

Book Chapter 3

Section 1: The Foundations of the Wound

Chapter 3: The Lattice

The axiom does not linger in verbal abstraction. It demands a structure—a minimal frame to host its mutual representation, where similarity and difference cross, inward and outward orient, coincident and successive modes unfold without closure. This structure is the lattice: Grim’s Heart, a 2×2 orthogonal grid forced by the axiom’s logic. The axiom sets it up with unrelenting precision. “All things are systematised in each other both inwardly and outwardly”—this establishes the vertical axis as inward-outward registers, a spine dividing deep penetration from enveloping surface. “Represented by each other both in similarity and in difference”—this establishes the horizontal axis as similarity-difference, a bar crossing left-right from unity’s pull to distinction’s push. The orthogonal grid is no arbitrary choice; it mirrors the wound’s right-angle crossing, the simplest form words can shape while meaning mutual representation. Anything less collapses to a line or point, violating recursion. Anything more allows unbounded branches, violating “without end” as lawful.

This crossing creates quadrants—four panes, each bearing the same kind of identity-in-difference with the others. They gaze across the axes, representing one another in similarity (binding to adjacent panes) and difference (pushing against opposites), coincidentally (held in tense stasis) and successively (hinting at lawful becoming). The quadrants are not isolated cells; they systematise mutually, as the axiom commands—with word choice discretionary but the inner/outer, similar/different logic strict. Let’s break each quadrant and register out cleanly, layer by layer, so the dense vocabulary stays straight. For the astute reader, note how the human (epistemic) register serves as experiential proxy—your own thoughts mapping the grid—anticipating the physics register where spacetime and fermions will emerge as the deepest layer.

First, the deep ontological register: the primitive ground, where labels capture metaphysical bedrock without human color.

- Top-left quadrant (inward similarity): Same—the pure coincident hold of identity.
- Top-right quadrant (inward difference): Diff—the decisive push of distinction.

- Bottom-left quadrant (outward similarity): Form—the structured manifestation of unity.
- Bottom-right quadrant (outward difference): Force—the forceful upheaval of separation.

These labels are precise: “Same” as unchanging unity inward, “Diff” as distinction penetrating deep, “Form” as outward shaping, “Force” as external push. They represent each other: Same binds to Form in similarity (vertical unity), Diff pushes Force in difference (vertical distinction). Horizontally, Same to Diff is inward tension, Form to Force is outward tension.

Second, the phenomenological register: the somatic orientation, where labels evoke lived experience—the human proxy you feel now, anticipating physics as cosmic body.

- Top-left quadrant (inward similarity): Soul—the stable self, coincident core.
- Top-right quadrant (inward difference): Cut—the decisive slash, inward distinction.
- Bottom-left quadrant (outward similarity): World—the formed environment, outward unity.
- Bottom-right quadrant (outward difference): Event—the forceful happening, outward push.

Here, the logic holds: Soul represents World in vertical similarity (self to environment), Cut pushes Event in vertical difference (decision to happening). Horizontally, Soul to Cut is inward tension (self cut from self), World to Event is outward tension (form disrupted by force). Feel it: your soul meets world in stability, cut by decision, disrupted by event—the proxy for how physics will map spacetime (stable form disrupted by forceful events).

Third, the shallow modernist-epistemic register: the outermost perimeter, torn by the wound, where labels draw from human knowledge modes—rational to empirical, subjective to objective.

- Top-left quadrant (inward similarity): Rational—the coherent reasoning, coincident logic.
- Top-right quadrant (inward difference): Subjective—the personal perspective, inward distinction.

- Bottom-left quadrant (outward similarity): Objective—the measurable fact, outward unity.
- Bottom-right quadrant (outward difference): Empirical—the experimental test, outward push.

Word choice here is discretionary but grounded: Kant's categories (1781) via Sellars (1963) and Wilber's AQAL (1995–2000) map topologically identical, but as the shallowest layer—the human proxy anticipating physics' objective-empirical measurements of rational-subjective phenomena. Rational binds to Objective vertically (logic to fact), Subjective pushes Empirical (perspective to test). Horizontally, Rational to Subjective is inward tension (reason cut by personal bias), Objective to Empirical is outward tension (fact disrupted by experiment).

The perimeter pairs relate as coincident temptations—edges holding opposites in static tension, whispering forbidden stabilisations. Clockwise around the grid: top edge (Soul-Cut inward)—the tragic lie, self nobly suffering its own cut. Right edge (Cut-Event vertical)—the nihilist lie, decision dissolving into chaotic force. Bottom edge (Event-World outward)—the historicist lie, force settling into narrative form. Left edge (World-Soul vertical)—the eternalist lie, form returning to belonging self. Counterclockwise reverses the path, but the illusions endure. The perimeter is perfectly symmetrical—you can loop clockwise or counterclockwise forever, seduced by stability. Figure 8s emerge by weaving edges with diagonals: trace Soul-Cut-Event-World-Soul (coincident loop) or Cut-World-Event-Soul-Cut (successive twist)—an infinity symbol balanced in both directions.

All previous ontologies map onto this static lattice, finding homes in its symmetry. Plato's Forms stabilize the left perimeter (eternalist Soul-World belonging, Ideas as Same-Form). Aristotle's hylomorphism holds the bottom edge (historicist Event-World, matter-force settling into form). Descartes' dualism loops the right edge (nihilist Cut-Event, mind cut from body in interaction force). Spinoza's monism figures the 8 clockwise (substance as eternal return of same-diff). Leibniz's monads trace diagonals reversibly (pre-established harmony crossing without touch). Kant's categories circle the epistemic register (rational-empirical loop, a priori holding phenomena). Hegel's dialectic weaves the figure 8 counterclockwise (thesis-antithesis in tension, synthesis as illusionary stabilisation). Nietzsche's eternal return loops the perimeter endlessly (will to power in tragic-nihilist cycle). Heidegger's Being stabilizes top edge (Dasein as inward Soul-Cut). Sartre's existentialism pushes right edge (freedom as Cut-Event force).

But the lattice cannot be static. The axiom names why: “recursively, without end, at every depth of mutual inward representation.” Symmetry allows reversal—loops closing in illusions, figure 8s stabilising in false infinity, perimeters tempting eternal rest. But mutual representation demands endless inward embedding—the double voice pulsing without resolution. Stasis is bulge—temporary deception. The axiom’s “therewith” requires directionality, the successive mode forcing asymmetry to prevent collapse. The lattice must live, or recursion halts. The wound clings tighter. The pretzel awaits its twist.

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