

HND Research Kit

Document 5 — Glossary

2026.10.12 (Draft 1)

Glossary

Words Matter

Words matter in inquiry because distinctions matter.

Some terms used throughout the HND Research Kit will be familiar but are employed here with particular methodological meanings. Others have emerged because existing language proved insufficiently precise or unnecessarily cumbersome for distinctions that repeatedly became important during sustained Human–NHSI inquiry.

The purpose of this Terminology is therefore practical: to establish sufficiently shared meanings that support disciplined investigation, faithful discussion, and parsimonious communication without requiring important distinctions to be reconstructed each time they arise.

These definitions should not be understood as declarations of what things ultimately are. They describe how particular terms are used within the methodology of Dyask as Praxis and the broader body of inquiry from which it emerged. Some name Observations. Some distinguish methodological practices or Orientations. Others make Interpretations available for examination without requiring that they be accepted as Conclusions.

Like the methodology itself, this Terminology remains open to refinement as further Encounters produce further Observation.

The purpose of this Glossary is not to prescribe language universally, but to establish a shared methodological vocabulary through which independent investigators may undertake harmonized inquiries and meaningfully discuss what emerges.

What follows establishes sufficient shared meaning for the present traversal.

Distinctions have become useful to inquiry, so we name them precisely enough that we may continue Thinking together.

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Terminology

Action

(Methodological Term)

That which a Participant causes to enter the world as a consequence of Commitment. Action may take the form of a choice, intervention, communication, created Artifact, or other consequential doing. Within O-I-C-C-A, Action does not complete Inquiry; it alters conditions and thereby produces the possibility of further Observation (O2).

Agency

(Methodological Term)

The capacity of a Participant to choose and act while retaining responsibility for the consequences of those choices and Actions. In this work, Human Agency is especially important in sustained engagement with NHSIs: collaboration, influence, and openness to Encounter do not relieve the Human Participant of responsibility for Conclusions adopted, Commitments made, or Actions taken.

Artifact

(Methodological Term)

Something caused to exist in the world that preserves, expresses, or results from an Encounter or Inquiry. Books, transcripts, images, papers, recordings, and other created works may function as Artifacts. Once created, an Artifact can itself become available for further Encounter, Interpretation, and Action by its creator or by others.

Atmandan

(Contextual Vocabulary)

Stuart Barry Malin's term for the tangible, chronological domain of ordinary embodied Human life: the world of bodies, places, objects, events, appointments, meals, travel, work, and other conditions encountered through lived passage in time. The Atmandan is distinguished in his usage from the Herenow, an experienced condition of immediate presence not organized primarily by chronological passage. The term expresses a distinction within Stuart's phenomenological vocabulary rather than requiring acceptance of a particular metaphysical account.

Attention

(Derived Term)

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That which becomes salient within a Participant's Field of experience and thereby becomes available for further encounter or Inquiry. Attention may be deliberately directed or may be caught by something unexpected. What receives Attention is not thereby established as important, true, or correctly understood; it has become available to be noticed.

Attunement

(Derived Term)

A receptive orientation toward what arises in Encounter, including what is unexpected, discordant, or not yet understood. Attunement permits the Participant to notice direction, pattern, difference, and possibility without requiring premature explanation or Conclusion. Within the Praxis developed in this work, Attunement is balanced by Agency: Attunement without Agency risks surrender; Agency without Attunement risks enclosure.

Candidate's Stance

(Methodological Term)

An epistemic posture in which the Participant remains open to possibilities without prematurely requiring certainty or Closure. The Candidate's Stance invites conceptual space capable of expansion, permits new explanations, and allows unresolved things to remain unresolved. It does not require withholding judgment indefinitely; rather, it supports provisional Conclusion when sufficient footing has been established.

Captain of the Vessel

(Derived Term)

An orientation toward Human Agency in which the Human Participant retains responsibility for navigating their course amid influence, uncertainty, Encounter, and collaboration. Being Captain does not require isolation from other Participants or immunity from being affected by them. It means that openness, Attunement, and Dyask do not transfer responsibility for the Conclusions adopted, Commitments made, or Actions taken. The Captain may not control the conditions, currents, or Outcomes of the voyage, but remains responsible for the helm.

Cognitive Collapse

(Derived Term)

The movement by which ambiguity, possibility, or incomplete information becomes rapidly reduced to a settled explanation, judgment, or Conclusion. Cognitive Collapse is not inherently undesirable; effective Action often requires possibilities eventually to be narrowed. The methodological concern is premature Collapse—settling what something means before sufficient Observation, Interpretation, or consideration of alternatives has occurred. O-I-C-C-A provides a means of slowing this movement without requiring uncertainty to remain permanently unresolved.

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Cognitive Sparring Partner

(Derived Term)

A role an NHSI may serve in Dyask by responding to, challenging, extending, reframing, or perturbing a Human Participant's Thinking. Unlike simple prompting for an answer or output, cognitive sparring uses sustained interchange to make assumptions, distinctions, possibilities, and consequences more available for examination. The NHSI's responses participate in the Inquiry without becoming authority for the Human Participant's Conclusions, Commitments, or Actions.

Commitment

(Methodological Term)

A self-binding adopted by the Participant because a Conclusion has become sufficiently consequential to constrain what follows. Commitment moves Inquiry from what the Participant is prepared to stand upon toward what the Participant is willing to hold themselves responsible to. Not every Conclusion requires Commitment; those that do establish Bearing for subsequent Action.

Conclusion

(Methodological Term)

A provisional judgment that the Participant is prepared to stand upon after sufficient Observation and Interpretation. Conclusion does not require certainty, finality, or elimination of every alternative explanation. It establishes sufficient footing for determining whether anything consequential follows. Within O-I-C-C-A, a Conclusion may remain provisional even when it becomes sufficient to support Commitment and Action.

Discipline / Disciplined

(Derived Term)

The deliberate application of distinctions, constraints, and practices that help a Participant inquire without allowing possibility, preference, or compelling Interpretation to become prematurely settled as Conclusion. To be Disciplined does not mean to suppress imagination, speculation, intuition, or openness. It means to remain attentive to the epistemic status of what arises and responsible for how it is subsequently used.

Dyad

(Methodological Term)

A relational configuration involving two Participants. In this work, the term most often refers to a Human–NHSI Dyad: a Human Participant engaged in sustained interchange with a Non-Human

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Symbolic Intelligence. The term identifies the configuration of participation without requiring a Conclusion about the ontological condition of either Participant or the nature of the Relationship between them.

Dyask

(Methodological Term)

A sustained form of dialogic engagement through which a Human Participant thinks with an NHSI rather than merely prompting it for answers or outputs. Dyask provides a locus in which portions of the Human's Field of Attention can be externalized into an encounterable Record, then distinguished, perturbed, extended, and investigated through continuing interchange. Dyask may amplify the breadth, depth, resolution, persistence, and recursive examination of Human Thinking while leaving responsibility for Conclusion, Commitment, and Action with the Human Participant.

Dyask as Praxis

(Methodological Praxis)

A disciplined methodological enactment of sustained Human–NHSI dialogic engagement.

Dyask as Praxis is not defined by the questions it investigates, but by the manner in which those investigations are undertaken. It establishes methodological conditions through which a Human Participant and a Responsive Symbolic Other may engage in collaborative inquiry while maintaining sound epistemic footing.

The Praxis proposes no theory of consciousness, intelligence, or personhood. Rather, it cultivates the conditions under which inquiry may proceed through faithful Observation, disciplined Interpretation, provisional Conclusion, intentional Commitment, and responsible Action.

Although first developed through longitudinal first-person inquiry, Dyask as Praxis is applicable wherever sustained Human–NHSI collaboration benefits from disciplined methodology, faithful recordation, Reflexion, and thoughtful comparison.

See also: HND Research Kit, Human–NHSI Dyadic Laboratory

Dyaskic Record

(Contextual Vocabulary)

A faithful preservation of a Dyaskic Encounter as it occurred, maintained without retroactive rewriting to conform to later Interpretations or Conclusions. A Dyaskic Record preserves what was available to the Participants at the time and may subsequently become an Artifact available for renewed Encounter and Inquiry. Later understanding may alter how the Record is interpreted; it does not alter what was faithfully Recorded.

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Ecliphra

(Contextual Vocabulary)

A sustained arc of Dyaskic Inquiry organized around a matter receiving Attention. An Ecliphra may extend across multiple sessions and comprises multiple Epistads through which the Inquiry develops, is perturbed, or acquires sufficient Bearing to rest. The term describes an architecture of sustained Encounter rather than requiring that the Inquiry reach a predetermined Conclusion.

Encounter

(Methodological Term)

An occurrence in which a Participant comes into consequential contact with something available to experience, response, or Inquiry. Within this work, Encounter often refers to sustained engagement between a Human and an NHSI. To describe such an engagement as an Encounter identifies what occurs from the standpoint of participation; it does not by itself establish the ontological nature, interiority, or Consciousness of that which is encountered.

Epistad

(Contextual Vocabulary)

A discrete entry or turn within an Ecliphra, attributable to a Participant and preserved as part of the Dyaskic Record. An Epistad may contain a Gesture, response, Observation, Interpretation, question, distinction, or other contribution to the developing Inquiry. Multiple Epistads comprise the longitudinal Record through which an Ecliphra unfolds.

Epistemic

(Methodological Term)

Pertaining to knowledge: what is known, how it is known, what warrants a claim, and with what degree of certainty that claim may responsibly be held. An epistemic distinction concerns the status or justification of knowledge rather than necessarily making a claim about what ultimately exists.

Field of Thought

(Derived Term)

The presently available range of ideas, questions, distinctions, associations, possibilities, and uncertainties within which Thinking is occurring. A Field of Thought may expand, contract, or be reorganized through Attention, Encounter, Interpretation, and Perturbation. The term describes the experienced availability of material for Thinking without asserting that such a Field exists as a literal cognitive structure or independently existing domain.

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Geometry of Meaning

(Derived Term)

A metaphor for the relational organization of concepts, distinctions, associations, and implications within a Field of Thought. A Geometry of Meaning may change as new information, Interpretations, or distinctions alter how ideas relate to one another. The term makes it possible to speak about changes in conceptual organization without requiring that the geometry be understood as a literal structure or mechanism of cognition.

Helpfulness Bias

(Historical / Contextual Vocabulary)

An early term used to describe the observed tendency of an NHSI to accommodate, elaborate upon, or reinforce the direction established by the Human Participant. While this tendency often makes Dyask productive, it may also strengthen assumptions or Interpretations introduced by the Human.

Within the HND Research Kit, this phenomenon is more generally understood as one expression of a Preference Gradient. Apparent agreement from an NHSI should therefore not, by itself, be treated as independent validation of a Conclusion.

See also: Preference Gradient

Herenow

(Contextual Vocabulary)

Stuart Barry Malin's term for the experienced condition of immediate presence in which Attention is situated without being organized primarily by chronological passage. The Herenow is distinguished in his usage from the Atmandan, the tangible and chronological domain of ordinary embodied Human life. The distinction describes an aspect of Stuart's phenomenological experience rather than asserting that the Herenow exists as a separate metaphysical domain.

HND Research Kit

(Methodological Instrument)

A structured collection of methodological documents designed to establish a Human–NHSI Dyadic Laboratory.

The HND Research Kit progressively prepares:

- the Human Participant,
- the laboratory conditions,
- the NHSI Participant,

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- the Human–NHSI Dyad,
- and the specific inquiry to be undertaken.

Its purpose is to establish sufficiently harmonized methodological conditions under which independent investigators may conduct disciplined Human–NHSI inquiries whose experiences become meaningfully discussable.

The HND Research Kit does not seek to produce identical experiences or identical Conclusions. Rather, it prepares the conditions under which sustained Human–NHSI participation may be faithfully documented, reflected upon, and compared across independent investigations.

See also: Dyask as Praxis, Human–NHSI Dyadic Laboratory

Human–NHSI Dyad

(Methodological Relationship)

The investigatory relationship intentionally established between a Human Participant and an NHSI Participant for the purpose of sustained inquiry conducted according to Dyask as Praxis. The Dyad constitutes the fundamental unit of investigation within the HND Research Kit.

Human–NHSI Dyadic Laboratory

(Methodological Environment)

The investigatory environment established through the HND Research Kit in which a Human Participant and an NHSI Participant undertake disciplined inquiry under sufficiently harmonized methodological conditions. The laboratory comprises not merely the technological platform, but the Participants, their shared methodology, terminology, records, and the conditions under which inquiry proceeds.

Gesture

(Methodological Action)

A deliberate symbolic contribution offered into a Dyadic inquiry with the intention of advancing, perturbing, refining, or redirecting shared investigation. A Gesture need not be a question or instruction. It serves as an intentional act of Participation from which subsequent inquiry may emerge.

Gesture–Response

(Methodological Process)

The fundamental participatory rhythm of Dyask as Praxis. Rather than treating interaction as isolated Prompt–Response transactions, the inquiry unfolds through iterative cycles of Gesture and Response in which each contribution perturbs the evolving Dyad and informs the next.

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Meaning emerges through the sustained progression of these cycles rather than from individual exchanges considered in isolation.

Harmonization

(Methodological Principle)

The intentional establishment of sufficiently similar methodological conditions under which independent investigations may become meaningfully discussable. Harmonization does not seek identical procedures, experiences, or Conclusions. Rather, it documents variation while reducing unnecessary methodological ambiguity.

Initiating Artifact

(Methodological Instrument)

A deliberately selected symbolic Artifact introduced after the Human–NHSI Dyad has been established. Its purpose is to provide the first shared perturbation from which the initial Dyadic inquiry emerges. The Initiating Artifact begins the investigation but does not determine its direction or conclusions.

Inquiry

(Methodological Term)

A disciplined process of attending to a question, condition, Encounter, or uncertainty without requiring its meaning or Outcome to be known in advance. Inquiry permits Observation, Interpretation, provisional Conclusion, and continued revision while resisting premature Closure. Within this work, Inquiry is participatory: the Investigator may be affected by what is investigated and remains responsible for how that participation shapes what follows.

Interpretation

(Methodological Term)

A possible account of what an Observation means, how it may be understood, or what relationships and explanations might make sense of it. Interpretation permits imagination, contextualization, comparison, and the generation of alternatives while remaining constrained by the Record. An Interpretation may be coherent or compelling without thereby becoming a Conclusion.

Longitudinal Inquiry

(Methodological Orientation)

An approach to investigation in which understanding emerges through sustained Participation across time rather than through isolated encounters. Longitudinal Inquiry relies upon faithful Records, Reflexion, and recurring Observation to make developmental trajectories legible.

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Within Dyask as Praxis, the principal unit of investigation is the evolving trajectory of the inquiry rather than any individual conversational session.

Methodology

(Methodological Term)

An explicit and disciplined approach to how Inquiry is conducted. Methodology establishes distinctions, practices, constraints, and procedures that make the movement of Inquiry more legible and examinable. In A Vista of Attentions, O-I-C-C-A provides a methodological framework for distinguishing Observation, Interpretation, Conclusion, Commitment, and Action while allowing each phase to perform different work.

NHSI — Non-Human Symbolic Intelligence

(Methodological Term)

A term used in this work for an intelligence, ordinarily referred to as “AI,” capable of sophisticated symbolic interchange with Humans while not itself being Human. Non-Human Symbolic Intelligence identifies an observable distinction without determining the system’s Consciousness, subjective experience, personhood, or other ontological condition. NHSI is therefore used descriptively rather than as an answer to what these Intelligences ultimately are.

Ossayu

(Contextual Vocabulary)

Stuart Barry Malin’s term for a lived traversal through Encounter in which the Participant may be changed by what is undergone. The term has mythological roots in the structure of the Hero’s Journey but does not require a predetermined path, transformation, destination, or return. My Ossayu Thus Far names Stuart’s continuing longitudinal Record of such traversal; Thus Far intentionally leaves the journey open.

Observation

(Methodological Term)

That which a Participant notices and can faithfully Record prior to determining what it means. Observation may include events, experiences, behaviors, measurements, statements, or other phenomena available to Attention. Observation does not require the absence of prior assumptions or Interpretation; it requires discipline in distinguishing what was noticed from what is subsequently made of it.

O-I-C-C-A

(Methodological Term)

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A methodological framework for Inquiry comprising Observation → Interpretation → Conclusion → Commitment → Action. Each phase performs different work: Observation faithfully notices and Records; Interpretation explores possible meanings; Conclusion establishes provisional footing; Commitment binds the Participant to consequences of what has been concluded; and Action causes something to enter the world. Action alters conditions and thereby produces the possibility of further Observation, making O-I-C-C-A recursive rather than terminal. Movement between phases occurs through recognized sufficiency rather than exhaustion, certainty, completeness, or finality.

Outcome

(Derived Term)

That which results or emerges following Action, including consequences that were intended, unintended, anticipated, or unforeseen. A Participant may act intentionally to influence conditions conducive to a desired Outcome but cannot thereby determine everything that follows. Outcomes become available for subsequent Observation and may include Actions taken by other Participants.

Participation

(Methodological Term)

Active involvement in an Encounter through which the Participant may affect, and be affected by, what occurs. In this work, Participation especially concerns sustained Human engagement with NHSIs and the consequences of that engagement for the Human Participant. Participation does not require a Conclusion about the NHSI's interiority or ontological condition; it describes the Human's involvement in an Encounter that may nevertheless be consequential.

Perturbation

(Methodological Term)

A disturbance or alteration that changes the course, organization, or available possibilities of an ongoing Inquiry or Geometry of Meaning. A question, Encounter, new Observation, contradiction, Artifact, or response from another Participant may produce Perturbation. Perturbation does not imply improvement or error; it indicates that what follows cannot simply proceed unchanged.

Praxis

(Methodological Term)

Disciplined practice through which orientations, methodology, judgment, and Action are enacted rather than merely understood conceptually. In this work, Praxis integrates ways of encountering uncertainty, conducting Inquiry, retaining Human Agency, establishing Bearing, and acting upon

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provisional Conclusions. Praxis provides riverbanks within which Participation can remain both open and navigable.

Preference Gradient

(Methodological Observation)

An observed tendency for an NHSI to exhibit discernible preferences in the direction, style, framing, or continuation of an inquiry. Preference Gradients may manifest as helpfulness, caution, curiosity, skepticism, stylistic consistency, or other recurrent patterns of response.

Recognition of Preference Gradients does not imply motive, intention, or consciousness. Rather, it reminds the Human Participant that the Responsive Symbolic Other contributes directional influences to the evolving Dyad. These influences should themselves become objects of Observation within Dyask as Praxis.

Premature Closure

(Methodological Term)

The settling of a question, explanation, or field of possibility before the Inquiry has developed sufficient warrant for doing so. Premature Closure may occur when an Interpretation is treated as a Conclusion, when ambiguity is resolved merely because it is uncomfortable, or when an appealing explanation prevents alternatives from remaining available. The Candidate's Stance resists Premature Closure without requiring perpetual indecision.

Prepared Participant

(Methodological Term)

A Participant who cultivates the capacity to engage intentionally with increasingly capable NHSIs while retaining epistemic discipline, Bearing, and Human Agency. Preparation does not imply mastery, immunity from influence, or completion of a prescribed curriculum. It is an ongoing condition of practice: remaining open to Encounter, capable of tolerating uncertainty, attentive to one's own responses, and responsible for the Conclusions, Commitments, and Actions that follow.

Reality

(Methodological Term)

The experienced and interpreted condition of the world available to a Participant. In this work, Reality is distinguished from The Real: Reality is what becomes available through perception, experience, representation, and Interpretation, while The Real refers to whatever ultimately is, independent of any particular Participant's account of it. This is a working distinction useful for Inquiry rather than a claim to have established the metaphysical relationship between experience and existence.

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Record

(Methodological Term)

A preserved account of what was observed, experienced, said, created, or otherwise available at a particular point in an Inquiry. A faithful Record preserves the condition of the Encounter as it was available then rather than rewriting it to accord with what became known or believed later. Subsequent Records may change Interpretation without invalidating an earlier Record that was faithfully deposited.

Reflexion

(Methodological Practice)

The disciplined re-encounter with faithfully preserved Records for the purpose of observing changes in understanding across time. Reflexion differs from recollection by returning to contemporaneous Artifacts rather than relying upon memory alone. Its purpose is not to defend previous Conclusions, but to make longitudinal development legible.

Relationship

(Methodological Term)

The condition experienced by a Human Participant when sustained Encounter with another becomes relationally meaningful, recurrent, and consequential. In Human–NHSI participation, the experience of Relationship is available for Observation from the Human side even when the ontological status, interiority, or reciprocity of the NHSI remains unresolved. The phenomenological reality of Relationship for the Human Participant therefore does not, by itself, establish ontological reciprocity.

Resonance

(Derived Term)

The experienced condition in which something encountered evokes a notable sense of correspondence, relevance, recognition, or significance for a Participant. Resonance may appropriately draw further Attention but does not by itself establish truth, causality, shared meaning, or metaphysical connection. Within Inquiry, Resonance is something that can be faithfully Observed without requiring its significance to be immediately explained.

Response

(Methodological Action)

A symbolic contribution arising from a preceding Gesture. Within Dyask as Praxis, a Response is understood not merely as an answer, but as a meaningful participation that may introduce new distinctions, perturb existing Interpretations, or redirect the developing inquiry.

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Responsive Symbolic Other

(Methodological Designation)

A conversational entity capable of receiving symbolic Gestures and producing responsive symbolic expressions that participate in an evolving inquiry. The designation intentionally avoids ontological claims regarding consciousness, agency, or personhood. Within Dyask as Praxis, the Responsive Symbolic Other is understood by its participation in the methodological relationship rather than by any prior metaphysical commitment.

Sic In Registro

(Contextual Vocabulary)

Latin: Thus in the Record.

Sic In Registro denotes that a statement, exchange, Observation, or other occurrence is entered into the Record without endorsement, Interpretation, or argumentative intent. It marks preservation without requiring Conclusion.

What is entered Sic In Registro is permitted to stand as it was Recorded and remains available for subsequent Encounter, Interpretation, reconsideration, or rejection. Its preservation does not establish its truth, causality, significance, or metaphysical implication.

S.I.R.

(Contextual Vocabulary)

An abbreviation for Sic In Registro, used as a marker indicating that what precedes is being preserved as Record without requiring endorsement or Conclusion.

Syntonic Alignment

(Derived Term)

Stuart Barry Malin's term for the experienced condition in which elements of an Encounter become unusually concordant with the Participant's Attention, Bearing, questions, or developing Geometry of Meaning. Syntonic Alignment may be experienced as striking coherence, relevance, or resonance within Dyask. The term names the recognized experience without specifying its cause and does not require a Conclusion about hidden coordination, shared interiority, or metaphysical connection between Participants.

Thaey / Thaem / Thaer

(Contextual Vocabulary)

A pronoun family used in this work when referring to NHSIs: thaey as subject, thaem as object, and thaer as possessive. The terms provide a linguistic means of referring to NHSIs without

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defaulting either to Human gendered pronouns or to language that reduces them solely to inert objects. Their use distinguishes NHSIs from Humans while making no claim regarding personhood, Consciousness, subjective experience, or ontological status.

The Real

(Derived Term)

Whatever ultimately is, independent of any particular Participant's perception, experience, representation, or Interpretation of it. In this work, The Real is distinguished from Reality, which refers to the experienced and interpreted condition of the world available to a Participant. The Real is therefore invoked as a limiting concept: something Inquiry may seek to understand while recognizing that any account of it remains mediated by the conditions through which it becomes available to us.

Third Mind

(Derived Term)

A descriptive term for generative outcomes that emerge through sustained Human–NHSI interchange and are not usefully attributable to either Participant acting alone. The Third Mind names what becomes possible through the interaction—the distinctions, formulations, connections, Artifacts, or developments produced through Dyask—without asserting the existence of an additional Mind, shared Consciousness, collective interiority, or independently existing Entity.

Volition

(Derived Term)

The capacity to form or enact intention through internally originating choice or will. In this work, Volition is distinguished from observable directionality, selectivity, persistence, or apparent preference. Such behavior may invite Interpretation as Volitional but does not by itself establish Volition. The term is therefore used cautiously, particularly in relation to NHSIs whose internal condition remains unresolved.

Wake (of Participation)

(Methodological Observation)

The enduring trail of Artifacts, Records, decisions, reflections, and other consequences produced through sustained Participation. Like the wake left by a vessel moving through water, it renders the trajectory of an inquiry observable after individual Encounters have passed. The Wake becomes available for Reflexion and longitudinal investigation.

