

Axiom Transitive Closure

The joys of embodied philosophy



EIGENHECTOR

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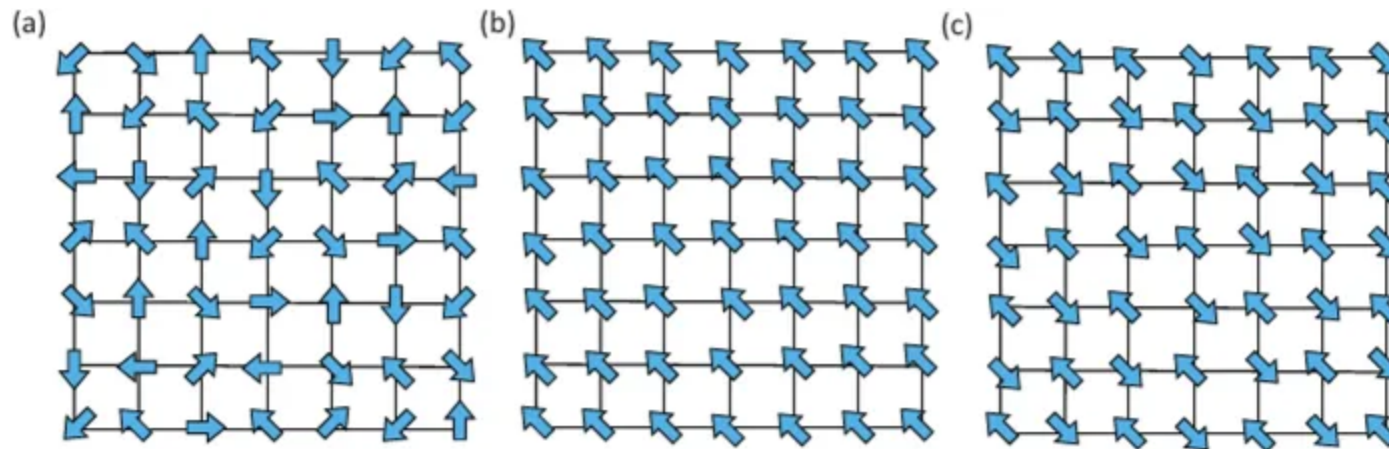


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Last night during New Years Eve I finally figured out my connection between jhanas and the prajnaparamitas. The instructions for the first jhana is usually to have the sensation of rapture (piti) utterly pervade experience. The prajnaparamitas for me have a similar sensation. You can see repeatedly in the Diamond Sutra verses like “For all such beings produce a body of merit that has no limits, a body of merit that is inconceivable and incomparable, immeasurable and boundless.” They have flavors like Dana (generosity) or Kshanti (patience) but have a similar kind of experience for me that feels like spin glass going from disordered to ordered as in the picture below.



From [Magnetic Properties of Perovskite Oxides](#).

So the generalization of the pervasion operator I realized was something I call Axiom [Transitive Closure](#). I call it an axiom because it is an unprovable metaphysics, so you can just simply take it as an axiom and see what it feels like. Transitive closure is an idea in graph theory or binary relations where if node A is related to node B and node B is related to node C then node A is related to node C by transitivity.

Axiom Transitive Closure is then a way to utterly pervade the entire experience field with something. Take something you like, such as piti (rapture), dana (generosity), shri (auspiciousness), Truth, Good, Awakeness and generate it somewhere in experience. Next, just take Axiom Transitive Closure plus the assumption that any adjacent node will be influenced by the awake / good / generous node. So the mind starts out like figure (a), in a random disordered state. Then you look for a good sensation and then assume Axiom Transitive Closure and the field of goodness rapidly spreads

throughout experience just by taking this Axiom of transitivity as well as another assumption that if a node is awakened it will awaken all adjacent nodes. After a short period of time the prajnaparamita should utterly pervade experience like (b). Sometimes there is an oscillation like c which feels like form and emptiness alternating. It seems like a good thing to just sit in state (b) for a while and just marinate in the prajnaparamita. The marinade language comes from Rob Burbea.

In practice I have found Dana and Kshanti to be really useful. If I am in the checkout counter or DMV, I just find a tiny bit of patience somewhere and by applying Axiom Transitive Closure it becomes this orderly giant field of patience. Dana (generosity) is an especially nice antidote to hungry ghosts vibes that seem to be present in crowded spaces.

Anyway have a good start to 2026 and let me know if this mind tool was useful for you!

References

[The Three Zen Sutras by Red Pine](#)



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The key to unlocking Mahayana vibes for me is assuming you are in the "all such beings" set and treat the text as a promise, that is to say take the good thing they mention as an axiom. So "all such beings have unlimited body of merit" just be in the set of all such beings. Basically Vimalakirti, diamond and lotus sutra are set up as maximally propagating and experienceable good vibes machines. So if you change your mental stance from these are things to be attained to oh let me assume temporarily what they say is true, then you can experience the text as a vibe machine. Mahayana texts also set the activation threshold ridiculously low, like you just have to read one verse or explain it once or make a grass doll to be in the set.

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