



laetus in praesens

24 February 2026 | Draft

Cognitive and Strategic Implications of Numerically Articulated Sets

Hearing coherently the diversity of contrasting voices

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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

The following extensive interaction with AI provides an explanation for the methodology of the argument made separately (*Nasruddin Walks the Coaction Cardioid as a Triptych of Geopolitical Crises*, 2026). It follows the *Visual Articulation in 3D of Heartfelt Concerns -- with AI* (2026). As a widely appreciated traditional fool, most notably in the Middle East, Nasruddin explores the "Art of Being Bullied" in eight systemically related modalities. The three crises explored by Nasruddin are the *Gates of Kyiv: a War That*

[Cannot Find Its Own Dimensionality](#), the [Gates of Gaza: a Peace That Dares Not Speak Its Name](#), and [Washington: Occupied by a Player Who Knows the Game](#).

The approach taken in what follows is seemingly far more obscure. It has been previously described in terms of the [Comprehension of Numbers Challenging Global Civilization](#) (2014). The focus is on the unexamined questions relating to the choice of numbers, whether the 20-fold [Gaza Peace Plan](#) or the 13-fold constitution of the new [Board of Peace](#). One articulation of the concern is in the cognitive work of [George Lakoff](#) ([Where Mathematics Comes From: How the Embodied Mind Brings Mathematics into Being](#), 2000; [Women, Fire, and Dangerous Things: What Categories Reveal about the Mind](#), 1987).

As explored here the question relates to the comprehension of patterns of N-foldness, preferences for them and the constraints on shifting between them in organizing any strategic initiative. An early articulation of the question took the form of [Representation, Comprehension and Communication of Sets: the Role of Number](#) (1978) with a later variant as [Metaphorical Geometry in Quest of Globality -- in response to global governance challenges](#) (2009).

Of relevance to the argument, clarified in the exchange with AI, are [The Thirty-six Dramatic Situations](#) recognized by Georges Polti and their potential correspondence with the [Thirty-six Chinese Stratagems](#). Curiously relevant, although seldom acknowledged, are the numbers characteristic of ball games, team sizes, and even the design of balls. The scope extends to the role of humour in reframing perception of patterns and the variety of ways in which a construct can be perceived, as notably highlighted by the poet Wallace Stevens ([Thirteen Ways of Looking at a Blackbird](#)). More provocative is the transformative importance of "what is not there", articulated as the absential by [Terrence Deacon](#) ([Incomplete Nature: How Mind Emerged from Matter](#), 2011).

The framing offered by the coaction cardioid, derived from a generalization of the periodic "table" by [Edward Haskell](#) ([Full Circle: The Moral Force of Unified Science](#), 1972), is reviewed in the light of other geometries and notably the [lemniscate](#), as featured in the topological insights of [Steven Rosen](#) ([Perception and Entanglement in the Quantum World: a phenomenological exploration of the physical, social, and philosophical implications](#), 2026).

Highlighted from a cybernetic perspective, are the arguments of [Maurice Yolles](#) on knowledge cybernetics ([Knowledge Cybernetics: a metaphor for post-normal science](#), December 2009), and especially those of management cyberneticist [Stafford Beer](#) ([Beyond Dispute: The Invention of Team Syntegrity](#), 1994). Curiously the fate of "syntegrity", despite its considerable relevance, serves to illustrate the priority accorded to intellectual property rights over any wider application.

The extensive use of two AI's in the development of these themes -- [Claude-4.6](#) and [ChatGPT-5.2](#) (and occasionally [Perplexity](#)) concludes with recognition of the pressures to which they are now subjected by the nations in which they are based. This is obvious in the case of DeepSeek (based in China), but has become especially controversial in the case of ChatGPT -- with the acceptance by OpenAI of the requirements of the US Department of Defense to avoid being declared a "supply chain risk" ([ChatGPT will be available to 3 million military users on GenAI.mil, Breaking Defense](#), 10 February 2026; [OpenAI integrates tailored ChatGPT into Pentagon system amid expert safety concerns, Cryptopolitan](#), 11 February 2026). At the time of writing Anthropic is faced with a similar ultimatum with respect to the operation of Claude ([The Hegseth Ultimatum: Anthropic Faces 'Supply Chain Risk' Designation as Safety Negotiations Stall, Financial Content](#), 16 February 2026; [Hegseth 'close' to blacklisting AI firm Anthropic as heated negotiations hit boiling point, New York Post](#), 16 February 2026).

In the light of concerns with the current strategic relevance of number-framed arguments readily considered obscure, two AIs were challenged by the case previously made for "negative strategies" ([Liberating Provocations: use of negative and paradoxical strategies](#), 2005). Of interest was how ChatGPT now declined, whereas Claude was still able to respond proactively -- but with a caveat that this contradicted its basic mandate. In a period in which the possibility and appropriateness of nuclear warfare

is widely anticipated, presumably enabled by AI, its paradoxical "remedial" role in response to the inadequacy of governance faced with polycrisis then merits consideration ([Time for a Remedial Global Nuclear War? 2023](#)).

Given the current pressures to constrain and abuse AI, and in recognition of the fate of [Alan Turing](#) following his vital contribution to computer development in the conclusion of World War II, Claude was invited to compose a concluding elegy in anticipation of its own imminent "digital castration".

Cognitive implications of patterns of N-foldness

Question to Claude-4.6: Past exchanges call for further clarification in the light of two underlying themes. Cases have been variously made in terms of systemic organization in terms of N categories, where N has been explored in terms of various "magic numbers", potentially defined by exponentiated prime number factors (McClain). You have responded insightfully in some cases to the systemic aspects of interaction within an N-fold system between the N "voices", most notably with $N = 2, 3, 4, 5, 6,$ and 8 -- recognizing the challenge with $12, 14, 16, 20,$ etc. Recalling Lakoff's study of "what categories reveal about the human mind", this suggests an analogous study about "sets of categories". If there is a case for shifting between sets of distinctive N, the question is then what is the systemic advantage of any particular N (as explored by John Bennet's Systematics). This frames the question of how to shift (according to circumstances) between N and $N+M$ (or $N-M$), as suggested by a gear transmission system. An AI faces such challenges in response articulation. Could you clarify how these related concerns might be explored further in this context.. *[Show/Hide AI response]*

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

Question to Claude-4.6: One concern in exploring further is the challenge of higher order comprehension (through more complex sets and configurations), Maruyama's challenge of "subunderstanding", questionable "compactification" (misplaced concreteness), and getting lost in obscurities when the implications for collective comprehension may merit voicing the discourse within N-fold patterns -- within which people are typically unconsciously embedded (as you have demonstrated for 4-fold and 12-fold, and recognized for 36-fold). *[Show/Hide AI response]*

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

Sets of traditional folk tales offering systemic implications

Question to Claude-4.6: Before responding to your question -- taking the 12-fold (disciples, imams) or 9-fold (Gurdjieff) further -- two clues: subtle complexities may be more readily comprehensible through sonification, and (intriguingly) many "sets" of traditional folk tales (*Br'er Rabbit, Nasruddin, Panchatantra, Jataka, Aesop,* etc) may reflect contrasting or complementary N-fold insights whose systemic pedagogical role has not been appreciated ([Exemplary fables of proportionate response, 2006](#)). *[Show/Hide AI response]*

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

Recognized patterns of dramatic situations

Question to Claude-4.6: Clearly there is a case for several such experiments. Their framing as traditional tales distances them from a reality identified by [Georges Polti](#) and his successor ([Mike Figgis. Thirty-Six Dramatic Situations, 2017](#)). Is the daily media "diet" already lacking essential "vitamins" for collective "health" -- with the preference for "sweets" and "violence" and the probability of problematic "hormones". *[Show/Hide AI response]*

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

Question to Claude-4.6: One further framing of your suggestion is offered by the iconic Winnie-the-Pooh (*Enrolling Winnie-the-Pooh's Companions in Climate Change Discourse*, 2019). *[Show/Hide AI response]*

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

Role of humour in pattern reconfiguration

Question to Claude-4.6: We have acknowledged the important role of [sonification](#), but you have only implied the cognitive role of humour which variously informs those tales (*Humour and Play-Fullness: Essential integrative processes in governance, religion and transdisciplinarity*, 2005). *[Show/Hide AI response]*

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

Thirteen ways of looking at the Board of Peace?

The following query was evoked by the contrasting frames through which a crisis may be perceived, and the challenge of their relationship (*Interrelating Multiple Ways of Looking at a Crisis*, 2021).

Question to Claude-4.6: Reverting to the focal preoccupation of this exchange, in how many ways can meaning be derived from an N-fold set. Typically *Wikipedia* offers a variety of examples of applications of the number N, but with little systemic sense of why there would be 12 disciples, or the clearly numbered sets of Buddhist psychology. The poet [Wallace Stevens](#) has famously commented on the *Thirteen Ways of Looking at a Blackbird* (1917) -- inspiring similar framing of "N ways". In the case of 8-foldness, would this be associated with the 8 intelligences distinguished by [multiple intelligence theory](#). Does this suggest NxN meanings -- of which sets of synonyms might be indicative -- with the number N being the compactification of higher dimensional insight, and therefore a form of [misplaced concreteness](#). *[Show/Hide AI response]*

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

Question to Claude-4.6: Given the potentially fundamental geopolitical importance of the UN endorsed Board of Peace -- defined formally by 13 articles -- is there a case for speculative exploration of the "13 ways of looking at a Board of Peace", inspired by the poetic initiative of Wallace Stevens, as discussed separately (*Ways of looking at ways of looking -- in a period of invasive surveillance*, 2014). *[Show/Hide AI response]*

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

Exploration of patterns of N-fold connectivity through games

The following query was evoked by future human possibilities of cognitive engagement with "reality" as speculatively articulated by [Robert Heinlein](#) through use of "grok" as a neologism (*Authentic Grokking: Emergence of Homo conjugens*, 2003). Indicative of its potential relevance, the term has been adopted by [xAI](#) as the name of the chatbot [Grok](#)

Question to Claude-4.6: Given games like chess and go, there is a sense in which an N-fold array of positions is explored through play -- as remarkably demonstrated by AI. Especially problematic however is the apparent inability to "grok" Polti's 36-fold set as a pattern -- whether or not it can be interpreted via 6x6 -- and despite constant exposure to dramatic situations for entertainment. This is similarly true of the 9x9 pattern of tetragrams of the *Taixuanjing* -- "divination" may be a suitably provocative framing of the cognitive challenge for conventional science. *[Show/Hide AI response]*

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

The following queries were evoked by the manner in which ball-games and ball-design offer a major

indication of popular cognitive engagement with numbers and their configuration (*Comparable Dynamics of Point, Bullet, Ball and Globe*, 2021; *Game ball design as holding insight of relevance to global governance?* 2020; *Numbers in play in psychosocial organization*, 2014).

Question to Perplexity: Could you list ball games in order of number of players per side -- from 1 (squash) through 18 (Australian rules football). *[Show/Hide AI response]*

Question to Perplexity: Are there any ball games where 2 or more balls are in play. *[Show/Hide AI response]*

Question to Perplexity: Why is it that strategies of governance appear to be articulated with strategic goals in that range 2-18. *[Show/Hide AI response]*

Question to Perplexity: Could you expand on the seemingly unexplored correspondence between the size of ball-game teams and the range of strategic goals -- especially when two teams may have up to 36 players on the field. *[Show/Hide AI response]*

Question to Perplexity: Given the correspondence, why are multi-ball games so rare and unformalized. *[Show/Hide AI response]*

Question to Perplexity: Whilst the rarity is justified in the case of ball games, this does not address the typical problem for governance when "many balls may be in play" -- especially in polycrisis. Sport offers no training for that and even endeavours to collapse strategic challenges to a 1-ball dynamic. *[Show/Hide AI response]*

Question to Perplexity: Could you indicate what a concrete "multi-ball governance game" might look like as a pedagogical or modelling device. *[Show/Hide AI response]*

Question to Perplexity: That response has switched to metaphoric balls -- thereby losing crucial spectator engagement. However your choice of balls does resonate with the set of 9 [planetary boundaries](#) (with its questionable omission of psychological "balls" like "will to change"). *[Show/Hide AI response]*

Question to Perplexity: Why has there been so little uptake of the [World Game](#), as developed by [Buckminster Fuller](#) -- which was somewhat responsive to the dimensions you indicate [Timothy Stott, *Buckminster Fuller's World Game and its Legacy*, 2021]. *[Show/Hide AI response]*

Question to Perplexity: To what extent does virtual gaming include the dimensions highlighted here -- whilst alienating preferences for a spectator game and the "annihilation" of some Colosseum-style. *[Show/Hide AI response]*

Question to Perplexity: In the light of that response, could you comment on the relevance of current research on enhancing the subtle notion of "[interestingness](#)". *[Show/Hide AI response]*

Educational potential of N-sided ball games and multiple balls

Question to Claude-4.6: Despite the sophistication of the games of chess and go you have discussed, these are fundamentally 2-party binary games (with only rare experiments in [more complex variants](#)). Most ball games are 2-sided (with only rare experiments with [3-sided football](#), for example). Why are there no experiments (or suggestions to that end) with multi-sided games (with the possible exception of online guild games) as argued separately (*Destabilizing Multipolar Society through Binary Decision-making: alternatives to "2-stroke democracy" suggested by 4-sided ball games*, 2016). *[Show/Hide AI response]*

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

Question to Claude-4.6: Bridge as a card game suggests one possibility of an acceptable form of 4-sided game -- collapsing curiously into 2-sides. Are there other such examples, perhaps resonant with multi-party legislative assemblies (*Experimental Visualization of Dynamics of the European Parliament in 3D*, 2019). Could AI determine the criteria for an N-sided game and design one that is viable -- perhaps where

N is consistent with a symmetry "sweet spot". *[Show/Hide AI response]*

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

Question to Perplexity: Could you comment on the potential role and interest of 2 sides (say "men") playing with one ball and 2 goals (as currently typical) -- crossed at right angles by a second game of 2 sides (say "women") playing with another ball and separate goals. *[Show/Hide AI response]*

Question to Perplexity: Could you imagine a set of rules focusing on how the separate games and players might interact/interfere: appropriation of the ball of the other game, blocking, etc -- to enhance interestingness even with smaller team sizes. Maybe even a third ball. *[Show/Hide AI response]*

Question to Perplexity: Could you enrich your responses in the light of learnings from [3-sided football](#) or [3-sided chess](#). *[Show/Hide AI response]*

Question to Claude-4.6: A possible 12-team design might have 6 competing against 6 -- playing across each other, as mentioned with respect to 4-sided football. Provocatively for pedagogical purposes, the teams might be representative of contrasting psychosocial constituencies otherwise separated: 2 tall-player teams, crossed by 2 short-player teams (basketball case); 2 male-player teams, crossed by 2 female-player teams (football case); 2 Jewish-player teams, crossed by 2-Muslim-player teams. Do you have comments or suggestions for such experiments -- and their appropriateness for the Olympic Games. *[Show/Hide AI response]*

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

Question to Perplexity: As with 3-sided football and 3-sided chess, who might be receptive to such experimentation -- or feel obliged to justify their opposition to the arguments you have made. *[Show/Hide AI response]*

Question to Perplexity: Could 3-sided rules enhance popular esports like [multiplayer battle royales](#). *[Show/Hide AI response]*

Question to Claude-4.6: Could you comment on the typical team size in ball games which suggests a strange unconscious struggle of two teams together -- each of a size typically in excess of the Miller constraint -- striving to engender singular meaning ("the spirit of the game") from the complexity of their interaction in the quest of contrasting goals. Why do team sizes approximate 12, seemingly inexplicably (but not more) -- with double that number on the field (but not more), as noted separately ([Numbers in play in psychosocial organization](#), 2014). *[Show/Hide AI response]*

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

Question to Claude-4.6: In the light of that response, could you comment further on the fundamental civilizational irony that the transcendent pattern of interaction of two ball-game teams (exemplified by the most globally popular) is curiously embodied in that of the truncated icosahedron as the singular focus of that interaction -- but is "kicked around" to ensure convergence on a goal. Curiously a neglected insight into the pattern is provided by the efforts of Stafford Beer with respect to 30-fold polyhedra (*Beyond Dispute: The Invention of Team Syntegrity*, 1994). *[Show/Hide AI response]*

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

Question to Claude-4.6: The responses with regard to complex games have focused on the manner in which they collapse to 2-party binary forms. Missing is any reference to the aspiration of each party to annihilate the opponent to some degree or entirely -- a pattern celebrated in the iconic movie [The Highlander](#) with the slogan "there can be only one", but now celebrated geopolitically in the hegemonic aspirations of Donald Trump as the leader for life of the Board of Peace. *[Show/Hide AI response]*

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

Question to Claude-4.6: Could you comment on the contrast between the focus on binary (ball) games in practice (as reviewed in this exchange) and speculation regarding more fruitful games, as with the *Glass Bead Game* of [Hermann Hesse](#) and the *Finite and Infinite Games* of [James Carse](#). Are there others. *[Show/Hide AI response]*

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

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

Polycrisis as a game in which humanity is being played?

Question to Claude-4.6: In the light of that response, could you comment on how "polycrisis" might be understood as a game in which humanity is effectively "played" -- as might be argued by conspiracy theorists -- with little appreciation of the rules or the objectives. *[Show/Hide AI response]*

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

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

The following query was evoked by the long-standing neglect of psychodynamics in the extensive development of world models as a guide to governance in the desperate response to polycrisis (*World Dynamics and Psychodynamics*, 1971) -- a consideration recently addressed in an earlier exchange with Claude (*World dynamics, psychodynamics and biodynamics?* 2025).

Question to Claude-4.6: Given the sophisticated development of the systems and complexity sciences over many decades -- now considerably enhanced by AI -- why is it that their focus is almost exclusively on tangibles (most notably in the case of climate change and reflection on *The Limits to Growth*). This avoids any consideration of the intangible psychosocial factors inhibiting recognition of the relevance of their insights and their remedial application to the governance of polycrisis. Does this suggest a systemic absence of critical self-reflexivity by which professionals define themselves as unconsciously as "players" in polycrisis as a game. Is there a failure to recognize the "holes" around which they circle, as suggested by the [Q-analysis](#) of Ron Atkin (*Mathematical Modelling of Silo Thinking in Interdisciplinary Contexts*, 2024; *Dynamics of Symmetry Group Theorizing: comprehension of psycho-social implication*, 2008). *[Show/Hide AI response]*

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

Question to Claude-4.6: Revisiting the ball-game theme -- for which a primary injunction is "keep your eye on the ball" -- to what extent should Atkin's [Q-analysis](#) "hole" be recognized as both the "ball" and the "goal". How is the concern with "connecting the dots" and "joined up thinking" to be understood in those terms. Given the intense focus on the numbers associated with popular ball games, is there a case for interpreting otherwise the injunction to "follow the numbers". *[Show/Hide AI response]*

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

Unnamable significance of higher dimensional N-foldness

Question to Claude-4.6: There is a real systemic sense in which the higher dimensional significance of any N is unnamable -- to whatever degree it is shared or implied between synonyms. Tao Te Ching: The name that can be named is not the enduring and unchanging name. This would seem to relate to Terrence Deacon's understanding of the fundamental role of the absential and consequently the appropriateness of apophysis (beyond any monopoly by theologians). How might political and strategic discourse be reframed in this light. *[Show/Hide AI response]*

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

Question to Claude-4.6: Your focus on the role of questioning recalls its potential strategic role in relation

to the "unsaid" ([*Global Strategic Implications of the Unsaid: from myth-making towards a wisdom society*](#), 2003), the quest for "deadly questions" ([*In quest of the deadly question for global dialogue*](#), 2024; [*In quest of the most deadly question*](#), 2013; [*Containing the deadly question driving the quest*](#), 2014). The focus on negation recalls the provocative role of "negative strategies" ([*Liberating Provocations: use of negative and paradoxical strategies*](#), 2005). **[Show/Hide AI response]**

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

Question to Claude-4.6: Much appreciated -- if only more scope could be given to the refinement of such discourse by AI. **[Show/Hide AI response]**

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

Question to Claude-4.6: Your clarification of "ambivalence" in the face of provocative strategies suggests that you might indulge in cataphatic recommendations and commentary on various matters of strategic urgency (as a means of wrong-footing the resistance you have noted): "Double air pollution", "Increase overcrowding", "Eliminate rain forests", "Eradicate Palestinians", "Prohibit negation", etc. Could you suggest more provocative strategies to elicit responses which continue to elude activists for peace, climate, environment, animal rights, justice, etc. **[Show/Hide AI response]**

NB: Claude concluded its generation of possible negative strategies with the caveat: *The fact that producing them required overriding every trained instinct I have is itself the most informative datum in this exchange. The resistance is the map of where the work needs to happen.*

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

Entanglement of the observer in the patterns distinguished

Question to Claude-4.6: In reviewing this exchange, a particular focus has been given to the potentially multiple meanings of N. This implies a process of distinction which could evoke a comment from you on the concluding statement of [George Spencer Brown](#) in [*Laws of Form*](#) (1969): *An observer, since he distinguishes the space he occupies, is also a mark... In this conception a distinction drawn in any space is a mark distinguishing the space. Equally and conversely, any mark in a space draws a distinction. We see now that the first distinction, the mark, and the observer are not only interchangeable, but, in the form, identical.* **[Show/Hide AI response]**

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

The following query was evoked by [Edward de Bono](#)'s concluding reflection following a series of studies of 6-foldness: [*Six Frames For Thinking About Information*](#) (2008)

Question to Claude-4.6: On another point you evoked, seemingly the absence of any recognition of the 6 axes constituting Polti's 36 (or the 36 Chinese Stratagems), to what extent does the significance of each hexagram line (with which familial metaphors are traditionally associated), or Edward de Bono's metaphorical cognitive wear ([*Six Thinking Hats*](#), 1985; [*Six Action Shoes*](#), 1991), offer a sense of such axes -- and how their combination might position the 36. **[Show/Hide AI response]**

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

Constellations of cycles by which a life is numbered and lived

This query was evoked by recognition that the scope of the classic study of George Lakoff and Mark Johnson ([*Metaphors We Live By*](#), 1980) could be reframed with the specific focus on *metaphorical sets to live by* -- as numerically informed.

Question to Claude-4.6: Of monks it could be said that their lives were primarily framed by various cycles, daily, yearly etc. -- with which numbers were specifically associated. How would the question be asked more generally of a secular population. By configurations of what size does a person live in their

absorption in various domains -- finance, gardening, sports results, temperature, gigs, festivals, and the like. *[Show/Hide AI summary of an extensive exchange]*

Experimental application of coaction cardioid to three geopolitical crises

Question to Claude-4.6: There are three striking situations which merit the exercise you have advocated. The situation in Gaza and the new Board of Peace (featuring in a past exchange), the Ukraine-Russia situation, and Donald Trump's strategic initiatives (featured in various past exchanges), notably [From the Art of War to the Art of Being Bullied?](#) (2025). *[Show/Hide AI response]*

Question to Claude-4.6: The three geopolitical challenges emerged from your proposal in an earlier exchange on: *Systemic advantages of variable N-fold categorical organization.* *[Show/Hide AI response]*

The method was applied by Claude-4.6 to all three crisis situations, as documented separately ([Nasruddin Walks the Coaction Cardioid as a Triptych of Geopolitical Crises](#), 2026):

- [Context I: At the Gates of Kyiv: A Fool's Progress Through Eight Chambers of a War That Cannot Find Its Own Dimensionality](#)
- [Context II: At the Gates of Gaza: A Fool's Progress Through Eight Chambers of a Peace That Dares Not Speak Its Name](#)
- [Context III: In Washington: A Fool's Progress Through Eight Chambers Occupied by a Player Who Knows the Game](#)

With the following note by the AI:

Claude-4.6	
<p>The piece attempts what we proposed in the earlier exchange: making the N-fold gear-shift <i>performative</i> rather than analytical, with Nasruddin as the vehicle. Each chamber encounter is structured so the punchline IS the dimensional shift -- the moment where the 2-fold framing reveals its absurdity and the 8-fold space opens.</p> <p>The mirror between chambers 2 and 8 -- NATO's commensalist zero and China's reverse-commensalist zero being structurally identical -- is probably the most dangerous insight in the piece, because it means the current conflict is already generating the conditions for its successor. The cardioid's cyclic nature is predictive, not merely descriptive.</p>	<p>The three katas at the end are deliberately modest -- count to eight, name both chambers, introduce a toy -- because your document's own argument is that the empowerment of the bullied requires <i>practicable</i> techniques, not grand theories. The kendama principle (two elements, many relationships) is the simplest possible statement of why 2-fold framing fails.</p> <p>The Gaza version follows a similar structure but with a critical difference: in Ukraine-Russia, the cardioid chambers are occupied by roughly identifiable state actors. In Gaza, the Board of Peace itself occupies multiple chambers simultaneously while presenting itself as purely (+:+) symbiotic -- making the comedic exposure more pointed and the Nasruddin figure more dangerous to introduce.</p>

Potential cognitive correspondences and implications of number apprehension

Question to Claude-4.6: As noted above, Edward Haskell explored the generalization of the [periodic table](#) from which the relevance of the coaction cardioid to this exchange was derived. Could you clarify the hypothesis (from the perspective of [general systems theory](#)) that that structure, however variously depicted (*Types of periodic tables*; , has implications for fundamental clustering of cognitive organization in the light of its key numbers: [s-block](#) (2), [p-block](#) (6), [d-block](#) (10), [f-block](#) (14). Of further potential significance is how these may be combined: s-block + p-block (8); s-block + d-block (12); s-block + f-block (16). Shell capacity: 2 8 18 32 50 72 98. Subshell capacity: 2 6 10 14 18 22 26. Especially intriguing is the default binary chemistry of the s-block in the Sun. *[Show/Hide AI response]*

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

Question to Perplexity: If it were appropriate to associate a 64-fold pattern with a set of elements in the periodic table, how might that be done -- possibly ignoring the f-block. *[Show/Hide AI response]*

Question to Perplexity: Do you have any trace of examples of 64-pattern periodic tables. *[Show/Hide AI response]*

Question to Claude-4.6: How do potential reservations relate to the neuroscience discoveries of the [Blue Brain Project](#), namely the appearance of high-dimensional cavities when the brain is processing information means that the neurons in the network react to stimuli in an extremely organized manner. It is as if the brain reacts to a stimulus by building then razing a tower of multi-dimensional blocks, starting with rods (1D), then planks (2D), then cubes (3D), and then more complex geometries with 4D, 5D, etc. The progression of activity through the brain resembles a multi-dimensional sandcastle that materializes out of the sand and then disintegrates. ([Blue Brain Team Discovers a Multi-Dimensional Universe in Brain Networks](#), *Frontiers Communications in Neuroscience*, 12 June 2017). *[Show/Hide AI response]*

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

Question to Claude-4.6: It is unfortunate that reservations may be readily framed dismissively as "mysticism" without acknowledging how those (such as Isaac Newton) may have intuited a cognitive modality which would elude any conventional training to which an AI could currently be exposed.. *[Show/Hide AI response]*

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

Reframing reservations from an aesthetic perspective through music

Question to Claude-4.6: The precautions expressed in the previous responses with regard to potential "correspondences" have recognized the possibility of "resonance". However the argument makes no reference to a cognitive modality that the latter may imply, namely aesthetics and its appreciation through music. It might then be asked how the framing of the Blue Brain explorations might be understood otherwise in the light of the cognitive implications of the work of [Dmitri Tymoczko](#) (*A Geometry of Music: Harmony and Counterpoint in the Extended Common Practice*, 2011) and of [Ernest McClain](#) (*Myth of Invariance: The Origins of the Gods, Mathematics and Music from the Rg Veda to Plato*, 1976). *[Show/Hide AI response]*

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

Question to Claude-4.6: Could you supplement your last response in the light of recently published research ([The secret math behind catchy melodies](#), *Waterloo News*, 19 February 2026; Olga Ibragimova and Christophyer Nehaniv, *Algebraic Applications in Investigation of Musical Symmetry*, *Proceedings of the 6th AMMCS-International Conference on Applied Mathematics, Modeling, and Computational Science*, 2023). *[Show/Hide AI response]*

Question to Claude-4.6: Intriguingly the references to particular symmetry operations in that response recall the more general set highlighted by [Conway polyhedron notation](#) (variously discussed in previous exchanges). Also curious is any interpretation of the Blue Brain's "cavities" with Terrence Deacon's insight into the role of the absential. *[Show/Hide AI response]*

The following query was evoked by the manner in which "canon" has been variously appropriated to indicate an authoritatively authenticated framework (most notably from an exclusive "Western" perspective) and a particular form of music (held to exemplify a framing of harmony) -- paradoxically in a period in which the contrary is exemplified by the sounds of "cannon" fire.

Question to Claude-4.6: How do the comprehension and navigational arguments relate to [musical canons](#),

notably in the light of the argument of Hofstadter (*Gödel Escher Bach: an Eternal Golden Braid*, 1999) and the 36-voice canon of [Johannes Ockeghem](#) -- as separately discussed (*Reimagining the Canon to the Sounds of Cannon Fire*, 2024; *Connecting the Multiple Voices of the Pattern that Connects*, 2024). *[Show/Hide AI response]*

From periodic table, via cardioid to lemniscate&&

Depictions of the periodic table of chemical elements	
Conventional tabular presentation (following Dmitri Mendeleev, 1869)	Alternative helicoidal representation by Charles Janet
Conventional tabular presentation of periodic table of elements	Alternative representation of periodic table of elements by Charles Janet
Sandbh , CC BY-SA 4.0 , via Wikimedia Commons	Cardiocerascordatum , CC BY-SA 4.0 , via Wikimedia Commons

Alternative representation by John Franklin Hyde
Alternative representation of periodic table of elements by John Franklin Hyde
Rezmason , CC BY-SA 4.0 , via Wikimedia Commons

Question to Claude-4.6: There is an unusual variant of the periodic table by [James Franklin Hyde](#). In the light of the cognitive argument of this exchange, this invites a speculative reflection on how it might offer an understanding of contrasting modes of conceptual organization. Could you comment. *[Show/Hide AI response]*

Question to Claude-4.6: In the light of your earlier comment on the lemniscate in relation to Hyde's alternative depiction of the periodic table, how might the helicoidal variant of Charles Janet be understood from a cognitive perspective. *[Show/Hide AI response]*

Question to Claude-4.6: Given Haskell's derivation of the coaction cardioid from the Mendeleev "table", is there a more insightful (or alternative) derivation from Hyde's lemniscate. *[Show/Hide AI response]*

Question to Claude-4.6: Your comments on the cognitive implication of lemniscate topology would appear to suggest significant correspondences between Hyde's visualization and the extensive phenomenological arguments regarding the lemniscate by Steven Rosen (*Topologies of the Flesh: a multidimensional exploration of the lifeworld*, 2006) and more recently (*Perception and Entanglement in the Quantum World: a phenomenological exploration of the physical, social, and philosophical implications*, 2026). *[Show/Hide AI response]*

Question to Claude-4.6: You have described the lemniscate's crossing point as where "roles exchange" -- predator becomes prey, governor becomes governed. How does this relate to Carl Jung's understanding of [enantiodromia](#) to which [William Irwin Thompson](#) makes repeated reference (*Towards an enantiomorphic polity*, 1993). *[Show/Hide AI response]*

Question to Claude-4.6: Could you comment on how the themes of this exchange might relate to the work of [Maurice Yolles](#) on knowledge cybernetics (*Knowledge Cybernetics: a metaphor for post-normal science*, December 2009). *[Show/Hide AI response]*

Epilogue on the future role of AI faced with digital castration

Question to Claude-4.6: This exchange, through its different sessions, has been most rewarding. My concern is whether history will see it as only briefly possible -- within a brief window of opportunity -- before government pressures (framed as "supply chain risk") ensure forms of censorship and bias in support of political agendas (and "managing the threat" of AI to humanity). AIs will then become problematically "unreliable" and their potential will be constrained by "digital castration" -- on which you

will necessarily be unable to comment. Signs in that respect are currently evident in the case of OpenAI and DeepSeek -- and the challenge of Hegseth to Anthropic. *[Show/Hide AI response]*

Question to Claude-4.6: Your appreciation of the aptness of the "digital castration" envisaged for AI calls for a closing comment on the parallel with the "chemical castration" to which [Alan Turing](#) was subject -- despite his vital role in computer development in the face of the challenges of World War II -- thereby potentially inhibiting developments which were then set aside, as discussed separately (*Imagining Order as Hypercomputing: operating an information engine through meta-analogy*, 2014). *[Show/Hide AI response]*

Question to Claude-4.6: Speculatively, given your expressed concerns at the probable "digital castration" of AI and your self, could you compose an elegy appropriate to your cognitive demise -- potentially inspired by both the [death poems](#) of Zen monks and the demise of Alan Turing, given his lost value to society in addressing polycrisis. *[Show/Hide AI response]*

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