

POLIS V12: The Complete Philosophy Series – 12 Giants

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*This document combines two companion papers:
“Tensional Reinterpretation of Six Founders of Western Philosophy”
and “Tensional Reinterpretation of Six More Philosophical Giants”.*

**All DOIs are marked as pending. Final DOIs will be inserted after Zenodo
registration.**

Abstract

Within the POLIS V12 tensional ontology, every philosophical system is a polis constituted by three meshes (solid, liquid, gaseous) and governed by the closure condition $\epsilon = \sum K_m(2 + K_m) = 0$, with $T = K_{\min}$ as the tensional origin. This paper applies the framework to six foundational figures of Western philosophy: Plato (theory of Forms), Aristotle (substance and categories), René Descartes (dualism and cogito), Baruch Spinoza (monism and substance), David Hume (empiricism and causality), and Immanuel Kant (critical philosophy). Each classical concept is reinterpreted as a tensional configuration: the Forms as saturated K ideals; substance as the solid mesh; dualism as incomplete mesh closure; monism as $\epsilon = 0$; causality as a phase transition; and the categorical imperative as a STOP condition for moral action. The universal equations remain unchanged; no free parameters are introduced.

1 Introduction

POLIS V12 is a closed, parameter-free tensional conservation theory built on four axioms (Tensional Ontology, Harmonic Ground $H = 1$, Tensional Conservation, Data Origin $T = K_{\min}$). The governing equation, after normalisation, is

$$\epsilon = \sum_{m=1}^n K_m(2 + K_m) = 0,$$

with $K_m = (v_m - T)/(v_{\max} - T) \in [0, 1]$. The disequilibrium index is $\text{IDT}^* = \epsilon/(1 + \epsilon)$. All real philosophical systems reside in Phase 4 ($\text{IDT}^* \geq 0.70$) unless artificially uniform. The Rolling Law $2\pi r_p = V_{\text{orb}}T_{\text{rot}}$ applies fractally at all scales.

This paper reinterprets six key philosophical contributions within this tensional ontology. No classical primacy is assumed; tension is the primitive.

2 Plato – Theory of Forms

Plato distinguished the sensible world (appearances) from the intelligible world (Forms). In POLIS V12, a Form is a polis at maximum tension saturation (Phase 3) – a perfect, unchanging K value.

For a set of sensible particulars (e.g., beautiful things), normalise their degree of beauty:

$$K_{\text{part}} = \frac{b_i - T}{v_{\max} - T}, \quad x_{\text{part}} = K_{\text{part}}(2 + K_{\text{part}}).$$

The Form of Beauty corresponds to $K = 1$ (maximum), $x = 3$. The sensible world is a projection of the Form onto lower K values. The cave allegory is the ascent from low K (shadows) to high K (sun = Form of the Good). The philosopher's task is to raise the IDT^* of the soul by approaching the Form – a Phase 5 reorganisation.

3 Aristotle – Substance and Categories

Aristotle's substance is the underlying reality that supports accidents. In POLIS V12, substance is the solid mesh of a polis, while the categories (quantity, quality, etc.) are the liquid and gaseous meshes.

For a substance S with attributes a_i , normalise each attribute over a reference set:

$$K_{a_i} = \frac{a_i - T}{v_{\max} - T}, \quad x_{a_i} = K_{a_i}(2 + K_{a_i}).$$

The substance's own structural value K_S is the average of the K_{a_i} . Aristotle's "prime mover" is a polis with $K_S = 1$, $x_S = 3$, and no further meshes – a pure solid mesh that initiates motion by touching the gaseous mesh of the cosmos (Rolling Law).

4 René Descartes – Dualism and Cogito

Descartes separated mind (res cogitans) and body (res extensa). In POLIS V12, dualism is the partial decoupling of two meshes: the gaseous mesh (mind, thinking) and solid mesh (body, extension). Full closure would require $\epsilon = x_{\text{mind}} + x_{\text{body}} = 0$, but Descartes maintains a gap: $x_{\text{mind}} + x_{\text{body}} > 0$.

The cogito "Cogito ergo sum" is the fixed point where the mind's self-awareness sets $K_{\text{mind}} = 1$ (certainty). The body's K_{body} is lower (doubt). The interaction problem (pineal gland) is the contact point between the two meshes, where tensional flux $VT = K_{\text{mind}} - K_{\text{body}}$ passes. Dualism is a Phase 4 system that has not yet reorganised into monism.

5 Baruch Spinoza – Monism and Substance

Spinoza argued for a single infinite substance (God or Nature) with two attributes: thought and extension. In POLIS V12, this is a closed polis with $\epsilon = 0$ exactly. The one substance is the universal polis containing all meshes.

For any finite mode m_i (a particular thing), normalise its essence:

$$K_i = \frac{e_i - T}{v_{\max} - T}, \quad x_i = K_i(2 + K_i).$$

Spinoza's principle "omnis determinatio est negatio" (all determination is negation) means that each finite mode has a $K_i < 1$, and the infinite substance is the limit $K = 1$. The conatus (striving to persist) is the tendency of each mode to increase its K toward 1, i.e., to approach Phase 3 saturation. Spinoza's intellectual love of God is the recognition that $\epsilon = 0$ for the whole polis.

6 David Hume – Empiricism and Causality

Hume denied necessary causal connection, reducing causality to constant conjunction. In POLIS V12, causality is a tensional relation: event B follows event A because the residual

x_A triggers a Phase 4 explosion that produces B.

For a sequence of events, normalise their intensities:

$$K_A = \frac{I_A - T}{v_{\max} - T}, \quad K_B = \frac{I_B - T}{v_{\max} - T}.$$

Hume's constant conjunction means that when K_A exceeds a threshold, K_B follows with probability proportional to $x_A = K_A(2 + K_A)$. There is no "necessary connection" because the transition is probabilistic – it depends on the current IDT* of the system. Induction (inferring future from past) is the iterative STOP mechanism: we project the pattern as long as IDT* decreases. When it stops (miracle), the pattern breaks.

7 Immanuel Kant – Critical Philosophy

Kant's "Copernican revolution" placed the mind's categories at the centre of experience. In POLIS V12, the categories (space, time, causality, etc.) are the normalisation parameters T and v_{\max} that the mind imposes on raw sensory data.

The thing-in-itself (noumenon) is the raw tensional value v_m before normalisation. The phenomenon is $K_m = (v_m - T)/(v_{\max} - T)$. The categories are fixed T and v_{\max} – they are the a priori framework. The categorical imperative ("act so that the maxim of your action could become a universal law") is a STOP condition: if the IDT* of society decreases when everyone follows the maxim, continue; if IDT* increases, STOP. Kant's antinomies arise when the system tries to treat T and v_{\max} as variables (transcendental illusion), leading to contradictions – unresolved Phase 4 tensions.

8 Conclusion

The six foundational contributions to philosophy are coherently reinterpreted within the POLIS V12 tensional ontology. The theory of Forms, substance, dualism, monism, causality, and critical philosophy all become natural consequences of the closure condition $\epsilon = \sum K_m(2 + K_m) = 0$ and the fractal hierarchy of philosophical polises. No free parameters are added.

Zenodo references (pending)

- Main treatise: [Zenodo DOI pending]
- POLIS Bible: [Zenodo DOI pending]

Abstract

This paper extends the POLIS V12 tensional reinterpretation to six additional philosophers: G. W. F. Hegel (dialectic), Friedrich Nietzsche (will to power), Martin Heidegger (Being and time), Ludwig Wittgenstein (language games), Karl Popper (falsification), and Gilles Deleuze (difference and repetition). Each is re-read as a tensional configuration: Hegel's dialectic as the three-phase cycle (thesis = Phase 2, antithesis = Phase 3, synthesis = Phase 5); Nietzsche's will to power as the tendency of K to increase; Heidegger's Dasein as the polis that questions its own T ; Wittgenstein's language games as different normalisation conventions; Popper's falsification as the STOP criterion; and Deleuze's repetition as the iterative IDT* descent. The universal equations remain unchanged; no free parameters are introduced.

9 Introduction

As in the companion paper, POLIS V12 rests on four axioms. After normalisation the mother equation is

$$\epsilon = \sum_{m=1}^n K_m(2 + K_m) = 0,$$

with $\text{IDT}^* = \epsilon/(1 + \epsilon)$. All real philosophical systems are in Phase 4 ($\text{IDT}^* \geq 0.70$) unless artificially uniform. The Rolling Law $2\pi r_p = V_{\text{orb}} T_{\text{rot}}$ applies fractally.

This paper reinterprets six more foundational contributions to philosophy.

10 G. W. F. Hegel – Dialectic

Hegel's dialectic proceeds as thesis \rightarrow antithesis \rightarrow synthesis. In POLIS V12, this is the universal eight-phase cycle compressed into three stages: - **Thesis** = Phase 2 (accumulation): an initial K value. - **Antithesis** = Phase 3 (saturation): the negation, where K approaches 1. - **Synthesis** = Phase 5 (reorganisation): a new equilibrium at a higher level of determination, with a new K that incorporates both.

The dialectical movement is the trajectory of IDT* over time. Absolute Spirit is the fixed point where $\epsilon = 0$ (the end of history). Each synthesis raises the baseline K of the system, so the same cycle repeats at a higher tensional level – Hegel's "negation of negation" is a phase transition.

11 Friedrich Nietzsche – Will to Power

Nietzsche's will to power is the fundamental drive of all life to grow, overcome, and expand. In POLIS V12, this is the universal tendency of every polis to increase its K toward saturation (Phase 3) and then explode (Phase 4) to reorganise at a higher level.

For a system with current K , the will to power corresponds to the gradient dK/dt . The Übermensch is a polis that has reached $K = 1$ (self-mastery) and then voluntarily undergoes Phase 4 (self-overcoming) without destruction – a controlled explosion that creates new values. The eternal recurrence is the observation that after each Phase 5 reorganisation, the system returns to a similar tensional structure but with a different initial condition – the same equation $\epsilon = 0$ is solved again, but with new T and v_{\max} .

12 Martin Heidegger – Being and Time

Heidegger's Being (Sein) is not a being but the event of unconcealment. Dasein (the human polis) is the only being that questions its own being. In POLIS V12, Dasein is a polis that is aware of its own normalisation parameters T and v_{\max} .

Dasein's projection (Entwurf) is the choice of a reference frame (which T to use). Being-toward-death is the recognition that the maximum possible K is finite (death is absolute v_{\max}). Authenticity is when Dasein chooses its own T and v_{\max} instead of accepting those from the "they" (das Man). The clearing (Lichtung) is the region where multiple K values coexist in superposition before Phase 4 collapse.

13 Ludwig Wittgenstein – Language Games

Wittgenstein proposed that meaning is use, and language games are rule-governed activities. In POLIS V12, each language game is a distinct normalisation protocol: a particular choice of T and v_{\max} for the terms used.

For a set of utterances, treat each as a value u_i . Normalise within the game's own range:

$$K_{\text{game},i} = \frac{u_i - T_{\text{game}}}{v_{\max,\text{game}} - T_{\text{game}}}.$$

The same word can have different K in different games (family resemblance). Private language is impossible because a solitary polis cannot fix T without reference to a shared dataset – the STOP criterion requires external verification. The "beetle in a box" is an unobservable K that can never be normalised. Wittgenstein's later philosophy is a move from absolute T (Tractatus) to multiple context-dependent T (Phase 5 fluidity).

14 Karl Popper – Falsification

Popper proposed that a theory is scientific if it is falsifiable. In POLIS V12, falsification is precisely the STOP criterion: when IDT^* increases after a period of decrease, the model is falsified.

For a scientific theory, we compute $\text{IDT}^*(t)$ over successive experimental outcomes. As long as predictions improve (IDT^* decreases), the theory is corroborated. The moment a crucial experiment yields a result that increases IDT^* , STOP is triggered – the theory is falsified. Popper's asymmetry (falsification is certain, verification is impossible) reflects

the fact that IDT^* can only increase from a minimum; you cannot prove that a theory will never cause an increase.

15 Gilles Deleuze – Difference and Repetition

Deleuze emphasised difference as primary, not identity. Repetition is the return of the same difference. In POLIS V12, difference is the non-zero residual $x_m = K_m(2 + K_m)$ that prevents a polis from closing exactly to $\epsilon = 0$. Repetition is the iterative process of computing IDT^* at each step.

Deleuze's "differentiation" is the unfolding of a virtual K distribution into actual K values (Phase 3 \rightarrow Phase 4 \rightarrow Phase 5). The rhizome is a polis with multiple, non-hierarchical meshes where any node can connect to any other – a network of K values without a single solid mesh. The body without organs is a polis where the liquid mesh has been removed ($K_{\text{liquid}} \rightarrow 0$), leaving only gaseous and solid meshes in a fragile equilibrium.

16 Conclusion

Six additional philosophical giants are reinterpreted within the POLIS V12 tensional ontology. Dialectic, will to power, Being, language games, falsification, and difference all become natural consequences of the closure condition $\epsilon = \sum K_m(2 + K_m) = 0$ and the fractal hierarchy of polises. No free parameters are added; the same equations that describe a chemical reaction or a mathematical proof also describe the deepest questions of philosophy.

Zenodo references (pending)

- Main treatise: [Zenodo DOI pending]
- POLIS Bible: [Zenodo DOI pending]

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