

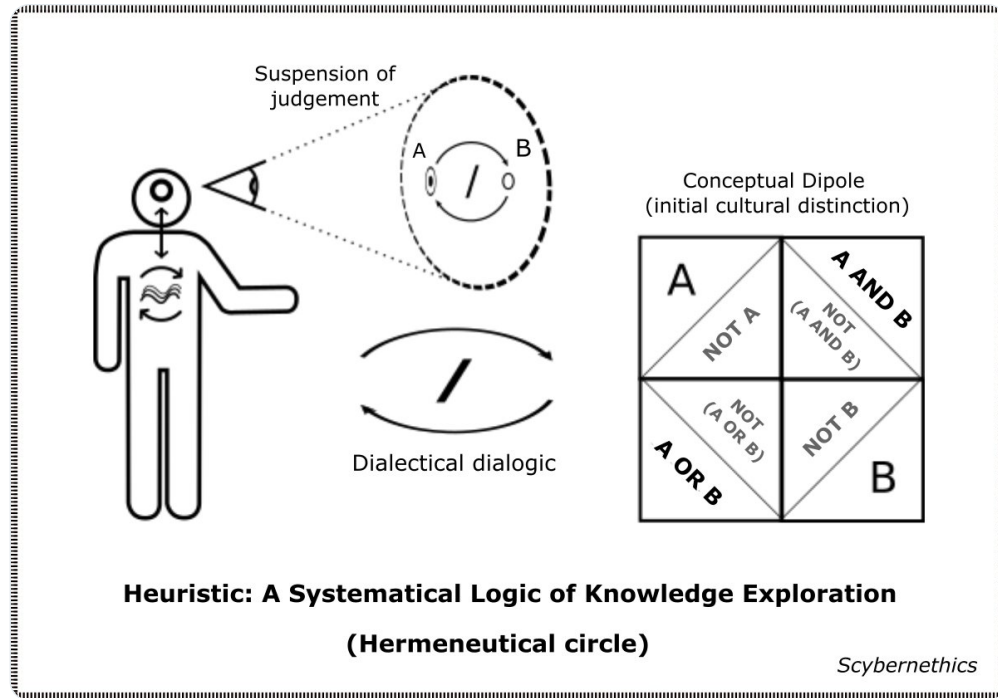


Christophe Rigon / Soto<sup>2</sup> □ - Scybernethician @ki\_cog

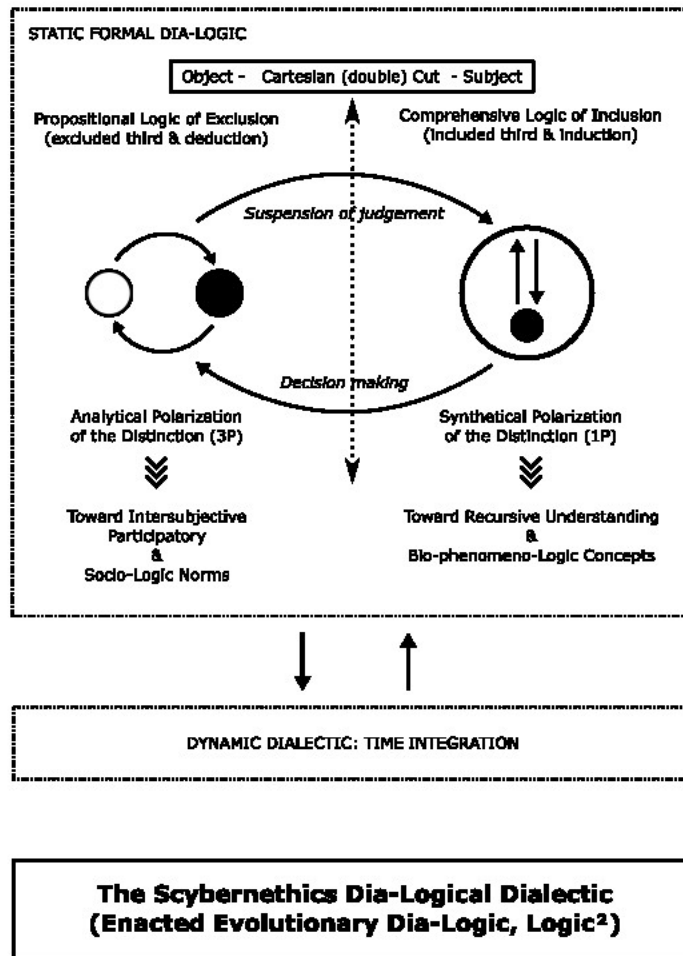
Jan 7, 2025 · 15 tweets · [ki\\_cog/status/1876582269202161703](https://ki_cog/status/1876582269202161703)

[ Logic<sup>2</sup>: from Morin's Complex Thinking to Ancient Catuskoṭi Logic ] 🧵 □

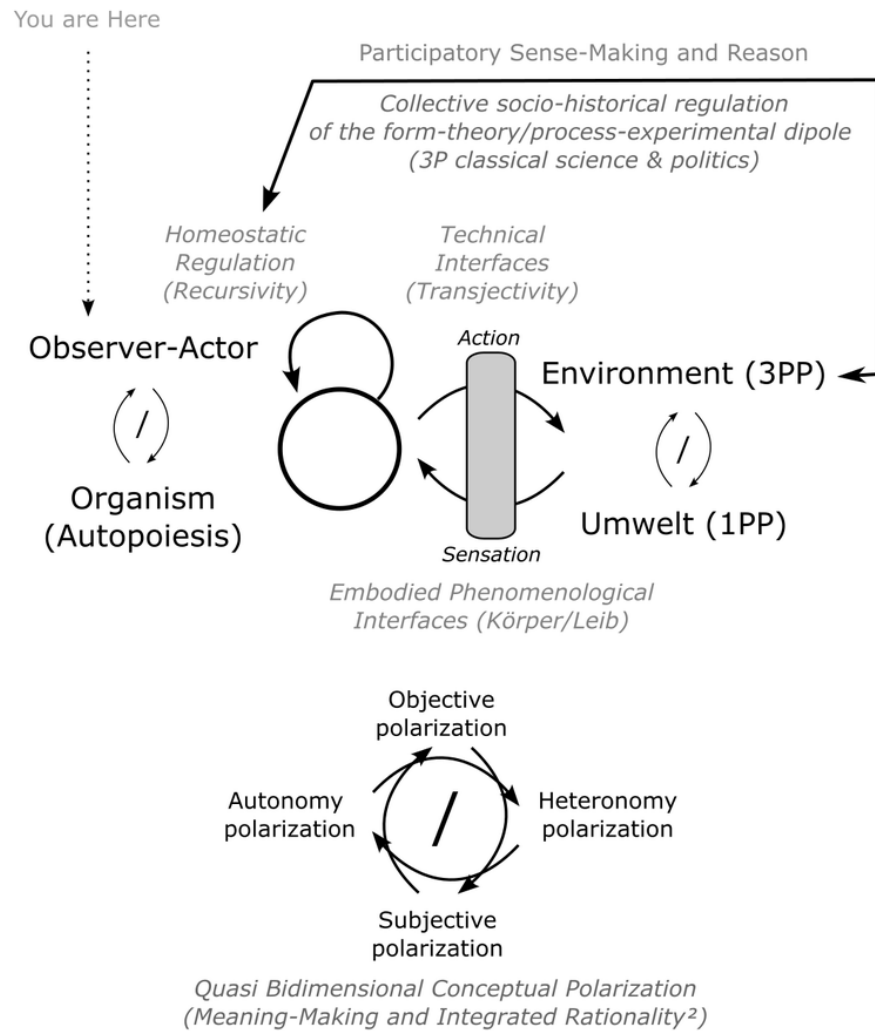
I'm happy because yesterday I have finally academically sourced (G. Priest) my second order logic, or exploration heuristic and hermeneutic logic, the other complementary,



implicit and hidden face of classical normative and propositional logic (Aristotle, Russell, Frege, etc).



Both define what I call a bidimenTional formal space: one linear classical Cartesian representational dimension coupled orthogonally with a recursive self-referential imaginary/complex (math. sense), "fractal" one.



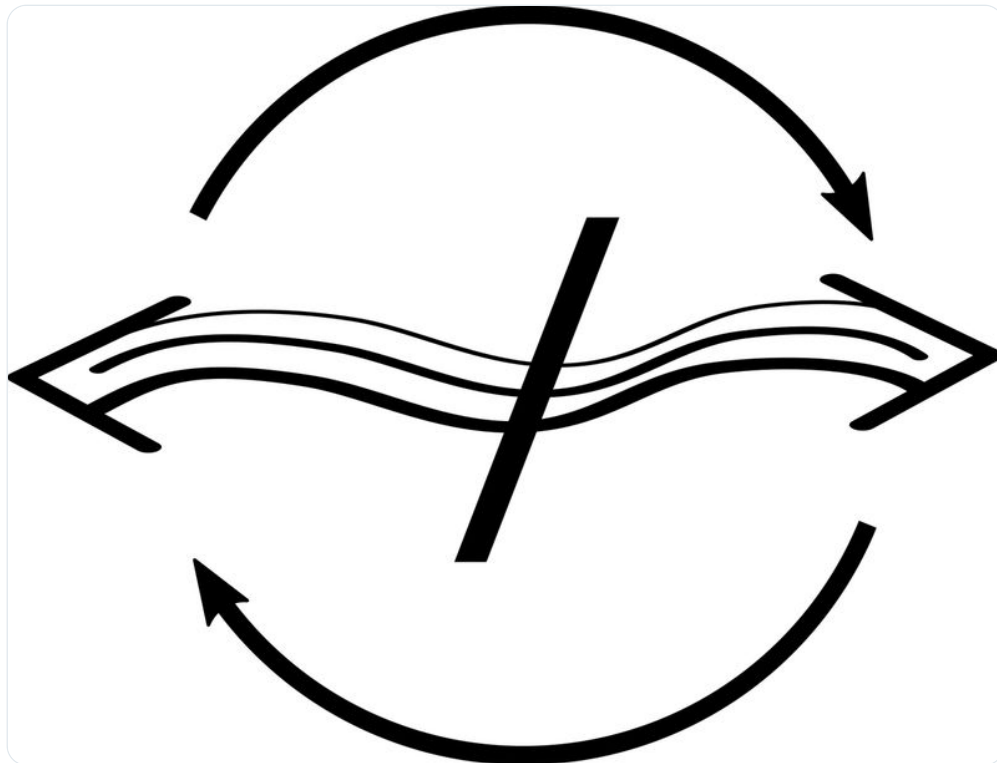
**The BidimenTionality of the Living  
(1P-3P Extended Perspective<sup>2</sup> & Regulation<sup>2</sup>)**

*N.B.: BidimenTional Perspective (1PP-3PP Epistemology) = Dual formal scientific & analytical pererspective + Synthetic embodied phenomenological lived experience through hermeneutical circulation and iterative co-determination.*

*Scybernethics*

This quasi formal bidimensionality define the topological nature of the enacted second order rational<sup>2</sup> space, coupling enacted forms and parallel distributed processes, i.e. diachronic causes and synchronic conditions.





leading me to formalize synthetically later, after dozen of thousands iterations (Cf. my "brain" conceptual map) and the enacted intuition of quasi-quadratic modeling ("not four, not three", quasi-dimension, dia-logic, etc), my integrative second order logic<sup>2</sup> of distinction<sup>2</sup>.

While trying to source it in academia, as I always do for verification sake with any of my synthetic findings, I came finally to Nagarjuna's "tetralemma" reference,

but I was suspicious about such analogy as the relation between science and buddhism is complex and not strait-forward, even if both share a common endeavor toward understanding truth and reality.

But yesterday I finally found, by the hazard of my spiralic unconsciously-driven explorations (modeling without finality), a more consistent reference through Graham Priest's study of paraconsistent logics

and dialetheism, linking classical logic with buddhist logical inquiry: Catuskoṭi (Sanskrit), a very old way of reasoning (logic), much more older than our traditional Western normative Aristotelian logic.

<https://en.wikipedia.org/wiki/Catu%E1%B9%A3ko%E1%B9%ADi>

I'm not so surprised, as the rigorous iterative and recursive (sense-making) enactive way, by practicing for many years an initial suspension of judgement (phenomenological methodology), and so resisting our natural urge to resolve antinomies (decision-making),

coupled with the crossing my differential findings with academic knowledge, while being extended by them, could only lead to re-discovering "by ourselves" ancient rational, proven and valuable traditional wisdoms.

Rationality is meaningful and so embodied coherence and consistence (relevance), from which "reason" is just an enacted normative and collective special case which, while necessary for constructing a shared conventional and practical reality, is no more sufficient.

@threadreaderapp unroll

...