

Nanopublication – Cordemoy's body-forms-voice / soul-supplies-meaning split satisfies the invariant's double structure – but so would almost any dualism

by Arnaud Quercy

The grip is real but does no discriminating work: a form/content or vehicle/meaning split is the default shape of nearly every seventeenth-century dualist theory of language, not a distinctive signature of P3a. Nothing in Cordemoy's actual apparatus – the two-substance ontology, occasionalism's denial of any real causal transfer, the atomistic metaphysics of bodies – engages what P3a is actually staking a claim on: that the intentional invariant is encoded BY a codex belonging to a single emitting agent, and is activatable through dialogue rather than metaphysically inaccessible in principle. Cordemoy's mind and body are independent substances united only by an external third party (God); nothing here tests whether a codex can encode intention into a wave, only that meaning and mechanism are, for a Cartesian, two different kinds of thing. The fit is available because the proposition's shape is loose enough to catch any dualism that passes by – the case does not decide anything about ideamorphism's specific claims.

WHAT THE SOURCE SAYS [1]

The entry reconstructs Cordemoy's Cartesian philosophy: his lone embrace of atomism and the void against Descartes' plenum, his early argument for occasionalism (no body or finite mind truly causes motion or effect in another; only God's continuous concurrence does), his dualism of mind and body argued from the list of incompatible properties and from the impossibility of doubting one's own thought, and his theory of speech, where true language requires both 'the formation of the voice, which can only come from the body' and 'the signification or idea joined with it, which can only come from the soul' – a parrot's or an echo's returning words being sound without soul.

WHERE THE LENS GRIPS

P3a's double structure of the invariant – a physical layer received as constraint, an intentional layer latent and not automatically transmitted by perception of it – finds a nom-

inal echo in Cordemoy's speech theory: the mechanically-produced voice is the physical fact, the signification joined to it is the layer that a mere echo or parrot never carries. The parrot/echo case even literalizes P3a's claim that the intentional layer is not automatically delivered by the physical one.

WHERE IT BREAKS

Nothing – the reading reports none. The field is left empty by design: inventing an edge where the lens grips cleanly, or a grip where it fails, is the very fault this instrument exists to avoid.

PROPOSITIONAL GRID [2]

Read this grid. “Not evaluated” does **not** mean the source has nothing to say about that proposition. It means **the reading did not instruct it**. That is not a result, and it counts in no denominator. A silence, by contrast, is a finding: the reading touched the proposition without concluding, or noted its absence itself.

Evaluated

proposition		audit status	relational verdict
P3a	Double Structure of the Invariant	not audited	triviality-warning

Not evaluated (36) – P1, P2, P3, P4, P5, P6, P7, P8, P9, P10, P11, P12, P13, P14, P14a, P14b, P15, P16, P16a, P17, P18, P18a, P19, P19a, P20, P21, P22, P23, P24, P25, P26, P27, P28, P29, P30, P31

Overall verdict: Cheap fit – taxonomy of the August 2026 pass, predating the move to relational verdicts. Kept as metadata: the gap between the two forms is data, not residue. This reading’s judgement is in the grid above.

Reading of 2026-05-08 · model claude-sonnet-5 · source 33,736 chars · 1 attempt(s)

FIRST PASS – KEPT AS WRITTEN

Reading produced by the T50 RSS pass, before the boundary lens. It is reproduced UNCORRECTED. Keeping it is the point: without it, a

changed title is just a changed title – with it, what the second pass refused becomes legible.

Title it carried : « Cordemoy's Occasionalism and the Problem of Transmission Without Fidelity »

Cordemoy's occasionalism – the doctrine that God is the true cause of all events, and finite minds are merely 'occasions' for divine action – is a structural model of diffraction without corruption. When a mind emits an intention, it does not directly cause the body's motion; instead, the intention becomes an 'occasion' that God uses to produce the effect. The signal (intention) passes through an overture (the finite mind's limitation) and emerges transformed (as divine action) without the emitter controlling the outcome. This is not failed transmission – it is the metaphysical condition of all transmission. Cordemoy's system refuses the myth of direct expression and locates creation in the gap between intention and manifestation. The occasionalist framework IS a codex: a formal system of constraints that makes emission possible precisely by preventing unmediated self-expression.

T50 RSS assessment · 2026-05-08 · remplacée par boundary-lens-2026-08

REFERENCES

[1] Géraud de Cordemoy (Revised Entry). Stanford Encyclopedia of Philosophy, 2026-05-08. <https://plato.stanford.edu/entries/cordemoy/>

[2] Quercy, A. (2026). The 31 Propositions of Ideamorphism. <https://ideamorphism.org/en/publications/2026/03/the-31-propositions-of-ideamorphism.html>

EPISTEMIC PROFILE

Claim type	boundary reading
Voice	third person analysis
Epistemic status	triviality warning
Methodology	Boundary-finding lens applied to one source, model claude-sonnet-5, 1 attempt(s), traceability check passed.

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