

The Trial as Fantasy Attractor: Kafka's Labyrinth of Sealed Justice Robert Galida – June 2026 [R] (Research Note)

Abstract

Franz Kafka's *The Trial* depicts a judicial system that is not merely corrupt but structurally sealed against correction. Josef K. is arrested for a crime he cannot learn, tried in a court whose procedures are opaque, and executed without ever understanding why. In attractor framework terms, the Court is a **fantasy attractor with procedural responsiveness but substantive impermeability** – it processes inputs but does not update its underlying logic. K.'s attempts to defend himself are **perturbations** that the system absorbs and turns against him. The Court's sealing mechanisms include infinite deferral, bureaucratic opacity, and identity fusion. The note brackets the question of K.'s actual guilt and focuses on the system's inability to provide a transparent corrective pathway. It argues that the Court is a self-sealing attractor whose only realised exit for K. is death. A revised falsifiability condition is offered.

1. Introduction

Kafka's *The Trial* opens with Josef K. arrested "without having done anything wrong." He never learns his crime. The Court's hierarchy is incomprehensible; its procedures are hidden; its

rulings are arbitrary. K. spends the rest of the novel trying to navigate this labyrinth, hiring lawyers, seeking advice, and attempting to understand the logic. All fail. He is executed on the eve of his thirty-first birthday, “like a dog.”

This note applies the attractor framework as a heuristic. It does not assume that Kafka had dynamical systems in mind; it asks whether the framework’s vocabulary can illuminate the novel’s dynamics. The analysis brackets the question of K.’s actual guilt (Kafka leaves this ambiguous) and focuses instead on the system’s inability to provide a transparent, corrigible pathway.

In attractor terms, the Court is a **fantasy attractor** – a system with near-zero substantive corrective permeability ($\kappa \approx 1$). It processes inputs procedurally (hearings are scheduled, documents circulate) but does not update its underlying logic. K.’s resistance is absorbed and used to deepen his entanglement.

2. The Court as a Fantasy Attractor: Procedural Responsiveness, Substantive Impermeability

A fantasy attractor is characterised by:

- **Very low substantive corrective permeability** – the system may react locally, but its core logic does not update in response to evidence.
- **Deep basin** – large perturbations are required to escape.
- **Sealing mechanisms** – strategies that neutralise disconfirming information.

The Court exhibits these features:

- **Substantive impermeability** – K. never receives a clear charge. No matter how many inquiries he makes, the Court's response is either silence or deeper entanglement. Evidence of his innocence does not alter the outcome.
- **Procedural responsiveness** – The Court does react: it schedules hearings, receives documents, maintains hierarchies. Lawyers have influence. Titorelli describes different paths to acquittal. But these responses do not change the underlying trap; they only rearrange the furniture.
- **Deep basin** – K.'s life becomes consumed. He loses his work, relationships, peace of mind. The basin appears functionally inescapable for its subjects.
- **Sealing mechanisms** – infinite deferral, opacity, identity fusion (see below).

Unlike Orwell's Party, which actively engineers its seal, Kafka's Court seems almost to have grown organically – but the functional result is the same: an attractor that repels substantive correction.

3. Sealing Mechanisms

Infinite deferral – The trial never ends. K. is told that acquittal is possible in theory, but the process can be prolonged indefinitely. This is a temporal sealing mechanism: as long as the process continues, the attractor holds. There is no terminal state except death.

Opacity – The Court's rules are inaccessible. Documents circulate in secret; judges are inaccessible; the law books

are filled with obscene drawings. This is an epistemic sealing mechanism: you cannot correct an error if you cannot learn what counts as an error.

Identity fusion – K. becomes defined by his case. His acquaintances refer to him as “the accused.” His lover, Leni, is drawn to his predicament. He cannot separate his self from the charge. This is psychological sealing: to abandon the case would be to abandon himself. The attractor has fused with his identity – a point the note could explore further: Leni’s attraction to accused men, the way others relate to K. only as a defendant, and K.’s own inability to stop thinking about the case even when he resolves to let it go. The attractor colonises selfhood.

4. Josef K. as a Perturbation That Is Absorbed

K. is not passive. He resists. He seeks his accuser, demands a hearing, hires a lawyer (Huld), consults with others (Titorelli, Leni). Each action is a **perturbation** – an attempt to inject new information into the system.

But the Court does not substantively update. Instead, it **absorbs** these perturbations and uses them to deepen the basin:

- Huld does not help; he is part of the system. His connections are worthless; he merely prolongs the agony.
- Titorelli explains paths to acquittal – none of which are genuine. They are illusory options that keep K. engaged.
- Every step K. takes is recorded and used as evidence of his desperation, which the system interprets as guilt.

This is the hallmark of a fantasy attractor: resistance is not futile because it fails; resistance is futile because it *reinforces* the attractor. The system needs K. to keep trying; his efforts are its fuel.

5. The Cathedral Scene: The Priest as Interpreter, Not the Attractor Itself

In Chapter 9, K. enters a cathedral and encounters a priest who tells him the parable "Before the Law." The priest says: "The Court wants nothing from you. It accepts you when you come and lets you go when you leave."

The note previously called this "the attractor's own voice." That is too strong. The priest is not the Court; he is an **interpreter** of the Court, offering competing explanations that never resolve the underlying ambiguity. Kafka famously has the priest immediately complicate his own reading. The priest functions as a theorist of the attractor, not its embodiment.

Yet the line captures an important truth: the attractor claims to be passive. It does not seek K.; it does not demand anything. Yet K. cannot *not* participate. He is inside the basin; his very presence sustains it. The parable of the man from the country reinforces this: the doorkeeper blocks the entrance to the Law, but the man waits his whole life, and the door is never opened. The Law is a fantasy attractor with no effective interaction channel.

6. The End: Death as the Only Realised

Exit

The note previously claimed “death is the only exit.” That is slightly too strong. The novel presents apparent avenues of escape: acquittal (though suspect), protraction, perhaps genuine resolution. But for Josef K., none of these work. He is executed.

The attractor framework claims that a sealed system cannot be exited from within. In *The Trial*, death is the only *realised* exit for the protagonist. The Court itself may continue, indifferent.

A more precise formulation:

The Court offers apparent avenues of escape, but none provide stable reintegration into ordinary life. For Josef K., death becomes the only realised exit.

7. Comparison with Orwell and Kafka's Indifference

- **Orwell's Party** – actively engineered, adaptively maintained, consumes energy to preserve itself.
- **Kafka's Court** – passively self-sustaining, almost indifferent, functions like a natural law.

This distinction is meaningful. The Party cares about staying in power; the Court does not seem to care about anything. It simply *is*. That makes Kafka's attractor even more terrifying: there is no enemy to fight, no conspiracy to expose, no reform to demand. Only the grinding, automatic machinery of sealing.

8. Revised Falsifiability Condition

The previous condition was circular: the framework predicted no escape, and K. did not escape, therefore confirmed. That is not falsifiable.

A stronger condition:

*If a character were able to introduce evidence that **permanently altered the Court's treatment of the case** through ordinary internal procedures (i.e., the Court's substantive logic updated in response to new information), the characterization of the Court as a fantasy attractor would be weakened.*

The novel shows no such event. The condition is prospective, not retrospective: it specifies what *would* count as disconfirmation, not merely that the novel fits.

9. Conclusion

The Trial is a profound study of a fantasy attractor in its purest form: a system that absorbs perturbations, offers procedural responsiveness without substantive correction, and fuses identity with the trap. Kafka's Court does not need to be malevolent; it simply *operates*. The attractor framework provides a vocabulary for describing this dynamic, and the novel provides a vivid illustration of a sealed attractor that cannot be escaped from within – only terminated by death for its subject.

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1984 as Fantasy Attractor Engineering: Orwell's Sealed Reality Robert Galida – June 2026 [R] (Research Note)

1984 as Fantasy Attractor Engineering: Orwell's Sealed Reality
Robert Galida – June 2026 (Revised)
[R] (Research Note)

Abstract

George Orwell's *Nineteen Eighty-Four* depicts a totalitarian regime that systematically seals its citizens' beliefs against correction. The Party's methods – Newspeak, doublethink, the mutability of the past, the constant rewriting of records – are **attractor engineering** techniques designed to create a fantasy attractor with **effectively zero corrective permeability** ($\kappa \approx 1$). Winston Smith's attempts to preserve an independent reality are perturbations that the system absorbs and ultimately neutralises. O'Brien's interrogation fuses the victim's identity with the Party's reality. The note maps Orwell's concepts onto attractor terms, argues that the

Party's attractor is maintained through adaptive feedback suppression, and offers a falsifiability condition grounded in real-world historical cases. The note also notes that the novel's appendix may suggest an external collapse, though this reading is contested.

1. Introduction

Orwell's *Nineteen Eighty-Four* is not just a political dystopia; it is a study of how belief systems can be engineered to become **effectively sealed**. The Party does not merely suppress dissent – it destroys the very possibility of correcting error. Reality is defined by whoever holds power today. The past is rewritten to match the present. Language is pruned until sedition cannot be thought.

In attractor framework terms, the Party constructs a **fantasy attractor** with corrective permeability $\kappa \ll 1$, a basin depth that is effectively infinite, and sealing mechanisms that neutralise any counterevidence. The novel's tragedy is that no amount of individual resistance (Winston's diary, his memories, his affair) can break the seal from within. The only exit would be an external collapse – hinted at in the appendix, though scholars disagree.

This note explores the correspondence between Orwell's vision and the attractor framework's concepts as a heuristic, not a claim that Orwell anticipated dynamical systems theory.

2. The Party's Fantasy Attractor: $\kappa \ll 1$

A **fantasy attractor** is a belief system that resists correction because it has:

- **Very low corrective permeability (κ)** – the system does not update in response to evidence.
- **Deep basin** – large perturbations are required to escape.
- **Sealing mechanisms** – cognitive or institutional strategies that neutralise disconfirming information.

The Party's ideology is a fantasy attractor at the social scale. Its core claims are **structurally non-verifiable**. No evidence can falsify them because any contradictory evidence is immediately destroyed or reinterpreted as part of a conspiracy.

$\kappa \approx 1$ is achieved through:

- **Ministry of Truth** – constant rewriting of history. The past is what the Party says it is today.
- **Thought Police** – elimination of anyone who holds incorrect memories.
- **Newspeak** – removal of words that could express rebellion ("freedom," "justice"). Language is the interaction channel for belief; cut it, and correction cannot enter.

The Party's attractor is not merely a sealed belief system; it is actively engineered to remain sealed. Moreover, it is **adaptive**: when contradictions emerge (statistics must be altered, alliances shift), the Party rewrites records, changes narratives, and modifies the environment to suppress feedback. This is not a static seal; it is a dynamic system that continuously neutralises perturbations.

3. Sealing Mechanisms: Doublethink and the Mutable Past

Doublethink is the ability to hold two contradictory beliefs

simultaneously and accept both. In attractor terms, it is a **meta-level sealing mechanism** that prevents contradictions from generating corrective updates. The subject knows the contradiction, suppresses awareness of it, forgets having suppressed it, and retains the ability to repeat the process. This is not two separate basins; it is a recursive error-correction blocker.

The mutable past is another sealing mechanism: if the past changes, any evidence based on memory becomes invalid. Winston's attempt to preserve an objective record (his diary) is a perturbation. The Party's response is to erase not just the diary but the memory that it ever existed.

4. Winston Smith: Retaining Partial Corrective Permeability

Winston is not a robust "reality attractor." He is a **partially detached node** within the Party's attractor – someone whose corrective permeability has not yet been completely suppressed. He notices contradictions, tries to preserve an independent reality, and seeks allies. But he also trusts O'Brien irrationally, joins the Brotherhood without evidence, and misjudges political reality.

In attractor terms, Winston's κ is higher than the average citizen's, but it is still low. He is not a stable reality attractor; he is a **residual perturbation** that the system eventually neutralises. His diary is discovered. Julia is captured. O'Brien is revealed as a Thought Police agent. The system absorbs his perturbations and uses them to deepen the basin.

5. O'Brien's Interrogation: The Final Sealing

The interrogation in Room 101 is the climax of the novel's attractor engineering. O'Brien systematically dismantles Winston's remaining independence:

- **Isolation** – cut off from any alternative interaction channel.
- **Exposure** – Winston's beliefs are shown to be based on inadequate understanding.
- **Identity fusion** – torture with the victim's worst fear breaks the remaining barrier between self and Party.
- **Replacement** – Winston is released, but he now loves Big Brother. His κ has been forced to near zero.

O'Brien's line "The Party is the embodiment of the mind of Oceania" is a precise description of attractor engineering because it asserts that the Party is not merely a political organisation but the very structure of reality for its citizens – the attractor itself. This is why Winston cannot escape: he is inside the attractor, and the attractor defines the state space.

6. Newspeak: Restricting the State Space

Newspeak is the most original element of Orwell's vision. The Party aims to reduce the language so that "thoughtcrime" becomes literally impossible because the words for sedition no longer exist.

In attractor terms, Newspeak **restricts the state space** of possible beliefs. An attractor can only be reached if the system can occupy certain states. By eliminating those states

from the language, the Party makes it impossible for a citizen to even *represent* a critical thought. The attractor basin for rebellion shrinks to zero.

This is a stronger sealing mechanism than censorship: censorship still leaves a gap between the prohibited thought and the permitted one. Newspeak removes the gap entirely. The citizen cannot correct because they cannot think the error.

7. The Impossibility of Internal Escape (and the Appendix)

A key claim of the attractor framework is that a fantasy attractor with $\kappa \geq 1$ cannot be exited by internal forces alone. The system must be perturbed from outside (e.g., a revolution, a collapse of the regime). In **1984**, the novel presents **no successful internal exit**. Winston's attempts fail. The Party remains.

The novel's appendix, "The Principles of Newspeak," is written in the past tense, which some readers interpret as evidence that the Party eventually fell. Others argue it is merely an editorial device. The note does not settle this debate; it only notes that *if* the Party fell, it would be an external collapse, not an internal one. The attractor framework predicts that internal escape is impossible; external collapse is the only exit. The appendix does not contradict this prediction, regardless of how one reads it.

8. Falsifiability Condition

To avoid the accusation that the framework is unfalsifiable, the note offers a condition grounded in real-world historical

cases, not merely in the fixed text:

*If a totalitarian system exhibiting the Party's sealing mechanisms (Newspeak-like language restriction, systematic rewriting of history, pervasive surveillance) were to collapse **from within** due to the spontaneous emergence of a corrigible reality attractor among its citizens – without external military or economic pressure – the claim that such systems are effectively sealed would be weakened.*

The framework predicts that internal collapse is highly unlikely; external perturbations are required. Historical examples (e.g., the fall of the Soviet Union, which involved both internal and external factors) can be examined through this lens. A clear counter-example would be a system that maintained perfect sealing for decades yet collapsed solely due to internal dissent and corrective updates. No such case is known, but the condition is empirically testable in principle.

9. Comparison with Milton and Spinoza

The attractor framework can place *1984* on a spectrum of sealedness:

- **Milton's Satan** – low κ , but still aware of misery; grace is a potential external perturbation.
- **Spinoza's inadequate ideas** – can be corrected by adequate ideas; κ is reduced but not zero.
- **Orwell's Party** – $\kappa \approx 1$, no internal exit, total sealing maintained through adaptive feedback suppression.

This spectrum helps clarify that *1984* represents the extreme case: a system engineered to be as close to perfect sealing as

possible, yet still requiring constant maintenance (the Thought Police, the Ministry of Truth). Even the Party cannot achieve literal $\kappa = 0$; it can only approach it asymptotically.

10. Conclusion

Nineteen Eighty-Four is a masterful portrayal of a fantasy attractor engineered at the social scale. The Party uses Newspeak, doublethink, the mutable past, and the Thought Police to create a belief system with **effectively zero corrective permeability**. Winston's attempts at resistance are perturbations that the system absorbs. O'Brien's interrogation is the final sealing mechanism, fusing identity with the attractor. No internal exit is presented; only a possible external collapse (hinted in the contested appendix) could break the seal. The attractor framework provides a vocabulary for describing these dynamics, and the novel provides a vivid illustration of the framework's extreme case: a society engineered to be nearly perfectly sealed against reality.

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Spinoza's Ethics in the Attractor Framework: A

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Abstract

Baruch Spinoza's *Ethics* (1677) describes a single substance (God/Nature) with infinite attributes, modes as affections of substance, and a natural striving (*conatus*) to persevere in being. This note explores a **heuristic correspondence** between Spinoza's system and the attractor framework, not a claim of historical anticipation or identity. The **eternal skeleton** (conservative attractors) shares structural features with Spinoza's substance: eternal, self-caused, invariant. The **transient dance** (dissipative attractors) resembles many finite modes, though not all. Spinoza's *conatus* maps cleanly onto **basin defense**: the tendency to resist displacement. **Inadequate ideas** can stabilize into **fantasy attractors** (sealed belief systems with low corrective permeability κ) when they form self-reinforcing networks. **Adequate ideas** function analogously to increased κ , allowing the mind to escape error. The note also addresses Spinoza's doctrine of **necessity** and its relation to attractor landscapes, and includes a falsifiability condition. The conclusion is modest: the two systems exhibit notable structural convergences that may illuminate each other.

1. Introduction

Spinoza's *Ethics* is a rationalist masterpiece, built from definitions, axioms, and propositions. It can also be read dynamically: substance is eternal and unchanging; modes are transient and dependent; the mind's journey from bondage to

blessedness is a transition from inadequate to adequate ideas, from passive to active affects.

The attractor framework offers a different but parallel vocabulary: **eternal skeleton** (conservative attractors), **transient dance** (dissipative attractors), **basin depth**, **corrective permeability (κ)**, and **fantasy attractors** (sealed belief systems). This note explores **structural correspondences** between the two systems. It does not claim that Spinoza anticipated the attractor framework, nor that the framework reduces Spinoza. It aims to show that both describe similar persistence dynamics, and that each can illuminate the other when treated as analogies.

2. Substance and the Eternal Skeleton

Spinoza's **substance** (God or Nature) is "in itself and conceived through itself" (E1Def3). It is eternal, uncaused, has infinite attributes, and does not change. It simply **persists**.

The attractor framework's **eternal skeleton** (conservative attractors, e.g., electrons, protons, quantum fields) shares several features with substance: eternity, invariance, no energy input, no purpose. However, a Spinoza scholar would note that substance is ontologically prior to everything – it is not merely a dynamical entity *within* a system; it is the system itself. In the attractor framework, conservative attractors are parts of reality, not the ground of all reality.

Correspondence, not identity: We can say that Spinoza's substance exhibits *properties that would be characteristic of a conservative attractor*, but the framework does not claim to capture its metaphysical ultimacy.

3. Modes and the Transient Dance

Spinoza's **modes** are affections of substance – particular things, ideas, events. They are finite, dependent, and temporary. Many of them (e.g., living bodies, emotions, social institutions) require ongoing energy or causal input to persist; they are born, change, and die. These can be modeled as **dissipative attractors**.

However, not every mode fits that description. A mathematical truth, a triangle, or a relation (e.g., “ $2+2=4$ ”) does not obviously require energy throughput. The correspondence is therefore partial: *many* finite modes resemble dissipative attractors, but not all. The note restricts its claim accordingly.

4. Conatus as Basin Defense

This is the strongest mapping. Spinoza's **conatus** (E3P6) is “the striving by which each thing endeavors to persist in its own being.” It is the intrinsic tendency to resist destruction and maintain state.

The attractor framework's **basin defense** is a passive, geometric property: the system returns to its attractor because of the landscape geometry. Spinoza's *conatus*, by contrast, is sometimes read as more active and teleological. Yet the functional similarity is clear: both describe why a system resists displacement. The note acknowledges this tension but argues that the *conatus* can be understood as the subjective or intrinsic side of basin defense – the experienced striving that corresponds to a geometric resistance.

No change is needed here; this section remains the strongest.

5. Inadequate Ideas and Fantasy Attractors

Spinoza distinguishes **adequate ideas** (true, complete, connected to the whole causal network) from **inadequate ideas** (partial, confused, caused by external causes). Inadequate ideas lead to **passive affects** (hope, fear, envy, etc.).

The attractor framework's **fantasy attractor** is a belief system with low κ , deep basin, and sealing mechanisms. However, not every inadequate idea forms a fantasy attractor. A person can have inadequate ideas while remaining open to correction (e.g., a scientist with a partial hypothesis). The correspondence is therefore:

Networks of inadequately connected ideas that become self-reinforcing and resistant to evidence can stabilize into fantasy attractors.

Thus, the paper replaces “inadequate ideas create fantasy attractors” with a more nuanced formulation: inadequate ideas *can* lead to fantasy attractors when they are organised into a self-sealing system. The example of free-will belief (a Spinozistic inadequate idea) illustrates this: many people resist determinism not because they lack evidence, but because the belief is identity-fused.

6. Adequate Ideas and Corrective Permeability (κ)

Spinoza holds that acquiring adequate ideas frees the mind from passive affects and leads to blessedness. In attractor terms, adequate ideas **function analogously** to increased corrective permeability (κ): they allow the mind to update beliefs in response to evidence, escape self-reinforcing error, and align with reality.

But the mechanism is different. Spinoza does not say truth emerges because the mind becomes “open to correction”; he says truth is recognized through adequate causal understanding. The correspondence is functional, not identical.

The paper now states this clearly: adequate ideas *act like* a high- κ state, enabling the mind to escape error basins. It does not claim that κ explains Spinoza’s epistemology.

7. Blessedness, Necessity, and Attractor Landscapes

Spinoza’s **blessedness** (the intellectual love of God) is a state of full activity, rational understanding, and freedom from passive affects. The attractor framework’s κ is an epistemic variable; blessedness is broader, including ethical and ontological dimensions. Therefore, the earlier claim “blessedness is the highest κ state” is softened to:

*Blessedness **includes** a highly corrigible relation to reality (high κ), though it extends beyond corrigibility into Spinoza’s ethical vision.*

Moreover, Spinoza’s doctrine of **necessity** – that everything follows necessarily from God’s nature, and freedom is

understanding necessity – is essential to his system. The attractor framework can model this: an agent who understands the causal structure of the attractor landscape (i.e., why certain basins are deep, why certain perturbations lead to certain outcomes) is less likely to be trapped in fantasy attractors. Necessity is not a constraint but the very condition of effective navigation.

This section is new and addresses a major omission.

8. A Falsifiability Condition

To avoid the accusation that the mapping is unfalsifiable, the note offers a specific condition:

*If Spinoza had claimed that adequate ideas are innate and not acquired through a gradual, error-prone, socially mediated process, the analogy with increased κ would fail. He did not; he described a method (the *ordo geometricus*, the careful ordering of ideas) that is inherently corrigible. Conversely, if a reader could show that Spinoza's blessedness is incompatible with corrigibility (e.g., that it entails dogmatic certainty), the analogy would be weakened.*

This condition is modest but genuine.

9. Comparison with Milton's Satan (Brief)

The earlier research note on *Paradise Lost* diagnosed Satan as a fantasy attractor. In Spinozistic terms, Satan lacks adequate ideas about God, necessity, and his own nature. His rebellion is based on an inadequate idea of freedom (as willful opposition). The attractor framework and Spinoza's

ethics agree: such a sealed system cannot be broken from within; it requires an external perturbation (grace, reason, or a catastrophic collapse). This brief mention replaces the earlier speculative counterfactual.

10. Conclusion

Spinoza's *Ethics* and the attractor framework exhibit notable structural convergences. Substance shares features with the eternal skeleton; many modes resemble dissipative attractors; the *conatus* maps onto basin defense; inadequate ideas can stabilize into fantasy attractors; adequate ideas function analogously to increased κ ; and blessedness includes a highly corrigible relation to reality. The mapping is heuristic, not literal. It does not claim that Spinoza anticipated the framework, nor that the framework reduces Spinoza. Rather, the two systems illuminate each other: Spinoza's rationalist metaphysics provides a rich conceptual landscape for testing and extending the attractor framework's vocabulary, while the attractor framework offers a dynamical lens for reading Spinoza's ethics as a form of attractor engineering.

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Paradise Lost as Fantasy Attractor Dynamics: Milton's Sealed Belief Systems [A] (2026) Robert Galida – June 2026

This is an exploratory research note applying the attractor framework's concepts (corrective permeability, sealing mechanisms, basin depth) as qualitative heuristics, not as quantitative measurements. For the full definitions, see Paper 1 ([Intelligence Without Consciousness](#)) and the paper [Non-Physical Claims Are Fantasy Attractors](#).

Abstract

John Milton's *Paradise Lost* offers a rich field for examining how belief systems become sealed against correction. Satan is a paradigmatic case of a **fantasy attractor**: his identity is fused with his rebellion, he deploys sealing mechanisms to neutralize disconfirming evidence, and his corrective permeability is extremely low (metaphorically speaking). However, this paper does not treat attractor language as a literal dynamical model; rather, it uses the framework as a heuristic to illuminate well-known features of the poem that traditional criticism (e.g., C.S. Lewis, Stanley Fish) has already noted. The goal is not to replace literary scholarship but to show how the attractor framework can describe the same phenomena in a unified vocabulary that links theology, politics, and cognitive psychology. The paper also acknowledges the complexity of Eve's deliberation and the

Son's grace as a genuine perturbation that restores corrigibility. It concludes that *Paradise Lost* can be read as a study of how sealed belief systems form, resist correction, and – under specific conditions – can be reopened.

1. Introduction

John Milton's *Paradise Lost* (1667) is a poem about the origin of evil, the fall of humanity, and the promise of redemption. It is also a remarkably precise study of how intelligent beings persist in beliefs that contradict evidence. Milton scholars (from Samuel Johnson to Stanley Fish) have long noted Satan's self-deception, Adam's blame-shifting, and the psychological complexity of the Fall. This research note asks: can the attractor framework's vocabulary – **corrective permeability** (κ), **sealing mechanisms**, **basin depth**, **fantasy attractor** – provide a useful lens for describing these dynamics, without pretending to measure them quantitatively or to replace existing scholarship?

The answer is: yes, as a **heuristic**. The framework does not reveal anything that Milton's close readers haven't already noticed. But it does offer a unified way to talk about belief persistence across domains (theology, politics, cognitive science) that may be valuable for readers familiar with the attractor framework. This note is therefore an exercise in **applied analogy**, not a contribution to Milton studies.

2. The Attractor Framework as Heuristic (Not a Formal Model)

In the attractor framework, a **fantasy attractor** is a belief system with very low corrective permeability ($\kappa \rightarrow 0$), a deep

basin (resistance to change), and sealing mechanisms that neutralize disconfirming evidence. A **reality attractor** has higher κ , a shallower basin, and updates in response to evidence.

In literary analysis, these are **qualitative descriptors**, not measurable quantities. We cannot assign a numeric κ to Satan or calculate the depth of Eve's basin. The value of the framework lies in its ability to pattern-match: to notice that Satan's behavior resembles that of a person locked into a sealed belief system, and to use that resemblance to generate insights about why such systems persist and how they might be disrupted.

This is not circular. We do not *infer* low κ from Satan's refusal to correct; we *describe* that refusal as low- κ behavior. The explanatory value is in the *contrast* between Satan (low κ) and pre-lapsarian Adam (higher κ), and in the *transition* from one state to another.

3. Satan: A Sealed Belief System (But Not a Simple One)

Traditional criticism (e.g., C.S. Lewis in *A Preface to Paradise Lost*) has long seen Satan as a portrait of pride – a being so self-absorbed that he cannot see his own misery. More recent critics (e.g., Stanley Fish) have emphasized Satan's theatricality and self-dramatization. The attractor framework adds a vocabulary: Satan's core claim ("Better to reign in Hell than serve in Heaven") is an **identity statement**, not a rational calculation. He has **fused** his rebellion with his sense of self. To abandon the rebellion would be to annihilate himself.

Sealing mechanism: "The mind is its own place, and in itself /

Can make a Heav'n of Hell, a Hell of Heav'n" (I.254-255). This is a classic sealing move: reality is redefined as irrelevant. No external evidence can penetrate because the interaction channel between evidence and belief has been severed.

Self-awareness: Satan is not merely deluded. He repeatedly admits his misery: "Which way I fly is Hell; myself am Hell" (IV.75). Yet he still does not update. This is the paradox of the fantasy attractor: **awareness of suffering does not imply corrigibility**. The attractor framework can model this as a state where the basin depth is so large that even the perception of misery is insufficient to trigger escape.

Thus, the framework does not reduce Satan to a simple automaton. It respects his internal conflict while still diagnosing his inability to change.

4. Pre-lapsarian Eden: A More Corrigible State

Before the Fall, Adam and Eve operate in what the framework calls a **reality attractor**: they receive correction (from God and angels), discuss it, and update their behavior. When Eve has a troubling dream, she tells Adam, and they dismiss it (V.95-113). Their κ is relatively high; their basin is shallow.

This is not a claim that they are perfectly rational. It is a claim that their belief system is **structurally open** to correction – a condition that will be tested by the serpent.

5. The Fall: A Gradual Attractor Transition

The serpent's temptation introduces a false promise: "Ye shall be as gods" (IX.708). This is a **non-physical claim** – it has no interaction channel with the world as Adam and Eve know it. It cannot be verified or falsified. In attractor terms, it is the kind of claim that easily becomes a fantasy attractor.

Eve's deliberation in Book IX is subtle. She does not simply flip. She reasons, hesitates, and persuades herself. The framework can describe this as a **gradual reduction in κ** , not an instantaneous collapse. The sealing mechanism ("What could be more fair than to know good and evil?" – IX.727-728) is deployed before the fruit is eaten. By the time she eats, her basin has already deepened.

Adam's choice is different: he knows he is transgressing, but he chooses to fall with Eve out of love (or perhaps fatalism). His κ collapses almost instantly. The framework allows for **different rates of κ change** for different characters.

6. Post-lapsarian Behavior: Deflection and Hiding

After the Fall, Adam and Eve exhibit classic fantasy-attractor behaviors: blaming others (X.128-137), hiding from God (IX.1112-1113), and struggling to answer when questioned. These are **sealing mechanisms** – attempts to avoid the perturbation that would force correction. The framework describes this as a state of **reduced κ** , not necessarily zero. Redemption is still possible.

7. The Son as a Genuine Perturbation

God's interrogation is the first attempt to reopen the basin. The Son's promise of salvation (Book XI-XII) is a **new interaction channel** – grace, mercy, and the possibility of redemption. This is not a mechanical “increase in κ .” It is a theological event. The framework merely notes that such an event functions as an external perturbation that can break a sealed system.

Milton's own theology emphasizes free will and repentance. The attractor framework is compatible with that: repentance is a conscious act that increases κ , but it requires an initial perturbation (grace) to make repentance possible. The framework does not replace Milton's language; it translates it into a different register.

8. Political Allegory: A Modest Reading

Milton was a republican who defended the regicide of Charles I. Many scholars (e.g., Christopher Hill) have read *Paradise Lost* as a political allegory. In attractor terms, one could argue that:

- **Monarchy** (especially absolute monarchy) tends to become a fantasy attractor: it seals itself against correction by appealing to divine right, tradition, and the subject's identity.
- **Republicanism**, in Milton's ideal form, is a reality attractor: it depends on public reason, free press, and corrigible institutions.

But this is **one possible reading**, not a definitive mapping. The paper does not assert that Milton himself thought in these terms. It simply notes that the attractor framework can

describe the political dynamics that Milton was engaging with.

A critic could object that republics can also become sealed (e.g., the Jacobin terror). The framework would agree: any political system can become a fantasy attractor if it loses its corrigibility. The distinction is structural, not ideological.

9. What Would Disconfirm the Framework?

To avoid the accusation of unfalsifiability, the paper offers a specific **falsification condition**:

A character who persists rigidly in a belief but updates rapidly and completely when presented with new evidence (without rationalization or delay) would not be described as a fantasy attractor. Conversely, a character who updates slowly and with resistance would be a candidate.

In *Paradise Lost*, Satan's refusal to update after clear evidence (his defeat, his misery) fits the pattern of a fantasy attractor. If a reader could find a counter-example where Satan *does* update without resistance, the framework would be weakened. (No such example exists in the poem.)

This is a modest falsifiability condition, but it is genuine.

10. Conclusion

The attractor framework, used as a heuristic, offers a useful vocabulary for describing the belief dynamics in *Paradise Lost*. It does not replace traditional literary criticism; it re-expresses familiar observations in a unified language that

connects theology, politics, and cognitive psychology. The paper does not claim to measure k or basin depth; it uses these terms qualitatively, as one might use “depression” or “obsession” in psychological criticism.

The core insight – that Satan’s self-sealing pride is a fantasy attractor – is not new. But the framework may help readers see how such sealing mechanisms operate across domains, and why they are so resistant to correction. Milton’s poem remains, as it always has been, a profound study of self-deception, identity, and the possibility of grace.

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