

Book Chapter 2

Section 1: The Foundations of the Wound

Chapter 2: The Axiom

The axiom emerges directly from the wound, as the closest and simplest articulation where words still hold meaning. It is the verbal mirror of the reciprocal crossing—mutual representation made manifest in language, demanding its own reciprocity from the reader. Here it stands, verbatim:

“All things are systematised in each other both inwardly and outwardly, and therewith represented by each other both in similarity and in difference—recursively, without end, at every depth of mutual inward representation.”

This single sentence is the eternal, double-voiced engine of reality itself. It is not a conjecture or a hypothesis. It is not a problem to be solved or a doctrine to be debated. It is the heartbeat, pumping agency through the open wound without promise of closure.

Unpack it with precision, as English allows. “All things” encompasses every entity, from fleeting thought to enduring form, from quark to cosmos—no exceptions, no hierarchies imposed. “Systematised in each other” declares organisation as mutual penetration: nothing stands alone; everything structures everything else. “Both inwardly and outwardly” captures the dual orientation—the penetration runs deep within and envelops from without, like roots intertwining underground while branches entangle above.

Now the key pivot: “and therewith represented by each other.” “Therewith” is essential. It signals immediacy and reciprocity—the systematisation is not prior to representation but simultaneous with it. Therewith: in that very act, through that very means. Representation is not passive reflection; it is active mirroring, each entity embodying the other in its own being. This is where words reach their limit but retain meaning: mutual representation is the axiom representing itself, demanding you, the reader, represent it back in your contemplation.

“Both in similarity and in difference” introduces the double voice—coincident (similarity holding same-as tension) and successive (difference pushing different-from transformation). “Recursively, without end” enforces non-closure: the act folds into itself deeper, eternally, refusing resolution. “At every depth of mutual inward representation” seals the scale-invariance: the pattern repeats identically, agency reiterated from infinite small to infinite large.

The axiom matches the wound perfectly because the wound is reciprocal tension without healing, and the axiom is reciprocal representation without end. It is the simplest thing words can say while still meaning something—mutual representation as bedrock, just as the axiom itself demands from us. You read it; it reads you back. Therewith.

This universality sets up the axiom for the three registers it will span. Though the lattice comes next, note here that the axiom first dawned in the human register—the shallow modernist-epistemic (rational-subjective-objective-empirical), where I contemplated everyday wounds like ideology or personal identity. From there, it revealed its metaphysical primitive: the deep ontological (same-diff-form-force) and phenomenological (soul-cut-world-event). The axiom is universal across all—mutual representation operates identically in epistemic debate, somatic feeling, or ontological ground. It was the human that showed the need for the primitive, like a surface ripple betraying the ocean’s depth.

Historical thinkers approach but fall short of this simplicity. Heraclitus (c. 535–475 BCE) glimpsed the double voice in logos—the unity of opposites (“the road up and down is one and the same”). But his flux lacks the explicit mutual representation. Plotinus (204–270 CE) saw emanation from the One, representation as outflow and return, but closure in union with the divine.

Kant (1724–1804) structured representation through categories, but closed it in the mind’s a priori forms—universals imposed, not mutually enacted. Hegel (1770–1831) comes closest: identity-in-difference as dialectic’s engine. He completes the axiom with both kinds—coincident (opposites held in tension) and successive (thesis-antithesis becoming synthesis). Grim’s Heart honors this: coincident on edges, successive on diagonals. Yet it is anti-Hegel in non-closure. Hegel’s absolute spirit heals the wound in self-knowing closure.

The axiom refuses: representation recurs without end, the double voice never silenced.
Therewith persists.

Whitehead (1861–1947) makes representation prehension—occasions grasping one another creatively. Mutual, scale-variant in process, but concrescence seeks satisfaction, a mini-closure. The axiom denies satisfaction; depth continues without end.

The axiom is bedrock for its honest minimalism—words at their limit, meaning mutual representation as the engine demands. It sets up universality across registers: epistemic for human contemplation, phenomenological for lived pulse, ontological for primitive ground. Therewith, it engages you now—represent it back.

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