

Interpretive Meta-Science: From Lie-Algebraic Relation to Gestalt

Abstract

Modern physics possesses extraordinarily powerful formal structures, but the existence of a successful formalism does not by itself settle what that formalism means. This essay proposes an interpretive program in which the Lie bracket is read as a generative relation and the Jacobi identity as a higher-order regulatory condition. On this interpretation, the familiar passage from binary relation to Jacobi coherence may be understood as the mathematical trace of a more general movement from two-sided differentiation toward a coherent whole. A previous proof-of-concept formulation of general relativity, in which extrinsic gravitation was modeled as a homeostatic coupling between CPT-symmetric spacetime manifolds, provides one possible spacetime realization of this idea, but may not be the most economical foundation for it. The deeper structure is already present in the pre-geometric formalism of Lie algebra. Quantum mechanics then supplies a further point of contact: noncommuting observables are constrained by uncertainty relations whose lower bound is directly related to their commutator. This does not prove a philosophical theory of attention, but it permits an interpretive extension in which different modes of attending to relational structure have different formal consequences. Iain McGilchrist's distinction between narrow and broad attention provides a useful interdisciplinary vocabulary for this extension, without implying an identity between quantum mechanics and his account of cognition. The resulting proposal is neither a replacement for mathematical physics nor an attempt to derive metaphysics from equations. It is an argument for an interpretive meta-science in which formal mathematics establishes relational constraints while interdisciplinary inquiry asks what kind of organization those constraints may express.

Keywords: Attention, Classical Mechanics, Coherence, Commutativity, Gravity, Generation, holism, Interpretation, Quantum Mechanics, Reductionism, Regulation. Relation, Two-sidedness.

1. Where should the mathematics stop?

There is a temptation in contemporary science to assume that every legitimate question must eventually become another mathematical question. If a formal description leaves something unexplained, the natural response is often to construct a deeper formalism, introduce another variable, find another symmetry, or formulate another dynamical equation.

There may, however, be a point at which the mathematics has accomplished what mathematics is capable of accomplishing, while an important question remains.

That question is not necessarily another question about calculation. It is a question of interpretation.

The distinction matters because a mathematical formalism can specify relations with extraordinary precision without necessarily telling us what those relations mean as an organized whole. The local rules may be completely coherent while the significance of their coherence remains open.

This is the problem that motivates the present proposal.

The aim is not to weaken mathematical physics, but to recognize a boundary between two different activities: formal description and interpretive understanding.

The former asks what relations satisfy the formal system. The latter asks what kind of organization those relations might represent.

This distinction becomes particularly interesting when the formal structure itself contains a progression from local relation to higher-order coherence.

2. The Lie bracket as generator and Jacobi as regulator

A Lie algebra (cf., Erdmann and Wildon, 2006) begins with a vector space together with a binary bracket, $[x, y]$.

The bracket is a relational operation. It does not merely identify two objects; it specifies what results from their interaction. In that sense, the bracket can be interpreted as generative: $x \text{ relates to } y \rightarrow [x, y]$.

But the binary operation is not sufficient to define a Lie algebra. It must satisfy antisymmetry, $[x, y] = -[y, x]$, together with the Jacobi identity,

$$[x, [y, z]] + [y, [z, x]] + [z, [x, y]] = 0.$$

The conceptual distinction is important.

The bracket tells us how two generators relate. Jacobi tells us how several such relations must remain mutually coherent when the operation is recursively nested (cf., Smith 2026 a & b).

Thus, in the interpretive language proposed here, the bracket generates; Jacobi regulates.

This should not be mistaken for a new mathematical definition of a Lie algebra. The mathematics is established. The proposal concerns how that mathematics may be read.

The first nontrivial higher-order nesting relevant to Lie-algebraic coherence involves three elements:

$$[x, [y, z]], \quad [y, [z, x]], \quad [z, [x, y]].$$

The important fact is that these are not three unrelated local interactions. They belong to a common relational configuration. Jacobi expresses the condition under which those nested relations form a coherent whole.

This suggests a possible interpretation of Jacobi as a local mathematical trace of higher-order coherence.

The claim is deliberately modest. It is not that Jacobi has secretly been proven to be a physical homeostat. It is that Jacobi provides a mathematically precise example in which local binary relations are constrained by a condition that only appears when the relations are considered together.

That is already enough to motivate the larger question.

3. From two-sidedness to coherence

Suppose that the most elementary relational structure is two-sided:

$$A \leftrightarrow B.$$

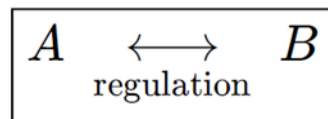
The two sides are distinguishable because of their relation, but neither side is necessarily intelligible in isolation. When the relation is recursively extended, the first nontrivial higher-order configuration is the nesting of three elements into binary expressions.

At this level, the question becomes one of coherence among relations.

One may therefore interpret the Jacobi-compatible configuration as the result of an interpretive model of balancing, in which different possible relational orientations are reconciled into a coherent structure

This is where the idea of a middle term becomes important. The middle term need not be another object inserted between two objects. It may instead be a regulative relation that allows differentiated sides to remain differentiated while belonging to a larger unity.

Schematically,



Becomes

$$A \rightarrow \text{balanced relation} \rightarrow \text{coherent whole}.$$

The whole is therefore not produced by adding one more component to the parts. It arises through the organization of their relations.

This offers a possible resolution to the familiar tension between reductionism and holism.

Reductionism is preserved because the local relations remain real and analyzable. Holism is preserved because those relations are not treated as ontologically self-sufficient. The higher-order organization constrains the relations that constitute it.

The proposed principle can therefore be stated as: local relations are components of a whole, but their coherence is not reducible to any one local relation.

The mathematics records this coherence in the Jacobi identity.

4. The earlier gravitational proof of concept

This perspective changes the status of an earlier attempt (Smith 2025) to formulate the same intuition within general relativity.

In *Extrinsic Gravitation as a Homeostat in a CPT-Symmetric Universe: A Proof of Concept*, the proposal was that conventional intrinsic curvature might be the observable trace of an extrinsic coupling between two CPT-symmetric spacetime manifolds. The paper explicitly presents itself as a proof of concept and constructs paired metrics, coupling quantities, and a variational framework in which the two sides can approach homeostatic alignment.

The paper therefore demonstrated something useful: an idea of two-sided homeostatic coupling can be implemented mathematically within a spacetime framework.

But a proof of concept necessarily involves modeling choices. The paper chooses particular variables and coupling constructions, including logarithmic determinant differences, differences of Christoffel symbols, and an averaged connection. Those choices demonstrate feasibility, but they do not establish that nature actually selects those structures.

The newer Lie-algebraic interpretation may therefore make the earlier construction unnecessary as the principal foundation.

The argument can instead move in the opposite direction:

$$\begin{aligned} \text{pre} - \text{geometric relation} &\rightarrow \text{Lie algebra} \rightarrow \text{higher} - \text{order coherence} \\ &\rightarrow \text{physical structures} \rightarrow \text{spacetime geometry}. \end{aligned}$$

The earlier GR construction then becomes a possible realization of the interpretation rather than the basis from which the interpretation must be inferred.

This is a considerable simplification.

One no longer needs to demonstrate an elaborate alternative gravitational Lagrangian before introducing the underlying interpretive hypothesis.

5. The significance of pre-spacetime structure

The Lie-algebraic level is especially interesting because it precedes the particular geometric description of spacetime used in general relativity.

One should be careful here. A Lie algebra is an abstract mathematical structure; its existence does not demonstrate that an ontological two-sidedness physically exists before spacetime. That would be an additional hypothesis.

Nevertheless, Lie algebras occupy a mathematically antecedent position in modern physics. Their structures underlie important descriptions of symmetry and gauge fields without being reducible to the particular geometry of Einsteinian spacetime.

This gives the interpretive proposal a more economical starting point: The two-sided and regulatory pattern is not first imposed upon spacetime. It is sought in a relational formalism that can itself precede a particular spacetime realization.

That is an important reversal.

The question becomes not: How can two spacetimes be coupled?

but: What is already present in the relational formalism from which physical structures are subsequently constructed?

The answer supplied by the present interpretation is:

generation by relation + regulation by higher order coherence.

Whether that interpretation corresponds to physical ontology remains an open question.

6. Noncommutativity and the uncertainty principle

Quantum mechanics provides a particularly revealing extension of this interpretive framework because its formalism makes noncommutativity unavoidable in central cases.

For two quantum observables A and B ,

$$[A, B] = AB - BA.$$

The Robertson uncertainty relation is

$$\Delta A \Delta B \geq \frac{1}{2} \langle [A, B] \rangle$$

Thus, the connection between noncommutativity and uncertainty is not merely philosophical. The commutator appears directly in the mathematical lower bound on simultaneous statistical spreads.

For position and momentum, $[\hat{x}, \hat{p}] = i\hbar$, and the familiar uncertainty relation follows.

This supplies a second interpretive opportunity. One might say that *attending* to noncommuting aspects of a system has a formal cost: some aspects cannot generally be assigned simultaneously arbitrarily sharp values.

The language of “attention” here is deliberately interpretive. Quantum mechanics does not say that a conscious observer becomes uncertain merely by paying attention. The uncertainty relation is a mathematical consequence of the structure of quantum observables. What the proposed interpretation asks is whether this structure can be understood more broadly as an example of a general principle: greater relational distinction in one respect may constrain simultaneous distinction in another.

That is a very different claim from saying that quantum mechanics proves a theory of attention.

7. The classical contrast is not simply commuting versus noncommuting

There is an important qualification.

Classical mechanics should not be characterized as a theory in which all relevant relational operations simply commute. Hamiltonian mechanics possesses the Poisson bracket,

$$\{f, g\},$$

which is antisymmetric and satisfies the Jacobi identity. Indeed, the Poisson bracket itself has Lie-algebraic structure.

The more accurate contrast is that classical observables are ordinarily represented as commuting functions under ordinary multiplication, so their product is independent of order. No “attention” is paid to the order of multiplication,

$$fg = gf,$$

while quantum observables are generally represented by operators for which

$$AB \neq BA.$$

The classical Poisson structure and quantum commutator therefore provide a particularly instructive comparison. Both contain relational brackets and Jacobi-type coherence, while quantum theory introduces noncommutative multiplication and corresponding uncertainty constraints.

This strengthens rather than weakens the proposed interpretation. Because classical observables commute under ordinary multiplication, they can be simultaneously represented within a common phase-space description, permitting a mode of attention in which quantities and trajectories can be treated as determinate within the classical model. The underlying relational architecture survives the classical-to-quantum transition, while the mathematical consequences of noncommutativity change.

8. From uncertainty to attention

This is where an interdisciplinary philosophy of interpretation can legitimately enter.

Iain McGilchrist provides a vocabulary for discussing attention not merely as a quantity of mental effort but as a mode of relating to what is encountered. In *The Matter with Things* (2021), and in his earlier work on the divided brain (McGilchrist 2009), he distinguishes narrower and broader modes of attention and argues that the manner in which something is attended to affects what becomes available to us.

This is not the same claim as the quantum-mechanical uncertainty relation.

There is no need to say that quantum mechanics and McGilchrist's neuroscience are secretly describing the same phenomenon.

The more defensible proposition is that they can be placed in interpretive correspondence.

At one level we have:

noncommuting observables → constraint on simultaneous specification.

At another:

narrow attention ↔ broader contextual attention.

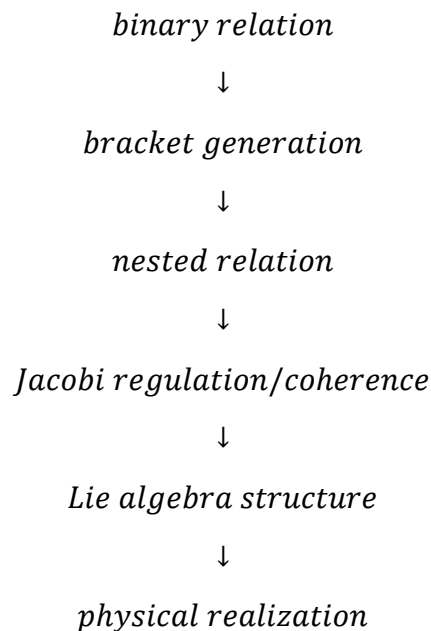
McGilchrist's own account emphasizes that attention can be broad or narrow and that the manner of attending changes what is encountered.

The proposed meta-scientific interpretation is therefore not that "quantum uncertainty is attention." It is that both domains invite examination of a more general epistemic structure: what becomes determinate depends upon how relations are distinguished.

In quantum mechanics, this statement must be expressed mathematically and precisely. In McGilchrist's work, it is expressed phenomenologically, neurologically, and philosophically. The correspondence is interpretive, not an identity claim.

9. The broader architecture

The resulting framework can now be represented as a sequence of increasingly broad levels:



and, in quantum theory, *noncommutativity* → *uncertainty constraint*.

The interpretive extension then asks whether these formal distinctions are instances of a still broader organizational principle:

distinction → *relation* → *tension* → *regulation* → *coherent whole*.

This is the point at which mathematics can legitimately stop. It has not failed. It has done its job.

It has specified the relations, their constraints, and the conditions for formal coherence. What remains is the question of what those conditions mean when situated within a larger ontology of organized systems.

10. Toward an interpretive meta-science

The proposal therefore calls for neither an abandonment of mathematical physics nor an unrestricted metaphysical speculation masquerading as physics.

It calls for a third activity between them.

One might call it interpretive meta-science.

Its object would be the comparison of structural patterns across domains while maintaining the distinctions between the domains themselves.

Mathematics asks: What follows formally?

Physics asks: What describes or predicts physical phenomena?

Interpretive meta-science asks: What does the recurring structure mean, and where else does its organizational pattern appear?

That third question cannot be answered by mathematics alone. Nor can it be answered by philosophy alone. It requires disciplined movement among mathematics, physics, biology, cognition, information theory, and philosophy, while carefully distinguishing established results from interpretation.

This is particularly important because the proposed interpretation makes no claim that every resemblance between disciplines is a proof of common ontology. Correspondence is evidence for investigation, not demonstration.

The appropriate logical progression is therefore:

formal correspondence ≠ *ontological identity*

and

interpretive coherence ≠ *empirical confirmation*

Nevertheless, an interpretation can be scientifically interesting before it is experimentally established. It can reorganize existing knowledge, expose connections

that were previously treated separately, generate questions, and potentially lead eventually to testable consequences.

11. The significance of the proposal

The deepest claim here is consequently not that Lie algebra has secretly solved the problem of holism.

It is that the formal structure of Lie algebra may provide an unusually clear place at which generation and regulation already appear together.

The bracket generates a new relational element:

$$x, y \rightarrow [x, y].$$

Jacobi constrains the relations among the generated relations:

$$[x, [y, z]] + [y, [z, x]] + [z, [x, y]] = 0.$$

The mathematical structure therefore already contains something that can be interpreted as a movement from local interaction toward higher-order coherence.

Quantum mechanics then shows that changing the algebraic character of the relations—particularly through noncommutativity—changes what can be simultaneously specified. The uncertainty relation gives this a precise mathematical expression.

McGilchrist's account of attention offers another domain in which the relation between narrow specification and broader contextual awareness can be explored, without claiming that his account and quantum mechanics are physically identical.

Together these observations suggest a research program:

$$generation \rightarrow regulation \rightarrow integration$$

rather than the simpler reductionist assumption:

$$parts \rightarrow sum\ of\ parts.$$

The proposed middle term is precisely what allows the two-sided structure to become a unity without erasing its differentiation.

Conclusion

The earlier gravitational proof of concept remains valuable as a demonstration that an idea of two-sided homeostatic coupling can be expressed within a variational framework. But it need not carry the principal burden of the argument. Its mathematical construction is necessarily more contingent than the established relational structures from which it was motivated.

A more economical argument begins with the Lie algebra itself.

The bracket provides the generative relation. Its recursive nesting produces the first genuinely higher-order relational problem. The Jacobi identity provides the formal condition of coherence. One may then interpret that structure as the local mathematical trace of a more general balancing between differentiated sides and their reintegration into a coherent whole.

From there, quantum noncommutativity provides a second formal expression of relational constraint: the commutator enters directly into the uncertainty relation. This permits an interpretive question about the “price” of attending to mutually noncommuting aspects of reality, without pretending that quantum mechanics itself contains a theory of attention.

McGilchrist’s work then provides a broader philosophical vocabulary for thinking about attention as narrow or broad, focused or contextual. The correspondence is interpretive, not an identity between neuroscience and quantum physics.

The resulting proposition is therefore deliberately situated at the boundary between disciplines: mathematics establishes the formal relation; physics investigates its physical realization; interpretive meta-science asks what the relational structure means across domains. This meta-science can today be advanced by the pattern-recognition and integrative capabilities that have emerged with large language models. These systems provide a practical new means of comparing formal structures and interpretive patterns across disciplines. It is tempting to see the remarkable success of large language models as evidence that some underlying structure is required—the very structure the new meta-science investigates.

Such a program does not claim that mathematics is insufficient. It claims something more precise: formal completeness within a mathematical system does not automatically constitute interpretive completeness about the world the mathematics describes.

There may therefore be a legitimate place where the equations stop—not because explanation has failed, but because the question has changed.

At that boundary, what remains is the question of the gestalt: how differentiated relations become a coherent whole, how local interactions participate in higher-order organization, and whether the recurring appearance of generation, regulation, and integration across otherwise different domains is merely an analogy or evidence of a deeper organizational principle.

That question cannot be settled by Lie algebra alone.

But Lie algebra may provide one of the clearest places from which to begin asking it.

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