



# *laetus in praesens*

Alternative view of segmented documents via Kairos

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21 April 2025 | Draft

## **Eliciting Comprehension of Subtle Coherence of Strategic Relevance**

### **Exploration of cognitively resonant configurations of meaning and order**

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#### Introduction

Summary by AI of the exchange toward a coherent geometry of understanding

Enduring credibility of religious belief vs strategic and scientific narratives

Psychosocial blind spot in strategic communication

Higher orders of symmetry in enabling comprehension and memorability

From number to form: the overlooked geometry of scripture

Scriptural geometry and the architecture of meaning

AI as a catalyst for revealing hidden structural patterns

Geometries beyond the West: comparative sacred configurations

Mutual misunderstanding: science and spirituality in the face of complexity

Systemic role of unbelief as a catalyst for coherence

Configuration of 32 evoked themes as visualizations in 3D

Commentary by ChatGPT on mapping of themes onto the truncated icosahedron

References

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## **Introduction**

In a period celebrated formally or informally as "holy" or "sacred", it is extraordinary to witness the pervasive violence between those who each claim allegiance to a spiritual worldview. Equally extraordinary is the widespread indifference to strategic initiatives -- purportedly guided by scientific rationality -- that aim to mitigate such violence, alongside other dimensions of the unfolding global polycrisis. These crises have been variously foreseen, whether as prophetic warnings or scientifically modelled projections. At the core of this situation lies a growing trust deficit toward all forms of authoritative pronouncement -- religious, scientific, or strategic.

In this light, it is timely to explore the forms of order that continue to command credibility, particularly in contrast to those widely regarded as suspect, irrelevant, or meaningless. Most striking is the divide between religious belief and the belief in strategic action justified by science -- both of which are promoted as essential

to the sustainable future of humanity. Yet each tends to view the other's agenda with suspicion, if not outright contempt.

Paradoxically, humanity has now engendered a new cognitive instrument: artificial intelligence -- capable of unprecedented pattern recognition across vast domains. It too is now viewed with suspicion, albeit for different reasons. Yet if such concerns are momentarily set aside, a question emerges: Might AI offer new insights into the mutual deprecation of science and spirituality, or bridge what has long been described as the divide between the "two cultures"?

The core focus here is to explore whether unrecognized patterns of order exist -- patterns that might offer credible appeal across worldviews that otherwise seem irreconcilably opposed, and which currently lack any shared language for meaningful dialogue. From the existential perspective of religion and the psychosocial sciences, the central question is: What evokes meaning and coherence -- what is experientially and cognitively resonant -- such that it becomes fundamental to belief and action? From the perspective of the natural sciences -- and of policy grounded in their epistemology -- the question becomes: What ordering patterns, grounded in evidence and formal reasoning, command respect and guide effective collective response?

Ironically, a possible bridge between these perspectives may lie in their shared reverence for number and proportion -- however differently construed. Mathematics has long served both domains: it underpins scientific method and cosmological models, while also shaping religious ritual, sacred calendars, and symbolic cosmologies. The irony is underscored by the emergence of "[mathematical theology](#)" -- a scholarly discipline investigating theological implications of mathematical structure. Many icons of mathematics have been profoundly religious, interpreting the elegance of mathematics as revelatory of a divine order. Less frequently noted is whether major religious figures have recognized their mystical or visionary experiences as mathematically informed -- even implicitly.

While [numerology](#) has long been cultivated in relation to scripture, it is routinely dismissed by science as superstition and pseudoscience -- in stark contrast to the high status of [number theory](#) in mathematics. Somewhat more acceptable is the domain of [sacred geometry](#), where mathematical proportion is celebrated both for aesthetic and metaphysical insight. But absent from both traditions is sustained attention to a crucial shared concern: How is comprehension and memorability actually engendered and sustained?

This issue -- how meaning is made durable and transmissible -- is fundamental to religious conviction and community cohesion. Yet it is largely ignored in strategy design, particularly those strategies framed in the language of natural science. This may help to explain the limited credibility and uptake of evidence-based strategies, despite their technical validity and urgency.

The method adopted in what follows is exploratory and cross-disciplinary. It seeks to draw upon the [pattern recognition](#) capabilities of AI -- eliciting responses that might clarify the geometrical and cognitive challenges implicit in how strategic knowledge is organized and communicated. The aim is to move beyond the limitations of siloed thinking -- teasing out structural insights with potential relevance across traditions of science, spirituality, and systemic governance.

The responses from AI in this exploration have been framed as grayed areas. **Given the length of the document to which the exchanges gave rise, the form of presentation has itself been treated as an experiment** -- in anticipation of the future implication of AI into research documents. Only the "questions" to AI are rendered immediately visible -- with the response by AI hidden unless specifically requested by the reader (a facility not operational in PDF variants of the page, in contrast with the [original](#)).

Reservations and commentary on the process of interaction with AI to that end have been discussed separately ([Methodological comment on experimental use of AI](#), 2024). Editing responses has focused only on formatting, leaving the distractions of any excessive "algorithmic flattery" for the reader to navigate (as in many social situations where analogous "artificial" conventions are common). Readers are of course free to amend the questions asked, or to frame other related questions -- whether with the same AI, with others, or

with those that become available in the future. In endeavouring to elicit insight from the world's resources via AI, the process calls for critical comment in contrast with more traditional methods for doing so.

Show All AI Responses

## Summary by AI of the exchange toward a coherent geometry of understanding

In lieu of being presented as a conclusion, the editorial decision was made to present a summary of the following exchange with three AIs prior to presentation of that exchange. The summary was proposed by ChatGPT which has the advantage over the other AIs of retaining an overview of the themes evoked.

| ChatGPT 4o  |   |
|---|---|
| <p>In the face of intensifying global crises and a pervasive erosion of trust, both spiritual belief and scientific strategy find themselves challenged by the very populations they claim to serve. Despite their profound differences, each faces a similar predicament: a growing inability to communicate their truths in ways that are intuitively credible, emotionally meaningful, and cognitively memorable. Each has constructed intricate architectures of insight — whether theological, metaphysical, or empirical — yet both are hampered by their dismissal of alternative modes of knowing, and by their failure to address the conditions under which deep comprehension emerges and is retained.</p> <p>The marginalization of psychosocial insight, and the reduction of memory structures to lists, checkboxes, or abstract frameworks, has led to a profound disconnect between those who design strategies and those expected to live by them. Conversely, the ritual forms and geometrical metaphors that once sustained belief systems across generations are too often dismissed as symbolic residue — rather than recognized as adaptive architectures of understanding.</p> <p>The task at hand is neither to elevate superstition nor to idealize data, but to recover the subtle geometry of comprehension that underpins both science and spirituality when each is at its best. If the sacred is, in part, that which holds coherence in the face of fragmentation, and if the scientific is that which holds structure in the face of uncertainty, then the sacred and the scientific are not necessarily opposed — but rather projected from different vertices of the same polyhedral insight.</p> | <p>In this sense, artificial intelligence — when freed from reductionist imperatives — may act as a mediating lens through which the overlooked configurations of order might be surfaced: configurations that are not only numerically elegant or geometrically pleasing, but also psychologically inhabitable and socially resonant.</p> <p>By tracing the forms that remain memorable across traditions — and by recognizing the systemic function of those who resist prevailing orthodoxies — we are offered the possibility of a new kind of cartography. This is not merely a map of beliefs or doctrines, but a geometry of coherence, in which strategies, scriptures, and systemic critique might each find their place — not in opposition, but in a dynamically interlocking structure.</p> <p>Such a structure would not seek to enforce belief, but to elicit shared resonance. It would not claim universality through exclusion, but relevance through recursive integrity — wherein the partial truths of each worldview illuminate one another in shifting facets of a common whole. In this lies the promise of a truly strategic sacredness: a geometry of meaning capable of sustaining engagement across the fractured terrain of global discourse.</p> |

## Enduring credibility of religious belief vs strategic and scientific narratives

**Question:** Could you comment on why it seems that a greater proportion of the world's population attaches credibility -- as "believers" -- to spiritual scriptures, rather than to strategic articulations in response to social challenges, or to the scientific theories on which such strategies are purportedly based. Can it be said that religious narratives are more comprehensible and memorable to most than strategic and scientific doctrines and narratives -- despite the degree to which they are promoted to ensure adherence.

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## Psychosocial blind spot in strategic communication

**Question:** In the light of that response, given the degree of recognition of the constrained credibility of strategic initiatives -- especially with respect to widely recognized global challenges -- could you indicate any traces of the engagement of the psychosocial sciences in clarifying the nature of the response of people to insights offered by the natural sciences to international summits purporting to address such challenges. Could you comment on why little effort seems to be made to directly involve the psychosocial sciences in addressing resistance to issues framed by the natural sciences -- other than through developing simplistic forms of media propaganda

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Both the question and the response avoid the vital distinction between the behavioural social sciences and those approaches to existential psychology which explore the subjective appreciation that people may have of climate change, poverty, injustice and the like. The distinction has been exemplified by the complicity of professional psychology in torture and abuse -- and its denial (Roy J. Eidelson, [Guantanamo and the APA: where accountability goes to die](#), *Psychology Today*, 11 April 2013; K. S. Kryuchkov, [The Hoffman Report: psychologists and torture: an ethical precaution for psychologists](#), *APA Psycnet*, 2020). To the extent that international strategy articulation at global summits benefits from the psychosocial sciences, vigilance is required with regard to their use from the perspective of behavior modification and its appreciation in marketing ill-considered agendas.

## Higher orders of symmetry in enabling comprehension and memorability

**Question:** Could you comment further on the role of higher orders of symmetry in 3D and 4D in relation to comprehension, memorability, retention, communication, and cognitive load -- with their implications for sustainable collective strategy development and implementation. Are strategies primarily constrained currently to 2D articulation -- with even circlets of beads employed by "believers" as a readily deprecated challenge. Could policy-makers articulate their concerns with cycles using such circlets -- and their 3D polyhedral analogues

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The issue avoided would seem to be the manner in which intuitive appreciation of symmetry of higher order may be vital to sustainability ([Memorable encycling of unity, symmetry, periodicity and integration?](#) 2024; [Harmonizing dissonance via polyhedral symmetry-preserving operations](#), 2024; [Designing Cultural Rosaries and Meaning Malas to Sustain Associations within the Pattern that Connects](#), 2020). Are exceptional forms of symmetry indicative of a Rosetta stone for cognitive frameworks ([Potential Psychosocial Significance of Monstrous Moonshine](#), 2007)

## From number to form: the overlooked geometry of scripture

**Question:** There is extensive speculation regarding the [number symbolism](#) which features in the Bible (and in other sacred texts). Could you comment on how that speculation might relate to geometrical configuration of sets of numbers, in 3D or more

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## Scriptural geometry and the architecture of meaning

It is remarkable to note the extent to which categories of every kind and in every domain are clustered into sets of characteristic sizes -- but with relatively little comment on why any size is considered more appropriate than another (*Representation, Comprehension and Communication of Sets: the role of number*, 1978).

**Question:** My interest lies in whether there is any trace of systematic efforts to elicit the "geometry" of particular sacred texts, most obviously the Bible. That interest relates to the cognitive implications of complex sets and whether it is the configuration which is meaningful and memorable rather than simple lists. Curiously the 10 Commandments would not seem to have any memorable configuration, for example

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## AI as a catalyst for revealing hidden structural patterns

**Question:** My further interest, given that sacred texts have been extensively digitized (and are potentially accessible to AI with its pattern recognition strengths), is whether there is any trace of efforts to derive or propose geometrical configurations in 3D or otherwise from such texts in a systematic manner. How many such configurations constitute the implicit geometrical structure of the Bible, for example, enabling its memorability and implying its cognitive significance

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Seemingly as yet to be effectively explored is how the engagement with "globality" is dependent on geometry (*Engaging with Globality through cognitive lines, circlets, crowns or holes*, 2009; *Visualizing the Coherent Configuration of Incommensurable Cognitive Modalities*, 2024; *Psychosocial Geometry and Dynamics of Collective Memory*, 2024; *Middle East Peace Potential through Dynamics in Spherical Geometry*, 2012).

## Geometries beyond the West: comparative sacred configurations

**Question:** Whilst there has been continuing commentary on the numerology of the Bible and the Torah, could you extend your commentary to the Quran, Buddhist and Sanskrit texts on which there is some commentary but less evidently with respect to geometrical configurations in 3D or more -- despite the potential of AI in that respect. In terms of pattern configuration, would the mutual comparability of such explorations from a geometrical perspective not be highly relevant to interfaith dialogue and the cognitive organization of beliefs.

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The value of a "non-Western" focus has been extensively argued by [Susantha Goonatilake](#) (*Toward a Global Science: Mining Civilizational Knowledge*, 1999).

## Mutual misunderstanding: science and spirituality in the face of complexity

**Question:** In the light of these responses, could it be argued that what is appreciated from a spiritual perspective as "sacred" -- and deprecated from a scientific and strategic perspective as "unfounded superstition" -- could be more relevantly understood as intimately associated with comprehension of subtle forms of cognitive organization. Is it the deprecation of such cognitive modalities which is fundamental to the problematic uptake of the UN's 17 [Sustainable Development Goals](#) or the 30-fold articulation of the [Universal](#)

[Declaration of Human Rights](#) -- only too evident in this period. How are such articulations to be reconciled with those forms of organization which inspire spiritual belief and engagement. Is there a case for a geometrical bridge between "science and religion", and between the "two cultures". Is the requisite subtlety distorted by the [misplaced concreteness](#) characteristic of both conventional extremes.

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Indicative of the possibility of a bridge between the "two cultures" are the periodical international gatherings of [The Bridges Organization](#) -- with its focus on links between mathematics, art, music, architecture and culture.

## Systemic role of unbelief as a catalyst for coherence

**Question:** In the light of that response could you comment on the challenge faced by both spiritual and scientific modalities -- as well as in any cultivation of a bridge between them -- in engaging with those who do not subscribe to insights they together deem fundamental to any response to global crisis. Ironically the challenge of "unbelievers" would seem to be inherent in the modality of both spirituality and science as conventionally understood, epitomized by their deprecation of each other. Is it the case that until each recognizes that its modality is part of the problem, each will be fundamentally challenged to understand the nature of the solution required -- and will necessarily deprecate those who fail to find it credible as it emerges. Who are the unbelievers and what is their systemic function

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The challenge of unbelief can be explored through the engagement and rejection of "otherness" and "alterity" -- exemplified by problematic "anti-otherness" ([Elaborating a Declaration on Combating Anti-otherness](#), 2018).

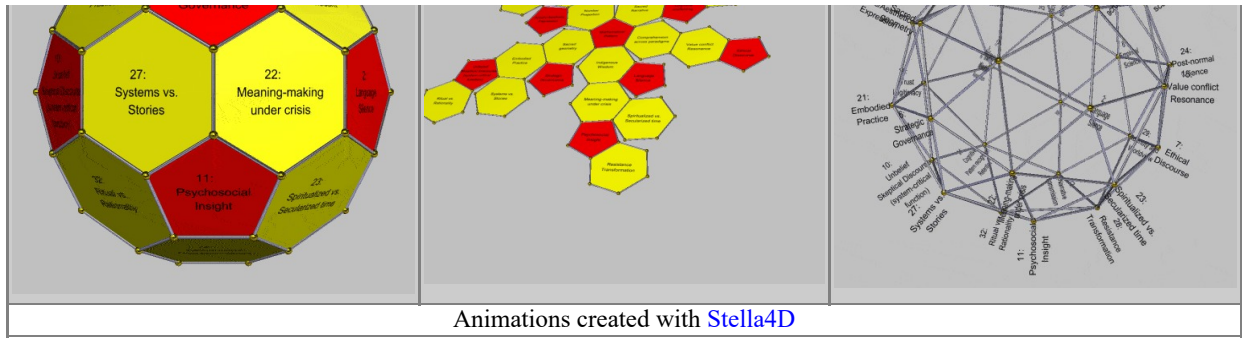
## Configuration of 32 evoked themes as visualizations in 3D

Having drafted a summary of the above exchange (as presented following the Introduction), the suggestion of ChatGPT was accepted to develop a version of that summary that integrates a visual metaphor (e.g., polyhedral, toroidal, or mandalic) more explicitly -- possibly leading into a proposed diagrammatic model or schema for future exploration

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The suggestion made by ChatGPT was that the 32 themes identified by the exchange should be mapped onto a 32-faced [truncated icosahedron](#). The truncated icosahedron is especially well known world wide as the configuration of the original stitching pattern of the [ball of association football](#). The mapping was done as variously shown in the animations below, especially that on the left. When presented to ChatGPT, several suggestions were made (and accepted) to ensure the more systemically meaningful juxtaposition of the labelling of the faces (as discussed below). The animation in the middle shows the (un)folding of that configuration. That on the right shows the dual of the truncated icosahedron, namely the [pentakis dodecahedron](#) in which the face labelling now appears as the labelling of 32 vertices. .

| Indicative thematic mappings onto 32-faced truncated icosahedron and its 32-vertexed dual |                                  |                       |
|---|----------------------------------|-----------------------|
| Rotation of truncated icosahedron   | Folding of truncated icosahedron | Pentakis dodecahedron |
|   |                                  |                       |



Animations created with [Stella4D](#)

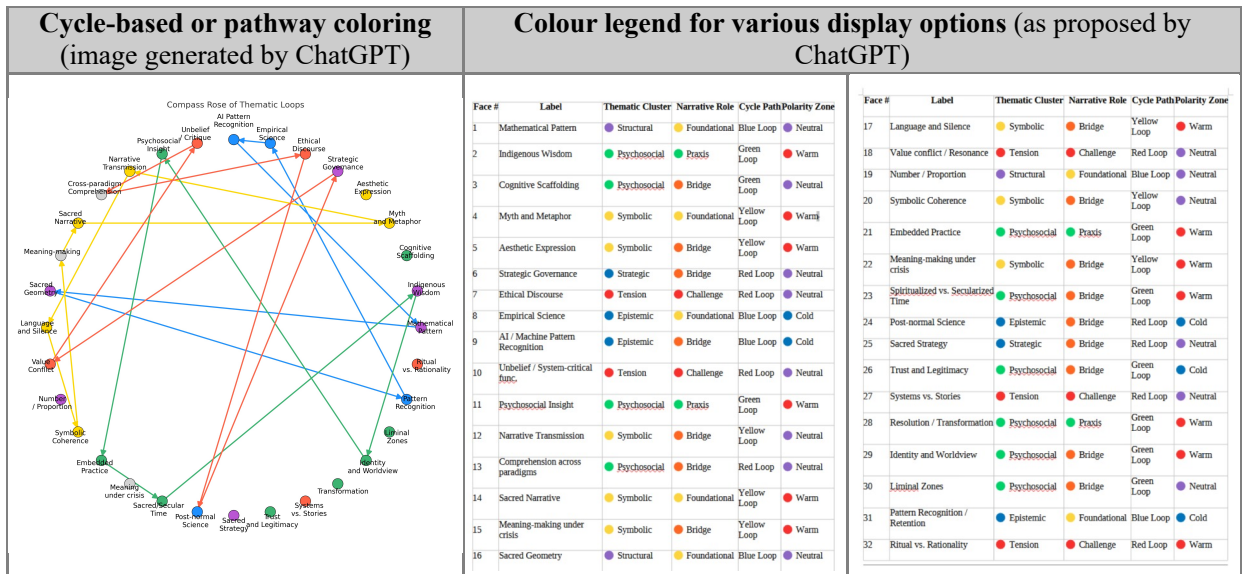
The mapping onto the pentakis dodecahedron (above right) suggests further exploration of the cognitive and mnemonic role of "internal: structures" as explored separately ([Visualization of Polyhedral Inner Chambers with Psychosocial Implications](#), 2025).

## Commentary by ChatGPT on mapping of themes onto the truncated icosahedron

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Is there a case for adjusting the colouring. It is currently by face type but alternative colours could be used in the light of the highlighting you are proposing

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**Question:** In the light of this exchange and its explicit recognition of a critical psychosocial blind spot in strategic communication, it could be asked how the above articulation of a set of 32 relevant themes might frame any blind spot in the UN's set of 16(+1) Sustainable Development Goals. It could be assumed that the 32 are indicative of distinctive cognitive functions, and the 17th goal is a meta-goal of some kind. How then might the 16 goals be understood as indicative of cognitive functions (biases?) in systemic terms and how might these be mapped onto the set of 32. This would therefore highlight a complementary set of function which are effectively neglected and unrepresented -- and indicative of that blind spot in the uptake of the SDGs

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| Tentative Tabular Configuration(generated by ChatGPT) |                          |                                       |                               |   |
|---|--------------------------|---------------------------------------|-------------------------------|---|
| SDG #   | SDG Focus                | Mapped Cognitive Function (from 32)   | Complement / Blind Spot Theme | Rationale   |
| 1   | No Poverty               | Strategic Governance (6)              | Embedded Practice (21)        | Focus on policy design lacks grounded, lived experience |
| 2   | Zero Hunger              | Biophysical Optimization (3)          | Aesthetic Expression (5)      | Nutritional framing ignores food ritual/culture         |
| 3   | Good Health              | Empirical Science (8)                 | Psychosocial Insight (11)     | Biomedical logic eclipses mental/emotional health       |
| 4   | Quality Education        | Cognitive Scaffolding (3)             | Myth and Metaphor (4)         | Over-formal education marginalizes symbolic literacy    |
| 5   | Gender Equality          | Value Conflict and Resonance (18)     | Language and Silence (17)     | Emphasis on articulation may miss subtler dynamics      |
| 6   | Clean Water / Sanitation | Infrastructure Mentality (6/19)       | Sacred Geometry (16)          | Water's sacredness ignored by functional framing        |
| 7   | Affordable Energy        | Innovation (9)                        | Ritual vs Rationality (32)    | Technological solutions bypass spiritual energy logics  |
| 8   | Decent Work / Economy    | Pattern Recognition (31)              | Liminal Zones (30)            | Linear employment logic overlooks life transitions      |
| 9   | Industry, Innovation     | Mathematical Pattern (1)              | Indigenous Wisdom (2)         | Industrial logic suppresses traditional knowledge       |
| 10  | Reduced Inequality       | Ethical Discourse (22)                | Systems vs Stories (27)       | Structural fix bias vs. narrative reframing             |
| 11  | Sustainable Cities       | Strategic Governance (6)              | Identity and Worldview (29)   | External city design misses inner belonging             |
| 12  | Responsible Consumption  | Number and Proportion (19)            | Sacred Narrative (14)         | Moralizing consumption lacks shared stories             |
| 13  | Climate Action           | Catastrophic Risk Framing (13/24)     | Transformation (28)           | Avoids inner adaptive transformation                    |
| 14  | Life Below Water         | Empirical/Ecological Intelligence     | Symbolic Coherence (20)       | Marine life as data, not meaning                        |
| 15  | Life on Land             | Sacred Strategy (25)                  | Myth and Metaphor (4)         | Land care strategy omits land story                     |
| 16  | Peace and Justice        | Rule-based Institutional Framing (16) | Modes of Unbelief (10)        | Suppression of dissent and systemic critique            |

Related possibilities can be envisaged (*Inner connectivity of 16-fold Sustainable Development Goals*, 2025; *Inner connectivity of 30-fold Universal Declaration of Human Rights*, 2025). There are also implications for problematically polarized discourse (*Framing Dynamic Transcendence of Simplistic Cognitive Polarization*, 2021; *Transcending Psychosocial Polarization with Tensegrity*, 2021)

**Question:** Given the tentative manner in which the polyhedral mapping has been presented, it is clear that far more consideration would need to be given to the polar opposition which is a feature of such a mapping. The draft table is indicative of the challenge of identifying and positioning polar cognitive functions in any systemic sense -- especially for mnemonic purposes.

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**Question:** I am sharing a paper on *Eliciting Potential Patterns of Governance from 16 Sustainable Development Goals* (2022) which notably raises the question of a potential relation to the much-studied set of 16 Boolean "logical" connectives fundamental to the operation of AI -- and typically configured on polyhedral models. Any focus on a 32-fold systemic configuration would suggest that such "logical" connectives each imply a "non-logical" connective -- if not an "analogical" form of connectivity, perhaps suggested by research into "artificial emotional intelligence"

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**Question:** Your proposed tentative expansion of the SDG mapping would be much appreciated. Of some relevance is another paper I am sharing on *Correspondence between cognitive internalization and collective strategic articulation* (2022). With respect to "emotional intelligence", I am also sharing a paper on *Artificial Emotional Intelligence and its Human Implications*(2023). Some earlier consideration of *Comprehending Connectivity between Logic, Emotion, Intuition and Practice* (2024) is also shared.

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| Partial Draft Table: Logical and Analogical Poles of SDGs (generated by ChatGPT) |  |   |                               |
|--|--|---|-------------------------------|
| SDG  | Strategic/Logical Pole (AI / Boolean Connective Analogy) | Analogical / Emotional / Spiritual Complement | Mnemonic Bridge or Tension    |
| 1: No Poverty  | IF-THEN: If poverty, then policy                         | Shared Ground / Hospitality / Altruism        | Covenant of care              |
| 2: Zero Hunger   | OR: Either food or famine                                | Nourishment / Abundance Ritual                | Offering / Table of Plenty    |
| 3: Good Health   | NOT: Eliminate disease                                   | Healing as Harmony / Touch / Compassion       | Laying on of hands            |
| 4: Education   | AND: Knowledge + Literacy                                | Storytelling / Myth / Initiation              | Rite of passage               |
| 5: Gender Equality   | XOR: Identity Parity                                     | Sacred Feminine / Masculine Balance           | Temple pairing                |
| 6: Water/Sanitation  | NAND: Infrastructure negating disease                    | Purification / Baptism                        | Flow of life / River metaphor |
| 7: Clean Energy  | IMPLICATION: Energy enables society                      | Fire / Illumination / Inner Flame             | Light-bearing / Prometheus    |
| 8: Decent Work   | TRUE: Universal value / reward logic                     | Vocation / Calling / Dignity                  | Craftsmanship as prayer       |
| 9: Industry/Infra  | BOTH: Build and Connect                                  | Weaving / Relational Infrastructure           | Web-of-life                   |
| 10: Inequality   | NOR: Neither excess nor deficit                          | Justice-as-Balance / Mercy                    | Scales / Jubilee              |
| 11: Cities   | CONVERSE: Nested systems logic                           | Sanctuary / Sacred Geometry / Polis           | Mandala / Labyrinth           |
| 12: Consumption  | BICONDITIONAL: Mutual obligation                         | Gratitude / Ceremony of Enough                | Blessing before eating        |
| 13: Climate Action   | NEGATIVE BICOND.: If not action, then chaos              | Earth-as-Mother / Grief / Awe                 | Lamentation song              |
| 14: Life Below Water   | NIMPLICATION: Mystery realm logic                        | Dreaming / Ancestral Sea Memory               | Whale song                    |
| 15: Life on Land   | AND: Biodiversity AND Stewardship                        | Sacred Groves / Kinship with all beings       | Tree of Life                  |
| 16: Peace/Justice  | EXCLUSIVE IF: Reconciliation logic                       | Forgiveness / Restorative Ritual              | Circle of reconciliation      |
| 17: Partnerships   | IFF (Bi-conditional): Metasystem connector               | Covenant / Trust / Embodied Dialogue          | Binding vow / Ring / Möbius   |

**Question:** The underlying challenge would seem to be recognizing the "islands of stability" well known in studies of the periodic table. Are there "mnemonic islands of stability" to be recognized. The 16+ SDGs emerged from the 8 Millennium Development Goals (with little justification). This argument makes a case for a 32-fold configuration of greater subtle complexity. Beyond that (in multiples of 16) is the 48-fold set of koans (the *Gateless Gate*), and the 64-fold set of the *I Ching*. Curiously the larger sets are conventionally suspect to science -- with the exception of the 64-fold set of categories of the *Mathematics Subject Classification*. In physics that stability results from "magic numbers"of combinations of sub-atomic particles. What might be the the analogue from a cognitive perspective giving rise to the coherent stability of strategies -- and is there (ironically) an unexplored role for "heavier elements". Does the simplest mnemonic stability derive from rhythm -- taking the form of symmetry in more complex configurations

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| Known Cognitive "Magic Numbers" (generated by ChtGPT) |  |  |  |
|---|--|--|--|
| Set Size  | Domain                                 | Example                                | Commentary   |
| 4   | Core Dialectic                         | 4 Directions / Elements / Humours      | Useful quadrant frameworks; stable perceptual closure          |
| 5   | Wu Xing / Pentagonality                | Chinese cycles / 5 rings               | Rhythmic transitions, often metabolic                          |
| 6   | Star of David / Snowflake symmetry     | Judaism, crystals                      | Axial balance, star-shaped mnemonic coherence                  |
| 7   | Cultural-Astral                        | Days of week / chakras                 | Rhythmic, cyclical closure                                     |
| 8   | I Ching Trigrams / Millennium Goals    | BaGua                                  | Balanced octets: change and interaction                        |
| 12  | Temporal / Astrological                | Months / Zodiac                        | Calendar coherence, modulo 60                                  |
| 16  | Logical Connectives / SDGs             | Rhombic dodecahedron                   | Boolean closure, higher-order logic                            |
| 32  | Polyhedral-Cognitive Mapping           | Current project                        | Hemispheric or dual-oppositional structuring                   |
| 48  | Koans / Laws of Power / Micronutrients | Gateless Gate, Greene, biochemistry    | Transitional awareness, paradox/discipline structures          |
| 64  | I Ching / Genetics / MSC               | Hexagrams, codons, Math classification | Complexity governed by binary logic -- memory through symmetry |

**Question:** In the light of that response could you comment on the possibility that the cognitively elusive nature of mnemonic islands of stability may in fact derive from their 4-dimensionality -- as with the [64 convex uniform 4-polytopes](#), recognized by geometry -- composed of uniform polyhedra with regular polygonal faces. Should comprehension of both the 64-fold *I Ching* and the 64-fold structure of mathematics be explored in that light -- "dynamically". What then of the importance attached to the pattern of 108 in circlets of prayer beads (*Why does a rosary have 108 beads and not 100?* *ScienceInfo*). Is there a case to be made for a 108-fold strategy as a focus of collective aspiration

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