

Boundless Reason, A Universal Strategy for Deciding Well

Changes in 2026

Changes from 202260101 to 202260126

Entire document

Over this period, I used two AI-based style and grammar checkers (Grammarly and MS Word) to recommend ways that I might improve readability. I also deleted most of the details that concerned modern attempts to reconcile the theory of relativity and quantum mechanics, which I came to believe were misleadingly concise. As with the period between 2019 and 2020, health issues prevented me from taking the time to compile lists of changes. I hope to do so one day.

Changes from 20260126 to 20260316

Chapter 1, The Learning Age, second paragraph

Changed “reasonable” to “noble/uplifting” in the third sentence.

Chapter 8, introduction, last paragraph, first two sentences

Changed “In contrast, the set of rules of boundless reason includes all possible rules for deciding well. This set improves the trade-off between progress and turbulence.” to “In contrast, the set of boundless reason rules includes rules for refining itself, thereby improving the trade-off between progress and turbulence.”

Chapter 8, Reunifying the Reason of Plato and Aristotle, second paragraph

Changed “well-governed city-states” to “governing city-states well” in the first sentence.

Appendix C, *On the Jurisprudence Well*, last paragraph

Changed “choose” to “decide whether” in the second-to-last sentence.

Appendix C, Black Clouds in Theology, first paragraph

Changed “figure of” to “female figure introducing” in the second sentence.

Changed “figures of” to “female figures introducing” in the third sentence.

Appendix C, A Boundless View of the Whole, last paragraph

Changed “Christ” to “Holy Wisdom” in the last sentence.

Changes from 20260316 to 20260613

Appendix C, The Forgotten Role of Octagons, second paragraph

Change the counterclockwise sequence of the wall edges starting at the left (poetry) to a clockwise one starting at the top (theology). Changed the counterclockwise sequence of the corner edges starting at the top left (fire) to a clockwise one starting at the top right (earth).

Appendix C, On the Philosophy Wall, first paragraph

Changed “the timeless ends of poetry, philosophy, jurisprudence, and theology” to “Holy Wisdom” in the third sentence.

Appendix C, Black Clouds in Theology, second paragraph

“At the center of the ceiling, this dispute concerns an imbalance between poetry and theology. Above the oculus is a circular symbol of the papacy, the mysterious fifth element, and Wisdom. Four putti push up, and another four pull down this circle. The four putti pushing up stand at the center of the octagon’s edges, nearest to the four circles representing the timeless ends of poetry (left), philosophy (bottom), jurisprudence (right), and theology (top). The putto nearest the poetry circle appears to have lost its footing. Three of the four putti pulling down stand at the center of the edges nearest to earth, water, and air. The putto sitting in the corner of fire and theology with its rope in the theology wedge breaks putti symmetry. This putto should stand at the center of the edge nearest to fire with its rope in the fire wedge. This broken symmetry symbolizes the conflict between ardent and true theological beliefs.

[IMAGE]”

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was changed to

“Above the oculus at the center of the ceiling, beyond all that the papacy currently claims to know, a cardinal sin lies at the root of this dispute. At the center of this mysterious realm is a circular symbol of Holy Wisdom. The four putti that lift this circle and the four that tug on it symbolize the endless papal struggle to know ever more about Holy Wisdom.

[IMAGE]

The uplifting putti stand at the center of the octagon’s edges nearest to the four circles representing theology (top), jurisprudence (right), philosophy (bottom), and poetry (left). Three of the four tugging putti stand at the center of the edges nearest to earth, water, and air. In contrast, the one that should stand at the center of the fire edge instead sits in the corner of the fire and theology edges with its rope well within the theology wedge. Its situation symbolizes the sloth underlying conflicts between ardently held and true theological beliefs.”

Appendix C, Black Clouds in Theology, third paragraph

Changed “this conflict” to “such conflicts” in the first sentence.

Appendix C, Black Clouds in Theology, fourth paragraph

Changed “a mindset” to “one” and “future states of the world” to “futures” in the second sentence.

Appendix C, Black Clouds in Theology, last paragraph

Changed “gesture toward the symbol of Holy Wisdom and gaze toward the symbol of the Holy Spirit” to “gaze toward the symbol of the Holy Spirit and gesture toward the symbol of Holy Wisdom” in the last sentence.

Appendix C, The Role of Julius II, fourth paragraph, second through fourth sentences

Changed “Christ” to “Holy Wisdom” in the last sentence.

Appendix C, The Role of Julius II, last paragraph, second through fourth sentences

Changed “Reinforcing the claim that Julius II ought not to pursue to become ever more Christlike” to “Furthermore, placing Julius II name at the apex would have him aspire to become ever more Christlike.

Reinforcing the claim that he should not” in the first sentence.

Changed “what he was getting into” to “the risk” in the new fourth sentence.

Changed “put his hide to use as” to “had his hide made into” in the last sentence.

Changes from 20260613 to 20260701

Chapter 8, introduction, last paragraph

Changed “set of boundless reason rules” to “boundless-reason set” in the first sentence.
