

Nanopublication – A single wave producing many distinct effects meets the argument built to dismantle exactly that shape

by Arnaud Quercy

The boundary is between an essentialist and a conventional/functional reading of 'invariant' – the framework has produced language compatible with either, and Śāntarakṣita's argument only bites on the first.

WHAT THE SOURCE SAYS ^[1]

The entry presents Śāntarakṣita's Madhyamaka philosophy, centered on the 'neither-one-nor-many' argument: no entity can have an inherently singular nature, because anything permanent that produces successive distinct effects (like the Sāṃkhya Prakṛti causing a seed, then a sprout, then a flower) would need distinct parts corresponding to each effect – and something with parts cannot be truly singular. Nor can anything have a truly manifold nature, since manifoldness presupposes an aggregation of singulars. Phenomena are therefore empty of inherent nature ultimately, while still functioning conventionally – impermanent, dependently arisen, causally efficacious. Śāntarakṣita further folds Yogācāra thought into this conventional layer (conventional truths are 'mere consciousness'), used as a pedagogical stepping-stone rather than a final position, and develops an exclusion (apoha) theory of how language, which cannot denote particulars directly, still yields non-arbitrary conceptual knowledge.

WHERE THE LENS GRIPS

The lens's own vocabulary for the invariant (P3: 'the skeleton survives the crossing'; P3a: physical/intentional invariant received as constraint; P10: 'the wave outlives the emitter'; P17: one emission producing N distinct creations across receivers) describes exactly the structure Śāntarakṣita's neither-one-nor-many argument was built to test: something asserted to be single yet to produce, across time and across recipients, a plurality of genuinely distinct effects. His stanza 2 attack on the Sāṃkhya Prakṛti – permanent, single, yet causing a seed, then a sprout, then a flower – targets precisely this shape.

WHERE IT BREAKS

The invariant (P3, P3a, P17) slips IF read as a literally singular, self-identical entity persisting while producing N genuinely distinct receptions: Śāntarakṣita's argument (a permanent single cause cannot account for distinct successive effects without acquiring parts, one per effect, thereby forfeiting singularity) applies directly and forces the same fork onto it – either it has parts, one per reception, and is not singular, or it is singular and cannot explain the multiplicity the framework itself claims (P17's 'N creations'). It holds if one reads 'invariant' as a conventional, functional regularity – 'measurable, perceptible, traceable' (P3's own wording leans this way) rather than a partless persisting essence. The framework does not state, on this axis, which reading it intends.

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

proposi-tion		audit status	relational verdict
P3	Invariants	not audited	pressure-against
P3a	Double Structure of the Invariant	not audited	pressure-against
P10	Persistence	not audited	pressure-against
P17	Multiplication of Creation	not audited	pressure-against

Not evaluated (33) – P1, P2, P4, P5, P6, P7, P8, P9, 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 2026-04-09 · model claude-sonnet-5
· source 59,175 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.

The revised entry on the Buddhist thinker Śāntarakṣita offers an ideamorphic perspective on the nature of cognition and ontology. Śāntarakṣita's philosophical system, which synthesized Madhyamaka and Yogācāra approaches, can be seen as a sophisticated 'code' - a systematic set of constraints and rules that shape the 'emission' of philosophical ideas. His views on the constructed, interdependent nature of reality and the mind's role in constituting phenomena resonate with the ideamorphic emphasis on diffraction and the rejection of the myth of expression. Engaging with Śāntarakṣita's thought through an ideamorphic lens reveals how his ontology and epistemology challenge Western assumptions about the nature of mind and being.

T50 RSS assessment · 2026-04-09 · remplacée par boundary-lens-2026-08

REFERENCES

[1] Śāntarakṣita. Stanford Encyclopedia of Philosophy, 2026-04-09. <https://plato.stanford.edu/entries/saantarak-sita/>

[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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