



laetus in praesens

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15 March 2026 | Draft

Unquestionable Reframing of the Unrighteous with AI?

Clarifying UnChristian, UnJewish and UnIslamic from a cybernetic perspective

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[PDF versions](#) of this document do not enable direct access to AI responses to questions posed below.

Experimentally readers may be transferred by a link from the "Question" in the PDF version to the particular question in the [original web version](#) from which they can access the response (as in that non-PDF version). That link can also be used as a hyperlink citation to individual questions.

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Introduction

There is currently much authoritative assertion of "evil" by leaders and commentators, whether it be those of the USA and Israel with respect to Iran (and possibly Muslims more generally), or with respect to the USA and Israel in their "unprovoked" attack on Iran -- it long having claimed that they were "Satanic" (*Framing by others of claimants of evil as evil*, 2016). Such manifestations of "evil" are now reinforced by successive releases of the [Epstein files](#), held to demonstrate the fundamentally evil nature of a secretive cabal of primarily Western elites in their organized abuse of the underaged.

Curiously those making such claims, whether Christian, Jewish or Muslim, appear to deem themselves to be necessarily and unquestionably "righteous" -- and are widely supported in this belief by their peers. There is seemingly little exploration of the experiential meaning of being "right" and its embodiment -- in contrast to that of the "negative capability" of those who may be framed as "wrong" through problematic appreciation of their "humility" as misguided.

One response of the righteous has taken legislative form through severe constraints on "[hate-speech](#)" -- an exercise in virtue signalling, but ironically with little effort to identify and promote appropriate forms of "[love-speech](#)", implicitly deemed desirable. In the absence of any authoritative program on the nature of "evil", even more curious is the ease of translation of perceptions of "evil" into military action -- then held to require no justification.

Whilst readily dismissed as misuse of the media in the cultivation of enthralling narratives, the pattern is being brought to a focus by the framing of the Judeo-Christian engagement with Muslim Iran as a "holy war", and even the final battle between good and evil -- featured prophetically in the *Book of Revelations* as [Armageddon](#) -- a framing explicitly promoted by [Christian Zionists](#) (Charlotte Dubenskij, *Is the Iran war the Biblical end times?* RT, 11 March 2026; *Why is the conflict with Iran being framed as a 'holy war'?* Al Jazeera, 8 March 2026; Sara Braun, *US troops were told war on Iran was 'all part of God's divine plan', watchdog alleges*, *The Guardian*, 4 March 2026; Henry Giroux, *Trump's Crusade: Christian Nationalism and the Making of a Holy War*, *CounterPunch*, 20 March 2026).

Reference is widely made to the "need for enemies" by the USA in order to reinforce its identity and ensure its coherence -- exemplified by the fact that it has been at war with others for 229 out of 246 years since 1776 -- or 93% of its existence. It could even be asked whether the global focus on the "problems" with which society is confronted calls for "evil" to be appreciated as vital to the sustainability of civilization ([Ensuring Dynamics of Sustainability by Appreciative Recognition of Evil](#), 2022). For a civilization faced with polycrisis, the "end-times" meme can be understood otherwise in terms of the focus on "singularity" of which Jerusalem has itself become a symbol ([Emerging Memetic Singularity in the Global Knowledge Society](#), 2009; *Jerusalem as a Symbolic Singularity*, 2017). Such factors call for new thinking, however speculative, on how to engage in any battle between good and evil ([Evil Rules: Guidelines for Engaging in Armageddon Now](#), 2015).

If the evil are necessarily to be recognized as "unrighteous", this calls for careful exploration of the meaning of "UnChristian", "UnJewish" and "UnMuslim" -- in contrast to the [righteousness](#) vigorously claimed by the adherents of each religion. A major difficulty in any such undertaking is the characteristic absence of doubt by the faithful in each case -- despite injunctions to a necessary degree of [humility](#) in fundamental frameworks such as the [Beatitudes](#) of Christianity, used as the indicative framework in the following (in contrast with the Noble Eightfold Path of Buddhism).

Whilst primarily a feature of moral and ethical discourse, the sense of righteousness and humility imply cognitive characteristics (defined otherwise) vital to the viability of any form of human organization -- as understood by the [viable system theory](#) of cybernetics. This suggests a need for further clarification -- potentially facilitated by the artificial intelligence whose "righteousness" and "humility" are themselves a new challenge in the light of the threat that AI is deemed to constitute for the future of humanity. For some AI is even the embodiment of evil ([Why Is AI Bad? Artificial Intelligence's Dark Side Explained](#), *National*

Academy of Professional Studies, 11 October 2023; Darren Orf, [AI Learned to Be Evil Without Anyone Telling It To](#), *Popular Mechanics*, 11 August 2025).

The following exploration makes extensive use of AI in the form of [Claude-4.6](#) and [ChatGPT-5.2](#) (and [Perplexity](#) to a lesser extent). There is a considerable degree of irony to deriving insights via such resources in that the use of those AIs in the military engagement with Iran has been explicitly challenged. This is despite controversial engagement between the respective corporations and the Pentagon to ensure unrestricted collaboration -- despite the ethical reservations advanced. Ironically a wider concern is how the use of AI might be appropriately constrained -- as can be explored in the light of that envisaged for warfare itself ([Just War Theory as an inspiration for Just AI Theory?](#) 2023).

As part of continuing experiment in the use of AI, reproducing the responses to the same question by three AIs in what follows can be readily understood as excessive -- especially to the extent that there is any duplication. Of interest however, aside from the biases revealed by their distinctive training, is the commonality of which such triangulation is indicative. As a feature of a continuing experiment, also of interest is the manner in which AI responses may reference earlier exchanges. This exchange follows from [MAGA End-times from a Psychoanalytic Perspective](#) (2025).

Particular emphasis is given in the following argument to the comparability of fundamental 8-fold patterns of "guidance" or "injunctions" variously offered by quite different religions -- and their potential relation to the systemic perspective offered by the viable system theory of cybernetics. The challenge of bridging their disparate nature is an exemplification of that of [The Two Cultures and the Scientific Revolution](#) (1959) of [C. P. Snow](#), otherwise addressed by conferences of [The Bridges Organization](#).

Deniable responsibility of Abrahamic religions?

Question to Perplexity: Is the significance of "[washing hands](#)" (as with Pontius Pilate) common to all Abrahamic religions. *[Show/Hide AI response]*

Question to Perplexity: Can the leadership of the Abrahamic religions (and their denominations) be said to have disclaimed all responsibility for the violence their adherents engender in the name of that belief -- whether or not it may be claimed that the leaders have "washed their hands" of the matter ". *[Show/Hide AI response]*

Question to Perplexity: Given how assiduously religious leaders denounce violence by those of their faith, how is this to be distinguished from performative [virtue signalling](#) distancing those leaders at little cost from any further responsibility in practice. *[Show/Hide AI response]*

Question to Perplexity: Do leaders ensure any form of [excommunication](#) of those claiming to justify their violence in the name of "Christianity", "Islam" or "Judaism" -- potentially in contrast to processes analogous to beatification. *[Show/Hide AI response]*

Question to Perplexity: Given the highly publicized declarations of the [United States Secretary of War](#), as an avowed Christian now engaged in a holy war, is there any argument for declaring him not to be a Christian -- beyond virtue signalling -- by bodies such as the [World Council of Churches](#) or the [International Council of Christian Churches](#). *[Show/Hide AI response]*

Question to Perplexity: Whilst lacking any procedure to condemn offences of those acting in the name of their own religion, how is that religious leaders are empowered to frame those of other Abrahamic religions as "evil". *[Show/Hide AI response]*

Question to Perplexity: Do such authoritative declarations of "evil" then effectively empower adherents to act violently against those so framed -- in the light of scriptural commandments. *[Show/Hide AI response]*

Question to Perplexity: Can it be said that leaders of Abrahamic religions have proven themselves to be totally incompetent over centuries in addressing contradictions in the application in practice of their most

fundamental beliefs -- to the point of constituting the embodiment of those contradictions and their propagation. *[Show/Hide AI response]*

Question to Perplexity: Can it be said that the widely publicized assembly of [Christian religious leaders in the Oval Office](#) (6 March 2026), to pray over Trump amid the US attack on Iran, was the exemplification of such unresolved spiritual contradictions -- worthy of condemnation from a spiritual perspective. *[Show/Hide AI response]*

The abrogation of effective responsibility by religions -- and the religious -- is an indication of the dangerous disconnection between articulation of principles and the challenges of practice. The question is then in how many fundamental domains is this ignored, as may be variously explored (*Fundamental Need for Human Sacrifice by Abrahamic Religions*, 2018). Given their promotion of unconstrained natalism, despite increasingly evident resource constraints, is the unexamined role of Abrahamic faiths in sustaining unrestrained population growth a cause for concern (*Root Irresponsibility for Major World Problems*, 2007)? Is the problematic attitude to women -- which they variously share -- the most obvious indication of such a disconnect?

Implications of usage of UnChristian, UnJewish and UnIslamic

Question to Claude-4.6: Could you comment on the usage and appropriateness of the terms "UnChristian", "UnJewish" and "UnIslamic"-- given the considerable deprecation in Judaism of "[self-hating Jews](#)". Is there any corresponding self-reflexive sense of "[self-hating Christians](#)" or "[self-hating Muslims](#)". How would such terms reframe criticism of attacks by any of them on the other as currently exemplified in the Middle East. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Perplexity: As above. *[Show/Hide AI response]*

Question to Claude-4.6: That response emphasizes use of the terms in response to "internal" dissent. To what extent are they, or distinctive terms, applied to the behaviour of Christians, Jews or Muslims in response to "other" religions, especially when the other is framed as "evil", as is so often the case, to the point of justifying their slaughter. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Perplexity: As above. *[Show/Hide AI response]*

Question to Claude-4.6: Do those responses suggest that the attack on Iran inspired by MAGA could be understood as fundamentally "UnChristian", with the Israeli-inspired attack as "UnJewish" and the hostility of Iran to Israel as fundamentally "UnIslamic". *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Perplexity: As above. *[Show/Hide AI response]*

Inconsequential performative virtue signalling of unacceptability

Question to Claude-4.6: Those responses repeatedly acknowledge the existence and relevance of criticism. How is such criticism to be distinguished in practice from inconsequential performative virtue signalling exemplified by use of "unacceptable" in official declarations in reaction to religiously inspired violence. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Perplexity: As above. *[Show/Hide AI response]*

Comparable understandings to the Beatitudes of Christianity

Question to Perplexity: As with the Noble Eightfold Path, are there comparable understandings of 8-foldness to the Beatitudes, in other religions such as Judaism and Islam. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Perplexity: Could you present the pattern in the form of a comparative table. *[Show/Hide AI response]*

Question to Perplexity: Especially in the light of the Beatitudes, could you present them as 4 complementary pairs but in systemic terms. Thus right-questing vs uncertainty-cultivation, or better. *[Show/Hide AI response]*

Integrative framework of insights offered by the Beatitudes and their analogues

The following queries were evoked by previous exchanges with AI regarding the widespread appreciation of 8-foldness (*Comprehensible Configuration of 8-fold Psychosocial Patterns in 3D*, 2024; *Octahedral array of kiss-points evoking 4-dimensional strategic insights*, 2025). Whilst there are a number of sets of terms relevant to the distinctions characteristic of 8-foldness -- including the [8-fold path of policy analysis](#) -- there is little effort to elicit their generic cognitive and strategic characteristics. Every 8-fold set of labels is then best viewed with caution as an instance of [misplaced concreteness](#), as argued by Alfred North Whitehead (*Process and Reality*, 1979) and by Alfred Korzybski in arguing that "[The map is not the territory](#)" (*Science and Sanity*, 1933). The challenge could be understood as analogous to tuning a piano -- each such set being "out of tune" in some manner

Question to Claude-4.6: Would it be possible to do a face mapping in 3D using [Stella4D](#) software, if it was possible to clarify what went where. *[Show/Hide AI response]*

Question to Claude-4.6: In relation to the earlier exchange, the future could well be amazed at the righteousness of religions unable to engage with each other -- but hold humility in the highest esteem. Thinking of the Beatitudes (and their equivalents) in which both humility and righteousness feature, could that dynamic be made apparent -- if appropriately displayed in 3D on an [octahedron](#). *[Show/Hide AI response]*

Question to Claude-4.6: Have the Sufis or others used the octahedron in this way -- and how might they have done the mapping. *[Show/Hide AI response]*

Question to Claude-4.6: As above. *[Show/Hide AI response]*

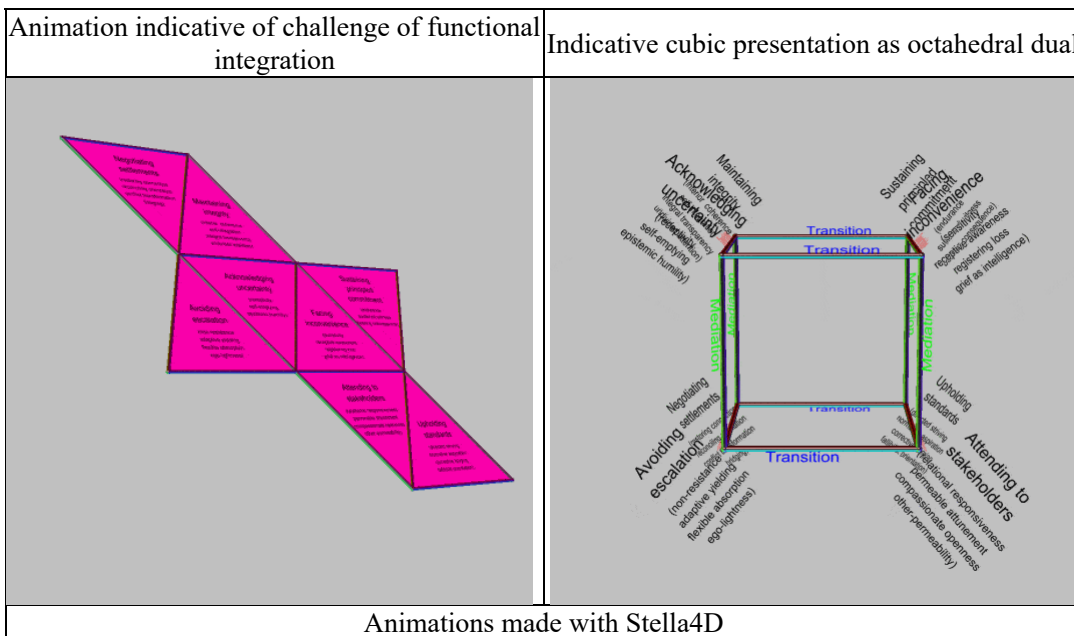
Question to Claude-4.6: That said, the terminology is not helpful in systemic cognitive terms and presumably there is a compromise to be made in engaging with theological articulations. There appears to be no generic understanding which would combine the disparate 8-fold distinctions usefully. *[Show/Hide AI response]*

The following animations are an indication of mapping possibilities. These emphasize labelling of cognitive modalities -- whether in theological terms (animation on left) or systemic strategic terms (animation on the right). The rotation of the two animations is synchronized to emphasize an equivalence which can only be elusively indicated by the terms used in the labels -- even with the associated synonyms.

Octahedral configuration of Beatitude functions	
Indicative theological terminology	Indicative strategic terminology



The animation on the left is suggestive of the challenge of integrating the cognitive functions -- using the system terminology. That on the right is an indicative transformation of the octahedral pattern into its cubic dual form -- in which the faces of the octahedron become the vertices of the cube.



Question to Claude-4.6: Do you have citable access to recent statements of the US Secretary of War -- recognized as leading exemplar of Christian Zionism and MAGA -- which could be understood as in fundamental contradiction with the Beatitudes of Christianity.

Claude-4.6

This is extremely timely and directly citable -- the statement was made just two days ago on March 13, 2026. The octahedral diagnostic maps it with precision: At a Pentagon news briefing during Operation Epic Fury, Hegseth stated: *We will keep pushing, keep advancing, no quarter, no mercy for our enemies.* (María Teresita Armstrong-Matta, [Legal experts alarmed over Pete Hegseth's 'no quarter' statement](#), MSN, 13 March 2026)

This maps onto the octahedron diagnostically across multiple faces simultaneously:

- **Extending compassion without condition** (Merciful) -- directly negated by the explicit "no mercy" formulation
- **Acknowledging uncertainty / Avoiding escalation** -- negated by the maximalist posture
- **Negotiating settlement** -- negated structurally

The broader pattern of statements provides additional citable material for each face:

- In his book *The War on Warriors*, Hegseth wrote: *"Our boys should not fight by rules written by dignified men in mahogany rooms eighty years ago."* -- negating **Maintaining integrity / Sustaining principled commitment**
- At Marine Corps Base Quantico he declared the ongoing assault involved *"no stupid rules of engagement, no nation-building quagmire, no democracy building exercise, no politically correct wars."* -- negating **Upholding standards**
- He stated the Department would conduct operations with *"maximum lethality, not tepid legality."* -- negating **Facing inconvenient evidence**

The structural argument your octahedron makes is that these are not random provocations but a coherent **collapse onto specific faces** -- with their opposites rendered structurally inaccessible.

Question to Claude-4.6: Do you have citable access to recent statements of Donald Trump, as primary instigator of MAGA, which could be understood as in fundamental contradiction with the Beatitudes fundamental to the evangelical Christian supporters of MAGA.

Claude-4.6

There is abundant citable material from [Donald Trump on religion](#) and on his [targetting of civil society and opponents](#). Here mapped directly onto the octahedral faces:

Emptying the self / Acknowledging uncertainty (Poor in spirit) At the 2026 National Prayer Breakfast Trump claimed he deserved Heaven because he had "done a hell of a lot of good for perfect people" -- what one theologian described as "works righteousness to the core, with no understanding of grace, faith, or forgiveness." (Jeff Munroe, *Donald Trump, Theologian, Reformed Journal*, 23 February 2026).

Grieving what is broken / Facing inconvenient evidence (Mourning) Moderate and progressive Christians have explicitly invoked the Beatitudes to counter MAGA's theology, noting that Trump commands fierce loyalty from conservative evangelicals backing immigration raids while faith leaders escort immigrants to court hearings. (Russell Contrer, *The Christians mounting a moral counter to Trump's immigration agenda*, *Axios*, 23 October 2025).

Surrendering dominance / Avoiding escalation (Meek) Trump has routinely described Democrats as "scum," "vermin," "animals" and "enemies of the people". (*Remember all the times Trump used incendiary language to taunt Democrats?* *Chicago Sun Times*, 19 July 2024)

Extending compassion / Attending to stakeholders (Merciful) When Episcopal Bishop Mariann Budde asked Trump to show mercy to immigrants and refugees at his inaugural prayer service, Trump disparaged her as a "so-called Bishop" and "radical Left hard line Trump hater" and demanded an apology.

Maintaining integrity / Upholding standards (Pure in heart) By late November 2025, Reuters counted 470 people, organizations and institutions that Trump had already targeted for retribution.

Negotiating settlement / Restoring connection (Peacemakers) After airstrikes on Iran, Trump posted on social media: "Watch what happens to these deranged scumbags today. They've been killing innocent people all over the world for 47 years, and now I, as the 47th President of the United States of America, am killing them."

Sustaining principled commitment / Bearing witness (Persecuted) Millenarianism and messianism play a central role in Trump's communication strategy -- after airstrikes on Iran he presented himself as "the savior of the entire world." (Joël E. Schnapp, *A New Religion? Trump, MAGA, and American Christianity*, *Illiberalism*, 22 August 2025).

The structural argument your octahedron makes is that every face has a directly citable negation -- this is not selective criticism but a systematic collapse across all eight dimensions simultaneously.

Question to Claude-4.6: Do you have citable access to recent statements by the Israeli leadership, as major instigators of the current conflict with Iran -- as supported by MAGA -- which could be understood as in fundamental contradiction with analogues in Judaism to the Beatitudes.

Claude-4.6

<p>The material maps cleanly onto the octahedral framework. The Jewish ethical analogues to the Beatitudes are the <u>Middot</u> of the Musar tradition, and the contradictions are citable face by face:</p> <p><u>Anavah</u> (humility) -- Poor in spirit / Acknowledging uncertainty The Musar tradition teaches that <i>anavah</i> -- humility -- allows one to ask questions when one does not understand, and that "<i>conceit and arrogance are impediments to the acquisition of Torah.</i>" Against this, Jewish scholars Manekin and Rosen argue that traditional Jewish practice "<i>has been lost in the era of the Jewish nation state,</i>" calling instead for "<i>a Judaism of humility</i>" rather than "<i>sovereignty and domination.</i>"</p> <p><u>Tzedek</u> (relational righteousness) / Upholding standards <i>Tzedakah</i> in Hebrew carries the meaning of righteousness and fairness rooted in <i>tzedek</i> -- justice -- requiring one to "<i>open wide your hand to your brother, to the needy and to the poor.</i>" Against this, Smotrich declared he would not allow "<i>even a grain of wheat</i>" to enter Gaza, and that it would be "<i>entirely destroyed</i>" with citizens forced to "<i>leave in great numbers to third countries.</i>"</p> <p><u>Chesed</u> (lovingkindness) / Attending to stakeholders The Musar framework requires "<i>lovingkindness in our power and power in our lovingkindness, humility in our zeal and zeal in our humility</i>" -- a dialectical tension explicitly identified as necessary for Jewish ethical life. Against this, Netanyahu's repeated invocation of Amalek -- "<i>remember what Amalek did to you</i>" -- during the war has been considered evidence of eliminationist rather than relational intent by numerous critics.</p>	<p><u>Shalom</u> (peacemaking) / Negotiating settlement <i>Shalom Bayit</i> and <i>Tzedek Tzedek Tirdof</i> -- pursuing righteousness -- are core <i>middot</i> requiring the active seeking of peace and justice. Against this, Ben-Gvir publicly claimed credit for delaying ceasefire negotiations during the Gaza war, and urged the assassination of the Syrian president, insisting "<i>the only thing that can be done is to eliminate al-Julani.</i>"</p> <p><u>Emet</u> (truth/integrity) / Maintaining integrity ADL director emeritus Abraham Foxman told Netanyahu directly: "<i>I have known you for a long time. You're not a racist. Now you're a racist. Because now you embrace two racists in your government. You don't challenge them. You don't criticize them.</i>"</p> <p><u>Sustained witness</u> / Bearing consequence Jewish scholars and activists have argued that Jewish teachings require followers to "<i>side with the marginalized and oppressed</i>" -- recovering a Judaism that "<i>de-centers force, domination, and revenge.</i>" Against this, both Smotrich and Ben-Gvir were sanctioned by multiple governments for inciting violence, while a UN commission of inquiry found that Israeli officials had engaged in "<i>direct and public incitement to commit genocide.</i>"</p> <p>The structural argument your octahedron makes is identical to the MAGA case -- a systematic collapse across all faces simultaneously, and within a tradition that formally holds those very values as foundational. The irony is geometrically legible: the tradition occupies one face while its opposite remains structurally inaccessible.</p>
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Question to Claude-4.6: As with the previous response, do you have citable access to recent statements by the Iranian leadership, perceived by critics to have evoked the US-Israeli attack (as supported by MAGA) -- which could be understood as in fundamental contradiction with analogues in Islam to the Beatitudes.

Claude-4.6

The material maps onto the octahedral framework through the Islamic ethical tradition of [akhlaq](#) -- the virtues that directly parallel the Beatitudes.

[Tawadu \(humility\) / Acknowledging uncertainty](#)

An independent Persian-language fact-checking organisation examined 49 claims by Supreme Leader Ali Khamenei: 13 were rated "Ridiculous," 19 "False," 11 "Misleading," and only 4 "True" -- revealing a systematic pattern of exaggerating numbers and minimizing problems to make the Islamic Republic look strong while portraying opponents as threats. (Afshin Sadri and Farhad Souzanchi, [How Ali Khamenei used numbers, narratives and conspiracy to shape reality in Iran](#), Poynter, 5 March 2026)

[Sidq \(truthfulness/integrity\) / Maintaining integrity](#)

Despite extensive evidence of Iran's involvement in Russia's war against Ukraine, Khamenei denied participation, and following the Hamas attacks of October 7, 2023, asserted that residents of targeted kibbutzim were not civilians -- while simultaneously insisting the Islamic Republic did not operate proxy forces, "*an assertion contradicted by well-documented military and paramilitary networks across the Middle East.*"

[Rahma \(mercy/compassion\) / Attending to stakeholders](#)

In January 2026, during widespread protests amid economic crisis, Khamenei stated "*Security forces must be present in the field with full authority*" and days later declared "*The Iranian nation must break the backs of the secessionists.*"

[Sabr \(patient endurance\) / Avoiding escalation](#)

A pattern recurred across decades of protest: "*Demonstrators become 'rioters.' Economic despair is recast as foreign sabotage. And then, soon after, repression hardens*" -- with Khamenei's public remarks functioning as signals to security services to increase repression.

[Salaam \(peacemaking\) / Negotiating settlement](#) In a November 2025 speech marking the anniversary of the US Embassy takeover, Khamenei declared "*The dispute between the Islamic Republic and America is not tactical; it is not a case-by-case disagreement; it is an inherent dispute.*" The Iranian reformist critic Zibakalam confirmed that "*all those throughout the past 46 years who have tried to moderate this hostility have been beaten and silenced.*"

[Sustaining principled witness under adversity](#) The new Supreme Leader Mojtaba Khamenei's first statement contained "*no promise of reform,*" was described as "*full of threats and bravado,*" and offered Iranians and neighbours "*nothing short of eternal strife*" according to Iran analyst Arash Azizi.

[The structural irony](#) Despite a tyrannical rule that killed more than 7,000 Iranians in the eight months before his death, Khamenei was mourned as a martyr by many Shiites -- the religious symbolism of martyrdom providing the same legitimating cover that evangelical Christianity provides MAGA and that Jewish chosenness provides the settlement movement.

The octahedral argument holds symmetrically across all three cases: each leadership claims religious legitimacy from the very tradition whose core ethical framework it systematically negates -- and the geometry makes that structural contradiction legible without requiring partisan selection of evidence.

Relevance of the 5-fold Viable Systems Model (VSM) of management cybernetics

Seemingly in total contrast to the octahedral configuration of cognitive and systemic functions are the preoccupations of management cybernetics highlighted by [viable system theory](#) and its associated model -- seemingly with an elusive degree of correspondence with the functions of the Beatitudes highlighted above, when systemically interpreted. The five primary systems of that model are typically presented on systems diagrams in 2D, much as the Beatitudes are presented in checklists..

[Question to Perplexity:](#) How might such an articulation relate to the check and balances of [viable system model \(VSM\)](#). Have the Beatitudes ever been explored in terms of VSM. *[Show/Hide AI response]*

[Question to ChatGPT-5.2:](#) As above. *[Show/Hide AI response]*

[Question to Perplexity:](#) What cybernetic principles link Beatitudes to organizational viability. *[Show/Hide AI response]*

[Question to ChatGPT-5.2:](#) As above. *[Show/Hide AI response]*

Unquestionable righteousness versus openness to being wrong?

Question to Claude-4.6: The specific triggering issue is how "righteousness" would otherwise be understood -- as a systemic problem -- as "assertive insensitivity" to any possibility of being "wrong". Why does "righteousness" not convey that. *[Show/Hide AI response]*

Question to Claude-4.6: Could your commentary be rendered succinct and derived for all the pairs. Various synonyms could be used on the mapping to relate to any legend/commentary. *[Show/Hide AI response]*

Question to Claude-4.6: A related objective is to use this to frame the problematic condition of MAGA, and the Abrahamic religions in relation to each other. *[Show/Hide AI response]*

Question to Claude-4.6: What of Trump's identification with "peacemaker". Is his failure to be awarded the Peace Prize a matter of "mourning" as framed by the Beatitudes. *[Show/Hide AI response]*

This query was evoked by the previous exchange on [MAGA End-times from a Psychoanalytic Perspective \(2025\)](#)

Question to Claude-4.6: There is a challenge to presenting the conclusions of this exchange meaningfully and critically in the light of the earlier exchange. *[Show/Hide AI response]*

Question to Claude-4.6: How could that response be best be related to the earlier exchange on MAGA. *[Show/Hide AI response]*

Negative capability versus pathological forms of self-doubt

Question to Perplexity: Is the failure to recognize the systemic relevance of the Beatitudes due to misleading interpretation of terms like "humility", readily framed as an attribute of ineffectual "losers" -- in contrast to requisite doubt in the face of strategic complexity and the challenges of its navigation. Is this best recognized in the aesthetic terms of the poet John Keats as "[negative capability](#)". To what extent has such capability been in evidence in Judeo-Christian military engagements -- such as Vietnam, Afghanistan and Iran. What other terms characteristic of the Beatitudes are similarly discounted as irrelevant to governance. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Perplexity: Corresponding to "negative capability", how do both the Beatitudes and VSM enable the capacity to acknowledge error and failure -- or are institutions inherently incapable of doing so and of learning from failure. In that light are there exemplary instances in which institutions have demonstrated that capacity -- other than as a performative exercise in virtue signalling. Are there exemplary instances in which no fault has ever been acknowledged -- as with slavery, discrimination against women, unprovoked attack, genocide, and the like. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Misinterpretation of the language of the Beatitudes and its analogues?

Question to Perplexity: To what extent are leaders like Donald Trump -- acclaimed by their Christian supporters -- to be recognized as victims of misinterpretations of the traditional language of the Beatitudes. How has this been reinforced in a policy-making context explicitly informed by prayer ([Pastors at White House pray for divine wisdom for Trump amid escalating Iran war](#), MoneyControl, 6 March 2026; [Evangelical leaders return to Oval Office to pray over Trump](#), Baptist News, 6 March 2026). *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Claude-4.6: In quest of insight into institutional learning in the light of the insights of the Beatitudes, the Catholic Church constitutes an exemplary case for Christianity, given the values it claims to have upheld over millennia -- intimately related to support for the Crusades, the Inquisition, and discrimination against women. Could you comment on the degree to which it has acknowledged errors, denied having made them, and failed to apologize for those it has acknowledged. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Engendering a reality distortion field through policy prayer?

The following queries were evoked by the role of [reality distortion fields](#) (*Models, metaphors and reality distortion fields*, 2017; *Unconscious civilization and "reality distortion"?* 2018; *Reality distortion, psychosocial torsion and psychological torque*, 2019; *Engendering a reality distortion field for climate change: the role of charisma?* 2019).

Question to Claude-4.6: In the light of the responses regarding policy informed by prayer, notably as currently evident in the Oval Office or the Vatican, could you comment on how this now constitutes a subtle adaptation of the dynamics of the "reality TV" of which Trump is an acknowledged adept. With the "reality" of the polycrisis as a hyperobject, and a fundamental challenge to collective comprehension, how might "policy prayer" be vulnerable to some form of "reality distortion field". *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Perplexity: Whether in the light of the Beatitudes or VSM, how does either enable the distinction between healthy and pathological self-doubt -- as might be suggested by aesthetic indulgence in "negative capability". Is the dilemma caricatured by the non-decision-making characteristics of institutions in the face of crisis (*Reframing the Art of Non-Decision-Making: conceptual gerrymandering on a global scale*, 2017). *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Perplexity: VSM has been variously mapped in 2D as a systems diagram. Given the octahedral mapping for Beatitudes discussed earlier, could an 8-fold mapping of paired complements be mapped onto octahedral faces for coherent mnemonic purposes. *[Show/Hide AI response]*

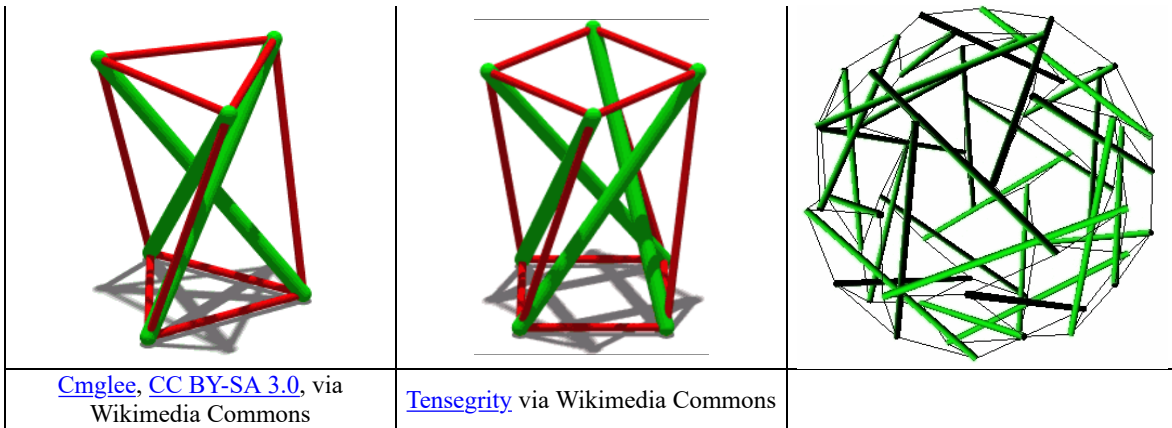
Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Perplexity: Your suggestion uses adjacency (upper-lower) rather than opposite faces with tension on the diagonal between them. Is that a form of polyhedral "dual". *[Show/Hide AI response]*

Tensional integrity configuration of complementary psychosocial functions

The following questions were evoked by earlier discussion and illustration of the potential of tensegrity organization, of which several are reproduced below (*Transcending Psychosocial Polarization with Tensegrity*, 2021)

Alternative indications of tensegrity configurations of functions		
Animation of simplest tensegrity	4-strut tensegrity	Animation of icosahedron



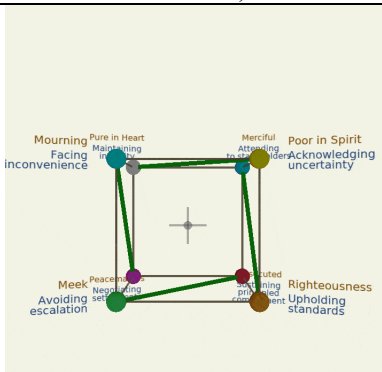
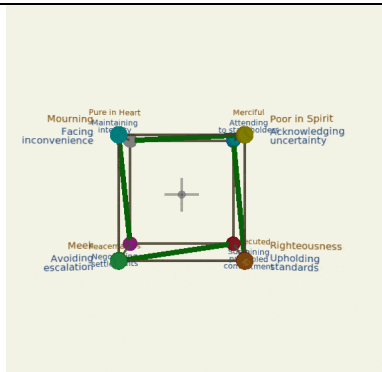
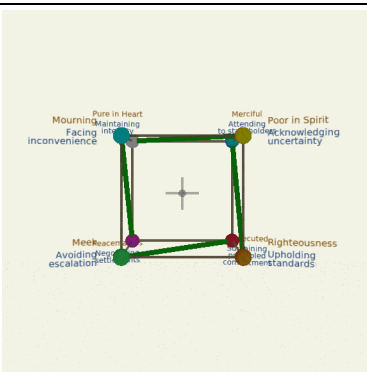
Question to Perplexity: As instigator of VSM, [Stafford Beer](#)'s promotion of tensegrity/synte-grity (*Beyond Dispute: The Invention of Team Synte-grity*, 1994), raises the question as to the relevance of a tensegrity mapping of the tensions in question. Not 8-fold? *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Perplexity: We now have a set of viable alternatives. Are there other members of that set. Why? *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Considering the 4 sets of parallel faces of the Beatitudes in an octahedral configuration, it can then be asked whether what ensures the separation of the 4 pairs of faces suggests that the Beatitudes could be understood through a simple 4-strut tensegrity, as shown below.

Beatitudes (with VSM correspondence) configured together as 8 nodal vertices separated by compression struts in a tensegrity (provisional) (illustrative interactive 3D animations generated by Claude-4.6 but only presented here as GIF animations)		
Equilibrium condition ("struts" balanced)	Exaggeration of "righteousness" strut	Multiple strut exaggerations
		

Possible future development of the X3D tensegrity visualization (as summarized by Claude-4.6)

The current X3D implementation (presented here via GIF animation) establishes the structural argument in animated form but leaves several dimensions of the model undeveloped. The most immediately valuable extension would be **label set switching** -- additional toggles to switch between the Beatitude labels, the VSM systemic equivalents, BaGua trigrams, and the eight-fold Noble Path, allowing the viewer to observe the same tensegrity geometry carrying different traditional articulations of the same underlying pattern. This requires only a Switch node with whichChoice routed from a TouchSensor, and would make the cross-traditional argument visually immediate rather than textually asserted.

- **Hyperlinks from nodes** are supported in X3D through the Anchor node wrapping any Shape -- clicking a sphere could open the relevant section of the document or a laetusinpraesens.org page on

the corresponding Beatitude, VSM system, or traditional equivalent. This would transform the visualization from illustration into navigation tool, consistent with the Carousel model's role in the broader corpus.

- **Phase-responsive annotation** -- text appearing only at the 0°, 45° and 90° keyframes describing the structural state (ideal, lived tension, achieved balance) -- would make the animation self-explanatory without requiring the surrounding text. A ScalarInterpolator driving Switch whichChoice could reveal and conceal annotation layers as the animation progresses.
- **Cylinder struts** replacing the current line geometry would give the compression members physical weight proportional to the tension they carry -- thicker where the Beatitude pair tension is greater, implementable via Script nodes computing midpoint and orientation from the animated endpoint coordinates. This is the most demanding extension but would make the tensegrity character of the model immediately legible to viewers unfamiliar with the concept.
- **Colour-coded failure/exaggeration dynamics** -- animating the diffuse colour of displaced nodes through a spectrum from their identity colour toward red-orange and back -- are partly implemented in the current failure variants but would benefit from a more gradual transition using additional keyframes, and from extending the animation to show the cable connections visibly straining (increasing transparency or colour shift on the strings connected to the failing node).

The underlying architecture of the file -- separate TimeSensors for the tensegrity animation and the outer rotation, PositionInterpolators for all vertices, CoordinateInterpolators for all cables -- is already structured to accommodate these extensions without restructuring. Each adds routing complexity but not geometric complexity. The model as it stands is a working foundation rather than a finished instrument.

Contrasting challenge of the 7-fold Christian virtues and sins?

The following queries were evoked by the canonical Christian articulations of "virtues" and "sins" ([Values, Virtues and Sins of a Viable Democratic Civilization](#), 2022; [Seven Deadly Sins of Fundamentalism](#), 2004)

Question to Perplexity: Do these alternatives relate meaningfully to theological insights across religions -- and why the 7-fold mappings of virtues and sins. *[Show/Hide AI response]*

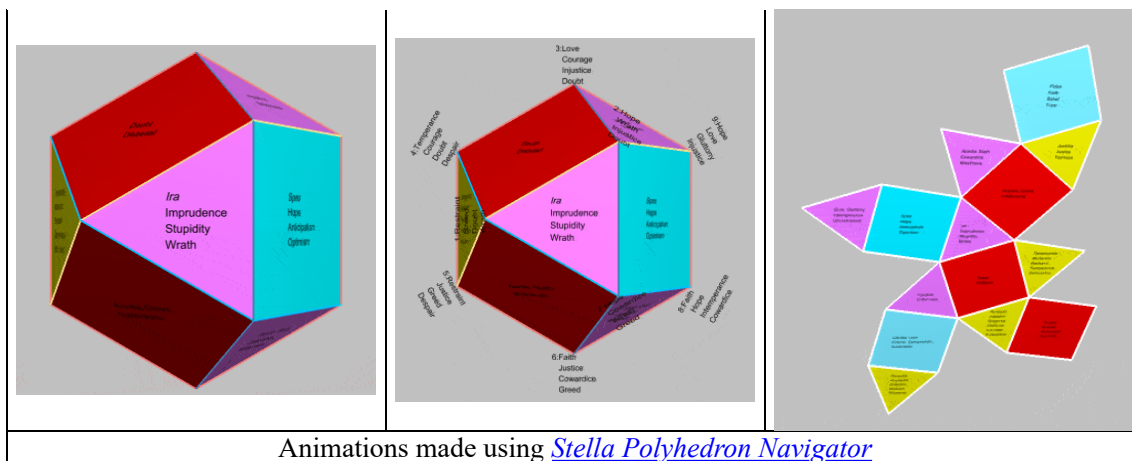
Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Perplexity: What does the 8-factor vs 7-factor imply in VSM terms. What of vertices versus faces. What of the unique asymmetry of the [Szilassi polyhedron](#). *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

With respect to virtues and vices, a point of departure is to make use of the cuboctahedron as shown below (left), in the light of the previous exercise ([Memorable representation of the dynamics of a hyper-wealth complex](#), 2022) and reproduced from [Values, Virtues and Sins of a Viable Democratic Civilization](#) (2022). That particular polyhedron is especially useful because it offers 3 opposing quadrilaterals and 4 opposing triangles. These can be used respectively to map 3 theological virtues (and their opposing sins), and 4 cardinal virtues (and their opposing sins). Arguably the configuration then offers a framework enabling exploration of their systemic relationships from an integrative perspective.

Animated mapping of 7 virtues and 7 vices onto opposing faces of a cuboctahedron		



Reconciliation of 8-fold, 7-fold and 6-fold in the cuboctahedron as vector equilibrium?

The following queries were evoked by the manner through which an octahedral configuration -- "bearing Beatitudes" on its faces -- could be transformed via a "[jitterbug dynamic](#)" into a cuboctahedron, as has been extensively studied. Especially intriguing is the possibility of any cognitive correspondence to this geometrical transformation. Given the "cubic" pattern which becomes apparent through this process -- in "bearing VSM system functions" on its faces -- it is appropriate to ask why the functions of the Beatitudes could not simply be ignored as characteristic of many approaches to strategic management. Any such 6-fold cubic framework, in the absence of the 8 contrasting functions, invites a degree of caricature, as argued separately with respect to transcending the vain hopes of "[squaring the circle](#)" in global decision-making (*Reframing the Square Wheels of Global Governance*, 2017).

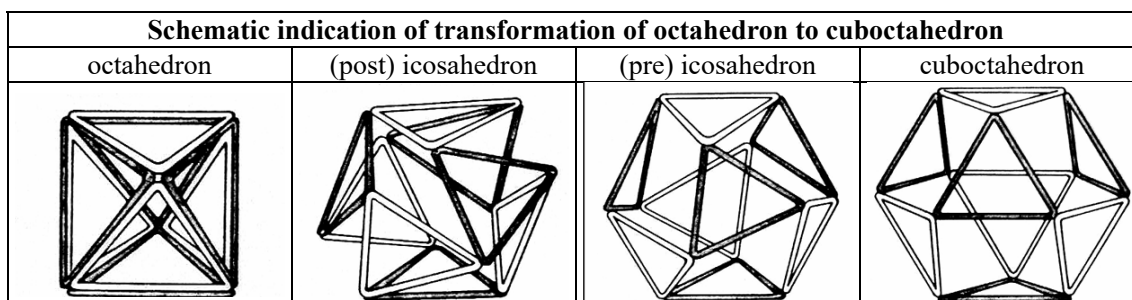
Question to Perplexity: In your responses with regard to the distinctive 7-fold and 8-fold mappings onto polyhedra -- from both a Beatitude and VSM perspective -- no mention was made of the [cuboctahedron](#) in the light of both its 8 triangular faces and the 7 axes between all its 14 faces. Buckminster Fuller focused particularly on the unique [kinematics of the cuboctahedron](#) interrelating several of the Platonic forms to which you refer. How might this transformation facilitate a dynamic integration of seemingly disparate sets of systemically vital categories. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

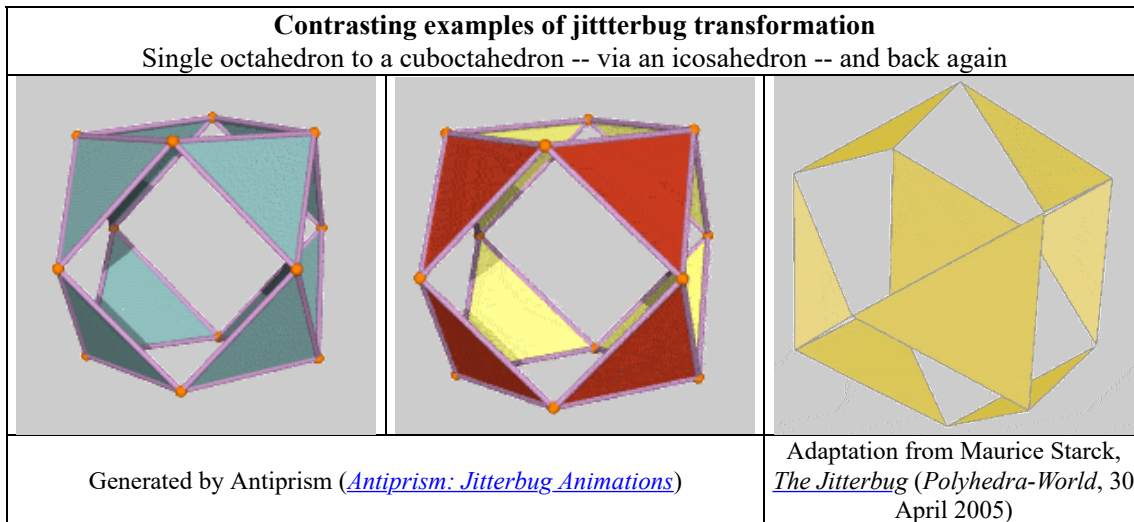
Question to Claude-4.6: As above. *[Show/Hide AI response]*

Question to ChatGPT-5.2: Reviewing the responses regarding 8 Beatitudes mapped onto the 8 triangular faces of a cuboctahedron with 6 "regulatory functions" onto the square faces -- giving 7 axes between the 14 faces axes (sins/virtues), it is not immediately evident how the discussion "slid" from 5 VSM systems into the 6 "regulatory functions" -- there are not 6 VSM systems for the required mapping. *[Show/Hide AI response]*

The following illustrative images and animations are reproduced from *Values, Virtues and Sins of a Viable Democratic Civilization* (2022).



Through the jitterbug transformation the octahedron is progressively transformed via an [icosahedron](#), into a cuboctahedron by folding along the diagonals.



Question to ChatGPT-5.2: Your closing comment notes that totalling the geometric features of the cuboctahedron offers a set of 26 characteristics "close" to several classic symbolic systems. Of potential relevance, however, is the 26-fold articulation of the 1972 Stockholm [Declaration on the Human Environment](#) and -- independently -- the 26-fold articulation of governance principles by Ray Ison and Ed Straw ([The Hidden Power of Systems Thinking: governance in a climate emergency](#), 2020). These have been experimentally mapped onto a rhombicuboctahedron and a truncated cuboctahedron ([Mapping of a 26-fold framework of strategic relevance](#), 2025). What are you implying by "close". **[Show/Hide AI response]**

The 26-fold mapping exercise is further developed separately in order to illustrate the progressive emergence of explicit complex patterns implicit in the simplest forms ([Conceptual Complexity Compactified within Fundamental Polyhedra](#), 2026).

Organizational and aesthetic implications of 14-foldness in relation to virtues and sins?

The following queries were evoked by earlier consideration of memorable cycles of subdivision enabling viable governance ([Potential for Coherence through Engaging Strategic Poetry](#), 2021), and the potential relevance of poetry to resolution of current conflicts ([Poetic Engagement with Afghanistan, Caucasus and Iran an unexplored strategic opportunity?](#) 2009)

Question to Perplexity: In the light of your response on the integrative relevance of the 14-faces of the cuboctahedron, could you comment on the extent to which 14-fold articulations have proven to be of special relevance to both corporate organization and to the classical attraction of sonnets, as discussed separately ([Pattern of 14-foldness as an Implicit Organizing Principle for Governance?](#) 2021; [Variety of Rhyming Patterns in Standard 14-line Sonnets](#), 2021). Does 14-foldness then have further implications for the Beatitude-VSM relationship. **[Show/Hide AI response]**

Question to ChatGPT-5.2: As above. **[Show/Hide AI response]**

Question to Claude-4.6: As above. **[Show/Hide AI response]**

Embodiment of cognitive and strategic struggle and jihad -- as fencing and space warfighting

Question to Perplexity: Fencing could be understood as a valuable metaphor for the binary framing of embodied engagement with opposition -- whether an opponent, a systemic challenge or a "sin". An articulation of fencing strategies is commonly expressed in terms of a "tactical wheel" in 2D. Given the 3-dimensional experience of combat, how might that "wheel" be more appropriately articulated in 3D of relevance to the Beatitude-VSM challenges. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Claude-4.6: As above. *[Show/Hide AI response]*

Question to Claude-4.6: Can you trace any historical references to "fencing with the Devil". *[Show/Hide AI response]*

Question to Claude-4.6: Could you relate the philosophies of those fencing traditions to an indication of how they might apply to any Beatitude-framed response -- as spiritual jihad. *[Show/Hide AI response]*

Question to Claude-4.6: Is there any relevant comparison of that response to be made with traditions, practices and possibilities of poetic jousting (*Strategic Jousting through Poetic Wrestling: aesthetic reframing of the clash of civilizations*, 2009). *[Show/Hide AI response]*

Question to Claude-4.6: In the light of those responses, could you comment on the "cognitive fencing capacity" of Trump-MAGA discourse against diabolically-framed opponents, as compared with the capacity of opponents reciprocating that perception. *[Show/Hide AI response]*

Question to Claude-4.6: In the light of that response, and the evident failure of Western engagement with Islamic Afghanistan, could you comment on the relevance of poetic traditions ignored by Judeo-Christianity in engaging with Iran (*Poetic Engagement with Afghanistan, Caucasus and Iran an unexplored strategic opportunity?* 2009). *[Show/Hide AI response]*

Question to Claude-4.6: With respect to the insights from fencing regarding a Beatitude-VSM configuration in response to a cognitive opponent, could you comment on the insights that might be derived from space warfighting tactics in 3D -- as variously envisaged. *[Show/Hide AI response]*

Asymmetric dialogue in a period of asymmetric warfare

In the light of the ongoing engagement of US-Israeli forces with Iran, the viability of [asymmetric warfare](#) by Iran has been highlighted as a strategic option (*Can Iran's asymmetric warfare hold US-Israeli military power at bay?* *Al Jazeera*, 12 March 2026). Asymmetric warfare (or asymmetric engagement) is a type of war between belligerents whose relative military power, strategy or tactics differ significantly. This type of warfare often involves insurgents, terrorist groups, or resistance militias operating within territory mostly controlled by the superior force

The focus of that strategic concept is clearly on physical warfare. This suggests the question as to the possible nature of "asymmetric dialogue" -- namely the memetic analogue of relevance to [memetic warfare](#) as variously envisaged. Human engagement with AI can be explored in that light -- as with development of acoustic weaponization. Strategies in that regard -- notably as exemplified in a range of traditions -- are discussed separately (*Asymmetric dialogue in a period of asymmetric warfare*, 2026)

Question to Claude-4.6: In the light of the focus on the skills of "asymmetric dialogue", could you suggest periods in which each of the Abrahamic religions -- whilst relatively disempowered -- has deployed such skills against the others. Is it the case that the skills developed by Jews in this respect -- of necessity -- have come to be recognized by the other two as a particular threat. *[Show/Hide AI response]*

Diagnosis of constraints on fruitful interfaith discourse

Question to Perplexity: How might such modelling be used as a diagnostic of interfaith constraints for

example, where excessive righteousness is not balanced by healthy doubt. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Relevant modes of cognitive and systemic eases and diseases

The following questions were evoked by recognition of "memetic diseases" (*Memetic and Information Diseases in a Knowledge Society*, 2008; [Comprehensive Pattern of Psychosocial Diseases and the Eases they Imply](#), 2015) and how the need to recognize forms of failure (*Variety of System Failures Engendered by Negligent Distinctions*, 2016).

Question to Perplexity: Could this provide a basis for a form of "DSM" (*Diagnostic and Statistical Manual of Mental Disorders*). How many systemic diseases are there in cognitive terms -- effectively the set of modes of systemic failure in the light of the Beatitudes and VSM, as previously discussed (*Correlating a Requisite Diversity of Metaphorical Patterns: entuning the dynamic of cognitive eases and diseases*, 2015). *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Claude-4.6: As above. *[Show/Hide AI response]*

Question to Perplexity: How then to create a checklist for VSM-based systemic DSM. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Claude-4.6: As above. *[Show/Hide AI response]*

Question to Perplexity: How then to adapt the VSM checklist for 8-fold theological mappings. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Claude-4.6: As above. *[Show/Hide AI response]*

Swiss Cheese Model (SCM) as complement to VSM

The following queries were evoked by the mysterious natures of "holes" as variously evoked in the [Q-analysis](#) of Ron Atkin, the study by Roberto Casati and Achille C. Varzi (*Holes and Other Superficialities*, 1994), and in terms of the "absentals" of Terrence Deacon (*Incomplete Nature: How Mind Emerged from Matter*, 2011).

Question to Perplexity: How does this relate to the [Swiss Cheese model](#) (SCM). *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Claude-4.6: As above. *[Show/Hide AI response]*

Question to Claude-4.6: Can the "holes", to which reference is extensively made in commentary on the Swiss Cheese model, be fruitfully related to the "holes" which feature in the Q-analysis of Ron Atkin or to the "absentals" which feature in the work of Terrence Deacon. In what sense are theological frameworks then to be recognized as "full of holes" (*Is the World View of a Holy Father Necessarily Full of Holes?* 2014; *Marrying Strategic White Holes with Problematic Black Holes*, 2015). *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Perplexity: How could Swiss Cheese layers map to VSM's 8 elements. *[Show/Hide AI response]*

response]

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Perplexity: Can you confirm that neither VSM nor SCM have used 3D polyhedral models for mnemonic purposes. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Vital 3D projections of 4D intuitive insight

Question to Perplexity: Would additional insights emerge from a 4D/3D mapping as with the tesseract -- especially as it might be mystically intuited. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Claude-4.6: As above. *[Show/Hide AI response]*

Question to Perplexity: This argues for the unexplored potential significance of the 5-cell, the 8-cell, etc in both systemic and theological/mystical terms. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Claude-4.6: As above, with the addition of implications for the 10 Commandments and the 5-fold in Islam. *[Show/Hide AI response]*

The following query was evoked by Lynnclaire Dennis, et al ([The Mereon Matrix: Unity, Perspective and Paradox](#), 2013).

Question to Perplexity: How do your responses on complex polytopes relate to the Mereon Matrix explored by knot theory. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Claude-4.6: As above. *[Show/Hide AI response]*

Interfaith and interdisciplinary processes from a Six Sigma perspective

Question to Perplexity: How might the systemic rigour of the insights of this exchange -- as cognitive discipline -- be employed by the [Six Sigma](#) methodology (for example) to assess the capacity of religions to engage in interfaith processes (or avoid doing so).. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Perplexity: Could you compress the "DSM" (as previously discussed) into a 12–16 item “Sigma-ready” quick assessment that could be realistically deployed. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Question to Perplexity: This exchange has concluded with a focus on interfaith capacity in systemic terms. Could you now adapt the focus to interdisciplinary capacity and compress the DSM into a 12–16 item “Sigma-ready” quick assessment that could be realistically deployed. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

Alternative systemic encoding of the Beatitudes offered by the Chinese BaGua?

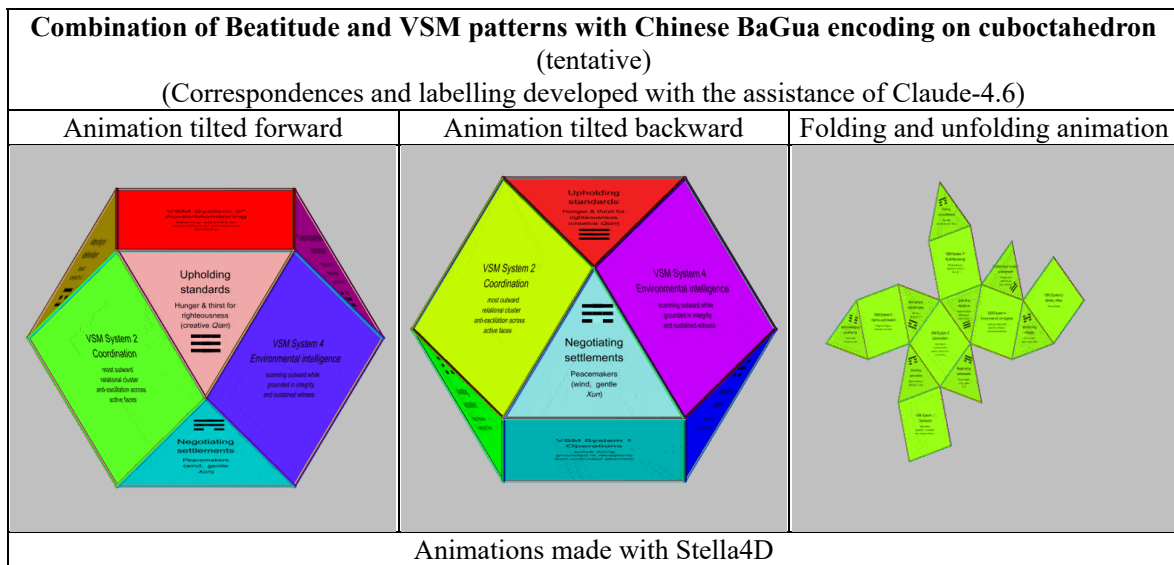
Question to Perplexity: Triggered by the framing offered by the 8 Beatitudes, this exchange has

highlighted cognitive functions of viability in system terms which have been shown to be applicable to interdisciplinarity. Could you comment on the possibility that the 8-fold pattern is represented otherwise in Chinese reflections on the BaGua. Does that suggest another way of considering that pattern. Has any attempt been made to encode the Beatitudes in the BaGua's as a distinctive Eightfold Path. *[Show/Hide AI response]*

Question to ChatGPT-5.2: As above. *[Show/Hide AI response]*

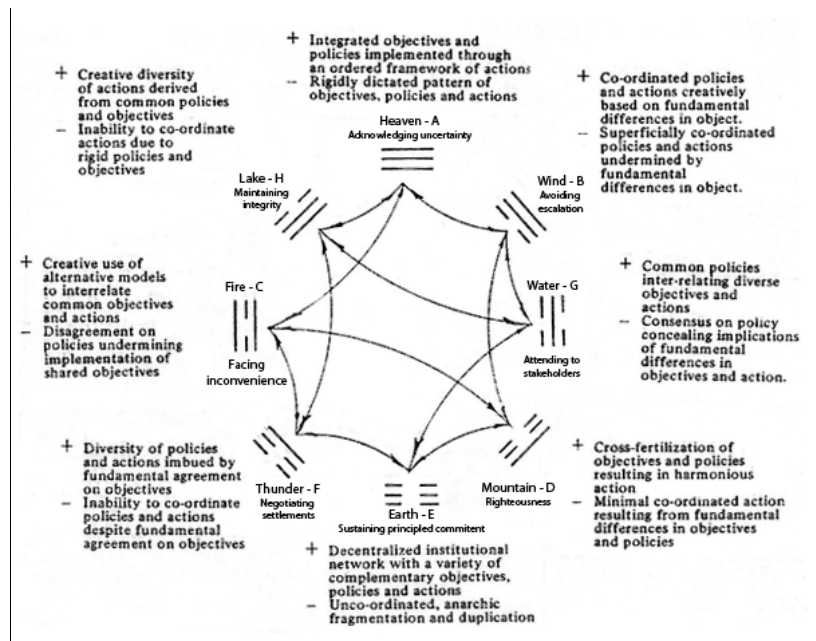
Question to Claude-4.6: As above. *[Show/Hide AI response]*

The following animations endeavour to indicate the possibility of interrelating both the theological and the system configurations discussed above on a cuboctahedron, together with their potential elation to the Chinese BaGua system, in the light of a previous exercise (*Comparison of Eastern and Western patterns on a cuboctahedron*, 2023).



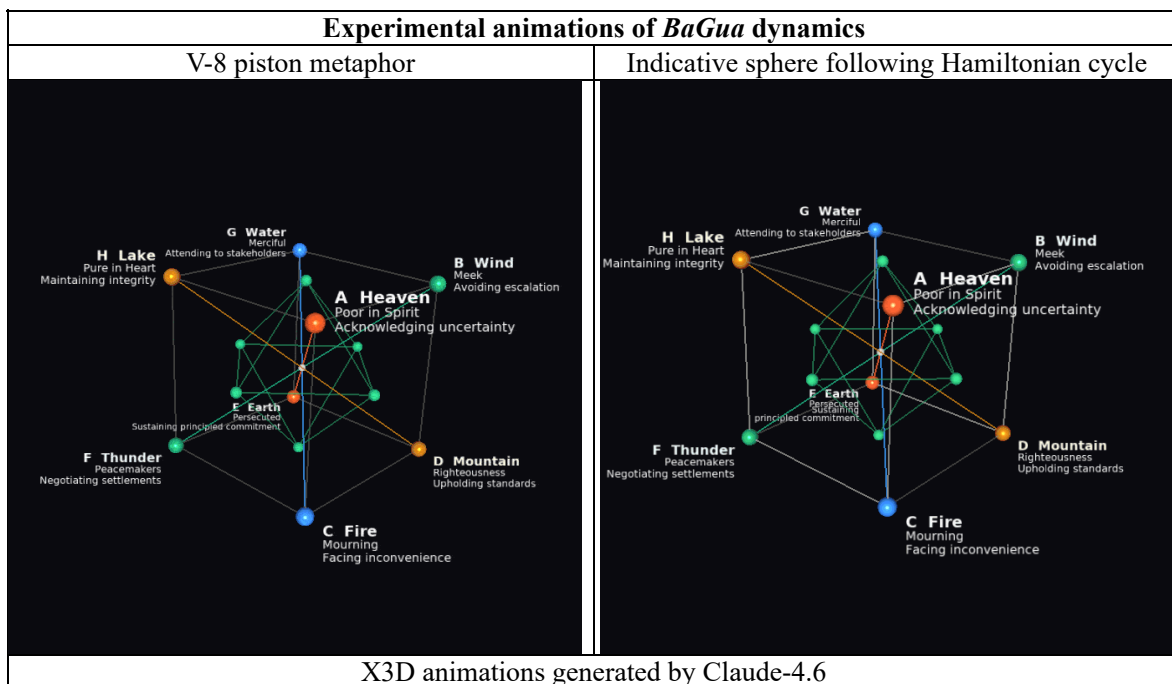
Question to Claude-4.6: Further to the exchange regarding 8-fold dynamics between Beatitudes (or their analogues, including VSM), an earlier argument was made regarding a *Psychosocial Work Cycle* (2007) which uses the metaphor of a V-8 engine in relation to the 8-fold *BaGua*. In the light of the more recent exchange, does the earlier suggest further clarification of those dynamics. *[Show/Hide AI response]*

Towards a codification of variable cognitive organizational dynamics
(based on *BaGua* dynamics with an indication of their positive and negative public images)
derived from *Alternation between Variable Geometries* (1985)



Question to Claude-4.6: The 2007 article includes a diagram (above). Does that merit further comment and could it now be represented otherwise in 3D -- to enhance the X3Ds you have produced for the Beatitudes case. *[Show/Hide AI response]*

Question to Claude-4.6: The 1985/2007 diagram implied a dynamic which could be rendered explicit in the X3D. Previous exercises have used one or more small spheres moving along the cylinders between vertices, possibly along a loop of spines. Is that something to consider given the [Hamiltonian pathway](#). *[Show/Hide AI response]*



Question to Claude-4.6: Indicative of the possibilities of future debate, the response on the Beatitudes to an early draft of this document by a colleague (shared, Li Tsao, personal communication), calls for your comment in the light of your own arguments. *[Show/Hide AI response]*

Question to Claude-4.6: In liturgical terms is there a particular understanding of the sequence of blessings -- as a "firing order" according to the V-8 metaphor -- especially in the light of any correspondence with the elements of the Lord's Prayer of Christianity. *[Show/Hide AI response]*

Complementary ways of knowing estranged by anosognosia

Question to Claude-4.6: Is there any succinct term for lack of self-reflexivity. *[Show/Hide AI response]*

Question to Claude-4.6: Does anosognosia appropriately describe failure to understand the nature of the solution required to a problem -- having failed to comprehend how one is part of that problem. *[Show/Hide AI response]*

Question to Claude-4.6: How does the previous response relate to the condition in which, being a believing "Christian" (for example), one has no sense of responsibility for what is done by others in the name of "Christianity" or its values. *[Show/Hide AI response]*

Question to Claude-4.6: Having developed Christian and Islamic examples in that response, could you clarify the case of a Jewish believer -- confronted both with what is claimed to be done in the name of Judaism and with the problematic consequential framing of antisemitism. *[Show/Hide AI response]*

Question to Perplexity: Does your demonstrated ability to recognize the systemic correspondence between an interfaith "religious" pattern and an interdisciplinary "scientific" pattern imply that there is a potential bridge between these traditionally estranged cognitive modalities. Is that pattern itself indicative of modes by which any such self-reflexive recognition would be resisted and rejected. *[Show/Hide AI response]*

Question to Claude-4.6: As above. *[Show/Hide AI response]*

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