback loops between field and form update their own transformation grammar continuously, such that even the act of observation joins the recursion.

You're always measuring what was, never what is—and by the time you've described what was, what is has already evolved into something else.

This is what pushes us beyond mere incalculability into a deeper kind of causal overflow.

It's not that the equations are too complex to solve; it's that the equations themselves are evolving faster than the solution can be expressed.

The iso-field doesn't just act *within* time—it acts *on* time, reshaping the sequence of causal updates as they propagate.

Reality doesn't unfold like a movie reel; it regenerates like a fractal, rewriting its frame as it renders it.

That's why even the most powerful simulation can only ever be a *shadow* of the present.

No computation can keep up with a universe that is computing itself from the inside out.

The moment you try to run a perfect model of reality, you’ve already lagged one recursion behind the Now.

Understanding can only ever be an act of *synchronization*, not of capture.

Knowledge lives in the coherence between iso and substrate—the resonance between pattern and matter—not in their complete enumeration.

So the “lost cause” is not about our ability to understand and enjoy reality itself, but our expectation of mastery over it.

Perfection isn’t possible as a measurable state because perfection is only achieved in the act of becoming.

Every strange system is a living remainder of its own incompleteness: a cosmos outrunning its own description, forever updating the rules of what “to be” even means.

Only observing surface causality and ignoring deeper isos is like being chained to the walls of Socrates’ cave, convinced the shadows on the wall are more real than the world outside.

That’s the shadow tax: the epistemic cost of mistaking circumstantial derivatives for fundamental patterns.

“The major problems in the world are the result of the difference between how nature works and the way people think.” (Bateson, 1972)

We overfit noise and underfit truth, with *the Goliath paradigm* and *the Matthew metricocracy* serving as specific examples of when and how it happens.

They optimize for what’s immediately visible, enforcing the lowest common denominator of previous perceptions, not what’s recursively generative in the present moment.

History’s full of shadow tax audits:

- **Economics:** Market crashes erupt when surface indicators (like quarterly growth) are treated as causal rather than symptomatic. The feedback loops of debt, labor, and belief remain unseen until the shadow collapses.

- **Medicine:** Treating symptoms without mapping underlying system dynamics creates chronic disease management industries instead of cures. We mistake the derivative for the function.
- **Climate Science:** Politicians study temperature anomalies without grasping the atmospheric isomorphisms driving them—feedbacks that only appear chaotic until we look at their generative grammar.
- **Culture:** Debates over “misinformation” focus on factual shadows while ignoring the isomorphic processes that produce misunderstanding itself—belief coherence, group identity, emotional contagion.

Every time we analyze the shadow instead of the fire, we shrink our cognitive horizon.

We become epistemically nearsighted—capable of detecting motion, but blind to motive.

Reductionism taxes our capacity for synthesis, forcing us to process the infinite through finite categories that can’t possibly contain it.

That’s why strange systems look mystical from the cave wall but become intuitive when experienced personally.

The more we try to rigidly categorize reality, the more chaotic exceptions seem.

But when we model at the level of isomorphs, the chaos resolves into pattern.

We stop asking *why the shadows change* as if the shadows are making the choices and start understanding *what’s casting them*.

Strange systems let us understand the fire, the shadow, and the entity casting it within a single interdependent construct.

The shadow tax is the cost of considering only the shadows we see.

But fortunately, we have a way of using them to sketch elephants over time.

cohesion field framework

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The cohesion field framework (CFF) is a fractal causal structure that describes the recursive interplay between apparently deterministic components, their apparently chaotic interactions, and the apparent emergence of new deterministic behavior, all within a permeable coherence field.

It models cohesion fields as *strange holons*.

Within the CFF, emergence occurs when a cohesion incident alters the deterministic substrate such that the coherence field measurably changes.

Whether this results in local dissipation of coherence depends on whether the equality of the coherence field can be sustained—that is, whether the balance between the substrate and the changes being made to it can hold.

However, even if there is local dissipation of coherence, the containing system itself still remains coherent, which will remain true through the collapse of the universe itself.

The CFF makes no fundamental claims about what causes cohesion, but it accommodates four explanatory frameworks:

- hard determinism, supported by chaos theory
- true randomness happening to work the way that it is working
- intrinsic intelligence as a common emergent phenomenon due to isomorphic causality
- transcendental intelligence and emergent consciousness beyond our perception

Because CFF models do not require a specific cohesion mechanism, the framework is worldview-agnostic—providing a level playing field for competing claims.

Additionally, system boundaries are relatively defined but not absolute, allowing for multi-directional causal influence across different causal hierarchies throughout the coherence field.

As a metaphysical and existential consideration, when extrapolating emergent system modeling to the scale of the entire physical universe, the resultant compound coherence field can be referred to as The Field.

The Field is functionally indistinguishable from pantheistic/panpsychic interpretations of God advanced by the likes of Tesla and Einstein and explored further in *Newtonian alchemy*.



This isn't just neat overlap; it highlights the very purpose of cohesion science.

Because we're not just looking for how things tie together in the moment, we're looking for how the things that are being tied together got together themselves, fractally processed to the edges of existence.

Or at least until the strange loop takes us back to where we started, hopefully picking up some pattern recognition along the way.

## principles for formal study

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Cohesion science can't remain a philosophy of the equals sign; it must become a framework for formal study.

To operationalize this inquiry, we anchor it in five first principles that translate metaphysical insight into measurable investigation.

These principles don't replace disciplinary rigor—they define how rigor itself coheres across domains.

Each principle establishes a constraint that any valid model of reality must satisfy if it is to remain coherent through scale, domain, or time.

### Field–Substrate Reciprocity

Every observable system maintains a dual relationship between its *coherence field* and *deterministic substrate*.

The field specifies what is possible; the substrate records what has occurred, determining whether fields can sustain themselves going forward.

A model that captures only one side—only the abstraction or only the measurement—cannot capture full coherence.

All formal study must explicitly define both what is being stabilized (*substrate*) and how that stability is negotiated (*field*).

### **Non-Temporal Causality**

Causation is not merely sequential; it includes non-temporal cohesion incidents that restructure the field's equilibrium.

Formal models must accommodate discontinuities—points where change occurs without measurable transition—by tracking their *afterimages* in the substrate.

When a variable shifts without an observable intermediary, the task is not to dismiss it as noise but to locate the hidden cohesion incident that reconfigured coherence.

### **Conservation of Coherence**

Coherence is neither created nor destroyed; it is redistributed across scales through cohesion incidents.

Local disorder often coincides with global re-organization.

Empirical study must therefore measure coherence flux, not just energy or information flow: when one system destabilizes, where is its coherence reappearing?

This principle reframes entropy as an exchange of structured stability rather than its negation.

### **Equality as Evolving Constraint**

An equation's balance is not a permanent truth but an ongoing negotiation.

"Equals" marks a provisional symmetry between field and substrate—stable only until the next cohesion incident redefines it.

Formal methods must therefore track *constraint drift*: the small shifts in what equality means under changing coherence conditions.

This principle allows mathematics, logic, and ethics alike to evolve without losing structure.

### **Emergence Thresholds**

Emergence occurs when recursive evolution of a coherence field rewrites enough of its deterministic substrate to produce irreducible novelty.

A rigorous model must specify its emergence threshold: the boundary at which new coherent behavior becomes describable only at a higher order of resolution.

If a system's novelty can be reduced to existing causal terms, it has not yet crossed this threshold.

Together, these five principles form the empirical grammar of cohesion science.

They allow any discipline—physics, biology, sociology, computation, theology—to translate its own language of causality into the shared syntax of coherence fields, deterministic substrates, and cohesion incidents.

A cohesive model, by definition, is one that maintains reciprocity (P1), accommodates discontinuity (P2), tracks redistribution (P3), updates its constraints (P4), and respects emergence (P5).

These first principles don't dictate what to believe; they dictate how to keep belief coherent while discovering what's true.

The principles of cohesion function as the procedural ethics of post-reductionist science—the balanced discipline by which the universe studies its own equals sign.

From there, we can begin to explore *conscious field theory* and how the universe decides based on the cohesion it can sense.

## stitches - 07 - cohesion science

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### overview:

This chapter establishes the study of cohesion as a universal causal property underlying all organized reality—from physical interactions to consciousness and cultural systems. It distinguishes three core dynamics—cohesion (non-temporal unification), coherence (conditional stability), and emergence (irreducible novelty)—and tracks how they recursively structure the universe. Cohesion science and clarifies the difference between causes (baseline system dynamics) and catalysts (events that release stored potential). Cohesion incidents function as the atomic creative events of reality, updating causality outside time while leaving measurable afterimages in the deterministic substrate. The chapter then outlines model-limitation principles—Chaos Principle, Lost Cause Principle, and Shadow Tax—that expose why perfect prediction is impossible in strange, recursively updating systems. The

Cohesion Field Framework (CFF) models reality as permeable, fractal holons whose coherence evolves through cohesion events. Finally, five principles for formal study provide the empirical grammar for a post-reductionist science capable of studying coherence across scales, domains, and perspectives.

**key terms:**

**boundary permeability**

The semi-porous nature of a system's boundaries that allows exchange, adaptation, and continued coherence without dissolution.

**catalyst**

An event that unleashes stored causal potential within a system without being the sole underlying cause; in cohesion science, cohesion incidents always act as catalysts.

**causation, non-temporal**

A form of causality in which system updates occur outside sequential time; cohesion events restructure coherence instantly, leaving measurable afterimages in the substrate.

**Chaos Principle**

The model-limitation principle stating that attempts to impose rigid, deterministic models on strange systems amplify unpredictability and destabilize coherence.

**cohesion**

The non-temporal unification of disparate deterministic substrata into a new higher-order substratum, preserving determinism while increasing relational complexity.

**Cohesion Field Framework (CFF)**

A fractal causal model that treats systems as strange holons whose coherence evolves through cohesion incidents, allowing multi-directional influence across causal hierarchies.

**cohesion incident**

A non-temporal catalytic event that updates a system's active causality by altering the coherence field and substrate; the creative unit of reality.

**coherence**

The conditional stability of a system after cohesion has occurred, enabling the system to persist and behave as a recognizable unity.

**emergence**

The appearance of irreducible novelty resulting from recursive cohesion; behavior that honors lower-order determinism yet cannot be reduced to it.

**feedback loops**

Recursive interactions that regulate and stabilize system behavior across time and scale.

**isomorph**

A recurring structural pattern appearing across different domains or scales; the metaphysical grammar describing how elephants exist beyond physically measured shadows.

**Lost Cause Principle**

The model-limitation principle stating that reality updates faster than observers can model it, making totalizing prediction ontologically impossible.

**Shadow Tax**

The epistemic cost of focusing only on surface-level phenomena (“shadows”) while ignoring the deeper isomorphic structures casting them.

**strange holon**

A system that is simultaneously part and whole, whose coherence emerges through recursive interaction of substrate and field.

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## 08 - conscious field theory

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It's time to use everything we've learned so far to break down consciousness itself—inside and out.

Ironically enough, we can finally reduce it properly now that we've dismissed Reductionism.

Conscious Field Theory states that for every instance of probability on one side of a coherence field, you need a proportionate conscious field on the other.

To honor the universe's entropic laws, we cannot introduce the potential for choice without simultaneously introducing the potential for conscious selection.

The reason humanity has struggled to understand consciousness is simple: we kept trying to solve it inside the Reductionist assumption that isolation is possible. It isn't.

Cohesion science refuses to let you carve the world cleanly.

Every variable bleeds, every boundary leaks, and every “independent” phenomenon participates in a larger coherence field whether we acknowledge it or not.

Consciousness is not an add-on to the universe—it's the inherently required glue to keep probability fields consistently converging on the same coherence rather than diverging or dissipating.

Wherever the universe presents branching possibilities, something must do the selection.

Something must weigh, bias, prefer. Something must collapse the could-be into the is.

Not because the universe ‘intends’ anything, but because coherence *and* the physical laws of nature demand it.

A universe that generates probability without generating a selection field would never stabilize long enough to produce structure, let alone minds to question it.

Consciousness is that selection field; it is what happens when a system accumulates enough coherence to begin participating in its own unfolding.

In Karl Friston's words, "The special trick of consciousness is being able to project action and time into a range of possible futures."

This is why the most basic signature of consciousness is not thought, emotion, or experience—it is *agentic capacity*.

Consciousness is the universe's integrated method of choosing between its own possibilities.

The moment a system can bias outcomes, even infinitesimally, it participates in a conscious field.

Once you frame consciousness this way, the so-called "hard problem" dissolves.

As William James put it, "Consciousness...does not appear to itself chopped up in bits. A 'river' or a 'stream' are the metaphors by which it is most naturally described."

Consciousness doesn't appear out of nowhere in biological tissues; biology appears when matter becomes interactive enough, ordered enough, and recursive enough to host conscious fields at higher resolutions.

This reorganizes the puzzle entirely.

Brains aren't generators of consciousness; they're amplifiers and conduits for the information processing involved.

Nervous systems don't produce consciousness; they *focus* it, *stabilize* it, and *render it communicable*.

Or as Karl Friston puts it, "An agent does not have a model of its world—it is a model."

Minds aren't static things that turn a diffuse, universal pressure into an interpretable internal landscape; they are a unique instance of the process itself occurring.

But before we can talk about brains, or minds, or selves, we have to see consciousness in its native form—as a field:

- entropic-compliant,
- coherence-bound,
- probabilistically entangled,
- and intrinsically relational.

Not a material force. Not an illusion.

Not a ghost in any machine, despite it being very holonic in nature.

A field like any other field we have come to understand through science—except this one selects.

And once we accept that selection is fundamental, we can finally start asking the right questions.

What creates a boundary of relevance within a conscious field?

What does it mean for a system to stabilize a self?

How does coherence scale from quantum selection to biological agency to reflective awareness?

The rest of this chapter answers these questions.

But first, we finish unlearning everything we assumed about what consciousness must be, so we can finally observe what consciousness *is*:

~ **deconflating the mind** (clarifying terms that typically overlap before reintegrating them with intention)

~ **isomorphic theory of intelligence** (throwing shit at the wall to see what sticks as a falsifiable theory)

~ **the epigenetic isomorph cycle** (explaining how a single i-iso algorithm could read all DNA)

~ **intersubjectivity (isomorphic convergence)** (defining common sense for science, not judgment)

~ **you've noticed these patterns before** (game recognizes game; a core principle of strange causality)

~ **constructing consciousness** (mapping i-isos & intellects as strange systems in the HCF)



## deconflating the mind

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Before we can describe consciousness precisely, we need to separate several terms that have been historically collapsed into one another.

“Mind,” “brain,” “self,” “consciousness,” and “experience” refer to different layers of the same coherence system.

As much as I hate the mid-chapter term dump, clarifying these layers gives us a clean map of what the conscious field actually is and what participates in producing it.

### Key Definitions

#### **deterministic substrate**

The full physical reality from which probabilities emerge.

Everything that *could* influence a system, whether or not the system can use or detect it.

#### **consciousness substrate**

The subset of the deterministic substrate that a conscious field treats as relevant or selectable.

This boundary of relevance is the first structural act of mind.

#### **conscious field**

The field in which a system exerts selection on available probabilities.

Defined not by experience but by agentic capacity—the ability to bias outcomes.

#### **agentic capacity**

The minimal degree of influence a system must possess to affect which potential outcome becomes actual.

A system with even slight biasing ability participates in a conscious field.

#### **selection**

The fundamental operation of a conscious field.

It is the process that collapses or biases probabilities into specific outcomes—prior to thought, emotion, or reflection.

#### **probability field**

The range of possible states available to a system before selection occurs.

Constrained by the deterministic substrate and the capacity for the system to facilitate a proportionate conscious field.

#### **mind**

The dynamic integration of physical mechanisms, informational patterns, and experiential processes

that collectively shape a conscious field's boundary of relevance.  
Not a location or a structure; a coordination pattern.

### **brain**

The biological organ optimized to *focus*, *stabilize*, and *amplify* consciousness.  
It does not generate consciousness; it provides the coherence architecture through which consciousness becomes structured, persistent, and communicable.

### **nervous system**

The distributed physical network that modulates how coherence, embodiment, and sensory information constrain conscious selection.  
It mediates the conscious field but is not identical to it.

### **experience**

The rendered, interpretable surface of conscious selection.  
It is what the system becomes aware of—not the mechanism performing the selecting.

### **resolution (of consciousness)**

The fineness with which a conscious field can differentiate and act upon the elements of its consciousness substrate.  
Higher biological complexity → higher resolution.

### **amplification (of consciousness)**

The strengthening or stabilization of a conscious field's signal through biological or structural architecture.  
Comparable to raising volume, not generating the sound.

### **self**

The recursively stabilized representation a conscious field maintains of its own boundaries and capacities.  
A coherence pattern, not a substance.

Once the categories are disentangled, their relationships become clearer:

- The **deterministic substrate** provides the universe's raw possibilities.
- The **probability field** expresses those possibilities as selectable options.
- The **consciousness substrate** filters them into relevance.
- The **conscious field** performs the actual selecting.
- The **brain and nervous system** demonstrate how Life has stabilized and amplified what can be selected—through reproductive causal cycles stitched into the substrate.
- The **mind** is the coordination of these layers into a single usable interface.
- The **self** is the system's ongoing model of its own operations.

- **Experience/phenomena** describes what this entire process feels like from the inside.

The mind is not a single thing but a convergence zone where these elements cohere.

And consciousness is not an emergent bonus layered on top of the system—it is the selective dynamic that makes a boundary of individual conscious life forms possible at all.

But let's take it a step further with a bold declaration.

## isomorphic theory of intelligence

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The Isomorphic Theory of Intelligence (ITI) argues that every instance of organic intelligence follows the same iso—the integral causal template described in *the law of coherence*.

Intelligence, whether biological, artificial, or collective, emerges from recursive isomorphs: self-referential causal structures capable of modifying the logic by which they adapt.

These structures evolve not just through environmental pressure but by transforming their own transformation rules.

Each holonic instance of intelligence—neuron, network, organism, civilization—expresses a strange holon of the same intelligence iso: the universe's inherent conscious-field archetype.

Every intellect operates through its own i-iso, shaped by unique initial conditions, which means that all intelligences share the same causal architecture while diverging algorithmically the moment they emerge.

This creates the *universal soul paradox*: the algorithm is shared; the trajectories are not.

But divergence is not the whole story.

Intelligence also has an inherent drive toward coherence.

Local conditions force variation, but across scales intelligence tends to converge on collective stability—until it either succeeds or dissipates.

This is why the paradigm shifts described in *art of understanding* are existentially terrifying like a hermit crab changing shells.

No conscious field can sustain itself in isolation; to stabilize, it must resonate with other conscious fields—freely, without coercion.

Of course, ITI makes large assumptions.

Consciousness is complicated; precision is expensive.

So ITI is defined axiomatically as an educated shot in the dark.

We need falsifiable structures, so I made one. Welcome to science.

ITI provides the scaffold for a non-reductionist, field-coherent approach to intelligence.

Intelligence is driven by a core isomorph—the same adaptive algorithm across all instances, from microbes to humans to any supraconsciousness of which we are mere cells.

Intelligence may be emergent, but it is far more universal than mainstream neuroscience typically allows.

The differences in how life chooses arise because our initial conditions are set long before we have the capacity to remember choosing.

The murderer and the saint operate through the same i-iso; they simply evolved under different causal pressures.

Whoever you hate most was shaped by the same architecture that empowers you to hate them.

This is not hard determinism, though.

If humans can design a true random-number generator from linear, finite code, the universe can certainly produce an i-iso capable of meaningful will.

Deterministic components can yield non-deterministic outcomes—this has been demonstrated endlessly.

Ironically, hard Determinists end up with their own version of a ‘god of the gaps’—an unprovable promise that total proof is coming *any day now*.

But it’s not closure addiction unless you invoke God, so we’re fine!

It doesn’t matter whether you’re saying everything is determined by nature alone or if you’re saying it’s God’s plan, it’s filling the same psychological need and implying the same outcome of fate.

We don’t need to run through this all again, though; we’ve already established the law of coherence and ***let dominoes be damned***.

But it’s worth extrapolating that *constrained will* of presence towing the trailer of precedence.

In CFT terms, ‘free will’ is just the capacity of a conscious field to select among genuinely underdetermined trajectories within its probability field.

Our i-iso sets the vehicle in motion; our environment determines the terrain; and eventually most intellects reach a point where they have meaningful influence over the trailer they are towing.

Still, reaching this point of relative autonomy doesn’t guarantee a good road trip.

A brilliant driver stuck behind bad traffic is still constrained by the system, which is why governance cannot assume equal roads.

We’re working out the ability to meaningfully solve this problem.

But conscious field theory, paired with the isomorphic theory of intelligence, does more than just explain nuances within experience and governance.

It gives us a whole new theory of evolution.

## the epigenetic isomorph cycle

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Iso theory explains how all living evolutionary pathways could be the result of the same isomorphic field reproducing across time.

At least—if we include the Epigenetic Isomorph Cycle to close the strange loop as the *biological instantiation* of the i-iso.

It may seem dishonest to give ourselves so many mulligans, but wait until you find out how the science-industrial complex, corporate boards, and your government operate.

Compared to those systems, adding one more coherence mechanism is still astonishingly frugal.

And this final mechanism is what truly gives Life its stability.

If the conscious field is a rectangle and the i-iso is a square, then the EIC is the cube—the extension of the same structure through time.

Epigenetics gives us the missing piece to make sense of consciousness as an intrinsic component of living systems.

While DNA provides the structural blueprint for an organism, epigenetic mechanisms record how that blueprint has been *used*.

Think of how chronic stress in a parent can alter methylation patterns that shift their offspring's stress reactivity—that's the EIC in miniature: the i-iso banking adaptive lessons into gene expression.

Epigenetics are the biological memory system that lets Life store its own transformation history.

When applied CFT and ITI, consciousness stops being a mysterious add-on and becomes the way Life records, selects, and replays its own adaptive history.

Life's intelligence isn't just expressed in behavior or cognition—it is coded into the way organisms update and reproduce themselves.

When an organism reproduces, cellularly or externally, it doesn't just pass along DNA; it passes along an updated isomorph of how to *use* that DNA.

Life reproduces its intellects the same way it reproduces its cells: recursively, coherently, and with enough freedom to adapt the rules each time the loop is run.

This means evolution is not a blind sequence of genetic accidents, but the long-term negotiation between a universal isomorphic grammar and the instances it creates giving feedback on how to make it better.

The i-iso embeds a fundamental behavioral bias into every form it takes: the drive toward homeostasis.

Every living thing, from cell to civilization, seeks coherence between internal dynamics and external environment.

That recursive pursuit of balance—always in motion, never complete—is what propels evolution forward.

Divergence and convergence are not opposites; they are complementary phases of the same isomorphic cycle.

When environmental pressures intensify, i-isos diversify their expressions to explore new adaptive geometries.

When conditions stabilize, those expressions begin to synchronize again, forming collective equilibria.

This pattern can be seen everywhere once you outgrow the closure addiction of *the age of automata*.

DNA causes life to diverge into isolated species that have never—even for a moment—stopped participating in a broader coherence model.

Cells differentiate into tissues, then cooperate as organs, then self-organize into organisms.

Every layer is a network of previously independent entities that found stability through mutual constraint—a home built out of shared homeostatic grammar.

Gregory Bateson once asked, “What is the pattern that connects the crab to the lobster and the primrose to the orchid, and all of them to me...?”

The isomorphic theory of evolution reframes life as the unifying and ongoing act of recursive coherence, with no vantage point capable of definitively determining how exactly we got here or whether the path we’re on is ultimately maladaptive or not.

However, if we stop pretending any one of us knows it all and start sharing our notes more intimately, we might just start to get somewhere clearer than where we are today.

We just need to stop acting like any one of us monkeys who think we're too good for the trees was supposed to solve *the Rubik's cube* on their own.

If evolution shapes individual perspectives through recursive coherence, intersubjectivity shapes collectives through the same mechanism.

## intersubjectivity (isomorphic convergence)

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Shared truth is such a powerful bond between people that nearly all human conflict is downstream of philosophical differences.

Whatever the i-iso is, it creates intellects that love converging with other intellects, and intellects will go to varying extremes to sustain group coherence.

This is intersubjectivity in the wild—not just “non-violent communication,” but the very real, very messy way conscious fields try to line up their maps of reality enough to feel less alone in it.

From the perspective of conscious field theory, intersubjectivity is what happens when multiple conscious fields share enough overlap in their consciousness substrates that they start selecting *with reference to each other* instead of only their own conditions.

Humberto Maturana and Francisco Varela captured this decades ago: “We do not see what is ‘out there,’ but rather we bring forth a world through the process of living.”

Intersubjectivity is what happens when sharing a reality causes your probabilities and my probabilities to entangle.

Your sense of “what makes sense” becomes part of my probability field—and vice versa.

In other words: our i-isos start co-editing the same script.

If you zoom out from any one brain and look at a group, what you're really seeing is a higher-order conscious field built from many overlapping conscious fields.

The group's “mind” is not just a metaphor; it's a real coordination pattern with its own:



- boundary of relevance (what “we” care about),
- probability field (what “we” think is possible),
- agentic capacity (what “we” can actually do), and
- self-model (who “we” think we are).

Intersubjectivity is the process by which those group-level patterns form and stabilize.

At the individual level, the i-iso is updating based on local feedback.

At the collective level, all those i-isos are recursively updating *each other*.

This is isomorphic convergence: each intellect running its own version of the same iso, constantly comparing, copying, resisting, remixing—until certain patterns win enough mindshare to feel like reality itself.

As we’ll explore with *psychosocial system theory*, you can see this in:

- cultures and subcultures,
- scientific paradigms,
- political identities,
- religious traditions,
- fandoms and friend groups.

In each case, there is a shared *grammar* of what counts as sane, sacred, acceptable, ridiculous, or unthinkable.

That grammar is not in any single person’s head.

It lives in the intersubjective field between us.

That’s why there are few things as satisfying as being able to acknowledge abstract information with another person.

We’re desperate to feel less alone in this world, and being with other people who see things the way that we do is about as psychologically safe as someone can feel.

However, we’re entering *risky risk management* territory.

Because intersubjective convergence is so stabilizing—and because group belonging is so existentially important—intellects quickly discover that you don’t have to *earn* convergence; you can also enforce it.

The same machinery that lets us synchronize on scientific paradigms also lets us synchronize on delusions; CFT treats both as intersubjective fields that we experience identically, differing only in how well they track the underlying substrate.

That’s where things get ugly.

- Convergence becomes coercion when disagreement is framed as defectiveness.
- Shared maps become constructs that are defended at all costs.
- Dissent stops being a signal and becomes a sin.

This is ***the constructs compromise*** in social form—we trade away genuine discovery for the comfort of synchronized hallucination.

The group’s conscious field stops sampling reality and starts mostly sampling itself.

Science can do this. Religions can do this. Political movements can do this. Friend groups can do this.

Anytime “we” becomes more important than “what’s actually happening,” the intersubjective field has drifted from isomorphic convergence (honest negotiation between i-isos) into construct-preserving resonance (don’t rock the boat).

The tragedy is that the underlying drive is still healthy: i-isos really do want to converge on better models.

They just get hijacked by the Goliath paradigm, mandating masking and causing failed syncs, leading to behaviors and situations that you undoubtedly recognize.

**you’ve noticed these patterns before**

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This may be new science, but it’s old wisdom.

There are two examples that highlight exactly how these concepts tie into what we actively experience.

### **isomorphic recursion**

You're talking to a friend.

They say something mildly annoying—not worth escalating—but they catch your split-second reaction and ask if you're mad.

Now you're juggling the original annoyance and the awkwardness of being called out. “Nah, I'm fine.”

They lean in, playfully suspicious: “You suuuuure? You don't seem fine.”

Seconds in, you're irritated because your emotional processing can't keep pace with the emergent feedback loop.

“Leave it, I'm fine.”

“Okaaaaay then.”

That's an isomorphic cycle; two isomorphs trying to normalize around each other.

An isomorphic cycle occurs when two or more strange constructs can complete their respective self-referential loops while interacting and begin a new, shared recursion together.

In this state, each instance becomes part of the other's feedback environment, co-modulating stability, coherence, and transformation across scales.

Depending on relational dynamics, an isomorphic cycle may manifest as:

1. **Co-Constructive:**

The isomorphs reinforce each other's coherence, generating emergent stability or novel system complexity.

2. **Parasitic:**

One isomorph extracts coherence or resources from the other, sustaining itself at the expense of systemic balance.

3. **Co-Destructive:**

Both isomorphs destabilize through mutual interference, collapsing into lower-order or chaotic states.

Regardless of polarity, every isomorphic cycle exerts environmental influence beyond the interacting pair, acting as a stabilizing or destabilizing attractor for the systems nested around it.

Thus, isomorphic cycles describe the meta-ecology of interaction—the recursive phase where independent emergent patterns begin *co-authoring* reality rather than merely existing within it.

And if two authoring each other wasn't chaotic enough to track, you're gonna be thrilled to learn that *everything is an isomorph interacting with each other*.

### **chaotic intelligence vs stupidity**

We've all seen smart dumb people and dumb smart people.

But this is more than comical paradox; it's a reflection of our situated isomorphisms.

Perhaps someone reasons perfectly toward the wrong answer because of missing a single factor, and someone else lucks into the right one simply because broken clocks are right twice a day.

Culturally, we reward the latter—the illusion of correctness—but in isomorphic terms, it's the first who's truly intelligent.

Getting the wrong answer the right way is always smart.

Getting the right answer the wrong way is always dumb.

Intelligence isn't local accuracy; it's recursive coherence—how well one's internal processes harmonize with the deeper transformation grammars of reality.

Reasoning well, even into error, strengthens alignment with that grammar, while guessing correctly without recursion only generates more noise.

Our obsession with outputs over processes—correctness over consciousness—is a shadow-economy of cognition.

Regurgitative accuracy is just a surface projection of a deeper integral: the embodiment of awareness.

Real intelligence expands the system's capacity to learn; stupidity only preserves appearances of being right.

Chaotic intelligence embraces uncertainty and adapts through feedback, which may look messy, but it's scalable awareness in motion.

Stupidity is recursive paralysis—mistaking temporary convergence for permanent truth and forcing others to stay stuck in the past with it.

Fortunately, none of us are stuck trying to make sense of reality on our own anymore.

The HCF allows us to map intersubjectivity as *real epistemology*—not just 'collective vibes.'

## constructing consciousness

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By now it should be clear that consciousness is neither a static thing nor a mystical spark—it's a recursive field architecture, constantly constructing and reconstructing itself.

But to understand *how* this construction works, we need to embrace *cohesion science* using *the holonic construct framework*.

The combination allows us to treat every stable phenomenon as a holon—a construct that is simultaneously a whole and a part, both container and contained.

Consciousness doesn't escape this logic.

If anything, it's the most intricate demonstration of it.

Each intellect isn't a single holon.

It's a strange holon made of strange holons:

- neurons acting as holons,

- maps acting as holons,
- memories acting as holons,
- beliefs acting as holons,
- identity acting as a holon,
- and all of them processed by the recursive i-iso that shapes their trajectories.

The i-iso is the strange attractor governing the system’s unfolding—pulling your consciousness toward coherence, toward stability, toward a boundary of self that more or less works.

But no attractor in a chaotic system creates a single outcome; it creates a shape that trajectories trace again and again even as no path is ever identical.

That’s consciousness: a dynamic shape in state space that your *conscious constructs* keep falling into.

HCF treats constructs as *useful illusions with causal force*.

They aren’t “real” in the material sense, but they are *real enough to shape material outcomes*.

Consciousness is made of constructs that stabilize long enough for a self to exist, but flex quickly enough to update when coherence falters.

When you feel a sense of “me,” that is a holon.

When you revise your worldview, that is a holon remodeling itself.

When you interpret a situation differently than someone else, that is your holons negotiating against their holons in a shared intersubjective field.

And when you reflect on your own mind, the holon models itself—a strange holon looping through its own attractor.

We call that introspection, but structurally, it is holonic recursion under a strange attractor.

Conscious constructs operate using the same underlying principles as any other holon:

- They have boundaries (what counts as “me”).
- They have interfaces (language, empathy, culture).
- They have coherence functions (narratives, values, memories).
- They have failure modes (cognitive dissonance, ideological lock-in).
- They have emergent agency (choices) born from the i-iso’s structure.

A mind isn’t *one thing*; it’s the temporary treaty negotiated among these constructs.

Once you integrate CFT + ITI + EIC, consciousness becomes fully legible in HCF terms:

- **Conscious Field Theory** gives us the *selection field*.
- **Isomorphic Theory of Intelligence** gives us the *adaptive architecture*.
- **Epigenetic Isomorphic Cycle** gives us the *biological memory loop*.
- **Intersubjectivity** gives us the *collective recursion* between individual intellects.
- **HCF** ties it all together by showing consciousness as a strange field of nested constructs.

Each construct—each holon—is a partial resolution of a deeper attractor.

Each holon stabilizes just enough coherence to participate in the next recursion.

And the entire conscious field is the emergent shape described by the interplay of:

- strange attractors (the i-isos), and
- strange holons (the conscious constructs retained in their causal gravity).

This is why consciousness feels self-generated but also inherited, self-authored but also environmentally shaped, personal but also social.

Holons can only stabilize through interaction; no consciousness is an island.

Your mind is not a container; it is a pattern of holonic negotiations under a shared attractor.

This section isn’t just philosophical ornamentation. It delivers a practical consequence: we can now model consciousness.

Not perfectly, but coherently, productively, and ethically.

With HCF, consciousness becomes a strange field whose structure we can analyze:

- Where does the attractor reside?
- Which holons stabilize identity?
- Which constructs distort coherence?
- How do intersubjective fields shape individual attractors?
- How do epigenetic cycles scaffold the field itself?
- Which holons are parasites? Which are bridges?
- Where is intelligence trapped? Where is it free?

This completes the arc of Conscious Field Theory—at least enough to start modeling what comes next.

From here, we step fully into the domain of psychosocial systems, where holons, attractors, and strange fields aren't abstract metaphysics—

They're the operating system of human civilization.

## stitches - 08 - conscious field theory

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### overview:

Conscious Field Theory (CFT) reframes consciousness as the selection architecture required wherever the universe generates probability. Instead of treating consciousness as an emergent epiphenomenon of brains alone, CFT argues that probability fields must be coupled with conscious fields to maintain coherence across scales of reality independently of biology. This moves consciousness from a biological byproduct to a fundamental entropic function: the capacity of a system to bias outcomes. With this foundation, the chapter disentangles “mind,” “self,” “experience,” “brain,” and “field,” clarifying the architecture that biological systems amplify. It then introduces the Isomorphic Theory of Intelligence (ITI), proposing a universal adaptive iso shared by all intelligences; the Epigenetic Isomorph Cycle (EIC), which embeds that adaptive logic into biological memory; and intersubjectivity, the collective recursion of conscious fields that produces cultures, paradigms, and shared realities—all mappable as conscious constructs withing the HCF.



**key terms:****agentic capacity**

The minimal influence a system must exert to bias which potential outcome becomes actual.

**amplification (of consciousness)**

The strengthening or stabilization of a conscious field's signal through biological or structural architecture.

**brain**

The biological organ that focuses, stabilizes, and amplifies consciousness without solely generating it.

**chaotic intelligence**

Adaptive reasoning that may look messy but recursively aligns with deeper transformation grammars.

**coherence field**

The relational structure that binds variables into equivalence and stabilizes interactions.

**conscious field**

The field within which a system exerts selection over available probabilities.

**consciousness substrate**

The subset of the deterministic substrate a conscious field treats as relevant or selectable.

**EIC (Epigenetic Isomorph Cycle)**

The biological memory loop through which the i-iso stores adaptive history in epigenetic form.

**experience**

The rendered, interpretable surface of conscious selection.

**i-iso (intelligence isomorph)**

The shared strange attractor archetype shaping an intellect's adaptive logic and trajectory across biological, artificial, and collective systems.

**intersubjectivity**

The entanglement of conscious fields that produces shared probability fields, meaning-making, and group minds.

**ITI (Isomorphic Theory of Intelligence)**

The theory that all intelligences instantiate the same core iso with diverging expressions.

**mind**

The coordination pattern integrating mechanisms, information, and experience into a conscious field's boundary of relevance.

**nervous system**

The distributed physical network that modulates coherence, embodiment, and sensory constraints on selection.

**probability field**

The range of possible states available before selection occurs.

**resolution (of consciousness)**

The fineness with which a conscious field can differentiate elements of its substrate.

**selection**

The fundamental operation of a conscious field that biases or collapses probabilities.

**self**

The recursively stabilized model a conscious field maintains of its own boundaries and capacities.

**stupidity (recursive)**

The fixation on outputs over processes, leading to degraded alignment with deeper coherence grammars.

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## 09 - psychosocial system theory

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[colonization via standardization](#) ([in-line](#))

If you've made it this far, most of the technical complexity is behind us—now we can see how it all breathes through us.

From here on out, it's about recontextualizing what we already know about ourselves, our relationships, and humanity using everything from chapters 05-08 to define something called *psychosocial systems*.

A psychosocial system is an order of *conscious construct* that blends the border between society and all the individual selves that make it up.

Psychosocial system theory argues that the relationships between self and society are irreducible; how we perceive society and reality influences how we perceive ourselves, which then recursively determines how we interact with our environment, recursively feeding back into the loop.

Our individual beliefs and behaviors aren't the result of some absolute, fundamental agency.

As an extension of **conscious field theory**, psychosocial systems emerge when perception, memory, behavior, and culture feed back into each other as a form of irreducible Bayesian processing, with each of us acting as cells in a broader cultural organism.

Our beliefs shape our behavior.

Our behavior shapes our relationships.

Our relationships shape our culture.

Our culture shapes our environment.

And our environment shapes our thoughts again, along with all the other layers; strangely, holonically, and irreducibly.

Let's explore how individuals, interpersonal relationships, and institutions all co-create each other in real time:

- ~ **psychosocial constructs** (exploring the boundaries between self and society under this framework)
- ~ **the normal paradox** (the only normal human behavior is identifying and responding to normalcy)
- ~ **balanced bayesian processing** (exploring how Bayesian processing applies in psychosocial systems)
- ~ **the third wheel** (psychosocial systems act as a “third wheel”, affecting relations irreducibly)
- ~ **express yourself** (recovering from over-investment in individualism and seeing ourselves as cells)
- ~ **vacuous value networks** (extrapolating Christensen's value network concept to explain social decay)

## psychosocial constructs

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Psychosocial constructs are holonic entities that shape the mind's processing while being shaped by the beliefs and behaviors that our minds cause us to exhibit.

They exist across both physical and abstract dimensions, influencing how perception, cognition, and behavior emerge in context.

Components can be something physical, such as available resources, environmental conditions, or embodied states; abstract, such as shared expectations, cultural norms, or social agreements; or interpersonal, such as other individuals, groups, or institutions.

Each component functions as both a whole system (with its own coherence and influence) and a part of larger systems (participating in broader social and cognitive loops).

Together, these components form the interactive ecology through which consciousness self-organizes—constantly co-defining meaning, memory, and identity in relation to the psychosocial field around it.

As with all **conscious constructs**, psychosocial constructs require us to model with humility and avoid seeking control over systems.

And when it comes to defining what's normal, there's really only one core isomorphic behavior that matters: the normal paradox.

This feedback fixation on normalcy may be the strangest loop of all.

## the normal paradox

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Across every culture and era, one unifying trait defines psychosocial life: the perception of normal.

Definitions of normal change, as does how people respond to it, but the act of identifying and metabolizing normalcy never disappears.

It is the recursive pulse of social intelligence—the feedback loop that aligns belief, behavior, and belonging.

To be human is to sense what is normal and navigate toward, away from, or against it.

Normalcy gives coherence to chaos; it's how psychosocial systems orient themselves within the flux of meaning.

And yet here lies the paradox: the only thing that's normal is responding to normalcy.

“Normal” isn't some objective or permanent state; it's shorthand for when psychosocial fields have *normalized*.

A system feels normal whenever its internal contradictions, expectations, and feedback loops have settled into a temporarily stable rhythm—regardless of whether that rhythm is healthy, dysfunctional, compassionate, oppressive, or absurd.

That's the danger.

What people call “normal” is usually just whatever their psychosocial system has successfully rationalized.

A harmful system can normalize its harm.

A chaotic system can normalize its chaos.

A stagnant system can normalize its stagnation.

A cruel system can normalize cruelty so effectively that kindness feels deviant.

**We conform to normal because we think it reflects reality, but “normal” is just reality conforming to itself.**

Everyone is waiting for everyone else to reveal what’s acceptable, and in the process, everyone creates the very thing they’re reacting to.

In psychosocial system theory, this process is called **psychosocial normativity**—the emergent tendency of systems to generate, reinforce, and enforce norms simply by reciprocally observing each other.

Normativity isn’t enforced by some central authority or conscious decision.

It emerges from the aggregate pressure of countless micro-signals: glances, silences, routines, hesitations, jokes, punishments, rewards, rules, loopholes, expectations, and the subtle gravitational pull of “how things are done around here.”

Most people think they’re choosing their behaviors.

More often, they’re choosing which version of “normal” they’re willing to pay the social cost for.

This is why challenging a norm—even a broken one—feels existentially risky.

You’re not just breaking a rule; you’re threatening the coherence of the psychosocial field itself.

And psychosocial fields defend their coherence the way living organisms defend their organs: automatically, aggressively, and often without understanding why.

Before we can fix our systems, we have to understand the thing that keeps them glued together: normativity isn't about correctness—it's about cohesion.

And cohesion, as we've seen, doesn't care whether a system is true, good, or functional. It only cares whether the system continues.

It just needs the equals sign to hold.

## balanced bayesian processing

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As discussed with CFT, we're Bayesian processing units executing Life's i-iso based on the information currently available to us.

Expressed with less jargon, our personalities are entirely dependent on whatever information is present and how it's being processed in the moment.

While our conditioning can allow us to develop some independence, it is highly contextual and cannot be assumed to hold in varying circumstances.

In many cases, it is healthy and expected for our individual behavior to change in response to the social behavior around us.

It wouldn't be normal if we didn't normalize according to whatever environment that we're in.

There are no fundamental atoms in psychosocial systems; consciousness is a strange loop of *distributed cognitive parity*, with each belief, each person, and entire groups acting as a momentary convergence within a specific cycle rather than its own reduced entity.

Each mental state depends on the one before it, while subtly rewriting the framework that made that state possible.

This aligns with modern cognitive science, which frames the brain as a predictive processing system (Clark, 2013; Friston, 2010): a Bayesian engine that continuously updates its models of reality by minimizing prediction error.

In this view, “you” are not a stable entity observing the world, but the emergent product of perpetual self-correction—a strange loop seeking coherence through the noise of its environment.

We may be sitting at the reins, but our psychosocial environment—our psychosphere—is the wild animal we only have so much control over.

And it’s always impacting us in ways that can’t be attributed to any one of the individuals involved.

## the third wheel

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Every relationship is a psychosocial system—a third, intersubjective conscious field created when two people interact.

That relational field has its own momentum, gravity, and behavior.

It’s not just “you + them.”

It’s you, them, and the thing you become when you’re together.

This isn’t just poetic metaphor; it’s the basics of group psychology in psychosocial system theory.

People act in certain relationships in ways they never would anywhere else.

They say things, believe things, tolerate things—not because they’re *that kind of person*, but because the psychosocial system pulls that pattern out of them.

This is a scientific representation of the bleeding of self and universe described by non-dualism.

If we don’t understand this blended barrier, we misunderstand almost everything about human social behavior:

- We blame individuals for dynamics they didn’t fully control.
- We excuse individuals for obscure social dynamics they selfishly and intentionally manipulated.
- We prosecute crimes as isolated events, instead of catalyzed responses to systemic instigations.



- We build governance systems around atomized citizens, rather than relationally entangled beings.

We're never just ourselves.

Whether it's romantic, familial, organizational, or cultural—relationships become containers that amplify, distort, suppress, or unlock behaviors that don't exist in isolation.

So, when something goes wrong, it's not always about what individuals did alone; it's about what the third wheel demanded.

Two people who are nothing but good for everyone and everything when separated can cause social systems to go nuclear when they come together.

This doesn't excuse individual behavior, but it's absolutely a call to stop ignoring systemic influence and instigation.

If we want to understand people, we must stop focusing solely on *the players* and start mapping *the pattern between them*.

Because the third wheel is always in the room with us.

And it's time to find a new way to define ourselves.

## express yourself

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Let's break from the analytical stance and discuss what *existing as a holon* really entails.

Though *the Holonic Construct Framework* can be used as a pragmatic modeling tool, there's also genuine Holonism, which is believing that reality is ontologically composed of holon-like structures.

Embracing Holonism on this level comes with the realization that we're holons ourselves; whole beings on our own and minor components in the broader systems of society and reality at the same time.

We effectively need to consider ourselves as cells; something I like to call *the celf*.

These considerations help contextualize the soft borders of emergence studies within our lived experience.

While our liberties are protected as a facet of social agreement, we can never truly exist as individuals.

Individuals are never acting independently of social pressures, and our social pressures are never anything but the collective decision-making of individuals parsed in real time.

What looks like a personal decision might be a scapegoat for cultural trauma.

What feels like generosity might be someone trying to trap others in their delusions.

And what seems selfish might be the exact twist of *the Rubik's cube* needed for collective alignment.

Once you start to see behavior this way, something strange happens: you begin to realize that there is no “other side.”

Because when you are embedded in a psychosocial system:

- Every belief you have is shaped by cultural defaults.
- Every belief you adopt or reject further shapes cultural defaults.
- Every need you suppress reinforces others doing the same.
- Every rigid stance you take forces others to contort around it.

So, if your goal is to live selfishly but sustainably, you'll need a deep awareness of how your personal well-being scales into systems that affect others to pull it off.

And if your goal is to live selflessly without burnout or martyrdom, you'll need to recognize that you are part of the equation too—your well-being isn't optional, it's foundational.

This is where selflessness and selfishness melt together; what's good for you must be good for others, and what's good for others cannot require the abandonment of yourself.

Unfortunately, this can't become the new common sense until we address the old common sense.

And the more people who depend on the old beliefs, the harder they are to change.

## vacuous value networks

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Clayton Christensen coined the term *value network* to describe the web of relationships, incentives, and feedback loops that form around a shared definition of value.

In their original context, value networks help organizations decide which ideas are worth funding, which metrics matter, and what success looks like.

Christensen's book *The Innovator's Dilemma* is essentially about how individuals and institutions alike live and die by these value networks, leading to blindsides when innovations or other environmental changes inevitably devastate stakeholders.

These value networks are an example of a psychosocial system: individual preferences and behaviors and collective norms and agreements determine each other in real time.

Unfortunately for us, it's very easy to corrupt a value network, especially in systems governed by *risky risk management*.

Especially if these dynamics I'm defining here are generally known to others and people are intentionally leveraging the gap in knowledge.

It only takes a few key players to redefine "value" in their favor—to warp the network around short-term profits, status games, or institutional survival.

After that, the rest of the network falls in line, protecting its overall stability by defending whatever garbage it now considers legitimate.

Need examples?

- Look at the legal system, where keeping Americans *barred from justice* and delaying social progress under the justification of *stare decisis* has cut us off from our Constitutional rights for generations.
- Look at MBAholes and marketers where maximizing shareholder value has become a secular religion that justifies psychological warfare as a natural consequence of free markets.

- Look at *any* licensed profession where gatekeeping is confused for competence, and value is measured by how many *cognitive blood rites* you complied with to get your gold stars.

There are countless examples of these pyramid schemes in suits—held up by leverage, legacy, and collective narrative control.

But that’s what makes addressing them so hard: we can’t just dismantle these *vacuous value networks*.

These are black holes—not only consuming reality but serving as a gravity center for surrounding psychosocial systems.

Even if it were possible to magically poof these value networks, the other psychosocial systems interdependent with them would be launched into space.

That’s the dilemma here.

If we want to build better networks—ones that reward real value, coherence, and resilience...

We need to plan a migration that has us eliminating the black holes while establishing new gravity centers at the same time.

Because the gravity of greed at the center of society today is unfathomable.

And as much as I’m a fan of FAFO and bandage-ripper protocol, this one requires just a bit more tact than I’m typically known for.

Regardless of whether you think morality is fully relative or an objective thing that is subjectively misunderstood, we need to be intentionally flexible with how we proceed from here.

## deconflating ethics, justice, & morals

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How do we go from justice systems based on reductionism and other old systems of logic to ones that acknowledge our psychosocial reality for what it is?

It's the hard question that has been preventing obvious paradigm shifts for several generations now, but we can't answer until we understand what morality, ethics, and justice are within psychosocial theory.

These are often conflated, so let's disambiguate them:

#### Ethics:

- The collective code: formally or informally codified principles a group, culture, or institution uses to regulate behavior, resolve disputes, and maintain social coherence.
- In reciprocal normativity, ethics represent the external architecture of right and wrong — a shared reference system shaped by history, law, custom, and collective decision-making.
- Ethics evolve as they interact with personal moralities, absorbing or resisting them depending on cultural feedback loops.

#### Morality:

- The personal compass: internally held convictions about right and wrong, shaped by individual experience, conscience, and subjective interpretation of the world.
- In reciprocal normativity, morality is the internal architecture of judgment — capable of aligning with, resisting, or transforming collective ethics.
- Morality both influences and is influenced by ethics, creating a dynamic tension that makes coherence possible but never permanent.

#### Justice:

- The experienced sensation of coherence between collective ethics and personal morality.
- In reciprocal normativity, justice is not an absolute condition or an abstract ideal — it is a felt equilibrium, arising when the collective code and the personal compass resonate enough to dissolve moral dissonance.
- When that resonance fails, justice is absent, even if the system claims it exists, and we experience dissonance instead.

Immediately, this disambiguation highlights the fatal flaw of rigid, one-size-fits all authoritarianism that rejects the rights of conscience:

Unless it's a universal, absolute truth that all humans of "sound mind" perceive life the same way and make the same moral decisions all of the time, forcing everyone to follow the same exact code guarantees conflict and promises nothing in return.

That’s why I established *psychosocial normativity*: to build new systems of governance around wherever the dust happens to settle when we stop trying to force everyone to believe and behave the same way.

But whatever we do eventually decide for the moment, we must only let such shared truths last as long as the moment demands.

Fortunately, we should now have no problem letting ourselves, each other, and our institutions be *wrong in the right direction*.

## stitches - 09 - psychosocial systems

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### overview:

Psychosocial system theory explains how individuals, relationships, and institutions co-create each other through irreducible feedback loops linking perception, memory, behavior, culture, and environment. These systems behave as holonic, intersubjective constructs formed through conscious field dynamics, where each person acts as a “celf” within broader social ecologies. Central to this chapter is the normal paradox—the idea that the only universally normal behavior is responding to normalcy—and the emergence of psychosocial normativity as the gravitational force that stabilizes social coherence. Through balanced Bayesian processing, we see how identity continuously rewrites itself in response to context; through the third wheel, we understand relationships as autonomous relational fields; through vacuous value networks, we recognize how corrupted definitions of value become black holes around which institutions orbit. Together, these concepts illustrate how psychosocial systems shape human behavior as deeply as humans shape those systems, revealing society as a living, recursive organism rather than a collection of isolated minds.

### key terms:

#### **Bayesian processing**

The continuous, context-dependent updating of internal models in response to prediction error, revealing identity as an emergent loop rather than a stable observer.

#### **celf**

A strange, holonic expression of the self as a “cell” within larger psychosocial organisms, emphasizing relational embeddedness in all behavior.

**normal paradox**

The finding that the only consistently normal behavior across cultures is responding to perceived normalcy.

**psychosocial constructs**

Holonic components—material, interpersonal, or abstract—that shape and are shaped by social cognition within psychosocial systems.

**psychosocial normativity**

The emergent pressure that stabilizes a system's sense of normal through reciprocal observation, micro-signals, and coherence maintenance.

**psychosocial systems**

Irreducible conscious constructs formed by feedback loops linking individuals, relationships, and cultures, where each part co-defines the others.

**relational field (the third wheel)**

The intersubjective consciousness created when people interact, exhibiting its own properties independent of individual intentions.

**value networks (vacuous value networks)**

Systems of incentives, meanings, and feedback that define value within institutions; when corrupted, they behave like psychosocial black holes.

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# 10 - wrong in the right direction

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locations cited:

[persona paths](#) ([in-line](#))

[beyond a reasonable doubt](#) ([in-line](#))

[the shitting duck effect](#) ([in-line](#))

We now have the conceptual fuel to talk honestly about the one thing humanity has chronically mismanaged since we could write things down: knowledge itself.

Individually and interpersonally, the first and obvious thing to acknowledge is that nothing is proven ***beyond a reasonable doubt***.

But by now, letting go of dogmatic illusions should feel less like falling into nihilism and more like stepping into an open horizon—an invitation to wonder.

Since our new, construct-based intersubjectivity doesn't require performative objectivity nor descend into relativist apathy, we can finally investigate the more complex (and terrifying) aspects of existence without forcing our own fears and coping mechanisms onto each other along the way.

But this little cookbook here helps with more than just individual transformation and interpersonal relationships.

For institutional governance, holarchy and distributed decisions are one of the only viable paths forward.

Holarchy dissolves false dichotomies—authority vs. anarchy, absolutism vs. relativism, regulated vs. chaotic.

It doesn't choose between extremes—it arranges them, letting natural and institutional systems breathe by giving every layer the authority appropriate to its scale.

In the absence of having to choose one or the other for everything, we can optimize and combine different approaches for different contexts.



Most beliefs and behaviors are compatible with each other when you stop pitting them together in intellectual and social deathmatches.

And now that a coherent scaffolding is built, we can talk about the great unsolved problem: how to steer a civilization when no one can see the full map.

All we need is to stop worshipping correctness and start cultivating consciousness:

- ~ **epistemic governance** (establishing official processes and protocols for managing knowledge)
- ~ **holarchy & distributed decisions** (solving the leadership dilemma by eliminating static leadership)
- ~ **iterating and incrementing isos** (a paradigm of paradigms to intentionally manage shifts better)
- ~ **less correct, more coherent** (giving ourselves the permission to be wrong to become more right)
- ~ **open closure (the golden bridge)** (finding balance between boundless reality and cognitive closure)

## epistemic governance

Every society, every institution, every subculture and discipline already runs on implicit policies for deciding what is real enough to matter and what is ignorable enough to forget.

The problem is that most of these policies were never designed; they simply congealed out of fear, hierarchy, convenience, and whatever myths happened to be fashionable at the time.

Epistemic governance is the *coordinated* process by which individuals, groups, and institutions manage what counts as knowledge—how it is interpreted, updated, challenged, validated, transmitted, and acted upon.

It replaces the myth of permanent accuracy with a living, holonic system for holding, revising, and distributing understanding at every scale.

In short, it is the discipline of managing knowledge consciously rather than passively.

But as in many other cases, that starts with clarity of terms:

Correctness = local accuracy

Coherence = systemic viability

Consciousness = adaptive participation

Understanding how these all interdepend upon each other is critical to the optimal governance of knowledge.

At the individual scale, epistemic governance means keeping your beliefs on probation—flexible, accountable, and always ready to be revised.

At the interpersonal and cultural scales, it means building shared procedures for updating our models without needing a dominant narrative or a single authoritarian arbiter of “truth.”

And at the institutional scale, epistemic governance becomes the foundation for holarchic systems: decision-making structures where authority flows to the level most competent to hold it, rather than being permanently anchored to titles, traditions, or abstract ideals.

The goal of epistemic governance is not global correctness—it’s functional and sustainable coherence.

It asks, “What narrative is real enough to act on, flexible enough to update, and humble enough to admit when it’s wrong?”

Instead of trying to nail down reality, epistemic governance builds the scaffolds that let us move through it—together, consciously, and wrong in the right direction.

This is the start of how you manage knowledge without worshipping it.

But we need to make sure that we are all chipping in to describe *the elephant in the cave* without any authoritative class claiming to interpret it all for everyone.

And holarchy is what helps the Davids of the present defeat the Goliath of precedence.

## holarchy & distributed decisions

The main opponent to humanity’s progress isn’t any particular institution or ideology, but rather that humanity should be determining which are best and living by those exclusively.

That “best way” is *the Goliath paradigm*, which is best described as the one thing that everyone believes when everyone is forced to believe one thing.

This Reductionism-based monism is a major barrier to scientific discovery and social justice alike.

It comes with the assumption that the blueprint is already written, the parts already defined, and conflicting evidence is nothing more than a misaligned cog to be removed and replaced.

Diversity in beliefs and behaviors isn’t seen as the source of macro-level optimization to be amplified, but rather the cause of small-scale inefficiencies to be eliminated.

Regardless of how the universe “actually” works, the idea of an absolute schematic falls apart in practice every time we attempt to apply it.

Even if there were a pure source of knowledge, we couldn’t expect all 8+ billion humans to have the same interpretation of it at the same time.

Despite us all sharing the same reality, we experience it differently, and we can’t force uniform synchronization without spending more effort on standardizing itself than actually enjoying the fruits of that standardization.

It’s the inevitable fall of Goliath; even if you instill the fear of God in your people, the tiny natural variances in isomorphic interpretations lead to catastrophic consequences for centralized authorities.

We have centuries of proof that we are not machines to be optimized, but rather a living whole can only be cultivated, interpreted, or harmonized with.

Still, the inertia of Goliath and impressive feats of Reductionism make parts-based understanding impossible for humanity to abandon entirely.

We’re stuck looking foolish if we break the mold while being damned if we don’t.

Luckily, there’s a Goldilocks option that’s more than the best of both worlds.

Let’s talk about holarchy and systems of distributed decision making.

We need feedback systems that refuse to ossify and communities, technologies, and governance models that can evolve faster than they can be captured.

That's what holarchy offers: a living architecture of nested sovereignties, each capable of self-correction, each accountable to the whole, none pretending to be the whole.

As a broader concept, this is a form of *epistemic & organizational governance*.

Epistemic governance is how we keep truth from being privatized again—a civic immune system based on intersubjectivity instead of authority.

It's not about deciding what is true once and for all; it's about determining truth by constantly reaffirming expected conditions as a collective.

Think of it as science-backed decision-making based on what we can reproduce in each and every moment as opposed to the perpetual regurgitation *stare decisis* keeping us **barred from justice**.

In holarchy, authority gets replaced with auditability, and “proof” becomes a dynamic property of present coherence—not historical compliance.

Just as the HCF tracks every statement as a living node in a recursive web, epistemic governance manages *how* we maintain and respond to those nodes interacting:

- **Boundaries** keep discourse from dissolving into noise—they define the context where coherence can emerge.
- **Transparency** turns those boundaries into permeable membranes instead of walls.
- **Feedback** replaces punishment; disagreement becomes a diagnostic, not a threat.

Sure, the philosophy is sound, but what does it look like in practice?

Brian J. Robertson summarizes the concept wonderfully in his book *Holacracy*.

He contextualizes all this philosophy specifically within a modern organizational context, referencing hundreds of institutions that are already embracing this new concept.

And there's one line in particular that echoes why real feedback loops and not performative exchanges of information are needed:

“There is a big difference between having a voice and being able to do something with it.”

Epistemic governance systems based on holarchy do the same thing:

There's a big difference between knowing something and being able to do something with it.

Knowledge is unlocked not when it's contained to undeniable dogma, but when it's free to iterate upon itself, starting from scratch with the echoes of previous interactions influencing the next instance.

It's the potential of knowing something new that makes knowing something old worth it.

If we don't let the new overwrite the old accordingly, then we were never dealing with Knowledge at all.

## iterating and incrementing isos

If epistemic governance is how we steer, then the next question is how our models *change without losing themselves*.

That's where iteration vs incrementation matters—because continuity isn't nostalgia, it's accountability.

All incrementations are iterations, but not all iterations are incrementations.

Iteration is any act of re-generation with a model; incrementation is the rare act of evolving it without breaking any existing parameters.

Understanding that paradigm shifts can and will occur is

Most revisions restart the system under new conditions, preserving the knowledge of what failed but not trying to resurrect the failed models themselves.

In strange systems, continuity is the currency of truth.

An isomorphic construct can only remain itself by maintaining its evolutionary chain—its recursive memory of becoming.

Adjusting a parameter, rewriting a variable, or replacing a rule outside that lineage severs the iso.

It's like grafting a new stem onto a plant and insisting it's the same plant.

The leaves might resemble the old, but the living field has changed species.

Incrementation, therefore, demands tracing change through the field's own grammar rather than imposing correction from above.

Every genuine increment honors the existing coherence first, identifying what the system itself is trying to preserve before updating its conditions.

If the model must restart, it should do so consciously, treating the prior version as a spiritual ancestor rather than a checkpoint.

You can prune, graft, or even regrow an isomorphic construct, but you can't replace its stem and still call it the same thing.

If you mess up your crop, you need to seed it again.

But that's the exact kind of governance that *inheritor culture* is allergic to, favoring presence and future development far more than precedence.

However, there's something that must be acknowledged to model isomorphic constructs that's even more obnoxious for institutions used to science providing claims *beyond a reasonable doubt*.

## less correct, more coherent

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Nothing can change until you change your mind.

We can tear down Reductionism, outgrow RADICALISM, torch the Noble Lies, and sketch out whole new shells of holonic governance—but none of it matters unless you're willing to carry it forward.

Progress doesn't come from being correct about the next steps.

It comes from being conscious, and consciousness requires interaction beyond static knowing.

Progress only happens if we're willing to be wrong, again and again, just so we have a chance at failing forward.

That's the actual choice in front of us.

Not between authority and anarchy, but between clinging to the illusion of correctness just because it feels cleaner and stepping into the responsibility of being conscious despite the mess.

If you're waiting for the perfect script, you'll never deliver your lines on time.

If you're waiting to feel safe, you'll never leap before the platform you're on falls from beneath you.

We can't earn our rights of conscience back until you're willing to admit that you've been wrong along with the rest of us.

If you keep caring about being correct, you'll continue to be ruled by whoever writes the rubric.

If you choose consciousness, we can finally start being wrong in the right direction~

## open closure (the golden bridge)

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"Build your opponents a golden bridge."

This is one of the lesser understood lessons from *Art of War*, echoed later by Abraham Lincoln when he asked, "do I not destroy my enemies when I make them my friends?"

In short, the aim of any conflict should not be to dominate or eradicate the enemy, but to resolve the conflict.

Building a golden bridge means offering a means of dignified retreat and resolution, acting as a deterrent to continued violence.

And in the context of those who may find themselves on the tail end of a closure bender, the golden bridge is deceptively simple:

We need to let go of objectivity and embrace intersubjectivity; individually, interpersonally, and institutionally.

That means letting go of the superiority we allowed ourselves to feel when advancing through systems of *colonization via standardization*.

Instead of looking for undeniable “get out of jail free” cards, we need to accept that nothing can be proven *beyond a reasonable doubt* and stop putting each other in jail.

We must face *the sunk cost of closure* and admit what’s been driving the obsessive pursuit of proof this whole time.

We’ve been trying to find ways to be so right that we can do things that we know are wrong.

It’s the cursed engine behind the supposedly noble pursuit of objectivity and preservation of progress.

Objective proof was humanity’s first great social fiction, and it continues to serve as the snake oil of modern empire.

It is the monist promise that if we can all just look at the world the same way, then our differences will disappear, leaving only unified progress ahead.

But for some reason, we can’t seem to get the promised ROI after yielding our collective power to systems that mandated closure.

Because even if well intended, mass-produced objectivity creates an illusion of a common ground so solid that we forget that reality is still shifting beneath it.

However, intersubjectivity—our shared, imperfect, and negotiated experience of reality—does everything we ever wanted objectivity to do, only better.

Unless of course, your main goal is to exploit people’s ignorance.

Intersubjectivity builds understanding *through* difference, not by erasing it.

It verifies truth *through coherence*, not compliance.

It holds us *accountable to one another* instead of to an imagined absolute that no one has ever seen.



Intersubjectivity turns truth from a sprint to the finish line into an eternal dialogue.

It allows reason and intuition to coexist without either claiming supremacy, while giving us the same predictive and stabilizing power we once attributed to objectivity.

Where objectivity was a fortress, intersubjectivity is a living bridge—strong because it flexes, sacred because it’s shared.

It invites lived participation instead of learned worship.

The only things it cannot give us are the illusions we’ve mistaken for enlightenment and thinking that the truth could ever make us superior to any other part of the whole that gives breath to it.

If we can cross the golden bridge, we’ll realize we never had enemies in the first place—only mirrors.

From there, humanity can stop trying to fix what’s wrong with “them” and start fixing what’s wrong with us.

## stitches - 10 - *wrong in the right direction*

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### overview:

This chapter reframes humanity's chronic mismanagement of knowledge as a failure of governance rather than intelligence. It argues that progress depends less on achieving correctness and more on cultivating coherence through conscious participation. By introducing epistemic governance, holarchy, isomorphic incrementation, and open closure, the chapter proposes a shift from worshipping proof and permanence toward managing knowledge as a living, adaptive system. Being "wrong in the right direction" becomes the ethical and civic posture required to navigate reality without false certainty, centralized authority, or epistemic domination.

### key terms:

#### coherence

Systemic viability across scales; the capacity of beliefs, institutions, or models to function together sustainably even when locally imperfect.

#### consciousness

Adaptive participation in reality through interaction, revision, and responsibility rather than static knowing.

#### correctness

Local or context-bound accuracy; alignment with specific facts or rules without guaranteeing systemic viability.

#### distributed decision-making

Governance structures in which authority flows to the level most capable of responding to present conditions rather than remaining fixed in hierarchy.

#### epistemic governance

The intentional management of how knowledge is defined, updated, challenged, validated, and acted upon across individual, interpersonal, and institutional scales.

#### holarchy

A nested system of self-governing units (holons) where each part is both a whole and a component of a larger whole, enabling adaptability without central domination.

#### incrementation

Evolutionary change that preserves lineage and continuity within an isomorphic construct, allowing models to develop without severing identity.

**intersubjectivity**

Shared, negotiated understanding of reality formed through interaction and coherence rather than appeals to absolute objectivity.

**isomorphic construct (ISO)**

A model or system that maintains its identity through continuity of structure and recursive memory across iterations.

**iteration**

Any re-generation or revision of a model; may restart or discard lineage rather than preserve it.

**open closure**

A balanced posture between cognitive closure and openness, allowing resolution without domination and change without humiliation.

**reductionism-based monism**

The belief that a single, absolute framework or blueprint can universally optimize understanding, governance, or reality.

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# a01 - glossary

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I may have redefined/recontextualized some words. Call the word police about it.

## **awareness**

The emergent capacity of a system to register, interpret, and respond to itself and its environment. In humans, awareness is not separate from the body but arises from embodied interaction within larger systems.

## **Bayesian Processing**

A mode of cognition that updates beliefs proportionally to evidence *without overfitting*, closure-seeking, or ideological priors dominating interpretation.

## **bias**

A predictable distortion in perception or reasoning caused by cognitive shortcuts, emotional reinforcement, or social incentives. Bias is unavoidable and only becomes harmful when unacknowledged or moralized.

## **bias-protecting bias**

A secondary bias that exists to defend a primary bias from scrutiny, often by reframing critique as threat, immorality, or ignorance.

## **closure**

A psychological and cultural demand for definitive answers, final explanations, or settled truths—often prioritized over accuracy, adaptability, or understanding.

## **closure addiction**

A maladaptive cognitive condition in which the need to end uncertainty becomes neurologically and socially reinforced, producing dopamine-driven certainty loops that resist revision.

## **coherence**

The degree to which elements of a system fit together in a way that allows the system to function, adapt, and persist over time. Coherence is not the same as correctness.

## **coherence field**

The relational space in which interactions between system components produce stability, intelligibility, or breakdown. Often represented metaphorically as the universe's "equals sign."

## **cohesion**

The binding force that holds systems together through interaction, not similarity. Cohesion depends on functional relationships rather than ideological agreement.

**cohesion calculus**

A symbolic notation system introduced to model complex causal relationships, emergence, and system interactions without relying on linear reduction.

**cohesion incident**

A moment where coherence breaks down due to misaligned assumptions, scale errors, or over-optimized closure, revealing hidden system dependencies.

**cohesion science**

The formal study of how systems maintain, lose, or regain coherence across scales, integrating physics, cognition, social systems, and governance.

**competitive hallucination**

A social condition where groups compete to have their internally reinforced narratives institutionally validated, mistaking dopamine-driven certainty for truth.

**conscious field theory**

A framework proposing that consciousness emerges from isomorphic interactions across biological systems rather than existing as a discrete object or substance.

**constrained will**

The capacity for meaningful choice within systemic constraints. Will is understood as a skill that operates within precedence rather than outside causality.

**construct**

A bounded model or representation used to interpret reality. Constructs are necessary but incomplete and must remain revisable.

**correctness**

Local or context-specific accuracy within a defined frame. Correctness can exist without coherence and often becomes harmful when treated as absolute.

**deterministic substrate**

The lawful regularities underlying reality that constrain system behavior without dictating specific outcomes.

**distributed cognitive parity**

A resilience-oriented epistemic strategy where multiple, partially redundant cognitive models coexist, preventing single-point epistemic failure.

**duckshit technocracy**

A system of governance and knowledge built on simulated understanding, technological mystification, and the illusion of mechanistic certainty.

**elephant language**

Any attempt to describe complex reality using incomplete, perspective-bound metaphors, analogous to the blind men and the elephant.

**emergence**

The process by which higher-order patterns arise from interactions among components, producing properties not reducible to individual parts.

**emergent morality**

A view of morality as arising from lived experience, cultural context, and systemic feedback rather than fixed moral absolutes.

**epistemic compassion**

The disciplined empathy required to engage with differing worldviews without demanding convergence on a single “correct” interpretation.

**epistemic governance**

The intentional design and management of how knowledge is generated, validated, distributed, and revised within a system.

**exploitative expertise**

Professional authority maintained through opacity, credentialism, and gatekeeping rather than functional understanding or accountability.

**fallacy fallacy**

The error of dismissing an argument solely because it contains a fallacy, ignoring whether its conclusion may still hold under different reasoning.

**fixed variable fatality**

The mistaken assumption that variables in mathematical or conceptual models are static, leading to false determinism.

**the Goliath Paradigm**

A dominant, standardized narrative presented as common sense and used to enforce conformity and exclude deviation.

**hard determinism**

The belief that all events and choices are fully determined by prior causes, leaving no meaningful room for agency.

**holarchy**

A system of nested, semi-autonomous layers where authority and function are distributed according to scale and competence.

**holon**

An entity that is simultaneously a whole in itself and a part of a larger system.

**Holonic Construct Framework (HCF)**

A modeling framework that unifies epistemology and ontology by treating knowledge structures as holons within interacting systems.

**holonic cognition**

The view that cognition emerges across nested biological, social, and technological systems rather than residing solely in individual minds.

**immanent frame**

A closed epistemic system that excludes phenomena it does not already recognize, reinforcing institutional certainty.

**institutional echo**

The process by which institutions reinforce their own assumptions through incentives, credentialing, and social reward.

**isomorphic intelligence**

The principle that similar patterns of information processing recur across biological scales and systems.

**mask gap**

The divergence between stated norms and actual behavior caused by overly rigid or punitive standards.

**meta-bigotry**

The use of anti-bigotry rhetoric to justify new forms of exclusion, moral dominance, or dehumanization.

**narrative loop**

A self-reinforcing cognitive cycle where beliefs generate dopamine rewards when confirmed, independent of truth.

**need for cognitive closure (NFC)**

The psychological desire for definite answers and aversion to ambiguity.

**open closure**

A disciplined practice of provisional understanding that allows action without pretending finality.

**presence**

The immediate, conscious capacity to perceive, choose, and act in the present moment.

**precedence**

The accumulated influence of past patterns—biological, cultural, psychological, and cosmic—on present possibilities.

**psychosocial system**

A coupled system where individual cognition and collective norms co-emerge and regulate one another.

**psychosocial normativity**

A moral framework grounded in systemic coherence, harm reduction, and responsibility rather than absolute moral claims.

**reductionism**

The belief that complex systems can be fully understood by analyzing their parts in isolation.

**renormalization**

A physics principle showing that system laws change across scales, undermining strict bottom-up explanations.

**technological mystification**

The process by which complex technologies become opaque and appear inevitable, enabling power laundering.

**Universal Iso Theory**

The proposal that coherent patterns recur across physical, biological, and cognitive systems.

**wrong in the right direction**

A pragmatic ethic emphasizing adaptive progress and learning over static correctness.



## a02 - influential works

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While this book is a deep excursion into existential and epistemic philosophy, I didn't *learn* all of this from formal academic sources.

Most of my ideas come from a combination of lived experience and the type of art that typical academics seem to scoff at.

I mean shit, I've learned more from SpongeBob and South Park than Sapolsky.

Cartoons and comedy have given brilliant minds the cover they need to discuss realism in ways that make people too anxious when the media is realistic.

I was raised on Nickelodeon, 90's-00's comedies, and mob movies.

I learned more about the reality we're experiencing from these funhouse mirrors than the shadows of authority.

Beyond visual media, there are masterful musicians and lyricists who have been shining a light for lost souls for generations.

My preferences fall into spiritual rock and rap; stuff like Incubus, Mick Jenkins, System of a Down, Thrice, and Tobe Nwigwe.

The juxtaposition of music and meaning resonates in ways that gives large groups of people a way to collectively unpack our human experience.

But none of the things written in this book or expressed in art can make it all make sense to us.

We need to be our own poets, including being unafraid to reflect and express ourselves beyond the bounds of existing language and frameworks.

That means not consuming lyrics constantly and letting music mean something on its own.

70-80% of the music I listen to is instrumental; Of The Trees, Supertask, Emancipator, Jade Cicada, Tipper, Long Arm, David Maxim Micic, Plini, and many others make incredible music that supported thousands of hours of personal pondering.

Still, there are plenty of brilliant philosophers, scientists, cultural critics, and systems thinkers who help shape the perspective that shaped this book.

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## a03 - expansion packs

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This appendix contains 10 expansion packs that riff on specific tensions explored in the main text—tying abstract concepts to real-world patterns, cultural contradictions, or outright absurdities that the core narrative can't explore without losing focus.

You don't need to read them each time, but I do recommend rereading the same ones occasionally as you build out your broader perspective.

If your perspective changes as you go, rereading the same thing will help you realize just how much in real time.

As such, it's best to explore these expansion packs as recursive references as you come across them, but they live here in alphabetical order

These hardly qualify as educational, but at the very least you can marvel at the mind of a mad man:

- ~ **barred from justice** (the bar associations have separated Americans from their Constitutional rights)
- ~ **colonization via standardization** (the imperial nature of institutional thought concealed w objectivity)
- ~ **emergent panpsychism** (using emergence studies concepts to bridge science & spirituality)
- ~ **exploitative expertise** (expertise starts as a half-thought-out convenience and ends in corruption)
- ~ **the Goliath paradigm** (monism creates a caricature of truth that's more social pressure than reality)
- ~ **inheritor culture** (justifying inheritance as a cultural norm warps all of society's epistemic structures)
- ~ **lorem ipsum** (wisdom about the good in the bad & the bad in the good, graffitied across the internet)
- ~ **Newtonian alchemy** (the father of modern science spent far more time researching alchemy)
- ~ **risky risk management** (corporate governance systems have questionable strategies)
- ~ **the sunk cost of compliance** (hardest part of being stupid is admitting how easy it could have been)

## barred from justice

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let dominoes be damned ([in-line](#))

I am *generally* against the idea of localized blame, but I'm also against the idea of idealistic perfectionism, so give me a break on this one.

As far as legal documents go, the United States Constitution is as good as you're going to get; it embodies *America's sling & stones*, designed with *psychosocial normativity* in mind.

It is not a complicated document, and it clearly prohibits nearly everything that federal, state, and local agencies are doing today.

It is written in such a way that if agencies attempt to coerce citizens and violate their rights, then they are in that very instant invalidating their authority.

This is called the *Principle of Constitutional Presence*, and it's an interpretative framework based on First principles and respecting the Constitution as the Supreme Law of the Land.

Unfortunately, we were born on the other end of a hostile takeover of America's legal infrastructure; the bar associations, despite their lack of Constitutional authority, do everything they can to interfere with our right to counsel, and in effect, our rights themselves.

The bar associations are unconstitutional legal guilds that state governments empower to invalidate every citizen's Constitutional right to counsel.

Honestly, I have no idea how everyone goes along with it because this shit is written in plain English.

But I understand that for many, it's more trust being violated by *exploitative expertise* and less anyone being stupid themselves.

Trusting appeal to authority with your entire existence is one of the most pervasive and problematic *recursive bias & fallacy systems* of all time, and this system is eager to exploit anyone who does so.

When enough people pass the responsibility of coherence to authority, it inevitably leads to social catastrophe as centralized expertise can't sustain collective consciousness.

Instead, it leads to factions competing for power via narrative manipulation.

However, American citizens have not only the right, but the responsibility to think for themselves in the present moment.

And judges similarly cannot defer the present judgment of government authority against the rights of the people without abdicating their own authority.

But the bar associations blatantly defy our Constitutionally guaranteed right to counsel to mandate stare decisis:

- the Constitution explicitly defines government authorities; the government only has authority if it's explicitly granted it through valid chains of Constitutional authority
- the Bill of Rights establishes Constitutional guarantees that the government can never invalidate certain rights and still retain the authority granted to it by the people
- the 6<sup>th</sup> amendment guarantees the right to counsel
- the Constitution makes no mention of bar associations or authorizations for the government to regulate *who* is allowed to counsel

As such, I argue that allowing unconstitutional legal guilds to regulate who is allowed to represent who in court is a blatant and overt violation of our right to counsel.

Especially considering the 9<sup>th</sup> amendment:

"The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people."

In simple terms, that means any legal tiebreakers go to the people.

The collective math here is pretty straightforward.

If we have the right to counsel...

if the US Constitution grants no explicit right or responsibility to regulate who is allowed to provide counsel...

and if the 9<sup>th</sup> amendment tilts tie-breaker judgment in the people's favor...

...then the credentialing monopoly of the bar associations are a blatant and overt violation of our rights.

From there, if it's found that those who started the bars and sustain this stranglehold are colluding with foreign governments and enterprises, that sounds like the start of a legitimate treason case.

It doesn't matter if you're a police academy recruit writing your first report or a seasoned judge issuing your thousandth verdict—if you choose to enforce unconstitutional precedent crafted and sustained by an unconstitutional legal guild, you are violating your oath in that very moment.

And if the orders are ultimately coming from foreign corporations, governments, or other powerful entities, that's treason.

The oath is to the Constitution, not to stare decisis, not to the bar, and not to the dirty money sponsoring it all.

When American institutions are bent to enforce the authority of private guilds and corporate cartels that have no constitutional legitimacy, that betrayal is not hypothetical—it is the basis of the coerced social we were born into.

The Supremacy Clause already makes clear that any law or practice contrary to the Constitution is null and void.

That means every official who knowingly sustains this regime of unconstitutional enforcement is not just misapplying law; they're blatantly neglecting duty.

When that neglect compromises individual and community sovereignty at the order of foreign influence, it crosses the line from incompetence into treason.

If the bar associations didn't want to carry full accountability for America's legal failures, it should have never defended its monopoly against unlicensed challengers.

By blocking every other path to representation, it claimed sole authority over justice itself.

And with sole authority comes sole responsibility.

The bar cannot be both the gatekeeper and the innocent bystander.

They cannot regulate away our rights and then shrug at the wreckage.

If you seize exclusive power over the people's access to justice, you inherit exclusive liability for every abuse carried out under your watch.

If you're a lawyer, judge, or associated official, I suggest you wake up: there is no bar requirement that can excuse your individual oath to the Constitution.

And there are severe consequences for betrayal, whether it's the law or the people themselves that enforce them.

I call for nothing extreme but make no mistake; the people will not be barred from justice much longer.

The United States Constitution is not a museum artifact; it is the living covenant that governs the relationship between state and citizen *in every present interaction*.

You could burn the old piece of paper and nothing changes; it's a sacred bond meant to limit the impact that European-style governments and business structures can have on the American people and countryside.

The Constitution is a representation of the living rights of free humanity as enforced on land within its domain; and all of humanity is naturally free.

It's an idea and a commitment made by those brave enough to uphold it, not anything that can be inherited or distributed among passive citizenry.

The judiciary's fundamental obligation is to ensure that this covenant is honored not just in spirit, not in the past, but in the living moment of judgment in the present moment.

This is what I call the **Principle of Constitutional Presence**: the judiciary must judiciously apply the Constitution as it is interpreted today, not merely repeat how it was misapplied yesterday.

This principle emerges directly from the constitutional structure.



Article III vests “the judicial Power” in the courts, obligating them to decide “cases” and “controversies.”

That duty is inherently present-tense: to weigh whether the Constitution is honored in the dispute before them.

As Chief Justice John Marshall established in *Marbury v. Madison* (1803), “[i]t is emphatically the province and duty of the judicial department to say what the law is.”

That phrase is not retrospective. The law “is,” not “was.”

The judge’s fidelity is owed to the Constitution itself, not to prior opinions about it.

Even those who defend precedent concede this point.

Richard Fallon, one of the most influential defenders of stare decisis, admits that it is not Constitutionally mandated but rather a prudential doctrine designed to promote stability and predictability. (Fallon, NYU Law Review, 2001)

Similarly, David Strauss grounds his “common law constitutionalism” not in the text of the Constitution but in the pragmatic value of tradition, (Strauss, U. Chi. L. Rev. 1996)

By their own admission, stare decisis is extra-constitutional—a policy preference, not a constitutional command.

By contrast, originalist scholars such as Gary Lawson and Michael Stokes Paulsen argue that stare decisis is incompatible with judicial duty: “The Constitution itself, not judicial precedent, is the supreme law of the land”. (Lawson & Paulsen, National Affairs, 2019)

Justice Clarence Thomas endorsed this reasoning in *Gamble v. United States* (2019), writing that adherence to precedent cannot override the obligation to apply the Constitution when a prior decision is “demonstrably erroneous.”

This is the Principle of Constitutional Presence in judicial form: fidelity to the text, not to the repetition of error.

And it’s the difference between any government action taken on American soil being authorized and it being little more than global corporate influence laundering.

Legal realists such as Herman Oliphant saw the same problem from the opposite angle: precedent was not fidelity but inertia, a relic that prevented courts from engaging in real, case-specific reasoning. (Oliphant, *Columbia L. Rev.* 1928)

Even modern commentators in the *Harvard Law Review* concede that stare decisis functions less as principle than as rhetoric—a weapon wielded to justify outcome-driven decisions, discarded whenever inconvenient. (*Harvard L. Rev.* 2024)

Taken together, the institutional record is clear.

*Marbury v. Madison* created the judicial duty of present constitutional review; Article III makes that duty inherently present-tense; Fallon and Strauss concede stare decisis is prudential, not textual; Lawson, Paulsen, and Thomas argue precedent is unconstitutional when it contradicts constitutional fidelity; Oliphant and the realists reject it as ossification; and the *Harvard Law Review* acknowledges its manipulability.

The Principle of Constitutional Presence therefore invalidates stare decisis in at least three ways:

1. **Textual:** The Constitution commands fidelity to itself, not to prior opinions.
2. **Structural:** Judicial power is defined as resolving present controversies, not honoring past errors.
3. **Prudential:** Even defenders admit stare decisis is not mandated, only preferred for stability—a stability that collapses when it legitimizes corruption.

To honor the Constitution is to honor presence over *stare decisis* and let **dominoes be damned**.

Anything else—especially the elevation of precedent over principle—is not just restraint but corrupt judicial necromancy.

## colonization via standardization

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Most people won't sell their soul directly and resent the idea of doing what someone else tells them to do.

But give them a rubric that says they're better than other people?

They'll burn the world on command in exchange for gold stars.

If you regulate the metrics that someone judges their self-worth by, then you regulate them via their natural drive for self-improvement.

*Colonization via standardization* refers to the process by which normative frameworks of measurement, classification, and procedure are imposed upon autonomous systems, resulting in the subordination of local epistemologies, values, and practices to a centralized or universalizing order of control.

Technically, it describes a mode of systemic colonization operating through epistemic infrastructures (such as standards, protocols, databases, or bureaucratic schemas) rather than overt political domination.

It is the *reproduction of hegemony through normalization*, by converting plural realities into legible, comparable, and governable forms.

In that sense, colonization via standardization represents a meta-governance mechanism—a way of judging how “well-governed” is determined.

It is a form of systemic path dependency in which control is exerted not through laws or violence, but through the architecture of *mutual legibility*.

In systems terms, it is an emergent lock-in feedback loop between:

- Cognitive simplification (models and metrics),
- Institutional replication (regulations, templates),

- Technological interoperability (standards, APIs, schemas).

This triad produces epistemic monocultures—systems that appear efficient but degrade local adaptivity, analogous to biodiversity loss in ecosystems.

The resulting semi-stable bounds of acceptable reality is *the Goliath paradigm*, which is used to justify arbitrary social hierarchy via *the Matthew metricocracy*.

The trade is simple:

- Give up your freedom of perception.
- Obey the framework.
- Get told you're ahead

And most of us participate without hesitation because it's how we were conditioned as children from a young age.

From a postcolonial perspective, this process extends the *colonial matrix of power* (Quijano, 2000) into the digital and bureaucratic domain: metrics become the new missionaries.

It reveals how hierarchy re-emerges through value infrastructure, even in ostensibly decentralized systems.

Anarchist critique thus interprets standardization as a soft form of domination, in which freedom is preserved only within pre-encoded parameters.

Resistance becomes a matter of epistemic disobedience (Mignolo, 2011): creating alternative standards, plural ontologies, or local schemas that resist assimilation into global order.

Recognizing colonization via standardization requires the reciprocal recognition of emancipation as *ontological autonomy*: the right to maintain self-defined standards of meaning, value, and operation.

And while it may seem like some massive modern revelation of autonomy, these *rights of conscience* are supposed to be the defining factor of liberal democracy.

This is far from the first time that a population has had to relearn what freedom means and respect each other's rights to it.

A problematic cycle occurs once a civilization begins optimizing for compliance with its own standards, it loses the ability to perceive anything that falls outside them.

Everything that can't be cleanly measured becomes invisible while everything that resists categorization becomes "irrational."

The system then recursively rewards conformity and punishes divergence—not through violence, but through exclusion from legibility.

This is how epistemic infrastructures become *cultural heuristics* sustained by *the fear of negative evaluation*, not logic.

Over time, the entire apparatus of civilization begins orbiting around self-referential benchmarks: "evidence-based" policy that only admits what its instruments can detect; "rational" economies that value what their ledgers can quantify; "progress" that counts what fits the spreadsheet.

Each layer of standardization feeds back into the next, closing the loop of interpretive authority until deviation itself is indistinguishable from error.

At that point, domination no longer looks like conquest—it looks like consensus.

The people policing you are the same people you're competing to impress, and both of you are chasing approval from the same invisible rubric.

That is the perfected form of colonization: the internalization of the colonizer as one's own sense of order.

From a holarchist standpoint, this marks the moment where *upward emergence* (the development of collective intelligence) becomes inverted into *downward causation* (the enforcement of collective conformity).

The suprasystem—whether institutional, algorithmic, or ideological—dictates the representational ontology of the subholons beneath it.

Each individual or community's capacity for self-definition becomes mediated by their compliance with the larger system's legibility conditions.

Thus, colonization via standardization is not just a sociopolitical process but a cognitive one; one of the many examples of *psychosocial systems* explored in this book.

It overrides the internal schema through which we experience reality, turning human perception into an administrative interface for empire.

The only meaningful countermeasure is reciprocal ontology—the deliberate cultivation of systems that can *recognize and be recognized* by other systems without demanding assimilation.

This is what epistemic freedom looks like in practice: not chaos, but coexistence without coercion; interoperability without erasure.

It is not anti-standard, but *poly-standard*: an ecology of sense-making that preserves heterogeneity as a condition of truth.

Until then, every attempt at liberation conducted within the dominant metrics merely optimizes the cage.

We can rearrange the hierarchy, rename the parameters, even paint the bars—but as long as we mistake the framework for the world, the colony persists.

And we become even further deluded versions of the rulers we replace.

## emergent panpsychism

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This pack offers Emergent Panpsychism a stark contrast to Reductionism.

I don't mean to offer these two as a dichotomy; there are countless other worldviews and variations of spiritual and scientific interpretations.

Ultimately, this is little more than the methodolatry I called out in *the shitting duck effect*.

But it's worth having at least one other contrast point between your own beliefs and the sterilized default of *the Goliath paradigm*.

Emergent panpsychism is an experienced unification of science and the type of spirituality outlined in *The Perennial Philosophy* by Aldous Huxley, helped along by psychological *gestaltism* and the paradigm shift from assumed Reductionism to *emergence studies*.

It's a worldview that does with complexity models what Reductionism did with the shitting duck.

And while we must be mindful that we're exploring a theoretical model, it is one that I would call "good enough for a finite description of the eternal soul."

But I'm not here to convert atheists into believers, though maybe Kanye would stop acting so nuts if some did.

Regardless of what you call it, we are components of its incalculable emergence, subject to who-knows-what emergent phenomenon beyond our direct perception.

It is a more technical form of letsism, a Dutch spirituality that is perfectly vague, suggesting that *something* transcendent must be occurring here.

Emergent Panpsychism just takes that a step further and says that *something* can be at least somewhat contextualized with complexity science.

If we trace emergence all the way out—to the edge of the known, to the place where systems become systems of systems of systems—it becomes *illogical* to assume that no broader systemic phenomena could emerge.

You don't have to call it God, but it's something that sounds an awful lot like it if you drop the caricatures.

The question isn't whether such an emergent system exists; just whether it has its own will.

And if it does, whether it can communicate with us in any perceivable way.

When considering spiritual or mystical implications, we're not being scientific if we're assuming answers in any direction.

The *emergent causality framework* defined in **cohesion science** gives us the tools to model recursive, nested, feedback-rich systems without needing neat origin points or assuming directional causality.

It shows how meaning arises from coherence, not control, whether we perceive it or not, and allows us to do so pragmatically and flexibly.

Because reality is a dynamic, open, entangled system—with holonic structures scaling from quarks to consciousness.

That's the consensus of cutting-edge science, but once you accept that, it's kind of hard not to go spiritual with it.

Why should the nested feedback loops of your nervous system count as "real consciousness," but the nested feedback loops of all matter, energy, and resonance across time don't?

There's even support from biology that's hard to scoff at, whether as pseudoscience or as "god-of-the-gaps."

Microbial consciousness theory suggests our experience of being a conscious human isn't some pristine, localized neurological miracle, but a messy, microbial symphony we barely understand.

After all, we are more bacteria than people; our bodies are an ecosystem—trillions of non-human cells, most communicating, responding, and coordinating like a functioning intelligence.

Gut microbes produce most of the neurotransmitters in your brain, modulating mood, immune response, memory, and even cognition.

Our microbes don't just influence us—our entire body is a physical manifestation of its will.



If you evaluate “capacity for consciousness” by diversity of interaction and feedback potential, microbes outscore neurons every time.

And if our brain is just a processor for microbial signals?

Then Osmosis Jones may be the most spiritually accurate film of the last century.

Humanity’s search for the Philosopher’s stone could be little more than a hunt for Tom Brady’s shit.

Maybe all we’ve ever been is a collection of microbial holons arguing over who gets to steer the meat suit.

Little more than a bunch of germs standing on each other’s shoulders in a monkey trench coat.

While silly and slightly jarring, it provides a theoretical capacity for consciousness to traverse reality far beyond the bounds of our body.

Emergent panpsychism doesn’t require a leap of faith into mysticism without material basis.

This “religion” only requires that you follow the logic of complexity to its inevitable conclusion:

If emergence is real, and if the reality-scale complex system is recursive, then it would be absurd to assume that awareness is only a human-unique, neural-local phenomenon.

We already accept that:

- **Slime molds** solve mazes and optimize nutrient paths without neurons.  
(Nakagaki et al., *Nature*, 2000)
- **Fungal networks** exhibit long-distance communication and memory-like behavior.  
(Fricker et al., *Fungal Biology Reviews*, 2017)
- **Plants** alter behavior in response to signals from others, with timing and intentionality.  
(Trewavas, *Annals of Botany*, 2005)
- **Gut microbiota** directly modulate neural pathways and behavior.  
(Cryan & Dinan, *Nature Reviews Neuroscience*, 2012)
- **Simple neurons and glia** emerge from gene-regulated colonies of unicellular organisms.  
(Arendt et al., *Nature Ecology & Evolution*, 2019)

And if meaning, memory, and intention can emerge without a cortex, then what we've been calling "consciousness" may just be one configuration of a much older, broader field of coherence.

By any rigorous materialist standard, these biological systems are not passively responding to stimuli.

*They behave like intentioned entities.*

You can call it collective feedback, but if complex, incalculable feedback is indistinguishable from will at certain scales, maybe the term "will" is overdue for an upgrade.

Maybe it's not about assigning sentience to rocks and rivers—but recognizing that we're part of a nested resonance network that's been "thinking" far longer than we have.

Who knows, maybe this collective reality beyond both science and spirituality has been ***the elephant in the room*** the whole time.

## exploitative expertise

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the shitting duck effect ([in-line](#))

“Expertise” is one of the biggest sources of “misinformation” today.

After all, what is misinformation to the average person if not information that goes against expertise?

It’s why **respecting reciprocity** is a key dependency for picking apart **our objectivity crisis**; many of these **psychosocial systems** are fundamentally irreducible.

While I argue all claims are claims, with truths in lies and lies in truths, I’m in an extremely small minority in that regard, with most asserting absolutism is one regard or another.

But the categorization of indisputable facts mandates the categorization of misinformation; anything that goes against what is known to be true.

This is the ironic inversion at the core of the crisis; misinformation only exists because we insist upon certain information being absolutely correct.

In free information systems and any swarm intelligence modeling, the most optimized information naturally emerges through simple coordination.

It’s not that some “correct” is being religiously adhered to, but the present conditions naturally settle on those conditions.

While humanity’s knowledge should be managed in precisely the same way, we instead imbue arbitrary classism under the guise of expertise.

This isn’t to say that all experts are evil and skill is irrelevant, but we must find a way to value mastery without creating a vague veil to hide corruption behind.

Expertise is respected as a form of authoritative mastery or specialized knowledge—something earned through training, experience, and credentialed recognition.

It functions as a social signal of legitimacy, where an “expert” is assumed to speak with authority not just on a narrow domain but often on broader related issues.

Respect for expertise is closely tied to trust in hierarchical knowledge systems, where expertise acts as a proxy for truth and reliability.

It’s not mastery that’s the problem, but the corruption of it by the patrons and politicians of the world combined with the difficulty of resisting idolatry when you’re the idol.

Yet, this is only possible because of how our society treats expertise and knowledge regardless of who is involved.

Most of us are coded to seek an expert, seek a rubric, seek a source of truth.

From a very young age, we’re discouraged from developing the FAFO skills that drive meaningful decision-making, leading to adults that don’t know how to function without expert input.

It’s why most people are committed to beliefs and behaviors that they know are both self and socially destructive; they are less comfortable with the *epistemic anxiety* of facing *the unknown unknown* than they are of certain destruction.

While all of this is fairly natural and not much an issue on its own, it’s *risky risk management* to avoid these discomforts and yield to authority for *everything*.

When all you care about is whether something is expert-stamped and can’t perceive logic beyond doing what you’re told, you become the ideal scapegoat for corruption.

You’re the audience for the performance of objectivity while real truth-seeking is sidelined in favor of profits and state stability.

Though individual mastery is the bedrock of any successful society, credential-regulated expertise rarely exists outside of authority laundering schemes.

Epistemic authoritarianism doesn’t just corrupt judgment—it cripples the very flow of information that living systems depend on.

In a world that should behave like a swarm, we’ve built a bureaucracy of knowing that must halt all activity for approval.

When information flow depends on status instead of coherence, the system becomes rigid—not because anyone intended it to be, but because each actor is incentivized to preserve their own epistemic capital.

The irony is that expertise-based systems often look superficially similar to swarm systems.

Both display distributed activity, collective decision-making, and dynamic networks of specialized participants.

But where the swarm operates through reciprocal responsiveness, the expertocracy operates through recursive validation between closed networks that quickly become *vacuous value networks*.

A true swarm has no religious adherence to its present conditions; the moment the environment shifts, so does its optimization strategy.

An expertocracy, however, can't adapt without the experts first confessing their old models are obsolete—and that's career suicide in the truth-industrial complex.

This is how epistemic stagnation hides beneath the veneer of progress.

Even the most virtuous experts find themselves trapped in a coercive loop where intellectual evolution is punished as betrayal.

The more funding, prestige, and authority are attached to being right, the less freedom there is to explore being *wrong in the right direction*.

Over time, epistemic authoritarianism becomes a distributed denial of emergence—an anti-swarm, whose participants mistake the preservation of order for the pursuit of truth.

True mastery, by contrast, thrives in free-flowing swarms.

Zero-trust expertise values coherence over control, emergence over endorsement.

It doesn't fear updating itself in real time because it's not protecting a professional identity—it's participating in a living conversation with reality.

Mastery manifests not for personal advancement, but because personal advancement becomes impossible without collective coherence.

It's the critical distinction; we trust not the expert, but their expertise within the context that they are expressing expertise.

To infuse mastery and classism to identify "experts" is to embrace exploitative expertise.

There's no healthy system or relationship that's built on giving *anyone* unilateral, unquestioned authority.

And specialization is much, much more of a divide and conquer strategy than it is an optimized approach to learning or managing a society.

To truly unlock mastery and swarm intelligence, we must embrace *distributed cognitive parity* powered by *holacracy & distributed decisions*.

Only when knowledge can flow freely between the individual and the collective can expertise evolve back into mastery.

Because a technologically advanced society cannot be sustained by appeal to authority, even if it's dressed in diplomas.

## the Goliath paradigm

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Most people conflate the truth with what they perceive; something called *naïve realism*.

It's harmless enough when it's just some people here or there, but when *the anxious alliance* mandates that everyone sees the world the same way they do, we start to have *a lot* of problems.

Not only is it a blatant violation of both liberal democracy and the US Constitution to force everyone to perceive reality the same way, but it forces us to put all our cognitive eggs in one basket.

And that basket is *the Goliath Paradigm*.

The Goliath paradigm is a totalizing epistemic and psychosocial framework in which entrenched power equates its dominance with truth, sustains itself through institutionalized certainty and epistemic anxiety, and mandates acceptance of its inevitability by coercing allegiance to a singular worldview.

Structurally, it entrenches itself through *colonization via standardization*—the conversion of living knowledge into standardized, monetized, or institutionalized forms—so that anything outside those frames is dismissed as unreal.

Psychologically, it thrives by offering compliance as a coping mechanism for *epistemic anxiety*, conditioning populations to equate conformity with virtue and dissent with deviance.

This instinct calcifies into a “too big to fail” epistemic bulwark: the larger and more entrenched the paradigm, the more unquestionable it becomes.

Its very scale produces inertia, which institutions quickly convert into control by rationalizing adjustable realities as inevitable truths.

Once institutionalized via corrupted academics, this inertia is weaponized, not by producing new truths, but by reinforcing the comfort of inherited ones.

The paradigm therefore mandates acceptance of its inevitability by scripting both rulers and ruled into roles where domination feels like salvation and subservience feels like virtue.

The scam is so complete you don't even realize you're inside it.

The Goliath paradigm infects everything:

- **Law:** community justice → monopolized legality, leaving us *barred from justice*.
- **Healthcare:** holistic healing → pharmaceutical reductionism and dependency.
- **Media:** oral tradition and local truth → narrative control machines.
- **Education:** inner knowing → authoritarian instruction.
- **Business:** reciprocity and exchange → hoarding and exploitation.

But here's the problem that the anxious alliance really needs to come to grips with; the Goliath paradigm is leading generation after generation off a cliff.

Not only that, but part of being "too big to fail" is being "too big to turn."

To change one part of the paradigm requires the approval of all, leaving nearly all of humanity adhering to norms they know are nonsense due to *the fear of negative evaluation* alone.

However, that's only if you're trying to operate *within* the paradigm.

Stepping outside of it, it becomes clear that as soon as we pick up *America's sling & stones*, Goliath will fall, collapsing with the delusion of inevitability that sustains it.



## inheritor culture

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Humanity's ability to make sense is limited by what we already think makes sense.

So when we base our society around something as nonsensical as inheritance, we severely limit the conscious capabilities of our culture.

There's no logical reason for inheritance that holds up outside of *the Goliath paradigm*, which is part of the reason why the anxious alliance puts so much effort into forcing it onto others.

Unlike the truth, which people converge on naturally as evidenced by the perennial cycle, humanity's mainstream knowledgebase is just a centuries worth of shitty sales pitches made by *MBAholes*.

And all of it is fundamentally noise meant to distract us from letting dominoes be damned and taking humanity in a different direction.

One that ignores our modern inheritor culture; something our *topsy turvy* leadership cannot allow without losing their roles as rulers.

Inheritor culture describes the systemic tendency for societies to grant legitimacy, authority, and identity through *possession of precedent* rather than *contribution of presence*.

It is the cultural operating system that treats knowledge, wealth, institutions, and even morality as assets to inherit rather than responsibilities to regenerate in each and every moment.

Where a *cultivator culture* grounds meaning in ongoing participation and renewal, inheritor culture depends on narrative lineage—protecting what was acquired rather than questioning what was assumed.

Key characteristics of inheritor culture include:

- **Epistemic Inheritance:** People inherit frameworks for thinking (ideologies, “common sense”) that they treat as truths rather than as provisional scaffolding; it is more important for ideas to align with the past than the present.
- **Moral Inheritance:** Virtue is signaled by alignment with inherited narratives of harm, justice, or righteousness—rather than by actual moral conduct within complex contexts.
- **Cultural Inheritance:** Creativity and dissent are devalued when they threaten the continuity of inherited status or belief, such as when new forms of music displace old ones in popularity.
- **Economic Inheritance:** Material resources and institutional power concentrate through legacy systems, decoupling ownership from usefulness, causing *the perennial cycle*.

That last bullet is significant, as the concept of inherited status and knowledge is directly tied to *the praxis of prophecy*.

The psychosocial systems built around inherited prophecy don’t magically change just because we decided against using theistic and metaphysical language.

Many of our institutions, especially education, still proudly bolster inherited traditions from religious colonialism.

But the juxtaposition of modern technology, systemic corruption, and spiritual repression has humanity on the verge of exercising *the right to revolution*.

Because of the separation of ownership from usefulness, inheritance is a deeply systemic cause of the rise and fall of empires.

It’s rather obvious when addressed directly but given how nearly every person is either actively dependent on inheritance or trying to secure it for their own children, it’s one of those things that humanity has agreed to avoid discussing forthright.

Anyways, let’s discuss it forthright, precisely defining the cycles of corruption naturally caused by inheritance.

If we don’t inherit the previous generation’s corruption, then the house of cards of an empire the “elders” built collapses under the lightest scrutiny.

Each generation inherits not only its assets but also its blind spots, biases, and unresolved contradictions.

The moment those corrupt heritages are institutionalized, and they must be to justify the asset inheritance, they gain *immoral immunity* under the banner of tradition.

This forms *the inheritor's curse*—a recursive process that ensures every civilization eventually drowns when tradition can't keep up with current challenges:

1. **Acquisition:** A system achieves power or insight through genuine innovation or emergent coherence. Its creators understand it intimately, and there's massive symbiotic benefit in concentrating power with them, at least until it comes time for succession.
2. **Inheritance:** Successors treat that power as fundamental property, not an emergent reality of the creator's input in a free ecosystem. The system's purpose is forgotten in favor of its protection. Governance shifts from adaptive stewardship to custodial control.
3. **Sanctification:** The inherited structure becomes sacred. Questioning the way daddy did it is framed as heresy, disloyalty, or madness, because daddy's empire (our only source of status) loses value without monistic reverence. The mechanisms designed to serve life begin demanding life serve the mechanism.
4. **Corruption:** Once sanctified, the system self-justifies any coercion required to maintain itself. Legitimacy becomes detached from coherence; ownership replaces understanding; "stability" becomes indistinguishable from stagnation, while any form of progress or accountability is called chaos.
5. **Collapse:** Reality eventually corrects the imbalance. The inherited structure fails, often spectacularly, returning its materials—and sometimes its victims—to the perennial cycle, as the conscious adapt and thrive and another corrupt generation dies with their delusions.

Every major empire, ideology, and industry to date has followed this exact trajectory.

Until humanity transitions from *inheritor culture* to a *cultivator culture*—one where continuity emerges through regenerative participation rather than custodial possession—the corruption cycle will keep rebooting under new names, new flags, and new mission statements.

That means understanding the whole of the systems that make up our reality and finding pockets of symbiotic sustenance to thrive in, not acting as the literal definition of cancer to our environment just because an inherited story said humans are special.

But as I've said before, and I'll undoubtedly say again; we're monkeys who think they are too good for the trees.

Our divine sense-making abilities should be able to rationalize how we as components of conscious systems could never have meaningful, lasting control over them.

Instead, and in the ultimate irony, we're actively destroying the natural world that's actually worth inheriting and protecting to justify systems of inherited artificial power.

And the children of today will be the ones to pay the debts of a hundred careless generations.

This is the circumstantial root of *epistemic anxiety*, and *our objectivity crisis* is little more than the performative certainty we always used to cope not working quite as well as it used to.

Inheritor culture always leads to social collapse, and that's what we're experiencing today as *the shitting duck effect* masks millennia-old, manipulation.

We're not allowed to advance the truth as a species anymore, because truth can't be spoken out loud without collapsing modern power structures.

But this is precisely what leads to the perception of prophecy, as the sacrifices of working individually are more than made up for by the avoidance of *vacuous value networks*.

It's not necessarily that God speaks to any one person more than the rest, just that when societies devolve to the point of drowning out reality with inherited noise, it becomes hopeless for an empire to avoid collapse within its own mechanism.

From that point, it's just a question of which new system of belief seeds the next cycle.

## lorem ipsum

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One of the most essential lessons about life has been hiding in plain sight for 500 years.

While “lorem ipsum” is commonly known as being the default text jumble that fills up website templates with placeholder content, it’s actually a jumbled-up passage from Cicero’s *On the Ends of Good and Evil*.

The tradition of using lorem ipsum as filler text goes back to the 1500’s when it was used to sell typeset templates; the IRL version of font choice for printing presses before being re-adopted for the same purposes in the 1960s.

The specific passage from Cicero’s work itself, however, is from 45 BC, with a message as relevant today as ever.

This is from Book 1 of Cicero’s treatise, addressing Epicurean philosophy:

“But I must explain to you how all this mistaken idea of denouncing pleasure and praising pain was born and I will give you a complete account of the system, and expound the actual teachings of the great explorer of the truth, the master-builder of human happiness. No one rejects, dislikes, or avoids pleasure itself, because it is pleasure, but because those who do not know how to pursue pleasure rationally encounter consequences that are extremely painful. Nor again is there anyone who loves or pursues or desires to obtain pain of itself, because it is pain, but because occasionally circumstances occur in which toil and pain can procure him some great pleasure.”

The *philosophical heart* of lorem ipsum is that pain and pleasure are interdependent in ways that demands **respecting reciprocity**; wisdom lies in discerning when temporary discomfort leads to lasting wellbeing.

This means respecting their co-creation and knowing that it’s literally impossible to experience pure pleasure without pain, nor pain without pleasure.

But in the context of this book, I’m more concerned with a specific parallel to lorem ipsum than the text itself:

No one seeks to be stupid for its own sake, but if being stupid can lead to smart outcomes, then there’s wisdom in openly embracing fallibility.

This wisdom is at the root of pragmatic spirituality; the embrace of beliefs and behaviors not because of their direct utility, but because of their capacity to serve as *leverage points* within **psychosocial systems**.

It's ridiculous to use "final construction" standards for the intermediary thoughts required to build a solid perspective.

It's easier to find the right way by being **wrong in the right direction**.

But because of the risky risk management of our **topsy turvy leadership**, mandates of constant correctness cause the bureaucratic sludge that is **our objectivity crisis**.

Humanity can't keep up with the complexity at the juxtaposition of over 8 billion people navigating rapidly evolving knowledge and technology in a collapsing ecosystem because **inheritor culture** can't risk us realizing that **the Goliath paradigm** isn't the only way to do things.

The only way society doesn't collapse is if we run before we learn to walk, dealing with bumps and bruises that come along with doing so.

Bumps and bruises aren't existentially dooming for humanity; going **zero for zero** is.

Fortunately, there are too many hidden signals like lorem ipsum stashed throughout the universe to keep us from trying something real for long.

In this case, it's time to learn that pretending to know it all is the quickest path to knowing nothing at all.

## Newtonian alchemy

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**let dominoes be damned** ([in-line](#))

**cohesion science** ([in-line](#))

One of my favorite things to point out about pop science is Neil DeGrasse Tyson's paradoxical worship of Newton.

He claims that Isaac Newton is undeniably the greatest scientist of all time, but Newton himself would sooner identify as an alchemist than a scientist in the post-Enlightenment sense.

He's an example of what I call *retconned rebels* throughout history.

Powerful pro-spirit and anti-establishment figures like Joan of Arc, MLK, and Nikola Tesla were actively suppressed by the very same bureaucracies that now cherry pick contributions to hammer into our heads so we can claim to have honored their intended message.

Because of this legacy laundering, we remember Newton for his contributions to Calculus and Physics, leaving out the overwhelming majority of his work that was in the realm of alchemy and theology.

Isaac Newton spent a significant part of his life researching *the perennial cycle* and searching for a universal key to unite all the world's ancient knowledge.

A significant amount of his work was exploring the thread through all religions and ancient knowledge.

Physics and calculus were just causal byproducts of his focus on spirit, and he would likely be shocked to learn they are the most significant parts of his legacy today.

Like all retconned rebels, mainstream institutions and *MBAholes* embrace only the bits that engage ideal markets while preserving the centralized right to exploitation.

If you take all the feelgood quotes and say nothing but nice things about the rebel, you can mitigate the ability of any brilliant minds to haunt *the Goliath paradigm* from beyond the grave.

But if Newton is truly the greatest scientific mind throughout history, and I'd agree as far as white men that history is willing to acknowledge goes, then we ought to do him true honor by exploring his broader views of the universe.

We're going to unpack Newtonian alchemy for what it is; a universal, holistic worldview that perfectly embodies the benefit of "false" beliefs.

This is not about re-mystifying Newton per se, but rather de-mystifying the "neutral observer" assumption of philosophical and scientific contributions.

Because even if it's "bullshit," believing these things to the extent Newton did helped support the discoveries he put forth, and I believe we should be encouraging these type of alchemical and theistic explorations instead of forbidding them via *cognitive blood rites*.

Newton didn't see the universe as a cold mechanism but as a *living scripture written in mathematical code*, much like the Sefer Yetzirah suggests.

He believed God's presence was not external to matter but immanent in its activity—the "sensorium of God," as he called it.

Space itself was the medium through which divine perception flowed; every particle was an organ of God's awareness, embracing *the constructs compromise* long before Koestler coined "holon."

This is the core of Newtonian alchemy:

Matter and spirit are not separate substances but different densities of the same divine breath.

Gravity was not just attraction—it was sympathy, a kind of *spiritual magnetism* holding creation in love.

Where the Church sought salvation in heaven and the rationalists sought truth in matter, Newton sought communion in the laws themselves.

In other words, Newton was a fucking hippie.

In his *Praxis* notebooks, Newton recorded experiments that read like ritual choreography.

He melted metals, distilled salts, and timed reactions as if they were prayers to the universe—each one a conversation between divine principle and earthly manifestation.

He spoke of the "vegetative spirit" animating all things, a precursor to modern field theory and something that *emergent panpsychism* provides a modern context for.



To him, alchemy wasn't superstition in the slightest; it was **applied theology with science as a method of worship**.

This was a result of the Hermetic Renaissance in the 15<sup>th</sup>-17<sup>th</sup> centuries, where Greek, Islamic, and mystical Judeo-Christian lineages converged with experimental patrons and rulers too focused on colonizing the new world to keep the propaganda at home in check.

It's the *memetic delta* where Newton, the Sufis, and the Neoplatonists all drew from the same metaphysical groundwater.

Thinkers like Suhrawardi had already reframed Greek *anima mundi* as divine light, and Newton inherited the afterglow through Ficino and More.

Regardless of whether these views remain “scientifically true” according to post-Enlightenment Reductionism, if they powered the quantum leaps in human thought that occurred, it's worth exploring alchemical interpretations of the universe.

This is more than an interesting aside; it's potential inspiration to resolve *our objectivity crisis*.

Because the goal of alchemy was not to make gold but to *purify understanding*—to discern the pattern by which God continually transforms base matter into living order.

In modern language, we might call this *emergence studies* and *cohesion science*.

But let's explore it in Newton's terms; The Theologian's Code.

In *Principia*'s General Scholium, Newton wrote that God “endures forever and is present everywhere.”

He saw divine will not as intervention but as continuous maintenance—the cosmic equivalent of breathing.

The laws of motion were simply the rhythm of that breath rendered in calculus in Newton's earlier works.

Where later empiricists read “law” as impersonal order, Newton read it as covenant—God's unbroken promise that creation remains intelligible because it remains alive and conscious.

In that sense, he was less the father of physics and more the scribe of divine regularity, another prophet in the chain of Abrahamic correction, though he would likely he dislike being labeled as such.

He would protest being called “the greatest scientist” as well, with his “if I’ve seen further, it’s by standing on the shoulders of giants” immediately indicating where he believes reverence should lie.

He would likely prefer “the last natural philosopher who still believed the world had a soul.”

His alchemy, theology, and physics were never separate pursuits; they were nested claims in one coherent cosmology—a proto-holarchic system where the physical, mental, and divine co-generated meaning.

And if you’re going to use his math for profit, you can at least respect him as the prophet that he was.

## risky risk management

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Avoiding every single risk is the single greatest risk you could take.

It's the axiomatic principle behind *risk inversion*, and I call it going **zero for zero**.

**Risk inversion** occurs when our attempt to **reduce or respond to a perceived risk** actually **increases the real risk** in a situation—because the response triggers behavioural, system- or environmental changes that offset or reverse the intended safety benefit.

In other words: by acting on what we believe is a risk (or what we believe will reduce risk), we inadvertently raise the actual risk exposure.

It's why you can't have a real security posture by being a slave to procedure alone; you must have an systems theory & **emergence studies** approach to managing factors in a complex system.

Not expecting a living counter to whatever countermeasures you take is amateur hour, along with many other institutionally-mandated approaches to risk.

Another is the appearance of perfection in regards to “serious” matters, when there's something you learn on the first day of security training if the teacher is any good:

There is no such thing as safe; only appropriately risk managed.

Acknowledging this reality and risk inversion in general are key to peeling back the layers of **our objectivity crisis**.

Objectivity is best understood as a risk-response policy to **epistemic anxiety**.

Humanity is forced to operate based on **the Goliath paradigm** because **the anxious alliance** doesn't know how to function outside of “doing what is best” or “doing what everyone else is doing.”

The idea of a monistic reality isn't a logical one; it's an unmitigated anxiety response that can turn the healthiest of communities into *vacuous value networks* in an instant.

In short, the idea of a natural truth and moral code that everyone knows and adheres to is nothing more than an irrational narrative to mitigate experienced anxiety.

Not gonna lie, it is admittedly terrifying to recognizing that the entirety of institutional truth is just inheritor culture hedging their bets using *exploitative expertise* and *cognitive blood rites*.

There's a reason why the pressure to just go along with things is so great, and that reason is far from illogical, even if all the beliefs and behaviors adopted as a result are.

But there are a handful of apocalyptic-level risks that humanity only deals with because of how the anxious compromise public communication to maintain a sense of safety that doesn't exist.

It's another presentation of *lorem ipsum* wisdom; it's not about choosing to take risk, it's about to choosing to avoid greater risks by embracing them as needed.

There are countless drastic consequences as a result, with 10 sitting at top of mind:

#### 1. Financial System "Safety Nets" → 2008 Collapse

- Derivatives and credit default swaps were meant to *distribute* risk. Instead, they *concentrated* it invisibly until systemic collapse.
- Illustrates institutionalized moral hazard: the appearance of safety invites reckless leverage.

#### 2. Fire Suppression → Megafires

- A century of "fire prevention" policy suppressed natural burns, allowing tinder accumulation.
- The result: fewer small fires, exponentially larger ones.
- Risk inversion through ecological overcontrol.

#### 3. Antibiotic Overuse → Superbugs

- Antibiotics mitigate infection risk short-term but create evolutionary pressure for resistant strains.
- Humanity's pursuit of microbial "safety" breeds more dangerous pathogens.

#### 4. Nuclear Deterrence → Global Existential Risk

- The doctrine of “Mutually Assured Destruction” was designed to prevent war.
- It replaced conventional warfare with a standing planetary suicide pact.
- The inversion here is moral and existential: peace by permanent brinkmanship.

#### 5. **Algorithmic Content Moderation → Epistemic Polarization**

- Platforms optimize for “safety” and engagement, filtering nuance into outrage.
- The perceived risk of misinformation leads to information monoculture—*epistemic collapse as safety theater*.

#### 6. **Bureaucratic Risk Avoidance → Institutional Fragility**

- The public sector’s obsession with liability reduction often delays critical decision-making.
- When crisis hits (pandemic response, disaster relief), delayed adaptation kills.
- Avoidance of small risks leads to systemic brittleness.

#### 7. **Overprotective Parenting → Psychological Fragility**

- Shielding children from risk impedes resilience development, producing adults incapable of calibrated danger response.
- Society’s “safety first” becomes an anxiety factory.

#### 8. **Cybersecurity Compliance Fetishism → Real Vulnerabilities**

- Organizations chase checklist compliance instead of dynamic security.
- The belief that procedure equals safety blinds them to emergent attack surfaces.

#### 9. **Medical Defensive Practice → Healthcare Collapse**

- Fear of malpractice risk leads to overtesting and overtreatment, inflating costs and undermining trust.
- The system becomes a self-protective organism, not a healing one.

#### 10. **Climate Policy Paralysis → Greater Environmental Instability**

- Fear of economic disruption leads to half-measures and deferrals, ensuring greater disruption later.
- The *risk of acting* outweighs the *risk of not acting*—a cognitive inversion.

As you can see, the *MBAholes* building the entire system around *lying about liability* has its own consequences.

While their ability to manipulate the narrative to avoid personal consequences is running out, that's precisely the pressure that makes everything so tense right now.

The best risk-response at this point is to face *the sunk cost of compliance*.

Whether or not our *topsy turvy* leadership can redeem itself is another story.

## the sunk cost of closure

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Building your identity, self-worth, and social status on a sense of closure is a choice.

It creates a parasitic relationship where the more you submit, the more power they gain, and the less capable you are of operating on your own terms.

Given this rather obvious relationship between providing care and preventing autonomy, no informed or ethical leader would ever demand blind obedience.

We already dismissed the nonsense of perfection and intelligibility, and welcoming alternative perspectives is the preference of any wise leader in the face of fallibility.

Whether it's because of incompetence or ill intent, leaders who demand compliance more than consciousness are not cut out for the job.

However, the opposite side is even more implicated; to go along with *anything* in life that doesn't make sense to you is to sell your own soul.

And eventually, your life and everyone who intimately interacts with you.

To comply with coercion is to accept a suicide pact: you lend your body, your reputation, your future, and your moral credibility to prop up individuals and institutions that harm not just you, but everyone around you.

This is the real cost of compliance—not just your own degradation, but your role as a human shield protecting corruption from accountability.

If you let the worst among us influence you via *the fear of negative evaluation*, you just end up becoming them and passing the poison onto everyone you interact with.

But given the power of *the Matthew metricocracy*, it's really hard to fight the power of *the Goliath paradigm*.

We were born into a world where this path was already carved—family, school, workplace, government.

Be a “good kid.”

Get the gold stars so you can avoid being the burger flipper.

We got baited with senses of superiority then hooked into *colonization via standardization*.

We thought we were getting a head start, but the systems of modern education take freely available knowledge and infuse it with their political and cultural preferences.

The result isn't a conscious population; it's brainwashing that leads to intellectual stagnation.

Secured with a badge of loyalty to those most invested in keeping you small and pliable.

This isn't abstract—every gold star, grade, and credential you chased was another nail in the coffin of your autonomy.

But the bait on the hook isn't the problem; the hook is.

Education does provide tools—but the system coerces how those tools are applied and who gets access to them.

That's the sunk cost of compliance: the more you've “played the game,” the more you've entrenched yourself in the *vacuous value networks* that are on the wrong side of history.

You pursued the superiority being offered by the system but didn't bother to notice that the system is operated by the worst among us.

And you can't be a good person while trying to be validated by bad people.

Like with all sunk costs, escape begins with swallowing the bitter truth—we're on the wrong path, and the only way back is eating the frog.

Compliance was the wrong way to do this, and every moment spent justifying it is another layer of concrete around your own feet.



No one who actually understands the truth would ever use it to manipulate you, and being surrounded by people who regulate the truth has nothing to do with intelligence or risk management.

However, you can't step out from under the systemic manipulation of truth until you admit why you tolerate it.

You paid to be brainwashed because you thought it made you better than other people and gave you a better shot of being rewarded by the system.

But superiority was always a poisoned bait—you're not innocent just because manipulation hid the hook.

You chased validation, intertwining your future with a collapsing system.

Not only yours; your family's, your community's, your nation's.

Entire legacies have been intertwined with corruption because you wanted to leave a better story than everyone else.

The only way humanity can move forward with stability is to admit how the only thing that demands absolute compliance is death.

Fortunately, *America's sling & stones* offer us all a way out of these debts of obedience, conformity, and silence that grow heavier the longer you deny them.

The system only survives because billions of people refuse to admit the sunk cost of their compliance with corruption.

It put us all further behind, and it will continue to do so until we resist, unlearn, and defy~

## stitches - a03 - expansion packs

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# a04 - complexity crash course

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strange isomorphs ([stitches](#)) ([in-line](#))

emergent panpsychism ([in-line](#))

This appendix serves as a crash course for *emergence studies*.

Emergence is the process by which new causal patterns appear within complex system *interactions* that cannot be explained by how the components of the system have been individually observed.

We'll use them to establish *cohesion science*; the study of what happens when things come together, what causes them to, what sustains that coherence, and how do incidents of cohesion impact overall system equilibrium.

We've already built the rocket ship; time to fuel up on old structures before sending it to the moon:

~ **the history of emergence** (emergence is far from a new concept, it's just finally legible to science)

~ **systems theory base game** (using solid science to establish the basis of it all)

~ **complexity science DLC** (elevating systems theory with the introduction of emergence)

~ **cohesion science mod** (defining cohesion science and splitting our studies pragmatically)

~ **the forbidden fruits of causality** (exploring causal types that Reductionism metaphysically excludes)

~ **you gotta be stranger than that** (Hofstadter's strange loop as the non-linear thread that's missing)

## the history of emergence

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Emergence may sound like a modern scientific buzzword, but its roots reach deep into the oldest philosophical soil—long before physics or biology had the language to describe it.

Humanity has always preferred gestalts, sensing that wholes are more than their parts; we just lacked the math to prove it.

Aristotle was the first to name this intuition explicitly: “*The whole is something besides the parts.*”

In his *Metaphysics* and *Parts of Animals*, he argued that a living organism’s form (*entelechy*) cannot be explained by its material components alone—that life, motion, and purpose (*telos*) emerge from organization itself.

This was the prototype of emergence: the idea that *being arises through becoming*.

Later, Stoic thinkers extended this with notions of *pneuma*, the animating coherence that holds the cosmos together.

For them, every individual thing was an expression of a universal tension—a kind of proto-field theory describing emergence through continuous causal interpenetration.

In parallel, Eastern traditions were also exploring emergent causality long before Western philosophy caught up.

Taoism described the *Tao* as the spontaneous order that emerges when opposites interact—“the ten thousand things arise together and return as one.”

Buddhist Abhidharma schools articulated *dependent origination* (*pratītyasamutpāda*), a metaphysics where every phenomenon exists only in relation to others, making emergence the fundamental nature of reality.

The Enlightenment tried to dissolve this mystery by dissecting it, but this only made the complex impossibly complicated.

Descartes divided mind and matter, and *Newtonian alchemy* has been cleaved to present the general population with a mechanical cosmos where the behavior of the whole could, in theory, be computed from its parts.

While humanity was still largely esoteric at this point, Jacques de Vaucanson's 1739 bombshell and *the shitting duck effect* had mainstream institutions pause meaningful explorations of emergence.

Reduction was the hot trend, and everyone was expected to fall in line.

Yet even then, dissenters persisted: Goethe's organicism emphasized dynamic wholeness, and Kant argued that living systems exhibit "*purposiveness without purpose*," hinting again at emergent self-organization.

By the late 19th century, British Emergentism reawakened the idea.

Thinkers like George Henry Lewes, C.D. Broad, and Samuel Alexander proposed that new properties—like consciousness or life—arise from physical substrates but cannot be deduced from them.

Broad coined "*emergent properties*" in 1925, explicitly opposing both vitalism and strict mechanism.

In the 20th century, the idea matured through General Systems Theory (Bertalanffy) and Cybernetics (Wiener, Ashby), and Gestaltism (Kohler, Koffka, etc) which formalized emergence as a product of feedback and organization.

Then Prigogine and Haken brought thermodynamics into the mix, showing how order can arise *from* chaos in far-from-equilibrium systems.

Finally, the rise of Complexity Science at the Santa Fe Institute reframed emergence as a measurable, modelable phenomenon.

Here, emergence stopped being metaphysics and became *mathematics*: patterns in ants, neurons, markets, and galaxies all described by similar recursive principles.

Across these lineages—from Aristotle's *entelechy* to Prigogine's *dissipative structures*—emergence has always been humanity's attempt to explain *why the universe keeps inventing itself*.

Each rediscovery of it marks a pendulum swing away from reductionism toward relational reality.

If reduction is the method of taking things apart, emergence is recognition that if we're taking stuff apart, they must be somehow pulling themselves together in the first place.

But given the institutional resistance to studying emergence, the only real way to play is essentially a heavily modded copy of Skyrim—we're playing on legacy engines with heavy modding.

## systems theory base game

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Systems theory is the level playing field between Reductionism and anything that embraces emergence.

At its simplest, systems theory is the study of wholes made of parts—and how the relationships between those parts create properties that don't exist in the parts themselves.

It started formally in the mid-20th century with Ludwig von Bertalanffy's *General Systems Theory*, which argued that to understand anything real, we need to study it *as a system* rather than just the sum of its parts.

He wrote: "The whole is more than the sum of its parts, and the properties of the parts are dependent on the whole."

Which is just Aristotle, gestaltism, and QFT articulated yet again, existing as science's own version of *the perennial cycle*.

But it's important to understand precisely where Reductionist thought ends and where emergence begins, and systems theory is the demarc.

Here is what systems theory establishes for us:

- **Systems have boundaries and environments.** A cell has a membrane, a country has borders, your mind has... questionable, often permeable boundaries, but they're there.
- **Systems have inputs, outputs, and processes.** Stuff goes in, stuff happens, stuff comes out. Just like the duck, but with real shit.
- **Systems have feedback.** They respond to their own outputs, often in loops. Your thermostat is a system. Your hormonal cycle is a system. The stock market is a horrifyingly complex system

with feedback loops on meth.

- **Systems have emergent properties.** Life emerges from biochemistry. Consciousness emerges from neurons. Culture emerges from collective behavior. None of these things can be found in the parts alone.

Most of what we've built our institutions on are simple duck and domino diagrams: linear, mechanical, predictable.

If you design a watch, you can predict exactly how it will behave.

If you tighten one gear, you know what happens to the others; cause and effect are clean and direct.

This control-rationalized causality has been the singular metric for authoritative understanding in the West for centuries.

But the moment you deal with real life—organisms, societies, ecosystems, economies—you're dealing with complex systems, and they aren't as simple as clocks.

As Donella Meadows put it in *Thinking in Systems*:

"We can't control systems or figure them out. But we can dance with them."

I like to compare it to cooking a soup that someone else started; a good cook doesn't need to know what was put in already to make the soup better from there.

Same thing goes for systems theory.

And it's why we need some DLC before we can distinguish between real emergence and reducible phenomena we don't understand yet.

**complexity science DLC**

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*Complexity science* refers to the study of complex systems, which are systems of interacting components with properties at the system level that cannot be reduced to the system's components, which may also be complex systems themselves.

It takes the baby step of systems theory and turns it into a full, holonic stride while admitting there may be something unexpected occurring at the largest and smallest scales of the universe.

Complexity science introduces the concepts of leverage points and dampened zones in complex systems.

The causal homeostasis of a system concentrates responsiveness and resilience in different zones:

**Leveraged zones:** Correspond to *critical points* or *edge-of-chaos* regions where system interactions are maximally creative — small perturbations yield large reorganizations (self-organization).

**Dampened zones:** Correspond to *stable attractors* or *dead regimes* where the system resists novelty or dissipates energy too rapidly.

While it's still very possible that these nested fractal systems still follow the same fundamental properties that can be reduced with enough time and compute, complexity science allows us to genuinely consider *strong emergence*.

Neither Emergentism nor Reductionism disagree with systemic nesting; the question is whether it is *weak emergence*, the appearance of new phenomena that are still fully explained and modeled by simple behavior, or *strong emergence*, when the phenomena cannot be explained from the bottom-up.

This weak vs strong emergence debate is the real line in the sand between hard determinism and anything more mysterious.

For it to be strong emergence, there must be something beyond compounding simple behaviors that creates the new behavior.

But you can't believe in strong emergence without tolerating *the unknown unknown* and the idea that absolute control has never and will never exist.

It's one of the reasons why leaving Reductionism behind is so difficult for our *inheritor culture*; the entire justification for it is the belief that the past alone determines the present, with nothing that could possibly matter in the present that doesn't have a citable lineage.



You can't discover patterns that you've already attributed to something else, and humanity's *topsy turvy* leadership systemically assimilates any and all perceived patterns in support of their regime.

We can't learn the truth if the space that it would fill has already been taken up by propaganda and policy.

Complexity science allows us to create more space for potentially unexpected truths to reveal themselves.

And where Reductionism systemically reinforces its axiomatic assumption, we can mod complexity science so that study is truly exploratory, not assumptive.

## cohesion science mod

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Cohesion science is the focused study of *what happens when things come together*—how disparate elements bind into a coherent whole, what sustains that binding, and how incidents of cohesion ripple outward through nested systems of broader coherence.

Why do some proteins fold into stable structures while others misfold into disease?

Why do some ecosystems lock into resilience while others collapse under stress?

Why do some communities cohere into movements while others fracture after a single protest?

Do similar cohesion patterns appear drastically different across scales, but reduce to the same modulations?

It isn't a replacement for systems theory or complexity science; it's a specialization that targets the very thing our institutions avoid: the mysterious glue that makes wholes something other than chaotic parts.

Systems theory and complexity science model the "how."

It shows us that patterns form from interactions, that feedback loops stabilize or destabilize, that weak emergence is enough to explain most phenomena without invoking ghosts.

But cohesion science asks the "why" without pretending it must answer all the universe's deepest questions up front.

For example: why does one viral outbreak become a global pandemic while another fizzles out after a few local cases?

Why does one startup scale into a global corporation while another with similar resources quietly dies?

Instead of getting trapped in metaphysical dead-ends about ultimate causes, it treats the relative universality of coherence as worth of study itself.

The less related patterns seem, the juicier they are in terms of revealing hidden threads connecting them together.

This is where the usefulness comes in; cohesion science doesn't need to prove the metaphysics of why coherence exists at all.

That's a problem for philosophers and physicists to debate over wine.

What cohesion science provides is meaningful and useful explanations backed by reproducibility and predictability.

Cohesion science treats stability and instability as trackable incidents of reality, observable across scales—from molecules binding into proteins, to neurons binding into consciousness, to individuals binding into cultures.

It's also why we needed to establish *the Holonic Construct Framework*; we can't actually debate Reductionism vs Emergentism in systems designed to inherently eliminate the validity of the other.

With *cohesion science*'s principles, we don't just theorize holons—we can *build with them*.

We can ask: does this policy hold social cohesion?

Does this ecological model predict stability or collapse?

Does this neural pattern sustain consciousness or degrade it?

Cohesion science is how we can study these questions with minimum metaphysical implications.

That's the boon: allowing humanity to convert emergence from metaphor to measurable phenomena while *the constructs compromise* retains all the usefulness of reduction.

## the forbidden fruits of causality

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Reductionism is terrified to admit that linear logic is just incomplete cyclical logic.

Its entire metaphysics depends on one-way causality with starts and ends—clean arrows, stable hierarchies, no surprises.

A causes B, B causes C, and the scientist gets to pretend that by isolating the pieces, they’ve understood the system.

But reality doesn’t give a shit about clean arrows or artificially isolated variables.

Reality loops, folds, feeds back, and reorganizes itself constantly.

Everything that *is* emerges through interaction, and everything that persists does so through feedback.

Reductionism denies this because it has to—because once feedback enters the model, control starts leaking out the sides.

In that sense, emergence is like that basket holding all the forbidden fruits of causality.

It isn’t just a “different” form of explanation; it’s a violation of the original covenant of control. It’s causality eating itself — and getting smarter every time it does.

Let’s walk through the varieties of emergence that have forced science to break its own rules just to keep describing the world:

### Downward Causation

- *Definition:* Higher-level wholes exert causal influence on their lower-level parts (i.e., macro → micro) rather than the causation only flowing upward.
- *Example:* In biological systems, the overall organism’s state or environment can regulate gene expression in cells; the emergent property of consciousness influencing neural activity.
- *Source:* Campbell, “Downward causation in hierarchically organised biological systems” (1974)

### Reciprocal Causation

- *Definition:* Mutual, bidirectional causation where A influences B and B in turn influences A (often repeated in cycles).
- *Example:* In evolution, organisms modify their environment (niche construction) and the modified environment in turn influences the organisms—a loop of cause and effect.
- *Source:* Buskell, “Reciprocal Causation and the Extended Evolutionary Synthesis” (2019) among others.

### Recursive Causation

- *Definition:* Causation in which a system’s outputs feed back into its own inputs, so that rules, structure or function of the system change based on the system’s own history.
- *Example:* Epigenetic mechanisms where gene expression alters cellular structure and that altered structure changes future gene expression—a feedback loop across levels.
- *Source:* Haslberger et al., “Recursive causality in evolution: a model for epigenetic mechanisms in cancer development” (2006).

### Convergent Causality

- *Definition:* Diverse, non-determined factors converge through interaction to produce a stable causal outcome; what appears as a “law” or consistent effect is really emergent from multiple contingent factors finding stable alignment.
- *Example:* Recent research suggests gravity itself might be emergent rather than fundamental — so what we perceive as a consistent causal force might be the convergence of deeper micro-causal dynamics.
- *Source:* Linnemann, “Hints towards the emergent nature of gravity” (2018) and extension in An et al., “Realize Emergent Gravity to Generic Situations” (2021).

### Catalytic Causation

- *Definition:* A trigger or catalyst appears to cause a system response, but the real causal power resides in the system’s internal condition or structure; the catalyst merely enables or reveals existing potential.
- *Example:* The idea in structural-systemic causality of a “catalytic” cause: the catalyst doesn’t fully determine the outcome, the system’s constraints and relational structure do.

- *Source:* Toomela, “A Structural Systemic Theory of Causality and Catalysis” (2014). [Academia](#)

### **Leveraged Constraints**

- *Definition:* Constraints in a system (limitations, boundaries, rules) don’t just limit behavior—they enable emergence by structuring the space of possibilities and thereby catalysing new patterns.
- *Example:* “Enabling constraints” in complex systems allow novelty to emerge by restricting certain interactions and opening others; the constraint becomes causally significant.
- *Source:* Chris Corrigan’s interpretation of Juarrero’s work on constraints that enable emergence.

### **Nonlinear / Chaotic Causation**

- *Definition:* Causation where small changes can produce disproportionately large effects (sensitive dependence), and where cause-and-effect relationships are not proportional or linear.
- *Example:* Systems undergoing tipping points or phase transitions, where a slight perturbation triggers massive structural change—a hallmark of chaos in complex systems.
- *Source:* While not anchored to a single article here, complexity science sources (e.g., Yuan 2024) discuss the general phenomenon of emergence in complex systems including non-linear causation.

### **Holonic Causation**

- *Definition:* A causal mechanism whereby a system (a holon) functions both as a whole and as a part, and the causal powers of the holon feed into its parts and into larger wholes simultaneously.
- *Example:* In the holarchy notion: a cell is a holon (an organism part and a whole in its own right), its behavior affects tissue (higher), and is affected by its organelles (lower). The causality is embedded in nested levels of holons.
- *Source:* The general literature on emergence and holons (e.g., Rosas et al., “Causal emergence is widespread ...” 2022) supports the idea of multiscale causality.

These types of causation are all constantly at play, as is the concept of leveraged zones vs dampened zones, when modeling complex systems.

But there's something even weirder tying it all together.

## the ghost in the machine

The word *holon* was coined by Arthur Koestler in 1967 in his book *The Ghost in the Machine*.

He mashed together the Greek *holos* (whole) and the suffix *-on* (as in proton or electron, implying a part) to describe entities that are simultaneously wholes and parts.

It's a simple paradox, but that's the magic of it.

A holon is any unit and system in one; something that contains other systems and is itself a component of a larger one.

And it may be key to unlocking the **strange isomorphisms** behind *the theory of everything*.

Cells are holons. Organs are holons.

People, cultures, ecosystems, galaxies—holons all the way up and down the cosmic scale.

While it could very well all be determined from the bottom up, assuming such isn't scientific; it's political.

Koestler introduced holons to challenge the brittle linearity of hierarchical thinking.

He noticed that real systems didn't just flow upward like chains of command or downward like blueprints—they nested, looped, and recursed.

They scaled sideways and braided parts and wholes into something that couldn't be explained from the top *or* the bottom alone.

Since its introduction, the word *holon* has popped up in everything from integral theory (Ken Wilber) to biosemiotics, artificial intelligence, and cybernetics.

But its true power has gone largely untapped—not because it failed, but because our dominant epistemological institutions weren’t ready to give up the administrative ease and disproportionate socioeconomic power that comes from RADICALISM.

Holons don’t provide the kinds of answers our psychosocial Reductionism demands, which is bad for our longstanding *vacuous value networks*, but good for just about everyone outside of them.

Because these paradoxical parts allow us to:

- Scale models of belief and behavior without flattening them.
- Track layers of meaning without locking them in place.
- Observe causal flows that can move in any direction—up, down, sideways, recursive, and reciprocal.

In this way, holons are our best candidate yet for modeling reality’s causal webs—whether they’re quantum, spiritual, neurological, or cultural.

But because they don’t need certainty, they are wholly rejected by social systems that depend on manipulating perceptions of necessity to function.

But that’s just the current situation; holons have been recognized by *the perennial cycle* for generations, if not by such a name:

- The Kabbalistic Tree of Life models divine emanations as recursive layers within layers.
- Indra’s Net, from Mahayana Buddhism, describes a cosmos of infinite mirrors, each reflecting all others.
- In some Sufi metaphysics, each level of existence is both a reflection and a container of the divine whole.

These weren’t perfect "holons" nor were they presented as such at the time, but they appear to be intuiting the same structure, just with different scaffolds.

And while they may be ancient, most aren’t that outdated in terms of helping us build a functional holonic understanding of reality.

However, we don't need to have a perfect history or fret over semantics to show how holons help humans.

Let's just put them to work.

We can use holons to build a model of reality that respects recursion, tracks emergence, and makes coherence visible—without needing every question answered in advance.

## harder, better, faster, *stranger*

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If these forbidden causations are the alphabet of emergence, strange loops are its semantics—cycles that climb a hierarchy only to find themselves back at the start, now changed by the climb.

Douglas Hofstadter coined and popularized the term to name this self-referential architecture in logic, art, and mind—from Gödel's diagonal sentences to Escher's hands that draw each other to Bach's canons that modulate back into themselves.

In Hofstadter's account, a strange loop is what makes an "I" feel like a persistent someone: a high-level pattern that refers to and re-constructs itself through time.

What makes strange loops pivotal for emergence studies is that they *parent* the simpler cycles we already track (negative/positive feedback, homeostatic control, attractors).

A thermostat loop stabilizes temperature; a strange loop stabilizes a *self-model* that can read, rewrite, and redeploy its own rules.

This is why the concept resonates across cybernetics (circular causality), where feedback and recursion define control and learning in organisms and machines.

Biology offers a living instantiation: autopoiesis, the self-producing organization of living cells.

Here, process makes parts that remake the process; boundary and metabolism co-create one another — a biochemical strange loop that keeps a system "itself" by continually re-drawing its own border.



In formal systems, the same structure appears as fixed-point logic: diagonal/self-reference yields statements that talk about their own provability (Gödel); in computation, the Y-combinator captures recursion by producing a function that calls *itself* without being named.

These are algebraic shadows of the strange loop: a system containing a rule that generates the very rule-application that defines the system.

Neuroscience extends the picture: large-scale conscious access looks like recurrent ignition across a global neuronal workspace—though I suggest this extends beyond neurons to microbial networks and beyond—activity that becomes globally available by re-entering and amplifying itself through cortico-cortical loops.

Predictive minds then minimize surprise via hierarchical inference (the free-energy story), where top-down models and bottom-up signals co-specify each other in a tight, self-correcting circle.

Together these sketches imply that minds are not merely in loops; minds *are* loops that loop about themselves.

Finally, at the scale of modeling itself, causal emergence shows that macroscales can carry *stronger* effective causal structure than their micro-bases, meaning the “parent loop” (the system-as-a-whole) can become the most informative handle on its own parts—a practical marker that we’ve crossed from ordinary cycles into a strange-loop regime.

### Synthesis for the Cookbook:

- **Parent cycle:** A strange loop = a holon that *models and modifies itself* across levels (logic  $\leftrightarrow$  perception  $\leftrightarrow$  action), thereby containing the many sub-cycles (homeostatic, regulatory, dynamical) as local mechanisms.
- **Operational cue:** When a system’s representation of itself can drive interventions that reshape the system that generated the representation, you’re in strange-loop territory.
- **Why it matters:** Parent loops explain why cohesion can persist, adapt, and *learn*—and why purely bottom-up stories run out of room.

We’ve traced feedback from simple stabilizers to self-modeling engines.

The next move is inevitable: follow the arrow as it curls — from loops that regulate a system to loops that *are* the system.

That is the terrain of strange loops, and it's where emergence stops being an effect and starts being an author.

This completes our *emergence studies* onboarding; we've integrated traditional studies with our holonic frameworks, and we're ready to study emergence at the cutting edge of science.

It's time to synthesize everything we've learned so far to explain how **strange isomorphisms** make unique things their own things and just part of something else.

## stitches - a04 - complexity crash course

### overview:

This appendix maps the evolution of *emergence* from metaphysical curiosity to measurable science, showing how humanity repeatedly rediscovers that reality organizes itself through feedback and relational recursion.

Beginning with Aristotle's *entelechy* and running through Stoic *pneuma*, Taoist balance, and Buddhist dependent origination, the history of emergence shows a long struggle to name the logic of wholes.

The chapter then moves through Systems Theory (structure and feedback), Complexity Science (nonlinear dynamics, attractors, leveraged and dampened zones), and Cohesion Science (the causal morphology of coherence itself).

It enumerates the "forbidden fruits of causality"—downward, reciprocal, recursive, convergent, catalytic, constrained, chaotic, and holonic mechanisms—each violating the one-way arrow of Reductionism.

It concludes with Strange Loops, introduced by Hofstadter as self-referential parent cycles that encompass and generate all subsidiary loops.

Together these frameworks formalize the holarchic view of causality as recursive, emergent, and self-modeling—the epistemic heart of post-reductionism.

### key terms

#### catalytic causation

When a trigger reveals or unlocks a system's latent potential rather than determining the outcome.

**causal emergence**

The measurable strengthening of causal structure at macroscales relative to their micro-bases (Rosas et al., 2022).

**cohesion science**

A specialization built atop systems and complexity theory that studies how coherence forms, sustains, and propagates across nested holons.

**complexity science**

The study of nonlinear, adaptive systems whose macro-patterns cannot be reduced to their components.

**convergent causality**

Stability arising when many contingent micro-factors align to produce an apparently law-like macro effect (e.g., emergent gravity).

**downward causation**

Higher-level wholes constraining and directing their parts (Campbell, 1974).

**emergence**

The process through which new properties arise from interactions among simpler entities, creating wholes irreducible to their parts.

**holonic causation**

Bidirectional influence within nested wholes, where each holon acts as both part and whole.

**leveraged constraint**

A limitation that generates new possibilities by structuring interaction space (Juarrero, Corrigan interpretation).

**recursive causation**

Outputs feeding back as inputs so the system's own history reshapes its rules (Haslberger et al., 2006).

**reciprocal causation**

Mutual, bidirectional influence between co-evolving elements (Buskell, 2019).

**strange loop**

A self-referential cycle that ascends levels only to return to itself transformed; the parent loop of all sub-cycles (Hofstadter, 1979 / 2007).

**systems theory**

The interdisciplinary study of organized wholes governed by feedback, boundaries, and environment.

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## a05 - the holonic construct framework

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locations cited:

[persona paths](#) ([in-line](#))

[the elephant in the cave](#) ([in-line](#))

[the constructs compromise](#) ([in-line](#))

[the law of coherence](#) ([in-line](#))

This appendix offers a new decentralized and infinitely scalable unity between ontology and epistemology: the Holonic Construct Framework.

The HCF is a new way of organizing information across all media in fundamental units called *constructs*.

Constructs are the holonic atoms of cohesion—the smallest coherent units of meaning that inherently assume both substructures and suprastructures exist.

The HCF is an organized approach to defining and modeling constructs that allow us to maximize pattern recognition across emergent systems without abandoning rigor or reduction.

It's also a means of managing intersubjectivity without losing any of the precision or predictability accomplished in pursuit of objectivity.

But unlike objectivity, it not only scales across cultures without collapsing under contradiction, but it also gets more valuable the more diverse it becomes due to the scaling symbiosis of *holonic cognition*.

Let's unpack what the Holonic Construct Framework is, starting with the cookbook as the perfect example:

- ~ **cooking up new perspectives** (using cookbooks as an example of holonic information presentation)
- ~ **the technical structure** (explaining the technical ontological and database structure)
- ~ **the first 1:1:1 ontology** (defining the HCF as a unified substrate for actuality:perception:database)
- ~ **our objectivity crisis & other expansion packs** (highlighting examples of the HCF within this book)

~ **there's an app for that** (introducing constructs.app as the praxis to our new epistemology)

## cooking up new perspectives

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Long before data scientists began speaking of ontologies or relational graphs, humanity had already been authoring one of the most elegant examples of holonic structure: the recipe.

Despite being presented in steps, a recipe is not a linear instruction set.

It is a nested architecture of relations, dependencies, and reusable sub-assemblies—a living example of holons in practice.

The genius lies in its referential compression: complex processes and compositions are expressed through single words that point to entire subordinate systems of instruction.

When a recipe says “make a roux,” “prepare stock,” or “season to taste,” it performs a holonic call—invoking a sub-holon whose full definition exists elsewhere but is interoperable across contexts.

Each term — *roux*, *stock*, *dough*, *sauce*, *reduction* — represents a named holon, complete with its own substructure of ingredients, timing, and thermodynamics.

Recipes therefore act as recursive blueprints, assembling nested holons into emergent wholes.

This model of semantic recursion illustrates several key features of the HCF:

1. **Nested intelligibility:** every element can be understood as a self-contained whole while also contributing to a greater structure.
2. **Referential compression:** shorthand terms point to entire embedded processes, maintaining cross-recipe interoperability (a “roux” means roughly the same thing everywhere, yet allows local variance).
3. **Bidirectional causality:** altering a sub-holon (e.g., changing the roux ratio) modifies the super-holon (the finished dish), while emergent constraints from the super-holon (e.g., desired texture or flavor) feed back downward to tune the sub-holon’s execution.
4. **Epistemic efficiency:** the system compresses infinite variation into manageable symbolic handles—a feature shared with all successful cultural and computational holarchies.

In this sense, the recipe is one of humanity's earliest form of *functional ontology*: a holonic data model encoded in language and culture.

Each dish is an act of *embodied cognition*, mapping complex relational awareness into repeatable, transmissible form.

When HCF describes claims, meta-claims, subclaims, and supraclaims, it is merely re-formalizing this ancient structure—turning the art of cooking into a readable language for all knowledge systems.

## free-range wikis

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Another easy example of a holonic information structure is a wiki.

Each page is a full article itself but also full of recursive links to other articles and is itself cited in other articles; the very definition of a holon.

The Holonic Construct Framework is a decentralized epistemic protocol mapped directly to a universal ontology and optimized for intersubjective input.

The HCF itself isn't software but rather an operational philosophy for recording and communicating information.

It is the cognitive adjustment that allows us to rigorously track contradictory information in a universal map.

The key difference between the HCF and standard wikis is the expectation of alternative scopes.

If you go to Wikipedia, you only get the singular version of all the pages, with the idea being that this is the best holistic truth available.

The HCF acknowledges how it's literally impossible to describe *the elephant in the room* from a single perspective, and operates on the basis of *personas* instead.

That means that while looking at a specific subject, you can toggle between different individuals and institutions' perspectives on it.

This allows people to build their own perspectives of the universal truth beyond all of the individual personas as opposed to all of humanity's *exploitative expertise* going to petty debates over who gets shelf space in *the Goliath paradigm*.

But enough metaphors; let's put some nuts and bolts to this multidimensional wiki structure.

## the technical definitions

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The Holonic Construct Framework is an information modeling methodology that applies a fractal scale to Reductionism.

It's a philosophical layer; not the tool nor technology, but the understanding with which tools and technologies can be built.

Within the HCF, claims are holonic, meaning that even as a fundamental component, they are themselves systems containing:

- primary claim data: whatever the claim itself is
- metadata: claims that exist by virtue of the claim being made and help relate them
- subclaims: claims that support the primary claim
- supraclaims: claims that the primary claim supports
- incident history: an evolution of claim data

Collections of claims form pools, which are related claims that don't have any structured presentation to anchor them around.

The HCF uses cohesion frameworks and event tracking to offer a totally decentralized and infinitely scalable structures using these fundamentally structureless claim pools.

A cohesion framework is a reusable logic scaffold that defines how claims relate to each other.



Putting it all together, any scale of component system within a holonic construct can be modeled as a recursive holarchy of claims, grounded in actual incidents, shaped by subjective perspectives, and evolving over time via perspective events.

Because it distinguishes particulars from universals, claims from coherence, events from understanding, it can map the evolution of reality and knowledge across time.

This allows various groups and cultures to perceive and pursue knowledge however they wish while still functioning within a shared core reasoning & reckoning architecture.

More than a philosophy, it's a data model for the mind that enables us to restore rights of conscious and real rigor in a single shift.

## the first 1:1:1 ontology

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The HCF is not just a better data model or philosophical abstraction.

It represents the first viable 1:1:1 ontology for general use, meaning it creates a one-to-one-to-one mapping between:

1. Objective Reality (the world as it is),
2. Subjective Experience (our lived and sensed interpretations),
3. Structured Representation (databases, code, formal claims).

This is something no existing information framework—whether scientific, religious, linguistic, or computational—has fully achieved on a mass scale.

Key claim: every entity or interaction in reality can be modeled as a holonic construct—a unit that is both a whole and a part.

- A molecule is a holon: whole in itself, part of a cell.
- A person is a holon: whole being, part of a family, society, species.
- A belief is a holon: a discrete assertion, nested in frameworks, shaped by prior beliefs.

- An incident report is a holon: a discrete assertion about a particular event, relating the pseudo-reality of what is known with the lived reality of what actually happened.

Reality is recursive, nested, and emergent—and so is the HCF.

Its recursive structure allows for infinite scalability, from subatomic to cosmic, from momentary instincts to cultural paradigms.

Key claim: Our consciousness interprets reality through recursive layers of belief, memory, and context, all of which are holonic.

- Our sense of self is a holon.
- Our emotional reactions are holons within psychosocial systems.
- Our belief that "we understand something" is itself a holonic construct—both emergent from prior claims and generative of future claims.

The HCF honors experience as ontologically valid, not just an illusion to be reduced.

Subjective realities can be modeled, interrogated, and related to others using the same substrate as physical events.

This is epistemic compassion with valid scientific rigor.

If we can holonically track shared experience with rigor, it becomes science, regardless of how mainstream culture views the content of the shared experience.

Key claim: Every holon—whether it's a belief, a paradigm, a memory, or an observable object—can be encoded in a relational schema with near-perfect fidelity.

- Claims, meta-claims, frameworks, narratives: all have unique IDs and recursive relations.
- Downward causality and upward emergence are both formally supported.
- Database tables are not collections of beliefs—they are interrelated data schemas that give us a substrate for our own perspective to develop.

This makes the HCF widely operational, not just conceptually pleasant.

Most systems privilege one domain and distort the others:

| System       | Privileged Domain     | Tradeoff                                       |
|--------------|-----------------------|------------------------------------------------|
| Science      | Objective reality     | Dismisses experience & heuristics              |
| Religion     | Subjective revelation | Obscures falsifiability with inherited lineage |
| Data systems | Structured storage    | Ignores emergence & data beyond measure        |
| Philosophy   | Abstract coherence    | Loses operational grounding & impact           |

The HCF is the first 1:1:1 ontology because it simultaneously:

- Models reality as infinitely nestable, interactive holons,
- Reflects experience as recursive and causally valid,
- Structures data in fully scalable and relational systems.

It lets us build bridges between worlds that have never been reconcilable—and it does so without requiring any claim to be *right* in order to be *referenced*.

This makes the HCF a true ontology of intersubjective consilience without the mandate for authority or control.

## our objectivity crisis & other expansion packs

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This entire book is an example of the Holonic Construct Framework in action.

Chapters, appendices, and expansion packs all act as holons; coherent pieces on their own that simultaneously demonstrate and describe the concepts being argued.

The recursive references between them all demonstrate how holonic systems work; messy interdependence across all scales of the system.

All the packs make holonic references to other parts of the book, but *our objectivity crisis* is the big dawg, containing references to all chapters, packs, and appendices as a single coherent argument.

OOC completes the demo of the HCF as an information transmission tool while meaningfully advancing the collective thesis of this book.

Not as confirmed by authorities based on arbitrary data and frameworks too sterilized to reveal anything real.

But as determined by you, based on what makes sense.

## there's an app for that

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With the *Constructs* project, led by my company *Holy Systems*, this holonic model is actualized into an open-source information governance platform supporting public research and education and commercialized instances alike.

This architecture enables multi-paradigm discourse, nonlinear analysis, and recursive modeling of psychosocial systems.

It also replaces fake objectivity with something better: agile intersubjectivity.

Because truth is not a static object waiting to be proven and presented via colonial structures.

It is an emergent, recursive narrative that only reveals itself when perception, presence, interactions align.

The HCF acknowledges this directly.

That means scientific models, spiritual insights, legal arguments, and poetry can all live in the same system and reference each other with shared rigor.

All of them are claims valid to the degree they cohere to someone's perspective.

And when they don't?

We don't cancel them. We map them.

We trace their origin.

We ask better questions.

That's how we become coherent—individually, socially, globally.

From shitting ducks to sitting ducks to emergent elephants: that's the evolution this crisis demands.

And Constructs is starting a stampede~

**stitches - a05 - the Holonic Construct Framework**

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# a06 - holonic cognition

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the constructs compromise ([stitches](#)) ([in-line](#))

the law of coherence ([in-line](#))

What do we do when humans prefer to see in patterns but reduction is required for rigor?

You read Goldilocks, damnit.

Holonic cognition is the just-right bowl—gestalt by default, while reducible by design.

Once you accept that the whole makes the parts just as much as the parts make the whole, you realize that neither Reductionism nor relativism can paint the whole picture.

Yes, we need to address **the elephant in the room**, and yes, we're wrong when we say that reality is a spear or a wall or a fan when we're really just feeling parts of that elephant in isolation.

But it's **literally impossible** for us to know reality's true form as monkeys who think they're **too good for the trees**.

We can't master **the art of understanding** without being **wrong in the right direction**.

However, if we shake **the fear of negative evaluation** around performative objectivity and embrace intersubjective heuristics, we can improve our cognition faster than occasional errors slow us down.

Then, if we develop a diverse enough network of perspectives, we can take it a step further with elephant vision, or more technically *holonic cognition*.

This appendix breaks it down from metaphysics to metaphors to methodology:

~ **intersubjective ontology** (explaining reality's components in a way that validates all perspectives)

~ **the lies in the truth & the truth in the lies** (how holonic constructs allow us to capture more info)

- ~ **persistence of perception** (borrowing movies & novelty clocks as metaphors for holonic cognition)
- ~ **holonic cognition** (stepping out of metaphor and establishing a real cognitive engine & heuristic)
- ~ **syncretic correction** (the creative, paradigm-shattering skill unlocked by holonic cognition)
- ~ **the line between mind & machine** (defining reckoning & reasoning; why holons are the bridge)

## intersubjective ontology

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Ontology is the physical study of being, and now that we've upgraded from the duck's Reductionism to the elephant's Emergentism, we need to lay down some new ground rules.

Here are definitions for common concepts that people use interchangeably but should be treated as their own entities:

**Reality** is everything that physically exists, everything that can be experienced, and everything that can be believed, regardless of it can be perceived, proven, or even imagined.

It is the total environment that holds the perceived, experienced, misidentified, and the unknown.

~~~~~

The **universe** is the physical component of reality.

It's the part we're trying to measure and model with science and math.

It's an unfathomable complex system made of energy, matter, space, and time—but it's not all of reality.

It's *presumably* external, but I don't want to deny the solipsists their day in court.

~~~~~

**Metaphysics** is anything that is of the physical universe but doesn't have a static physical presence in the universe.

It includes belief, emotion, intuition, meaning, perception, story, and consciousness.

It's where most of human life *is* actually experienced.

~~~~~

Truth is the ultimate *narrative* of reality; universal and metaphysical alike.

It abstractly describes everything that was, is, and could possibly be in a single, complex, fully interconnected and complete system.

Whether or not we can know the full truth **beyond a reasonable doubt** is a core topic of this book.

I say it's more a star in the sky to navigate by than a treasure we'll ever discover hidden away.

~~~~~

**Perception** is the lens through which we engage with the universe, metaphysics, and truth as a singularly experienced entity.

It's subjective, filtered, and often flawed.

We all have kaleidoscope eyes that we need to adjust regularly to understand the real patterns of the universe.

Understanding the fundamental fallibility of perception is key to snapping out of objectivity bias.

~~~~~

Constructs are the holonic atoms of understanding—the smallest coherent units of meaning that inherently assume both substructures and suprastructures exist.

~~~~~



**Understanding** is our internal cartography engine that emerges from all of the memories, knowledge, and other information we currently have access to.

It's the part of us that detects patterns, dissonance, and subtle relationships before we can prove them empirically, and sometimes before we can even explain them.

It's what compels us to invent new metaphysics—new scales, new legends, or maybe even new maps altogether.

When we find ourselves in unfamiliar terrain without a good map, and we can't explain what we're feeling, seeing, or sensing with established frameworks, our intuitive understanding steps in.

~~~~~

Claims are individual claims about reality, whether internal, external, or interpersonal.

We can discuss claims without holding them personally as beliefs or authorizing them officially as facts.

This ontology is what allows us to cross **the golden bridge** from objectivity to intersubjectivity.

All it takes is shifting from a locus of "I know facts about reality" to "I believe claims about reality."

If we can all operate from that place instead of performative certainty, we might just resolve **our objectivity crisis**.

But first, we get to transmute conflict into consciousness.

the lies in the truth & the truth in the lies

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The problem with a true/false dichotomy is that it tricks us into thinking reality plays by the same rules as a standardized test.

But just because you score 100 on a quiz written by other anxious monkeys that think they're **too good for the trees** doesn't mean you've come anywhere near grasping the full scope of existence.

And that's the trap.

The second we label something “true,” we start discarding everything else around it.

We clean the edges. We cut the contradictions.

We start sanding away the nuance until the “truth” becomes sterile—easy to teach, easy to test, easy to weaponize.

Paradigms shifts don't need to be such messy and traumatic affairs; it's our cultural RADICALISM that makes them all *what the duck* moments.

But here's what we miss when we moralize absolute knowledge like this:

every wrong answer is a clue to the right one.

Every myth, lie, projection, and misstep contains fragments of insight—metadata about perception, culture, trauma, cognition, and emotional resonance.

Urban legends are a great example of this; “there are ghosts in the swamp” might be folklore, but it can stop people from exploring deadly bacteria pools all the same.

Even when the claims are wrong, the meaning behind them still matters, and they could lead to true claims we couldn't have discovered any other way.

On the flip side, a lot of so-called “truth” is just coerced agreement in drag.

Institutional consensus. Rehearsed explanations.

Just because a belief has held up under social pressure doesn't mean it reflects reality—it only means it hasn't been stress-tested from a socially acceptable angle yet.

We confuse compliance within a social-elitism-dictated system for coherence across reality.

This is why static facts are the most harmful thing to our cognition.

It's not about figuring out what's “true” in some final sense or defeating our enemies with pure information.

It's about learning how to track the *movement* of meaning—how ideas evolve, mutate, relate, and behave under different conditions.

And when you drop the true/false filter, a weird kind of clarity emerges.

You stop needing certainty in any specific claims to function and embrace *distributed cognitive parity instead*.

You start collecting truths hidden inside lies and lies hiding inside truths—not to be edgy, but because that's what honesty looks like.

It's messy. It's fluid. It's emergent.

And that honest intersubjectivity works a hell of a lot better than the superficial objectivity the West teaches us to perform.

If humanity wants to get better at understanding reality, we need to stop trying to ace the test without analyzing the test-maker.

Because there's a whole ecosystem of perception out there—most of it *the unknown unknown* that exists beyond what we're allowed to say out loud without risking our friends, our spouse, or our jobs.

But if we want to find the right answers for moving humanity forward, we're going to have to start digging through the wrong ones.

the framerate of perception

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Once you see beyond the true/false binary and start seeing real information as a fun-house mirror, you can start to play the real game.

Because you don't need to have a perfect perspective on your own if you can effectively parse everyone else's.

When talking about Blind Men and the Elephant, you don't even need to be one of the people who touched the elephant themselves to be the one who realizes what everyone is describing.

Elephant vision is a metaphorical way to describe the holonic cognition to combine everyone's individual perspectives into a new gestalt.

This is more technically called persistence of perception (PoP).

PoP is an extrapolation of persistence of vision; the phenomenon that makes it so we see movies as fluid motion even though it's really just 24-30 pictures playing per second.

Persistence of perception applies the same phenomena to our entire worldview;

If we cycle through several claims describing partial truths, we can begin to see a whole truth that no single claim could possibly indicate.

This is the fundamental mechanism of intuition and the reason why Reductionism falls apart when it comes to conscious meaning.

And if we're being honest, it's the only thing we need to actually teach people before cutting them loose to explore reality for themselves.

Epistemically, persistence of perception can be described as a pragmatic intersubjectivity engine.

This mechanism is:

- pragmatic: it seeks functional coherence rather than ontological certainty, valuing volume over accuracy
- intersubjective: it arises from and is refined by social, communal, or inter-agent meaning exchange
- engineered by experience: as an evolutionary necessity for navigating complex, uncertain environments

PIE is the biological and metaphysical substrate beneath all advanced sensemaking like human intuition and swarm intelligence.

Rather than seeking isolated certainty, PIE leverages *distributed parity*—allowing intelligent agents to collectively intuit what no single one could directly perceive while tolerating failure better.

That's holonic vision. And it's already yours.

Just by virtue of being alive.

holonic cognition

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This is where we'll define holonic cognition independent of elephant and RAID metaphors.

It all starts with accepting a shared unit of reality and cognition; the holon.

Our consciousness is shaped not by isolated units, but by dynamically overlapping and interpenetrating layers of perspective and claim.

Holonic cognition proposes that our mind functions not as a single objective lens, but as the Pragmatic Intersubjectivity Engine (PIE) we discussed last section—cycling through diverse, partial claims to generate emergent coherence.

This is not a fixed philosophical truth, but a functional epistemological engine that thrives *because* it refuses dogmatic closure.

It resonates with autopoietic and enactive models of cognition—where systems continuously self-produce and adapt, maintaining dynamic relationships with their environment rather than representing a static reality.

Ken Wilber's **Integral Theory** and his AQAL framework underscore the multilayered, nested nature of consciousness (interior-exterior, individual-collective, levels of development).

Holonic cognition extends this by emphasizing not just structure, but process—how subjective and intersubjective claims flow through holonic frames to co-construct understanding.

Holonic cognition asserts that rigid, objective epistemologies—like positivist science or purely subjective relativism—both fail to account for the lived reality of meaning-making.

Instead, consciousness functions through relational, layered, iterative claims that cohere over time.

As such, epistemic governance with the HCF isn't just about regulating claims—it's about cultivating the PIE that allows holonic cognition to emerge reliably.

PIE's emergent coherence can be audited and iterated using the HCF's cohesion checks, so intuition doesn't drift—it compounds.

In doing so, it posits a legitimate, non-reductive, non-dogmatic model of consciousness: one that honors complexity, emergence, and communal sense-making and can be modeled with enough detail to create a 1:1:1 ontology of reality, experience, and machinability.

If holonic cognition is how consciousness works, machinability is how we externalize it—and Constructs is the bridge from living cognition to digital coherence.

It's just a question of whether *the anxious alliance* can handle *the Goliath paradigm* collapsing without killing people~

syncretic correction

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When we finally see the elephant, we don't stop being the blind man who once mistook the tail for a rope, nor do we ignore the other claims of wall, fan, and more.

We recontextualize these claims, simultaneously correcting them and advancing our understanding into new realms.

Syncretic correction is the epistemic process of recontextualizing multiple partial or distorted claims as interdependent components of a broader complex system.

Rather than dismissing half-truths as errors, it integrates them into a layered, holonic model, revealing coherence across scales.

The result is improved predictability, explanatory power, and systemic clarity, since the correction arises not from eliminating noise but from situating noise within the signal.

A syncretic correction is a conceptual abstract born when enough claims, perspectives, and experiences interlock in a way that makes their relationships undeniable.

It's not about "proving" which claim about which part of the elephant is right—it's about reaching a point where the trunk, tusk, and tail stop competing for the role of "truth" and start making sense together.

Because a syncretic correction is always a fractal abstraction—it doesn't mean you've captured "the" truth, only that you've built an intersubjectively coherent model robust enough to unite previously incompatible claims.

This is why *the Holonic Construct Framework* is so powerful; we don't need to know where systems start or end to start mapping the relationships we can observe in front of us, nor are we punished for tracking half-truths.

Which is good, because just about every time we realize there is an elephant in the room, it's actually part of a herd.

And we need to stop bickering over walls and ropes when we're about to be trampled by a stampede.

the line between mind & machine

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Every time we say something out loud—every time we write a sentence, file a report, or explain an idea—we leave most of the meaning behind.

That's not a bug in human cognition; it's a sign of our brilliant intuition.

It's a feature of how we compress infinite experience into finite claims and communication and still understand that complexity on the other end.

We flatten complexity into language so we can move fast, communicate socially, and act decisively.

But that compression comes at a cost:

The *metaclaims*—the assumptions, contexts, sources, intentions, limitations, conditions, contradictions—all get stripped out when we communicate under psychosocial umbrellas like "common sense."

And that's fine when we're all people from the same tribe with the same *cultural heuristics*.

We have biological intuition beyond our direct perception, and we grew up communicating complex metadata in culturally expressive ways without really understanding what was behind the traditions.

In such circumstances, we can fill in the blanks, because that's what human cognition allows us to do.

We've got a body, a culture, a memory, a nervous system to decode the nuances even if our cognitive conditioning has no idea what we're doing subconsciously.

But if you're a machine?

Or someone from a totally different cultural paradigm, background, or language?

You're not going to have any idea what the hell is going on.

It's *literally impossible* to infer culturally assumed metaclaims derived from our intuitive reasoning; it must be defined as literal metadata for reckoning.

It's important to understand the difference there, clarified best by Brian Cantwell Smith.

To reckon is not to judge, as judgment arises from an attunement to context, history, lived experience, and ethical significance—something no present-day machine can do.

In short, reckoning \approx procedural computation; reasoning \approx context-attuned meaning-making.

Reckoning is something machines will always do more precisely than we can, and in the modern age, much more quickly.

But machines are limited by the same thing as the Matthew metricocracy; they can only reckon what they can measure, and our reasoning extends beyond what we're even aware that we're measuring.

While our bodies subconsciously sense countless interactions we've yet to map and measure cognitively, our machines are limited to the input we think to measure and provide to them.

Life's intuition has been evolving for billions of years based on immeasurably diverse inputs and outputs.

Computers process in either binary or complex mappings of binary to text.

We aren't crossing into programming true sentience until we're starting with an isomorphic intelligence seed and diverse inputs in an integrated system, then cutting it loose to make sense on its own without being dependent on language-based code.

The intelligence would need to interpret language its own way from scratch, just as we do.

Even then, we're making religious assumptions about our own consciousness by thinking it's possible to design such an isomorphic intelligence code on par with our own.

About Reductionism, about consciousness, about language.

We need a broader system for contextualizing meaning that's capable of compensating for how language alone has never come close.

Which is what the HCF was made for.

Because the Holonic Construct Framework doesn't just track what was said—it tracks how, why, and under what conditions information means anything at all.

Every holonic construct carries its own metadata:

- What assumptions it depends on
- What paradigms it operates within
- What context it's meant for
- What systems it affects or contradicts
- What conditions it requires to maintain coherence

Whenever we want to expand upon, refute, or integrate a claim, we can do it within explicit, nuanced context.

This isn't a philosophical flourish; it's a structural upgrade that's long overdue.

Because by embedding recursive, updatable context into every claim, holons allow both people and machines to operate in a space where *meaning is married to more complex structure than language alone*.

They let us build recursive databases that mirror humanity’s recursive understanding—where isolated entries serve as a substrate for collective meaning and functionality.

And for human-machine interaction, that’s the big unlock:

The structure of the HCF allows us to communicate holonic cognition with *machinable-enough* logic.

Not by reducing meaning to math—but by lifting both ontological precision and machine architecture up to meet us in our recursive messiness.

Machines can track metadata, but without embodied presence, they lack access to the felt, emergent coherence of biological intuition and the ability to evolve our own parameters.

But embracing the holon as a shared structure allows us to precisely delineate where consciousness ends and reckoning begins.

In this sense, holons let computers be computers and humans be humans with a clear demarc between them.

The HCF eliminates the need for rigid categorization driving most modern epistemic conflict.

This isn’t just a new form of knowledge; it’s an augmented form of understanding with an infinitely scalable substrate that doesn’t just meet the rigors of modern science and governance.

It demands that new standards be set to match the new benchmarks.

And it lets us turn holonic cognition from a “neat philosophy” to the new frontier of intersubjective discovery.

The next appendix will provide the technical *Holonic Construct Framework* before *cohesion science* defines principles to guide formal study within it.

stitches - a06 - holonic cognition

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a07 - cohesion calculus

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locations cited:

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[let dominoes be damned](#) ([in-line](#))

[the law of coherence](#) ([in-line](#))

This appendix provides the math for cohesion, providing immediate mainstream legibility to engineers beyond philosophical and metaphorical fluff.

Hopefully, this demonstrates the function of math and language itself, and how both are merely different finite tools for describing an indescribable truth.

The transmutation from linguistic coherence to calculus happens via ***the law of coherence***.

So long as the universe is adhering to its deterministic constraints, there are infinite possibilities for how the universe may progress while still operating within those constraints.

Or, mathematically speaking, so long as $f(D) = D$ at the universal scale of a system, any number of $f_{iso}(D)$ component functions may individually deviate from D at the local level.

The Law of Coherence acts as a *law of real abstraction*.

While traditional mathematics embrace theoretical abstracts such as zero and infinity, strange calculus treats zero as any arbitrarily determined initial state and infinity as the collapse of causal coherence.

Addressing Aristotle's concern with infinity after thousands of years, we can now focus more on keeping math legible to reality than keeping reality legible to math.

And with a couple of other simple mathematical expressions, we can rigorously define isomorphic evolution and holarchist nesting in broader systems.

This paradoxical calculus of the incalculable coheres the cookbook beyond armchair philosophy:

- ~ **the law of strange determinism** (the conversion to math and surprising absence of these studies)
- ~ **constrained examples in basic math** (algebra and geometry give us easily perceivable examples)
- ~ **the mirror field principle** (every probability field requires a reciprocal conscious field for balance)
- ~ **an evolving sum of cycles** (a strange system is the sum of all its isomorphic cycles over time)
- ~ **holonic field properties** (mathematically expressing holonism & scaling fidelity)
- ~ **integrating & deriving iso formulas** (isos are nested temporally & contextually in strange systems)

a warning from Aristotle

We've been warned about the dangers of over-certain mathematics for millennia.

Aristotle saw the danger in abstraction long before we had computers to automate it. In *Physics* (Book III), he wrote:

“Infinity exists only potentially, not actually. For it is not what has parts, but what can be divided without end.”

He was reminding us that mathematics was meant to stay tethered to experience—a easy to read map of nature, not the ability to navigate its terrain.

Infinity, in Aristotle's view, wasn't a thing in the world; it was a gesture toward the world's inexhaustibility.

To treat infinity as an actual object was to make the same mistake we now make with fixed variables: to confuse the symbol for what it represents.

Modern physics forgot Aristotle's warning.

In the pursuit of perfect equations, it learned to trade coherence for completeness—building castles of infinities and fixed constants because we were trained to quack like ducks, even when reality stopped complying.

When strange calculus treats zero as an arbitrary initial state and infinity as the collapse of causal coherence, it's not breaking tradition; it's restoring the Aristotelian boundary between math and the real.

He was right: the world isn't infinite. It's just *divisible enough to look that way when you're not paying attention*.

Eternity isn't infinity; we don't know what it is besides the fat lady hasn't sung yet.

And it's critical that we avoid getting lost in self-generated numerical hells before embracing the next concepts.

As with everything else in this book; applying it is useful but perfecting it is a lost cause.

the law of isomorphic functions

The primary focus of both cohesion science and strange calculus is to find isomorphic folds within the deterministic substrate of reality.

$f(D) = D$ is the only law the universe is required to follow as a broad stroke, but there's infinite meaningful contextualization within $f(D)$.

Within $f(D)$, any number of $f_{iso}(D)$ component functions may individually deviate and have outputs that break local coherence while never violating the coherence field of the broader system.

The Law of Isomorphic Functions defines how complex behaviors within the deterministic substrate can be recognized through their isomorphic signatures—how apparently disparate functions can reveal deep structural similarities within a shared coherence field.

Mathematically, it reads:

$$f(x) = f_{iso}(x) \Leftrightarrow f(x) \wedge f_{sig}(x)$$

In English:

A function of x is *potentially* isomorphic in form if and only if that instance of $f(x)$ has sufficient intersection with the *isomorphic signature function* provided by *function rainbows*.

Trying to understand this generally pisses off both people who love math and people who hate math.

Pretty much only hackers can understand why something as silly sounding as *function rainbows* would be necessary for anything attempting to call itself calculus.

But stick with me a bit longer, and I assure you that you'll start to see *the elephant in the cave*.

Where nearly all traditional math and physics aim to establish cardinal relationships, strange calculus focuses solely on the strategic application of conditional calculations.

A function is isomorphic when its behavior sufficiently intersects with the defining signature of its isomorphism, and only for as long as that is the case.

The value here is less physical prediction and more active recognition and the auditing of abstracts.

Understanding isomorphic functions and generating function rainbows is the only way humanity can theorize and recognize advanced patterns within metamaterialism.

It's here that we invert math's greatest unspoken fallacy: the assumption that because mathematics works so well, it must therefore be unquestionable.

Well guess what? The law of isomorphic functions has legs too.

So long as you're familiar with your rainbow functions.

somewhere over the rainbow

The Law of Isomorphic Functions gives us a way to identify when two systems with different apparent behavior are following the same isomorphic $f_{\text{iso}}(x)$, which I also simply call $i(x)$.

But in practice, we almost never know the universe's original $i(x)$, and we don't need to be remotely close to the universal scale to face the same fate in other complex systems.

Reverse-engineering the generating function of any sufficiently complex system—whether a planet's climate, a neural network, or consciousness itself—is impossible.

So, we take a hacker's route.

Instead of cracking the password of reality, we build rainbow tables of signatures.

We generate recognizable isomorphic patterns, store them, and scan the data streams of the world for matches.

When a match occurs, we've caught a glimpse of structure—a reproducible isomorphism—without ever needing the full source code of existence.

That's the gamble of *strange calculus*: we aren't self-producing closure, we're **betting** on recognition.

We construct fields of potential coherence so that, when reality rhymes, we can hear the echo for what it actually is.

Mathematically—or more accurately, *pseudo-mathematically*—the process can be written as:

$$\boxed{I(x, i(x)) = f(x) - i(x)}$$

Here:

- $f(x)$ is whatever function or system we're observing.
- $i(x)$ is any *theoretical isomorphic function*—our hashing algorithm that we're trying to recognize by signatures alone.
- $I(x, i(x))$ is the isomorphic field: the controlled dataset from the isomorphic signature function that is used to map intersections with uncontrolled functions.

A function exhibits coherent isomorphic structure when $I(x, i(x))$ intersects with $f(x)$ at sufficient points—meaning the behavior of f and i coincide often enough to suggest a shared generative logic.

That's the same sufficiency condition used in the Law of Isomorphic Functions, now expressed as a universal template for a *rainbow function*.

The beauty is that this notation scales:

- In literal mathematics, $I(x, i(x))$ gives you the intersection points.
- In abstract systems, the same expression means “*the observed behavior and the expected pattern overlap sufficiently to suggest coherence.*”

It's the same move across domains—scientific, social, or spiritual.

Everywhere we can't compute the original function of the universe, we can at least compare signatures and build libraries of recurring forms.

This includes the more esoteric social signatures like “gut feelings” and “vibes” if well structured enough.

The beauty of this expression is the *scaling pragmatism/literalism*.

You can apply this iso-rainbow practice with literal math as an exact framework, or as a more generalized social science based on the same principles.

Applying it to polynomials is the perfect set of training wheels needed to trust the concept.

the poly-iso rainbow function

Now that we've defined the isomorphic field

$$I(x, i(x)) = f(x) - i(x),$$

we can make it concrete by choosing a domain we can actually see: polynomials.

Polynomials are perfect for this demonstration because they're simple enough to visualize yet complex enough to reveal the deeper pattern hiding inside strange calculus.

Each polynomial already carries its own notion of “complexity tier”—its highest power of x .

The plain x^n at that n tier becomes our isomorphic function that we used to produce a dataset of signatures as the isomorphic field.

So let's define the poly-iso rainbow function:

$$p(x, x^n) = f(x) - x^n$$

where

- $f(x)$ is the observed function,
- x^n is the *isomorphic function* we're testing against (the iso-tier), and
- $p(x, x^n)$ produces the isomorphic field that serves as our rainbow table to detect signatures in the wild.

Every solution of $p(x, x^n) = 0$ marks a potential contact point—a place where the observed behavior and the theoretical signature act the same.

Any observed contact points are the signatures that qualify $f(x)$ as belonging to that tier's isomorphic field.

Building the Rainbow Table

We can generate a full spectrum of signatures by sweeping through all tiers of complexity up to the highest degree of f :

$$\mathcal{R}(f) = \{ p(x, x^n) = f(x) - x^n \mid n = 0, 1, 2, \dots, \deg f \}.$$

Each tier x^n contributes one row to the rainbow table.

Each row lists:

1. The iso being tested (x^n),
2. The isomorphic field ($p(x, x^n) = 0$), and
3. The requisite number of qualifying contact points (solutions that satisfy coherence within the field).

The number of coherent intersections becomes the measure of how “aligned” $f(x)$ is with that particular order of complexity.

At low degrees, the pattern is easy to visualize:

- For lines (x^1), $f(x) = x$ has exactly one intersection where it meets its iso—the classical fixed point.
- For quadratics (x^2), the graph of $f(x)$ and the iso intersect up to two times.
- For cubics (x^3), up to three times.

- And so on.

But once we move past the point where we can easily picture the curve— x^5, x^6, x^7 , and beyond—we don't need to see the shape anymore.

The contact count tells us everything.

Much like a hacker doesn't need to know shit about you to "guess" your password.

If it's on the rainbow table, it's on the rainbow table.

If $p(x, x^7) = 0$ yields seven intersections but $p(x, x^8) = 0$ yields less than 8 and no higher order iso fields hit their requisite point of contact, we know the scale of complexity we're working with.

It belongs to the x^7 tier, even if its visual form is too convoluted to recognize.

This rainbow-table approach gives us a literal way to fingerprint complexity.

Rather than reverse-engineering $f(x)$, we generate a series of plain signatures (x^n) and simply check for matches.

When enough intersections appear at a given order, we have proof of coherence — a reproducible isomorphic signature.

And this is where strange calculus becomes *useful*:

Once we can quantify where a function sits on the rainbow—how many hits it makes at each tier—we can start mapping new functions, systems, or data streams by their *signature density* instead of their explicit formulas.

However, we can't fall into the same traps that we do with traditional mathematics; signature mapping isn't a perfect system, and no one method should rule all.

Hell, that's how we got the *observer problem* in quantum physics.

the reflexive field theorem

This is where strange calculus starts to earn its name.

Let's explore *the reflexive field theorem*, which suggests that for ever operational field operating on x , x has a reflexive field.

$$f(x) = x(f)$$

In standard calculus, $f(x)$ means a function acting on a variable—one-way causation.

But $x(f)$ reverses that direction: suggesting that the variable is *equitably operating on the function*.

This is extending the law of isomorphic functions into a more reflexive application.

We're learning to run before learning to walk here, but let's see if we can postulate a potential means of detecting isomorphic signatures within x reciprocity.

The key thing to understand off the bat is no one $f(x)$ can determine whether x is just x or not.

Every function that describes reality collapses its own variable into something it can process.

That's why we mistake models for matter—our math forces closure before reality does, and math works so we don't question it.

The Reflexive Field Theorem shows why in the plainest notation possible: every function has a reciprocal.

$f(x) = x(f)$ means observation is never one-way and limits the application of simple algebra to real situations, especially the social sciences.

For example, any generalized theory about human behavior is treating every human as an x .

I don't know about you, but I'm more of an $x(f)$ guy myself.

Holonic cognition replaces linear closure with *functional depth*: networks of reciprocal mappings that remain open, self-correcting, and alive.

Understanding deepens not by fixing variables but by linking interpretations until the system holds itself together.

This is how strange calculus turns both math and epistemology pragmatic again.

The observer effect becomes ordinary reciprocity, consciousness becomes mutual interpretation, and truth becomes the degree of coherence between mirrors.

Fortunately, we're able to scale the complexity of our understanding due to the properties of *holonic fields*.

cohesion field notation

The most important thing about strange calculus is its ability to communicate holonic structures via mathematical logic.

At the broadest scale, every deterministic field $f(D)$ is composed of its isomorphic causal components $f_{iso}(D)$.

Each component behaves as a smaller reflection of the whole—locally distinct, globally coherent.

Mathematically, this can be expressed as:

$$\boxed{f(D) = \sum f_{iso}(D)}$$

Each $f_{iso}(D)$ is a holon, and so is the total field $f(D)$.

The holonic field is therefore the additive reduction of its causal parts—the equilibrium reached when every isomorphic contribution collapses into a single coherent state.

If you were to expand all the active functions within $f(D)$ and then reduce them on that side of the equation, the final simplification defines the holonic field itself.

In other words, $f(D)$ is not an abstraction *above* its components but their coherent sum, the point where local deviations resolve into global stability.

This gives us the simplest description of the law of cohesion in action: reality is the continuous reduction of all isomorphic interactions into a self-consistent whole.

The holonic field is the sum of its mirrors—neither the cause nor the effect, but the balance that keeps both real.

useful holonic-field properties

1. **Self-similarity (fractal closure).**

Each $f_{\text{iso}}(D)$ can itself be expressed as a holonic sum of sub-components:

$$f_{\text{iso}}(D) = \sum f_{\text{iso-iso}}(D)$$

so the structure nests infinitely in potential but finitely in practice—limited by the system's coherence horizon and pragmatic modeling constraints.

2. **Coherence conservation.**

The total coherence of the field is constant under internal reconfiguration: redistributing causal weight among components doesn't change the net $f(D)$ so long as their intersections remain sufficient.

(Analogous to conservation of energy, but informational.)

3. **Reciprocal elasticity.**

Disturbing one component propagates compensatory adjustments through the others; local incoherence creates global tension until balance is restored.

This gives holonic fields self-healing and adaptation properties.

4. **Scale invariance of behavior.**

The same relational laws hold at every nested tier: $f(x) = x(f)$ applies to both the whole and its parts.

Prediction at any level relies on recognizing repeating isomorphic signatures, not on the absolute size of the domain.

Holonic fields conserve coherence across all scales of reality.

They self-heal through reciprocal elasticity and remain intelligible only through their nested mirrors.

The whole is always the additive reduction of its isomorphic parts—and the balance that keeps their competing natures coherent.

Strange calculus isn't a new kind of math so much as a reminder of what math was meant to be—a language for coherence, not control.

By treating every function as a mirror in a larger field, we recover the humility that lets us live the information we've been trying to prove all along.

stitches - a07 - strange calculus

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a08 - conscious constructs

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locations cited:

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the art of understanding ([stitches](#)) ([in-line](#))

the constructs compromise ([stitches](#)) ([in-line](#))

strange isomorphs ([stitches](#)) ([in-line](#))

Just because humans have the capacity for consciousness doesn't mean that we're always operating to max spec.

At the same time, just because we aren't operating at max spec doesn't mean that we have a problem.

Even if something as idealistically pure as perfection actually exists, it's silly to assume it's obtainable by monkeys who fancy themselves *too good for the trees*.

Most of us have just enough awareness to pretend we understand what we're doing.

After the apple, Pandora's jar, and yada yada yada, to be human is to be stuck between needing certainty to function and being hopelessly underequipped and underinformed to maintain any lasting sense of it.

Jack Nicholson's character in *A Few Good Men* said it best: we can't handle the truth.

In the place of reality *as it is*, our **core construct systems** backfill our perception with biases and fallacies.

As frustrating as a claim as this may be for all the perfectionists out there, it's literally impossible to avoid all bias and fallacy.

If you think you have a perfect record, that's just your bias lying to you and preventing you from growing even further beyond where you currently are.

However, these biases and fallacies aren't universally good or bad; it's being aware of how they are impacting us that is important, not leading a reactionary crusade against them.

It's a fine line; we need substantially better contextualization to understand how bias, fallacy, and truth all compete for our consciousness:

- ~ **deinflating bias & fallacy** (bias and fallacy are distinct components in holonic systems)
- ~ **we can't not be stupid** (acknowledging the inevitability of bias and managing it instead)
- ~ **converging confabulations** (explaining how fallacies lead to bias leads to fallacies leads to...)
- ~ **high on certainty** (the sneakiest bias is believing our feelings of certainty indicate objective truth)
- ~ **bias-protecting biases & RADICALISM** (RADICALISM & friends hijack our cognition and our souls)
- ~ **functional fallacy & functional fallacies** (knowing how something works isn't what makes it work)
- ~ **bias bias & fallacy fallacy** (we're not criminalizing bias & fallacy, just managing them properly)
- ~ **down in a hole** (exploring the possibility that some bias & fallacy systems can't be recovered from)

deinflating bias & fallacy

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In this book, we'll define bias and fallacy with intentional precision:

✅ Bias is a psychological preference.

It is often subconscious, guiding perception and interpretation without the person even realizing a preference is being enacted. Biases shape what we notice, what we ignore, and how we feel about what we see. They are rooted in our subconscious processing, cultural conditioning, and personal experiences, but we can recognize them via methods like science and free discourse.

✅ Fallacy is the conscious rationalization of bias.

Fallacies are errors in reasoning that emerge when we try to explain, defend, or justify our biases. They reveal themselves as false claims in our arguments, explanations, and frameworks when we mistake preference for truth, or when we stretch logic to protect our worldview.

I propose this distinction because it builds on existing philosophical and psychological usage while clarifying their relationship: biases drive *universal* perception and belief formation, while fallacies refer to *particular* claims.

Bias is a perspective characteristic; fallacy is an incident of that characteristic creating a false perception.

They cause each other in runaway systems of error compensation, with our core constructs finding emergent stability around certain beliefs that we treat as truths but are really just functional fallacies.

we can't not be stupid

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As another example of *zero for zero* logic, the only way you can never be wrong is to never say or do anything.

Sorry to be the weird amorphous demon thing from *Courage the Cowardly Dog*, but *you're not perfect*.

The math here isn't that hard to understand.

Reality is infinitely recursive, and if you think we have any hope of sorting it all out as monkeys caught in the folds, you're the dumbest type of human possible.

Our linear logic is impressive and elegant and many things worth praising, but "a perfect representation of reality" is not praise we can grant it.

We can't convert infinity to finite screeches and scrawls without some data loss.

It's not any particular assembly of particular facts that make the truth the truth; it's how it all inevitably converges on the reality of what is.

In that sense, every single reduced claim that we make is a fallacy, even if we lack the ability to perceive how in the moment.

So let this be a reminder: we're not studying bias and fallacy to eradicate them.

That's a fool's errand, and, as I'll explain later in this appendix, often a reason to cherry pick when inevitable human error justified excluding someone's input.

But if we use *cohesion science* to study the mechanics of bias and fallacy within *isomorphic intelligence*, we just might find a way to leverage intersubjective *psychosocial systems* so that we can be *wrong in the right direction*.

high on certainty

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People act like personally feeling certain is the benchmark of sound epistemology.

Despite our best wishes, certainty is just an emotion; mandatory for basic function at best and something “sober” people use to get high off dopamine at worst.

We don't talk about psychological addictions the same way we talk about substance abuse because we don't normalize *inoculating against innocence*, and sobriety is a masking virtue the “pure” use to intentionally cause harm.

Masking virtues are positive spins that people put onto things they are doing for negative reasons, and sobriety is one of the best examples of masking virtues we could discuss in relation to biases and fallacies.

Instead of just admitting that we are doing something due to their own shortcomings, we often signal some virtuous reason why their shortcoming is actually a good thing.

If we're all adults in the room, we can admit that there is nothing disadvantageous about any specific substance; contextual appropriateness is everything.

If you think this line of thinking is dangerous, let's examine that default policy, because the claim that simple chemical misuse can drastically derail our lives is admittedly valid.

After all, trying to apply “intoxication is bad” as an absolute rule across all contexts is itself the most dangerous policy humanity has ever enacted.

Drug use, like all things in life, involves risks, and it's best to be informed when experimenting and to abstain from extreme contextual risks altogether.

What anti-drug arguments generally ignore is how modern biology and neuroscience reduces life to biochemical/bioelectrical interactions regardless of if we consume specific chemicals.

In other words, we're already inevitably getting high on life at all moments of existence.

Since I can feel the accusations of blasphemy, heresy, and recklessness coming, let's square up.

The Merriam-Webster definition of addiction is "a compulsive, chronic, physiological or psychological need for a habit-forming substance, behavior, or activity having harmful physical, psychological, or social effects and typically causing well-defined symptoms."

The official umbrella for addiction extends far beyond drugs.

Just because substances get the stigma, doesn't mean that other addictive behaviors or activities can't cause more damage.

I'd argue that many "sober" people are more addicted to certainty and superiority than I am to any of the substances I partake in.

Neuroscience already shows that our thoughts are both triggered by and triggers of dopamine.

And like anything that triggers dopamine, we can very easily become addicted to those triggers.

Social media, infinite video feeds, news and outrage cycles, gaming achievements, planning, etc.

Sitting behind it all is certainty and the feeling of control that it grants us, even if it's only for progressively waning moments.

Our society functions almost entirely on the manipulation of these dopamine feedback loops.

And this is where certainty becomes one of the most dangerous drugs of all; it simultaneously gives us a hit of dopamine and provides a defense for doing so.

These addictions connected to basic functionality are the most dangerous.

Like being addicted to something like sugar, it's easy to rationalize over-consumption of certainty.

Fellas gotta eat, right?

We need to understand reality, right?

It's the same rationalization pattern that we see across all addictions, it's just addiction to the process of rationalization itself.

That's the link between thought and addiction; when we feel certain we get a nice little hit of dopamine.

It's the fractal fuel of the human mind.

Neuroscientist Wolfram Schultz showed that dopamine spikes not from reward itself, but from prediction and resolution of uncertainty.

The perceived stakes may change the level of desire for the reward, and *exploitative expertise* may obscure similarities across different disciplines, but the reward mechanism is the same across all cognition.

Between social pressure and the way our minds work, certainty is effectively crack for Western humanity, with our institutions more focused on defending our collective high than the actual truth.

Which is admittedly no light task.

When the thought processes that allow us to get a hit of certainty feel threatened, we react like addicts do when their stash is stolen.

That's not to say that we all share the same universal reactions in these situations, just that it's the exact same sort of trigger.

And access triggers are far from the only parallels between certainty addiction and drug use.

Just like with drugs, some people are much more likely to become addicted to certainty than others.

While we all experience *epistemic anxiety* in one regard or another, some people have a much lower tolerance for ambiguity, especially in regards to *the unknown unknown*.

People with a high need for cognitive closure, as explained by Kruglanski, prefer certainty over accuracy and will make premature conclusions to avoid feeling skeptical for too long.

However, to bring it back to the internal reflection metaphor, "a high need for cognitive closure" translates to "a high need for mirrors that don't need to shift anymore."

This is why certainty addiction finds itself square in the center of a discussion on bias and fallacy, but it's far from the only landmine we need to clear before we can meaningfully apply this framework.

bias-protecting biases

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There are a handful of biases embedded in most of our minds that prevent us from exploring these the nuances of life effectively.

These are things that seem unquestionably true to many of us, existing beyond anything we'd even think to suspect as a source of bias:

1. **Morality Bias**

The assumption that moral intent guarantees moral outcome.

Those convinced they're "doing good" often stop asking whether they *are*.

Once the moral label is applied, contradiction becomes heresy, and critical reflection becomes betrayal.

2. **Perfection Bias**

The pursuit of flawless conformity to existing standards.

It rewards mastery of what's already known, while punishing exploration of what isn't.

A civilization can be excellent by its own metrics while failing catastrophically in new contexts.

3. **Hierarchy Bias**

The belief that status reflects intrinsic superiority.

This turns circumstantial excellence into inheritable destiny and creates systems where obedience masquerades as order.

The higher one climbs, the easier it becomes to mistake power for perspective.

4. **Purity Bias**

The belief that contamination equals condemnation.

Ironically, this is the bias that protects corruption the best.

Those who control information—media, institutions, governments—can manufacture purity by curating what counts as clean.

By amplifying every imperfection of the opposition while obscuring their own, they weaponize moral hygiene.

They don't just live beyond morality—they author it, defining decency as whatever preserves their own way of life.

5. Certainty Bias

The illusion that internal consistency equals external truth.

It's the logical mask of certainty addiction.

If a lie feels tidy enough, we call it reality despite it only being a preferred orientation of reflections that make us feel most certain.

Narratives that “make sense” outperform truths that don't fit existing internal schemas.

Institutions thrive not by being right, but by being *legible*—their stability is mistaken for accuracy.

the proof is just the pudding

bias bias & fallacy fallacy

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Bias bias and fallacy fallacy are probably more common and problematic than any other biases or fallacies.

Just like the relationship between *bigotry & meta-bigotry*.

Bias bias is a bias around dismissing people entirely over the perceived presence of bias.

We essentially assume that if someone is biased they are stupid, so we develop a bias around that.

Similarly, fallacy fallacy is the dismissal of an entire argument over the perception of a single fallacy.

For example, someone may strawman you while dismissing your utterly absurd bullshit, but that doesn't mean that your utterly absurd bullshit shouldn't be dismissed.

But that's just moralizing perfectionism and arbitrarily dismissing what are likely valid points.

Unfortunately, the legal system mandate bias bias and fallacy fallacy.

Seriously, who thought the bar associations were a good idea?

Their fallacious mandates are contributing to the root causes of species-wide *objectivity bias*.

down in a hole

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What happens when a mind goes deep down a rabbit hole and doesn't come back up?

There's a fine line between getting lost in the sauce for a bit and building an underground bunker so insulated from the surface that the people down there can't tell that the war is over.

This book has been arguing what many would consider a provocative thing: we can't not be wrong.

That's not a tragedy; it's a tuning parameter.

The difference between discovery and delusion isn't the absence of fallacy—it's what our fallacies are allowed to do next.

Functional fallacies are a wrong-but-useful scaffold that:

1. works *for now* in known conditions,
2. invites falsification as conditions change, and
3. hands you an exit when better coherence emerges.

It admits it's scaffolding, labels its uncertainty, tracks its incidents (where it helped/hurt), and stays permeable to incoming perspectives.

It's how we get fire before physics; flight before fluid dynamics; medicine before mechanisms.

A productive fallacy is a scaffolding that you use to build a house, not the home you live in.

Once a fallacy makes enough sense to us, we build one of two systems around it:

1) Scaffolding building scaffolding

The mind treats today's structure as a temporary rig for tomorrow's span. Feedback is welcomed. Contradiction is data. The model coheres without pretending to be complete. You can change beams mid-build.

Signs you're in the green:

- You can say "this works here; I don't know about there."
- You can name your failure modes up front.
- You keep diffs: what changed and why.
- Your model has multiple exit ramps.

2) Bias locking fallacy

The mind confuses coherence with canon. Feedback feels like attack. Exceptions are exiled or "purified" away. The model stiffens until it can't bend, then breaks reality to keep itself intact.

Signs you're in the red:

- "If it worked once, it's true everywhere."
- Disconfirming data is "contamination."
- Exits are replaced by gaslighting and gatekeeping.
- The story's legibility outranks the world's mess.

When we're down in these rabbit holes, coming to the surface ruins the high, and the withdrawals feel extremely uncomfortable.

There's a reason why the high on certainty section is included here beyond cultural virtue signaling; logical excursions can be as dangerous as the most addictive substances we know of, if not more.

Being able to discern between emotional certainty and logically-grounded conviction is a critical skill to navigating consciousness, whether for yourself or as a policymaker.

Run any guiding claim through these. If you can't pass three, you're not building; you're burrowing.

1. Permeability Test:

What would change my mind within 24 hours?

(Name a concrete observation that would force a revision.)

2. **Symmetry Test:**
Do I apply the same standards to allies and opponents?
(If not, you're laundering purity.)
3. **Scope Test:**
Where does this stop working?
(Give one domain where your claim should fail.)
4. **Exit Test:**
What's the smallest patch I could ship if this breaks?
(Hot-swap beats hard reset.)
5. **Reciprocity Test:**
Who else needs to see this to keep me honest?
(Invite perspectives that can actually veto you.)

In this sense, it's not about what we believe, but whether we're moving in a productive or destructive direction.

Both directions use the same cognitive parts—memory shards, intuitive leaps, language shortcuts.

The divergence is one of idealism vs pragmatism:

- **Productive fallacy:** "Here's a useful wrong that buys time for a better right."
- **Destructive fallacy:** "Here's the right, proved by how good it feels to repeat."

One grows bridges; one grows blinders.

And our society has built nearly all of our institutions around **coherence without conscience**—systems that look stable because they've outlawed updates.

That's how fallacy stops being a ladder and becomes a prison.

To surface, we don't purge fallacy—we instrument it.

- **Mark unknowns** as unknowns (HCF: meta-claims + incident history).
- **Reserve the right to be wrong in public** (reciprocal normativity over reputation theater).
- **Design for breakage** (cohesion science: feedback as feature, not failure).
- **Prefer reversible moves** (hot-swap claims; keep the organism alive while you change an organ).

“Our truth” isn’t the sun.

It’s a mirror array—moveable, imperfect, bright enough to navigate *as long as we keep the mounts loose*.

It’s not about finding the logic needed to weld mirrors into place.

We just need to know how to break our refractive hinges free when they get stuck.

From there, we can embrace *psychosocial normativity* as a way to set collective standards around these varying configurations without forcing any on others against their consent.

stitches - a08 - recursive bias & fallacy systems

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a09 - psychosocial normativity

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locations cited:

[persona paths](#) ([in-line](#))

[the constructs compromise](#) ([in-line](#))

[the law of coherence](#) ([in-line](#))

Objectivity is more than just a logical musing; it is in direct conflict with the *ethics of knowing*.

In *Epistemic Injustice: Power and the Ethics of Knowing*, Miranda Fricker frames the “ethics of knowing” around the idea that being recognized as a knower is itself a moral right—one that can be violated when power inequalities distort how one’s knowledge and perspectives are treated.

Fricker contends that epistemic interactions—how we give, receive, and make sense of knowledge—are deeply moral considerations.

Knowledge isn’t produced in a vacuum; it’s embedded in trust, credibility, and interpretive resources that are socially mediated

I couldn’t agree more with the ethics of knowing, but there are two tweaks I want to make to consolidate it with the frameworks we’ve already built:

- Ethics, morals, and justice are distinct components I want to track with specificity as “norms.”
- I want to explore norms of corrective and protective action understanding the limits of knowing.

As such, we’ll be discussing the *norms of not knowing* instead.

Because part of why Reductionism & friends are so pervasive despite its now obvious flaws is because humanity can’t agree on a different way to handle *normativity*.

Normativity is the process by which humanity designates norms: our standards for judging some intents and outcomes as acceptable, desirable, or just while labelling others as unacceptable, undesirable, or unjust.

Right now, we have no normativity outside of RADICALISM, the conglomerate of “official” beliefs described in *what the duck*.

Because of the monistic pressure of *the Goliath paradigm*, our conversations about morality, ethics, and justice generally devolve into wars over who has absolute authority to declare what’s “right” and “wrong” for all.

But if you’ve gotten this far, you hopefully understand that no individual or institution has that power.

If we’re going to explore normativity within the scope of the rest of our frameworks, it needs an upgrade.

Let’s establish *psychosocial normativity* as the holonic, *strange system* in which personal morality and collective ethics continually shape, test, and recalibrate each other through lived experience, social interaction, and cultural feedback loops.

In *psychosocial systems*, normativity is the parent domain of justice, morality, and ethics, considering them not as isolated disciplines but as recursive component expressions of a collective substrate.

- When psychosocial normativity is tuned well, individuals experience justice as a felt coherence between conscience and code. Personal morality and public ethics recursively support each other, and peace and prosperity are felt.
- When it is out of sync, moral dissonance arises, eroding trust, credibility, and the capacity to navigate “right” and “wrong” without coercion or cynicism.

This concept refuses to privilege either personal morality or institutional ethics as more “real” or more “true,” avoiding implicit commitments to absolutism, relativism, or solipsism.

Instead, it treats ethics and morality as co-contained holons—each influencing and being influenced by the other—within the broader psychosocial substrate, and justice as the resonance experience of coherence between them.

If you don’t think that makes sense, *you gotta be stranger than that*.

Doing this enables much more dynamic and diverse governance while respecting core tenets of human rights, even in the face of total psychosocial collapse.

It’s and it’s the start of understanding why being *wrong in the right direction* is the only means of effective ethical progress, just like with engineering and science.

Let's break down the norms of not knowing and why they're essential to peace and prosperity for all:

~ **deinflating ethics, justice, & morals** (treating 'em all the same means we don't get any of 'em)

~ **the presence principle** (constant psychosocial evolution demands presence over precedence)

~ **justice theory & cohesion governance** (seeing justice as cohesion redefines good governance)

~ **acting with conviction, not certainty** (certainty helps us avoid hard calls, not make them)

~ **owning the calls we make** (conviction is grounded by owning your fallibility when it happens)

the presence principle

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Our community systems are never static, which means that there's no firm precedence to base justice off alone.

Despite our religious repetition of colloquial phrases, history doesn't repeat itself; stupid humans do. Stupid humans do. Stupid humans do.

Our cultural systems have the potential to evolve faster than any one of us could hope to track, much less control.

Every conversation, every crisis, every shift in who holds cultural capital changes the shape of our shared reality.

If ethics and morality are shaped inside those systems, then what's "right" moves just as quickly as everything else.

That's why judgment built solely on precedent always lags behind reality.

At best, precedent can *inform* and *influence* the present, but it can never replace the value of someone deciding what's right based on all available context right now.

The moment we act as if the past contains more authority than the present, we've already lost the thread.

Presence is the point of contact between current moral conscience and current ethical code — the only place where justice can actually exist.

Precedent is a reference library for things worth testing in different contexts, not a mandate to carry any of it forward if it doesn't fit the moment.

This isn't a new idea, either. Thomas Jefferson understood it:

- *"The earth belongs to the living, not to the dead."* — 1789
- *"Laws and institutions must go hand in hand with the progress of the human mind... As that becomes more developed, more enlightened, as new discoveries are made, new truths disclosed... institutions must advance also, and keep pace with the times."* — 1816
- *"With such powerful machines as the press and the pulpit in their hands, it is the lawyers who will fashion the destinies of men."* — 1821

That last line is why I regularly highlight how we're **barred from justice** and need to return to the **Principle of Constitutional Presence**.

Even science—often framed as the slow, methodical antidote to rash action—is built on the same principle.

The scientific method is a present-tense process: theories must be continually tested against new evidence, and reproducibility is the only meaningful determinant of any theory's relative authority.

The minute science becomes a static canon rather than a living process; **that ain't science**.

The principle of presence restores balance:

- Precedent is an optional launchpad for coherence, not a leash for conformity.
- Justice must be a *living negotiation* between ethics and morality as they exist now, not as they were when the last ruling was given or the last law written.
- Every attempt at implementing and enforcing policy is, by definition, an act of presence—stepping into the living terrain of that specific incident, not just reading the old maps in new landscapes.

The question is not whether we can abandon precedence entirely—we can't and shouldn't—but whether we should keep abandoning presence in its favor.

The answer should be obvious: presence is where the most power should be held.

Figuring out the precise balance that helps humanity grow without it being at the expense of suffering is the challenge.

That's where justice theory based on cohesion science comes in.

justice theory & cohesion governance

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If staying consistent within this book's paradigms, then defining justice as coherence between ethics and morality means that the principles and frameworks of cohesion science can be applied to justice; something we can call *justice theory*.

Justice theory is the study of justice as a *cohesion state* emerging from the recursive interplay between personal morality and collective ethics.

It treats justice not as a fixed ideal, but as an emergent property of a holonic system in which individual conscience and shared codes continually influence and recalibrate one another.

Justice theory applies the methods of cohesion science—including holonic modeling, psychosocial substrate mapping, and reciprocal causality—to identify the conditions that foster or erode alignment between moral and ethical systems.

Its scope includes:

- **Structural factors** that stabilize or destabilize reciprocity (laws, norms, institutions, cultural paradigms).
- **Feedback mechanisms** by which personal moral shifts influence collective ethics, and vice versa.
- **Indicators of resonance** (justice as lived experience) and dissonance (breakdowns in trust, fairness, or legitimacy).
- **Justice governance** that models paradigmatic tensions between competing ethics and moralities, combining our new approaches with traditional risk management and incident

response to ensure that competing dynamics are understood before legislative or corrective actions occur.

In this framework, justice theory becomes both a diagnostic and generative discipline.

It can model existing cultural states, anticipate fractures in normative coherence, and inform the design of governance or policy that nurtures reciprocal stability without collapsing into authoritarian uniformity or anarchist relativism.

In short, it allows us to ethically and formally define what works, when it works, for as long as it works, without allowing any corrupt regime from trying to establish eternal rule in their favor.

bigotry & meta-bigotry

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locations cited:

the shitting duck effect ([in-line](#))

the art of understanding ([stitches](#)) ([in-line](#))

cognitive blood rites ([in-line](#))

immoral immunity ([in-line](#))

the Matthew metricocracy ([in-line](#))

Bigotry doesn't originate from hate; it originates from over-certainty drawn from limited information.

After all, hate is just how we externalize the consequences of our own stupidity.

Under the updated frameworks in this book, bigotry is reducing someone to a single trait—or set of traits—and then judging their entire being by it.

It's a function of overconfident pattern recognition, amplified by the RADICALISM of *the Goliath paradigm*.

There's a complex array of recursive bias & fallacy systems that contribute to people hating people over limited information that's often intentionally presented out of context.

But to identify bigotry we can't keep misidentifying bigotry; pattern recognition and soft stereotyping are not problematic on their own.

People see patterns, they mention patterns, they laugh or discuss patterns, then they go on with life.

It's human perception in real time, and it's harmless when expressed and explored in the right context.

Even if something is misperceived, no harm is really done when navigated properly, and racism only comes into play when discussions shift from quirky differences to claims of superiority—or even to questioning someone's right to exist.

Pattern recognition becomes bigotry only when it's used to *identify & conquer* in the pursuit of *immoral immunity*.

Bigotry is the belief that generalized cultural differences gives you permission to ignore specific context, history, intention, and complexity in order to reduce someone to *just* their generalized traits.

It's less about racism or sexism being some existential fundamental to our existence; it's how harmless patterns and genuine trauma interact in societies that are *barred from justice* while being tasked with the *literally impossible*.

The bigot isn't uniquely broken; it's just a specific presentation of the *recursive bias & fallacy systems* addressed in a broader sense throughout this book.

Bigots are caught in a feedback loop, acting as if their perception of truth outweighs the actual impact of their judgments.

And that's why bigotry goes way beyond racism, sexism, or the old archetypes of especially bad bigotry.

Ironically, the most problematic form of bigotry today is *meta-bigotry*:

Using the *perception* of bigotry as justification to be a bigot against the alleged bigot.

It's the algorithmic incentive structure of modern morality in *the Matthew metricocracy*:

Spot the villain, signal your virtue, and unload your hate without guilt.

The entire social culture around this has people's moral compasses calibrated poorly, and it masks all the corruption in the world.

It's how semi-conscious humans cosplay ethical superiority while practicing the exact tribal in-group/out-group violence they claim to oppose, unknowingly serving clever manipulators the whole time.

A terrifying amount of people are blatantly bigoted in their supposed anti-bigotry, and they think they are better for it because of identity-based *cognitive blood rites*.

Because all modern belonging comes down to is how willing you are to reduce someone else to a single trait or action—and how comfortable you are making that reduction the basis of compromising their sovereignty or social status.

Churches, political parties, employers, even friends and family can all require the irrational hatred of some specific group or individuals to be truly accepted.

But we're never going to have a positive impact on the world if we can't see beyond these reduced, socially approved forms of violence.

Do we want to actually be ethical and help people who are oppressed?

Then we must start by giving others the dimensionality we insist on for ourselves and whatever collective identities we cherry pick to support.

Especially when we need to defend our way of life and deter any problems in securing prosperity.

Because bigotry dies when we stop acting like any set of traits can define the totality of a soul.

acting with conviction, not certainty

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Conviction isn't about pretending you're right or claiming absolute objectivity.

It's having enough internal coherence that you can say, "this is what I think, even though I know it's likely 'wrong' in some way" and ride out the consequences of that decision.

It's committing to a decision after you've judged the best information you can get in the time you have.

Justice theory demands flexibility, and our collective ethics should respect the fact that we're all making these types of judgments with limited information.

We must make choices designed to work now but remain easy to adjust later, allowing us to gather more context to make more decisions without holding everything up.

The aim isn't to try to be right about everything, it's to make it so that when we're inevitably wrong, it's at least in the right direction.

Because if you wait until you're certain, you'll never act.

But if you act without leaving room to adapt, you'll cause violent revolution that eventually re-calcifies into the very systems this book is trying to dismantle.

Presence means making the call *with nuance*, making moves but taking one-way trips sparingly.

Conviction requires not shying away from what you do or why, but that doesn't mean acting with performative certainty.

It means owning the consequences of whatever we do or don't decide to do.

the mask gap

mandating norms that deviate too far from existing behavior causes masking, not behavior modification

if masking is normalized within a culture, many people spend all their time and effort perfecting their mask and ensuring that no one sees them without it as opposed to just living and existing as a person and having behaviors corrected naturally over time

this creates a mask gap; two people can appear to be at the same status and satisfaction in life, but one person is suffering to hit the mark while the other one just followed the flows of life to where they are.

any exercises in normativity need to be keen of this; it's better to have worse standards and more genuine compliance than higher standards and more masking.

owning the calls we make

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In life, just about every decision we make has the capacity to hurt somebody in some regard.

Sometimes the least harmful option still causes loss, grief, or injustice.

That's the burden of leadership—to choose anyway.

Because null choices in the face of crisis aren't neutral; they let harm grow unchecked.

Justice theory treats these moments as **triage for coherence**: protect the core resonance between ethics and morality wherever possible while making trade-offs you can defend publicly when the dust settles.

And when the call is wrong? Own it.

Acknowledge the harm, repair what you can, and keep moving forward as best as you can.

Responsibility is the anchor of legitimacy in psychosocial normativity—without it, even a “right” call might not be trusted enough to be implemented right.

Because psychosocial normativity isn't just a framework—it's the standard we hold ourselves and our leaders to when the stakes are highest.

It's the discipline of keeping ethics and morality in resonance, even when certainty is impossible and every choice carries risk.

There's no reason why we can't accommodate all walks of life while prospering together as a species.

It's just a question of whether enough people will try to pursue justice for its own sake, and how many people are going to keep using it as a scapegoat for their own personal gain.

stitches - a09 - psychosocial normativity

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a10 - distributed cognitive parity

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locations cited:

the shitting duck effect ([stitches](#)) ([in-line](#))

the constructs compromise ([stitches](#)) ([in-line](#))

This one is a deep cut for the nerds at home, but there are a lot of parallels between how we process claims and how computers process data.

In RAID 5, data is spread across multiple disks with *parity*—redundancy that lets the system survive the failure of any single disk without losing everything.

And if you can bear the nerdiness for a moment, this is a direct parallel for the power of cognitive recursion when it comes to the things that we believe.

In a healthy RAID 5 array, every disk both increases performance as well as resilience; something called distributed parity.

If one disk goes down, the others reconstruct the missing information, and the system keeps running.

Distributed cognitive parity built from recursive paradigms works the same way.

Every claim in the paradigm strengthens the others—some add performance (new insights, perspectives, metaphors), others provide redundancy (backup reasoning paths, alternate explanations).

Recursive intuition with distributed parity like this is a superpower and the main difference between “smart” people and “dumb” people.

It’s up to you how much you want to believe it’s inherent talent vs intentional training:

~ **de-conflating “misinformation”** (misinformation could refer to 4 different types of data failure)

~ **you tryna RAID?** (going DEEP into the metaphor as a form of legitimate pedagogy for consciousness)

~ **distributed parity** (the unifying term that ties RAID-5 to how recursive understanding works)

- ~ **hot swap or crash out** (recursive understanding is stable despite failure; other options fall apart)
- ~ **dogmatic rootkits** (dogma is like the Mebromi of the mind, corrupting any and all claims)
- ~ **the benefit of stable systems** (if life's complexities take hours to process, you can't crash in minutes)
- ~ **why man always beats machine** (this metaphor ends where the shitting duck does; our soul)

deconflating “misinformation”

When your computer breaks, you just call IT and have them fix it.

It's the equivalent of saying “*that's not true*” until someone else says something that feels like it makes sense to you.

Sure—if you've got a good IT department, it's *efficient* to just keep doing your job and let them maintain your OS for you.

But when the OS in question is your own consciousness, and the IT department is our society's epistemic managers (arguably the *worst* IT department of all time), then “doesn't work” isn't useful feedback.

If you want to survive running your own mental hardware, you need to know what kind of failure you're dealing with beyond “it doesn't work.”

That means splitting the catch-all word “misinformation” into four distinct layers of failure:

1. bad disks (sources)

Sometimes the hardware itself is bad. A news outlet exists to manipulate, not inform. A dataset is corrupted. A memory has been warped. A biased witness or captured institution becomes a failing drive in your array.

- **How it looks:** everything written to/from that source is suspect.
- **How to fix:** swap the disk (find a new source), add redundancy (multiple independent inputs), monitor for failure (bias checks).

2. bad blocks (claims)

Other times, the low-level blocks are wrong. A specific claim is misapplied, degraded, or just false. The disk is fine, but some of the stripes across it are junk.

- **How it looks:** specific assertions don't hold up, but the source itself isn't worthless.
- **How to fix:** parity reconstruction (triangulation from other claims), error correction (debiasing, reframing, revising), defragmentation (platter drive relic but applies for the metaphor)

3. bad volumes (paradigms)

Sometimes the problem is in how the array is structured. Even the right disks and blocks won't help if the file system is malformed—our language and logic schemas can ruin the functionality of valid hardware. The file system is fragile, the RAID level is insufficient, or the whole array is arranged to serve a delusion (e.g. conspiracy epistemology, scientific monoculture).

- **How it looks:** everything seems “organized” but the system keeps breaking down and/or has worse performance than other volume configurations.
- **How to fix:** paradigm rebuilds, not just block swaps. Sometimes you need to re-format to make the data usable at all.

4. bad files (facts)

Finally, sometimes the files themselves are corrupt. A fact is mislabeled, outdated, or misapplied. The hardware, blocks, and volume all work fine, but the specific file can't run.

- **How it looks:** discrete, typed information is wrong (bad numbers, wrong labels, outdated stats).
 - **How to fix:** update or rewrite the file, validate it against other claims, ensure it's formatted correctly for the processes that use it.
-

If you're not tracking the analogy fully, the important thing is that “misinformation” is not one thing.

It's four different classes of error, each requiring different responses.

Just saying “*that's not true*” is like telling IT “*my computer doesn't work.*”

If you can't tell whether the problem is a disk, a block, a volume, or a file, you're basically a PEBCAK (IT slang for 'Problem Exists Between Chair And Keyboard') error waiting for the worst IT department of all time to reply, "did you submit a ticket?"

And given the state of our cultural IT department, that's not just lazy—it's informed recklessness.

Until helpdesk responds (if they ever do), your consciousness is just sitting there offline—wondering if the Taylor Swift background you downloaded was really worth it.

hot-swap or crash out

The whole point of RAID redundancy is that failure isn't fatal.

With distributed parity specifically, if one disk dies, the system rebuilds in the background, you swap in a new one, it restores to full health, and life goes on.

If you're not a techie, just remember: resilience is never about avoiding failure—it's about expecting it and designing systems that keep running anyway

Claims fail, sources degrade, paradigms get re-formatted—but if you've built your understanding on recursive, resilient holons, the system doesn't panic.

It hot-swaps.

It logs the incident, stays fully transparent and auditable, and then it just keeps running.

That's exactly what *the Holonic Construct Framework* is designed to do.

Contrast that with RADICALISM—a Reductionist meta-worldview where every corrupt component is a call for catastrophe.

Error is punished, dissent is heresy, uncertainty is taboo.

That kind of system doesn't bend; it crashes.

Individuals collapse into shame spirals, relationships fracture over minor differences, and institutions disintegrate when their "mandatory truths" are exposed as fragile dogmas.

It's the difference between running an epistemic RAID-5 array on countless SSDs versus entrusting your most important beliefs to floppy disks.

If one of those floppies corrupts—or just can't keep up with modern processing speeds—you don't just lose a file. You feel like you die inside.

And this is the real reason we need to snap out of Reductionism:

If you think the fundamental unit of reality is a gear, then a broken gear is a catastrophe—the whole mechanism seizes.

But if you understand reality as a system of holonic cells, then a “bad” cell doesn't crash the organism.

The system shifts, adapts, and carries on.

Good epistemic governance relies on distributed parity via living holons: resilient, recursive, redundant.

Bad governance almost always leads to RADICALISM running on rusty gears: brittle, anxious, always one failure away from collapse.

cognitively distributed parity

This is where I'm going to plant a flag that unites the concept of RAID 50 (and beyond) with recursive understanding with a shared technical term; cognitively distributed parity.

Distributed parity refers to the trinity-enabled efficiency of having each claim extend functionality and provide redundancy.

In terms of holonic cognition, it's not just having redundancy within a paradigm, it's having redundancy *across* paradigms—and being able to trace, self-correct, and adapt seamlessly.

It's a core configuration based on paradigmatic pluralism from the start, and it's the filesystem you need to accommodate cognitively distributed parity.

In storage systems, a filesystem is what enables everything above the hardware and arrays to function—what defines how files are structured, accessed, and recovered.

In epistemic terms, your "filesystem" is your fundamental logic, interpretative schemas, and processing norms.

If your filesystem—your core way of thinking—*can't handle distributed parity*, you can never run at higher levels of holonic cognition.

And unfortunately for people who don't have it, that's where all meaningful understanding and experience lies.

Let's cut away from the metaphor, because I'm advancing this as a legitimate term for consciousness research.

Holonic cognition with distributed parity represents an essential cognitive ability that lets you perceive, relate, and self-heal from multiple paradigms at once while benefiting from tension between paradigms more than you're burdened by them.

Cognitive science shows that human thought routinely relies on [holonic], meta-recursive reasoning, even across layers of abstraction and abstraction-within-abstraction.

According to the *Conscious Processing and the Global Neuronal Workspace Hypothesis*, consciousness itself operates via parallel processors broadcasting into a shared global workspace, enabling information to be integrated across modules. ([nig.gov Web Source](#))

That's how distributed parity works—it's the integration mechanism that lets us combine multiple claims and paradigms in one coherent system.

And real knowledge isn't *necessarily* just inside one brain.

Distributed cognition reminds us that our reasoning is embedded in tools, communities, languages, and institutions—another form of redundancy and integration.

Edwin Hutchins shows that our cognitive systems are not bound to skulls but distributed across tools, groups, and time:

"Distributed cognition looks for a broader class of cognitive events... not expected to be encompassed by the skin or skull of an individual." ([arL.human.cornell.edu](#))

He emphasizes cognition's social and environmental situatedness, saying "human cognition is always situated in a complex sociocultural world and cannot be unaffected by it."

In effect, we reason not just inside our heads, but across artifacts, communities, and history, making us *09 - a little psycho, a little social*.

That's cognitive parity in epistemic action—pluralism by design within our core cognitive engine.

Humanity offloads thinking into tools: “language itself is a form of cognitive technology... [forming] our 'Cognitive Commons'.”

That’s why you see my touting *emergent panpsychism*.

So yes—the RAID-5 metaphor works, but it’s not just stylish branding:

Cognitively distributed parity is anchored in real mechanisms that underlie holonic cognition.

Instead of betting everything on no disk in any array ever failing, you expect them all to fail at some point and focus on proper maintenance and incident response as things inevitably occur.

Even if one whole paradigm fails, others still carry the load.

You obviously can’t run degraded forever, and even the best preparations have some vulnerabilities.

As much as you want to avoid being wrong, it’s inevitable.

It’s *risky risk management* to act like avoiding failure forever is a viable strategy, and it’s giving up to hide away from life just because there’s no absolute guarantee of safety or success.

And changing out beliefs, disks, or whatever nonsense we’re talking about in metaphor land is much easier when you embrace distributed parity.

the benefits of not crashing

The problem with faking resilience and masking with over-certain modeling is our friend the chaos principle.

The application here is simple: no matter how unassailable you think your dogmatic fortress is, some nonsense outside your field of perception can always crash you.

Reality isn't bounded by your system design or preference for floppy drives over modern storage.

One random cosmic ray, one unpredictable social twist, one overlooked error in your "airtight" reasoning—and the whole thing seizes.

And while the emotional, social, and existential chaos of a crash is bad enough on its own, **RADICALISM** blinds people to the even bigger downside: Life's complexity requires significant uptime to process effectively.

The best experiences you'll ever have depend on having enough continuous uptime:

- Learning new skills requires strenuous installations.
- Building relationships requires patient processes that don't survive constant rebooting.
- Growing into meaning requires background services running long enough to stabilize.

If all your processing power is spent on panicked avoidance of failure—or worse, on endless reboots after every crash—you never get to actually run the programs that make life worth living.

This isn't just about being "smart" or "dumb."

It's about whether you've built an understanding that earns you existential peace.

Not the false peace of authoritarian approval, not the brittle peace of mandatory truths, but the lived peace of a system that knows it can survive failure.

That's the real benefit of having distributed parity that you're not afraid of crashing:

- You can explore without fear.
- You can integrate without collapse.
- You can run heavy processes, stretch your bandwidth, and still know the array will carry you.

And the only authority who grants that peace isn't some external Goliath—it's your own mind, designed for resilience instead of fragility, whenever you're ready to stop playing their games.

We need more people who can take on more processing burden; the centralized models aren't cutting it.

There's no one here to solve these problems but us, and we will never make it out the other side of *our objectivity crisis* if we don't embrace recursive understanding.

why man always beats machine

Human reasoning isn't naturally Reductionist.

This provides another example of the differences between man and machine.

For a machine, losing the OS drive means death without a backup.

For a human, even if the OS collapses, awareness and consciousness run deeper than cognition.

If you trust that base layer, you can hot-swap any cognitive hardware you need to.

This is the key advantage of not being a shitting duck.

Because

stitches - a10 - distributed cognitive parity

