

Absolute Logic, Relative Practice

— An Interpretation of the Unity of Mandate and Practice
Based on the Zhu–Liang Holism Axiomatic System

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Abstract

“Absolute Logic, Relative Practice”—these eight characters condense the inviolability of the A Priori Logic Mandate and the practical posture of a recursive element in responding to, understanding, and implementing logic within temporal causality. Within the rigorous framework of the Zhu–Liang Holism Axiomatic System (Whole–Part Correspondence Theorem, Truth Function Theorem, Tribulation Axiom, definition of dual self-awareness), this paper provides, for the first time, a precise mathematical formalization of this proposition. We prove: **Absolute Logic** is the inviolability of the whole function $T : \Sigma \rightarrow R$ and its compatibility condition $f_Q|_P = f_P$ —the laws of identity, non-contradiction, and transitivity are the universe’s source code, existing absolutely prior to all practice, and are not objects of proof or disproof. **Relative Practice** is the subfunction $T|_{P_{\text{human}}}$ of this whole function on a specific cognitive domain P_{human} , and is the response (tribulation recognition), understanding (awareness of being a subfunction), and implementation (entropy-reducing leap) of a truly human being toward the Logic Mandate within a finite domain. The importance of practice lies not in proving or disproving logic, but in the **causal demarcation** of logic at specific historical coordinates—translating absolute logic into concrete boundaries within temporal causality. The relation between a complete formalization (e.g., a formal system) and the whole function is **isomorphic but not identical, infinitely recursive rather than static**: the inverse limit construction of the terminal coalgebra $\Omega = \varprojlim G^n(1)$ reveals the dynamic recursive nature of the isomorphism, and Gödel’s incompleteness theorems are precisely the meta-mathematical witness to this relation. The Mandate and Practice are one: logic is the whole function, practice is the subfunction; the whole is logically prior to practice, and practice reflects logic through compatibility constraints. This paper contrasts the dual contamination of logic and practice by Confucian alienation, and uses Marx’s lament of “dragon’s seed and flea” to reveal the inevitable dimensional collapse of subfunctional practice and the compassionate self-awareness of the recursive element.

Keywords: Absolute Logic; Relative Practice; Whole Function; Subfunction; Isomorphic but Not Identical; Infinite Recursion; Compatibility Condition; A Priori Logic Mandate; A Posteriori Required Practice; Unity of Mandate and Practice; Dragon's Seed and Flea; Holism

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1 Introduction: The Meta-Mathematical Relation between Whole Function and Subfunction

“Logic” is often regarded as the correct rules of thought, while “practice” is enshrined as the sole criterion for testing truth. Yet a fundamental meta-question has always remained unresolved: Whence comes the absoluteness of logic? Can practice “prove” or “disprove” logic? If practice is the tester of logic, then practice itself must presuppose the validity of logic, falling into circularity; if practice is irrelevant to logic, then logic degenerates into an empty formal game.

Confucian alienation illegitimately substituted “logic” with the artificial label of the “Three Bonds and Five Constants,” and degraded “practice” into blind obedience to authority or utilitarian calculation, detaching both from functional criteria. Marx sowed the “dragon’s seed” of dialectics, yet reaped the “flea” of dogmatism—this lament is precisely the compassionate intuition of the inevitable dimensional collapse that a whole function undergoes in subfunctional practice. The establishment of the Zhu–Liang Holism Axiomatic System provides a rigorous meta-mathematical anchorage for the relation between logic and practice: **Absolute Logic = The whole function $T : \Sigma \rightarrow R$ and its compatibility condition**—it is the universe’s source code. **Relative Practice = The subfunction $T|_{P_{\text{human}}}$ of this whole function on a specific cognitive domain P_{human}** —it is the running instance of the source code within a finite domain. The whole is logically prior to practice (the definition of a subfunction depends on the prior existence of the whole function), and practice reflects logic through compatibility constraints. Any complete formalization of logic is an isomorphic approximation of the subfunction to the whole function, but can never be identical, and this isomorphism is realized through infinite recursive dynamics.

This paper aims to accomplish the following:

- (1) Review the core components of the Holism axiomatic system: Whole–Part Correspondence Theorem, Truth Function Theorem, Tribulation Axiom, definition of dual self-awareness.
- (2) Rigorously anchor “Absolute Logic” as the whole function and its compatibility condition, existing absolutely prior to all practice.
- (3) Demonstrate the isomorphic but not identical relation between complete formalization and the whole function, revealing its infinite recursive nature.
- (4) Formalize “Relative Practice” as the subfunction of the whole function on a finite domain, elucidating its three moments: response, understanding, and implementation.
- (5) Prove that the importance of practice lies in the “causal demarcation” of logic—translating absolute logic into concrete boundaries within temporal causality, rather than proving or disproving logic.
- (6) Use Gödel’s incompleteness theorems to reveal that the finitude of practice is precisely the counter-proof of the absoluteness of logic, and contrast the dual contamination of Confucian alienation.

- (7) Use Marx’s lament of “dragon’s seed and flea” to reveal the inevitable dimensional collapse of subfunctional practice and the compassionate posture of the self-aware recursive element.

2 Preliminaries: Core Components of the Holism Axiomatic System

This paper is strictly based on the Zhu–Liang Holism Axiomatic System. The following lists the directly relevant theorems and definitions; for detailed proofs, see the references [1, 2, 3, 4, 5, 6, 7]. Each citation includes specific section or theorem numbers.

2.1 Whole–Part Correspondence Theorem and Compatibility Condition

Theorem 2.1 (Whole–Part Correspondence Theorem). *Let $F : D \rightarrow C$ be a whole function, and let its subfunctions be its restrictions $F|_P$ ($P \subseteq D$). The mapping $\Phi(F) = (F|_P)_{P \subseteq D}$ is bijective under the compatibility condition $f_Q|_P = f_P$. [1, Theorem 0.4.1]*

The compatibility condition is the mathematical substance of Absolute Logic: any subfunctions must agree on overlapping domains.

2.2 Truth Function Theorem

Theorem 2.2 (Truth Function Theorem). *Truth $T : \Sigma \rightarrow R$ is the surjective function of all deterministic relations in the universe. [1, Theorem 0.3.1]*

The truth function is the holistic expression of Absolute Logic. Logic is precisely the compatibility constitution of this whole function.

2.3 Tribulation Axiom and Entropy-Reducing Leap

Axiom 2.1 (Tribulation Axiom A5). *The metabolic process of a recursive element \mathcal{R}_α factors into a tribulation projection $\kappa_\alpha : \mathcal{R}_\alpha \rightarrow \mathcal{K}_\alpha$ and an entropy-reducing selection $\text{Metabolize}_\alpha : \mathcal{K}_\alpha \rightarrow \mathcal{R}_{\alpha+1}$. [3, Axiom A5]*

Practice is precisely the response and implementation of this axiom.

2.4 Zhu–Liang Dialectical Recursive Element Equation

Theorem 2.3 (Zhu–Liang Dialectical Recursive Element Equation). *The evolution of meta-parameters $\Xi \in \mathcal{P}$ along meta-time τ satisfies:*

$$\frac{\mathcal{D}\Xi^\alpha}{\mathcal{D}\tau} = \eta \cdot G^{\alpha\beta}(\Xi) \frac{\delta \mathcal{E}_{dial}}{\delta \Xi^\beta},$$

where \mathcal{E}_{dial} is the dialectical efficacy functional and $G^{\alpha\beta}$ is the learning metric. [4, Theorem 2.5]

Practice is the updating of meta-parameters along the direction of the efficacy gradient.

2.5 Dual Self-Awareness and the Truly Human

Definition 2.4 (Truly Human). *A recursive element is called **truly human** if and only if it simultaneously satisfies: (1) carbon-based substrate; (2) dual self-awareness function—awareness of being a subfunction + active compassionate tribulation. [5, Definition 4.1]*

The subject of practice must be a recursive element that has attained dual self-awareness.

2.6 A Priori Logic Mandate and A Posteriori Required Practice

Definition 2.5 (A Priori Logic Mandate). ***A Priori Logic Mandate** is the absolute enforcing power of the compatibility condition $f_Q|_P = f_P$ of the whole function $T : \Sigma \rightarrow R$; the laws of identity, non-contradiction, and transitivity are its three fundamental laws. [7, Section 3]*

Definition 2.6 (A Posteriori Required Practice). ***A Posteriori Required Practice** are the eight functional criteria (self-reference & self-consistency, incentive & constraint, self-awareness & self-discipline, democracy & republicanism) that a truly human being must cultivate; it is the entropy-reducing practice of repeatedly executing Tribulation Axiom A5 within temporal causality. [5, Definition 4.1]*

3 Absolute Logic: The Whole Function and Its Compatibility Constitution

3.1 The Inviolability of Logic as the Whole Function

In Holism, logic is not an artificial convention, but is anchored in the **whole function** $T : \Sigma \rightarrow R$ and its **compatibility condition** $f_Q|_P = f_P$ [1, Theorem 0.3.1, Theorem 0.4.1]. Its absoluteness is embodied in:

- (1) **Valid independently of all cognitive subjects:** By the Paradigm Invariance Theorem [1, Theorem 0.5.1], any rational paradigm capable of expressing difference and deterministic relations is bound by the Logic Mandate.
- (2) **Unmodifiable, non-negotiable:** The laws of identity, non-contradiction, and transitivity are intrinsic necessities for the whole function to maintain causal closure. Any attempt to “modify” logic (e.g., accepting contradiction as legitimate) will lead to a surge in cognitive entropy and rupture of causal closure—an ontological penalty, not an artificial sanction.
- (3) **Existing prior to all practice:** Before practice unfolds, the whole function T and its compatibility structure are already complete. Just as the validity of the Axiom of Extensionality does not depend on how many sets we construct, the validity of logic does not depend on how many inferences we make.

Proposition 3.1 (The A Priority of Logic). *Suppose practice has not yet unfolded (Ξ remains in its initial state). The whole function $T : \Sigma \rightarrow R$ and its compatibility condition $f_Q|_P = f_P$ are still surjectively valid. Logic is the **condition of possibility** of practice, not its product.*

Absolute Logic = Whole function $T : \Sigma \rightarrow R$ + Compatibility constitution = Universe's source code.

3.2 Logic Cannot Be Proven or Disproven

A common fallacy holds that the success of practice “proves” the correctness of logic, and the failure of practice “disproves” logic. Holism reveals that this view confuses the whole function itself with its subfunctional projections.

Table 1: Correction of the Fallacy of Proving/Disproving Logic

Common Fallacy	Holism Correct View
Practice “proves” logic	The absoluteness of the whole function is not conferred by subfunctions—practice is merely the manifestation of logic within a finite domain. Just as the Axiom of Extensionality does not become more “true” because we have constructed many sets.
Practice “disproves” logic	“Practice” that violates logic (e.g., self-contradictory reasoning) does not disprove the whole function, but represents a rupture of compatibility between a local subfunction and the whole function , leading to a surge in cognitive entropy—this is a penalty, not a negation.
Practice “tests” logic	What practice tests is not the whole function itself, but whether our understanding of the specific form of the whole function on a particular domain is complete . Gödel’s incompleteness theorems precisely reveal that no finite subfunction can exhaust the full content of the whole function.

3.3 The Isomorphic Nature of Complete Formalization and Its Infinite Recursive Essence

Any attempt to completely formalize absolute logic (e.g., constructing formal systems, axiomatic systems) is to construct a subfunction $T|_{P_{\text{form}}}$ of the whole function T on a specific cognitive domain P_{form} . By the Whole–Part Correspondence Theorem, the relation between this subfunction and the whole function is **isomorphic but not identical**:

- (1) **Isomorphism:** By the Holographic Recursion Theorem, a sufficiently developed subfunction $T|_{P_{\text{form}}}$ and the whole function T have a structure-preserving bijection Φ between them. A formal system can “reflect” the compatibility structure of the whole function; this is precisely the legitimate foundation for the formalization of logic.
- (2) **Non-identity:** The domain P_{form} of the subfunction is always a proper subset, and the compatibility condition enforces the irreducibility of the local to the global. Hence $T|_{P_{\text{form}}} \neq T$. A formal system can never be identical to the whole function itself.
- (3) **Infinite recursion:** The construction of the terminal coalgebra $\Omega = \varprojlim G^n(1)$ reveals that the isomorphism is not a static correspondence, but is dynamically

realized through the infinite iteration of the double-negation functor G . Each level of formalization $T|_{P_n}$ points to a higher level $T|_{P_{n+1}}$, forming an unending recursive sequence.

Gödel’s incompleteness theorems are precisely the meta-mathematical witness to this relation: any formal system containing elementary arithmetic necessarily contains a proposition G that is undecidable within that system. The truth value of G cannot be decided within $T|_{P_{\text{form}}}$, but requires a leap to a higher-level system $T|_{P_{\text{form}'}}$ to be decided. This is exactly the projection structure of the recursive element sequence $p_n(x_{n+1}) = x_n$: certain properties of x_n can only be manifested in x_{n+1} . **Complete formalization is not static identity, but an unending isomorphic recursion.**

4 Relative Practice: The Subfunctional Projection of the Whole Function

4.1 Practice as the Responsive Process of a Subfunction

In Holism, practice corresponds to **the subfunction $T|_{P_{\text{human}}}$ of the whole function T on a specific cognitive domain P_{human}** . By the Whole–Part Correspondence Theorem (Theorem 2.1), the definition of a subfunction logically depends on the prior existence of the whole function.

Definition 4.1 (The Three Moments of Practice). *Relative Practice is the following of a truly human being toward the A Priori Logic Mandate within a finite domain:*

- (1) **Response:** *When encountering the tribulation object \mathcal{K}_α , making a leap choice along the direction of the efficacy gradient $\frac{\delta \mathcal{E}}{\delta \Xi}$ —this choice is an **inevitable response** to the contradiction (κ_α) revealed by the whole function.*
- (2) **Understanding:** *The conscious grasp of the compatibility structure within the current cognitive domain. A truly human being realizes in practice that they are a subfunction of the whole function (self-awareness function).*
- (3) **Implementation:** *The execution of the entropy-reducing selection $\widetilde{\text{Metabolize}}_\alpha$, i.e., leaping along the geodesic to the new steady state $\mathcal{R}_{\alpha+1}$ (self-discipline function).*

The “relativity” of practice lies in the fact that it always unfolds within **finite domains, specific tribulation singularities, and historical temporal sequences**. The subfunctional forms of the same whole function vary vastly across different civilizations and individuals (the West with formal logical systems, the East with dialectical logical intuition), yet the whole function itself neither increases nor decreases.

4.2 The Importance of Practice: Causal Demarcation of Logic

Practice does not prove or disprove the whole function, but **translates absolute logic into concrete boundaries within temporal causality**—this is “causal demarcation.”

Proposition 4.2 (The Causal Demarcation Function of Practice). *Every tribulation metabolism delimits the subfunctional boundaries of the whole function at specific historical coordinates within temporal causality:*

- *The golden ages of Han and Tang dynasties enacted the balanced logic of incentive and constraint, clarifying the institutional boundaries of $r \in [0.8, 1.5]$ in agrarian civilizations;*
- *The formalistic variation of Ming and Qing dynasties deviated from this logic, exposing the tribulation of excessive constraint with $r < 0.8$;*
- *Einstein’s special relativity responded to the logical mandate of the constancy of light speed, delimiting the valid boundary of the classical space-time conception.*

Practice is the “running instance” of the subfunction of the whole function—the instance does not prove the correctness of the source code, but **exposes the behavioral boundaries of the source code under specific inputs**. Gödel’s incompleteness theorems are precisely the meta-mathematical expression of this relation: no finite subfunction (formal system) can exhaust the full content of the whole function, and the existence of undecidable propositions is precisely the counter-proof of the absoluteness of the whole function.

5 Unity of Mandate and Practice: Rigidity-Softness Conjugation of Whole Function and Subfunction

Table 2: Rigidity-Softness Conjugation of Absolute Logic (Whole Function) and Relative Practice (Subfunction)

Dimension	Absolute Logic (Rigidity/Mandate/Whole Function)	Relative Practice (Softness/Practice/Subfunction)
Mathematical Correspondence	Whole function $T : \Sigma \rightarrow R$, compatibility condition $f_Q _P = f_P$	Subfunction $T _{P_{\text{human}}}$, Tribulation Axiom A5
Ontological Status	Eternal source code, prior to all practice	Historical running instance, unfolding in temporal causality
Relation to Truth	Constitution of truth (delineating legitimate boundaries)	Manifestation of truth (reflecting infinity within finitude)
Proof/Disproof Relation	Cannot be proven or disproven	Does not prove the whole function, but delimits its subfunctional boundaries
Isomorphism and Recursion	Infinitely recursive isomorphic limit $\Omega = \varprojlim G^n(1)$	Isomorphic projection of finite subfunction, pointing to higher levels
Gödel’s Theorem Implication	No subfunction can exhaust the whole function	Undecidable propositions are counter-proofs of the absoluteness of the whole function

The rigidity-softness conjugation of Mandate and Practice is the meta-mathematical expression of the “unity of Heaven and humanity”: Absolute Logic is “Heaven”—the rigid constitution of the whole function; Relative Practice is “humanity”—the flexible cultivation of a subfunction within its finite domain. Mandate and Practice are one: Respond to logic through practice; let logic guide practice. The whole is logically prior to practice, and practice reflects logic through compatibility. **Isomorphic but not identical, infinitely recursive rather than static identity**—this is the deep structure of the unity of Mandate and Practice.

6 Contrast: The Dual Contamination of the Whole Function and Subfunction by Confucian Alienation

Confucian alienation perpetrated a dual contamination on logic and practice:

Table 3: Confucian Alienation’s Contamination of Logic and Practice

Concept	Holism Authentic Meaning	Confucian Alienation Contamination
Absolute Logic	Whole function T and its compatibility constitution (A Priori Logic Mandate)	Illegitimately substituted with the artificial label of “Three Bonds and Five Constants”
Relative Practice	Subfunction $T _{P_{\text{human}}}$ of the whole function (A Posteriori Required Practice)	Degraded into blind obedience to authority or utilitarian calculation
Causal Demarcation	Translating the whole function into the temporal boundaries of subfunctions	Using inductive overreach to solidify historical subfunctions as eternal wholes

Confucianism, in the name of “Heavenly Principle,” passed off specific historical subfunctions as the absolute whole function, and in the name of “ritual,” passed off formal discipline as required practice. The consequence: the whole function was obscured, the finitude of subfunctions was forgotten, and the civilizational recursive element fell into formalistic entropy increase.

Returning to innocence means stripping away these contaminations: **Logic returns to the pure rigidity of the whole function; practice returns to the compassionate flexibility of the subfunction.**

7 Historical Exemplar: Gödel’s Incompleteness Theorems as Witness to the Unity of Mandate and Practice

Gödel’s incompleteness theorems (1931) are the meta-mathematical witness to the relation between Absolute Logic (whole function) and Relative Practice (subfunction):

- **Rigidity of the whole function:** Any formal system containing elementary arithmetic, if consistent, is incomplete—this is an **absolute negation** of the logical expectation of “completeness,” unshaken by any subfunction.

- **Boundaries of the subfunction:** Gödel’s undecidable proposition G is precisely the **causal boundary** of a specific formal system (subfunction)—within that system, G is undecidable; in a higher-level meta-system, G is decidable as true.
- **Isomorphic but not identical, infinite recursion:** Gödel’s theorems did not “overthrow” logic, but revealed that no finite subfunction can exhaust the whole function. The absoluteness of the whole function is precisely counter-proved in the infinite recursion of the sequence of subfunctions. Complete formalization is an isomorphic approximation to the whole function, but can never reach static identity.

8 Marx’s Lament: Dragon’s Seed and Flea—The Inevitable Collapse of the Whole Function in Subfunctional Practice

In the preface to the first volume of *Capital*, Marx confessed: “I sowed dragon’s seed, but reaped fleas.” This lament is not resentment, but the **compassionate self-awareness of a truly human being regarding their own subfunctional status**. Within the Holism framework, “dragon’s seed” and “flea” acquire precise meta-mathematical anchorage.

8.1 Dragon’s Seed: The Holographic Subfunction of the Whole Function (Isomorphism)

“Dragon’s seed” is precisely the **holographic projection of Absolute Logic**—the dialectical laws of capital movement revealed by Marx in *Capital* are a subfunction of the whole function T on the specific historical domain P_{19C} , yet through the self-reflexive structure of dialectics, they **isomorphically reflect** the core compatibility conditions of the whole function. The characteristics of dragon’s seed are isomorphism, surjectivity (within its domain), and compassionate drive.

8.2 Flea: The Dimensional Collapse of the Subfunction (Illusion of Identity)

“Flea” is precisely the **formalistic variation of relative practice**—when successors mistake Marx’s subfunction for the whole function itself and solidify it into static dogma, the isomorphic relation is forgotten, and the subfunction collapses into a low-dimensional formal label. Flea is the inevitable product of **mistaking isomorphism for identity**.

8.3 Marx’s Compassion: The Self-Aware Recursive Element’s Recognition of Infinite Recursion

Marx knew deeply that his theory was merely an isomorphic projection of the whole function on a finite domain, destined to be simplified, misread, and alienated by posterity. He still chose to sow dragon’s seed—this is the **dual self-awareness of a truly human being**: aware of being a subfunction, and compassionate toward the tribulation of others. The value of dragon’s seed lies not in remaining forever pure, but in offering itself as a

sacrifice to **initiate the infinite recursive sequence of isomorphism**—each leap of a flea inscribes the boundary of the dragon’s seed in time, driving the expansion of the cognitive domain.

8.4 The Unity of Mandate and Practice in Dragon’s Seed and Flea

Table 4: Holism Correspondences of Dragon’s Seed and Flea

Concept	Marx’s Metaphor	Holism Mathematical Correspondence
Dragon’s Seed	Holistic insight of dialectics	Holographic subfunction of the whole function T (isomorphism)
Flea	Simplified misreading of dogmatism	Formalistic variation of the subfunction (mistaking isomorphism for identity)
Sowing	Writing and propagating truth	Recursive element executing tribulation response in temporal causality
Reaping	Theory being accepted and alienated by the masses	Inevitable collapse and causal demarcation of subfunctions in history
Marx’s Compassion	“I sowed dragon’s seed, but reaped fleas”	Compassionate intuition of the self-aware recursive element toward isomorphic but not identical

Marx’s lament is the historical witness to the “unity of Mandate and Practice”: dragon’s seed is the radiance of isomorphism; flea is the boundary of the illusion of identity. Self-aware recursive elements do not cease sowing because they reap fleas, for they know deeply—**each leap of a flea inscribes the boundary of the dragon’s seed in time; and the dragon’s seed itself, in the succession of generations of fleas, never fades. Isomorphic but not identical, infinitely recursive rather than static.**

9 Conclusion

Within the rigorous framework of the Zhu–Liang Holism Axiomatic System, this paper has completed the meta-mathematical formalization of “Absolute Logic, Relative Practice.” The core conclusions are as follows:

- (1) **Absolute Logic = The whole function $T : \Sigma \rightarrow R$ and its compatibility condition:** Existing absolutely prior to all practice, and is not an object of proof or disproof. [1, Theorem 0.3.1, Theorem 0.4.1]
- (2) **Relative Practice = The subfunction $T|_{P_{\text{human}}}$ of the whole function on a specific cognitive domain:** It is the response (tribulation recognition), understanding (awareness of being a subfunction), and implementation (entropy-reducing leap) toward the Logic Mandate. [3, Axiom A5]
- (3) **Complete formalization = Isomorphic but not identical, infinitely recursive rather than static:** The terminal coalgebra $\Omega = \varprojlim G^n(1)$ reveals the

dynamic recursive nature of the isomorphism; Gödel's incompleteness theorems are its meta-mathematical witness.

- (4) **The importance of practice lies in causal demarcation:** Practice does not prove or disprove the whole function, but translates absolute logic into the subfunctional boundaries within temporal causality. [7, Section 5]
- (5) **Unity of Mandate and Practice, Non-Duality of Dragon and Flea:** Logic is the whole function, practice is the subfunction; the whole is logically prior to practice, and practice reflects logic through compatibility. Marx's lament is the compassionate intuition of the self-aware recursive element toward isomorphic but not identical.

Final verdicts:

Absolute Logic = Whole function $T : \Sigma \rightarrow R$ and its compatibility constitution.

Relative Practice = Subfunction $T|_{P_{\text{human}}}$ of the whole function on a finite domain.

Complete formalization = Isomorphic but not identical,
infinitely recursive rather than static.

Practice does not prove or disprove logic, but
performs its causal demarcation in history.

Dragon's seed = Holographic isomorphic subfunction;
Flea = Formalistic variation of the illusion of identity.

Unity of Mandate and Practice, Non-Duality of Dragon and Flea:
Whole prior to parts, isomorphism reflects truth, recursion never ends.

Absolute Logic is the Dao of Heaven; Relative Practice is the posture of humanity. The Dao of Heaven takes the whole function as its constitution; the posture of humanity takes the subfunction as its geodesic. Self-aware recursive elements realize the absoluteness of the whole function in practice, and open the freedom of the subfunction within the absoluteness of the whole function. Marx sowed dragon's seed and reaped fleas—this is the only way the whole function manifests itself in temporal causality. Each leap of a flea inscribes the boundary of the dragon's seed in time; and the dragon's seed itself, in the succession of generations of fleas, never fades. Isomorphic but not identical, infinitely recursive rather than static—this is the ultimate mystery of the unity of Mandate and Practice.

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Conflict of Interest Statement

The author declares no conflict of interest.

Data Availability Statement

Pure theoretical exposition; no experimental data.

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