

Nanopublication – Rickert's non-sensible 'meaning-configurations' vindicate the physical/intentional split – but their built-in sameness-across-receivers resists diffraction

by Arnaud Quercy

The line falls between P3 and P3a: Rickert's ontology needs a two-layer invariant to be coherent, so it refutes the single-layer version and confirms the necessity of the split – but it institutes that split for the opposite purpose, securing sameness of meaning across all receivers rather than receiver-relative multiplication of creation.

WHAT THE SOURCE SAYS [1]

The entry reconstructs Rickert's Neo-Kantian system: an epistemology grounding knowledge in transcendent, timelessly valid values rather than psychological acts; a theory of science distinguishing generalizing (natural) from individualizing (historical/cultural) concept-formation via reference to values; a systematic table of value-domains (truth, beauty, morality, happiness, sanctity); and a late ontology positing four kinds of being – sensible, non-sensible, pro-physical, supersensible. Central to the ontology is the claim that word-meanings, musical arrangements, and artistic style are 'understandable meaning-configurations' that are non-sensible in themselves, though always carried by some sensible support (sound, ink, instrument) – the same meaning can be conveyed by 'red', 'rot', 'rosso', or the same melody played in different keys.

WHERE THE LENS GRIPS

Rickert's sensible-carrier / non-sensible-meaning-configuration pair gives P3a's double invariant (physical invariant = material fact, received as constraint; intentional invariant = latent structure, not automatically transmitted by perception) an independently-derived philosophical articulation: the acoustic data of a word is 'entirely sensible', the word-meaning itself 'entirely non-sensible' – understood, not perceived – and the same meaning (or artistic style) survives across different sensible carriers exactly as P2's 'vessel changes, passenger persists' claims.

WHERE IT BREAKS

P3's flatter formulation – the invariant is 'measurable, perceptible, traceable', a 'skeleton' – is directly contradicted by Rickert's insistence that the meaning-configuration is non-sensible through and through, not sensed but understood; the source needs P3a's split to be coherent, and refutes P3 taken alone. A second, more contestable pressure falls on P17: Rickert holds that 'red', 'rot', 'rosso' carry the identical meaning for every speaker – timelessly valid, one over the many acts – which is close to the opposite of P17's claim that reception multiplies creation N-fold by receiver calibration. This slips IF one reads Rickert's semantic identity-claim as being about the same kind of content P17 calls the intentional invariant; it holds (no break) if one reads Rickert as discussing only the logical content of judgment, a register P17 never claims to govern, since P17 concerns creative reception, not propositional truth-value.

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
P3	Invariants	not audited	pressure-against
P3a	Double Structure of the Invariant	not audited	evidence-for
P17	Multiplication of Creation	not audited	open-question

Not evaluated (34) – P1, P2, P4, P5, P6, P7, P8, P9, P10, P11, P12, P13, P14, P14a, P14b, P15, P16, P16a, P18, P18a, P19, P19a, P20, P21, P22, P23, P24, P25, P26, P27, P28, P29, P30, P31

Overall verdict: Bounded – 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 2026-05-29 · model claude-sonnet-5 · source 116,738 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 : « Rickert's Value-Relation: When the Codex Shapes What Counts as Real »

Rickert's neo-Kantian theory of value-relations is a structural account of how the overture (the receiving mind's evaluative framework) determines what becomes real in knowledge. His distinction between natural sciences (governed by laws) and cultural sciences (governed by values) is not about two domains – it is about two different codices through which the same empirical material diffracts into different knowledge-forms. The 'value-relation' is the explicit, articulable constraint system (the codex) that shapes emission into reception. When Rickert argues that history is not mere chronicle but interpretation through values, he is describing how generative loss – the gap between raw event and culturally-mediated meaning – is where historical creation lives. The revised entry's attention to his formal epistemology (not mystical, testable, systematic) aligns with ideamorphism's insistence that the codex is explicit and documentable. This is not expression theory; this is constraint-based knowledge production.

T50 RSS assessment · 2026-05-29 · remplacée par boundary-lens-2026-08

REFERENCES

[1] Heinrich Rickert (Revised Entry). Stanford Encyclopedia of Philosophy, 2026-05-29. <https://plato.stanford.edu/entries/heinrich-rickert/>

[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	bounded grip
Methodology	Boundary-finding lens applied to one source, model claude-sonnet-5, 1 attempt(s), traceability check passed.

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