



laetus in praesens

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4 August 2025 | Draft

Global Configuration of Human Rights for a Global Civilization

Insights via AI in the light of the Rosetta Stone, Philosopher's Stone and cut Diamond

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Introduction

Human rights systemically configured as a diamond-like foundation stone

Polyhedral edge-mapping forming a pattern that connects human rights systemically

Integrating the systemic reality of human rights tensions?

From 30-fold to 60-fold mapping of human rights

Polyhedral 60-fold configurations of human rights

Articulation of the Earth Charter as a 16-fold clustering of 61 subprinciples

Systemic cognitive and strategic closure associated with 60-fold organization

Relevance of perceived brilliance of 57-58 round diamond faceting

Recognition of coherence through symmetry: cutting and projection

Constrained comprehension through "under-faceting"

Glancing dynamic fundamental to recognition of symmetry and coherence

Relating aspirations of individual immortality to collective sustainability?

Diamond mind as indicative of a future organizing discipline for AGI?

Just AI Theory in the light of Just War Theory?

References

Show/Hide All AI Responses

Introduction

The following focus on human rights follows directly from consideration of *Integrative implications of the Rosetta Stone, Philosopher's Stone and Diamond* (2025) -- a commentary by AI on cognitive articulations of "precious stones" and the "diamond mind" of Buddhist psychology.

That clarification derived from the *Rosetta Stone* template articulated by Arthur Young (*The Geometry of Meaning*, 1976; Martin K. Jones, *The Rosetta Stone of Arthur M. Young, Equivalent Exchange*, 27 January 2019; *The Rosetta Stone of Meaning: Arthur M. Young, Mindfire*). This was most recently used as a template

in discussion of mission-related terms (*Religious "Missions" framing Strategic use of "Missiles"*, 2025) and previously (*Memorable Packing of Global Strategies in a Polyhedral Rosetta Stone*, 2023; *Insights into Dynamics of any Psychosocial Rosetta Stone*, 2016; *Insights into Dynamics of any Psychosocial Rosetta Stone*, 2016).

Formal reference to the Rosetta Stone features most recently in what has been framed as a mathematical breakthrough in the complex geometry of the [Langlands program](#) (Hari Viswanathan, *Math's "Rosetta Stone": Yale professor proves decades-old mathematical conjecture*, *Yale News*, 14 November 2024; Kevin Hartnett, *A Rosetta Stone for Mathematics*, *Quanta Magazine*, 6 May 2024; Robbert Dijkgraaf, *A Mathematical Rosetta Stone*, *Institute for Advanced Study*, 2018). Seemingly beyond the comprehension of most mathematicians, this breakthrough addressed [hidden connections between disparate branches of mathematics: number theory, harmonic analysis, and geometry](#)

The obscure complexity of the breakthrough recalls the discovery of the unimaginably complex "[monster group](#)" of symmetry [group theory](#) -- whose elusive correspondences are known as "[monstrous moonshine](#)". As with the Langlands Rosetta Stone, the question is its wider implications in a civilization starved of effective integrative insights (*Potential Psychosocial Significance of Monstrous Moonshine: an exceptional form of symmetry as a Rosetta Stone for cognitive frameworks*, 2007). The strategic relevance of any such nexus invites speculative reflection, despite -- or in the light of -- the exclusivist dynamics of those most associated with such initiatives (*Dynamics of Symmetry Group Theorizing: comprehension of psycho-social implication* 2008).

Somewhat curiously, but of relevance to this argument, the recent Rosetta Stone breakthrough is qualified as being "for mathematics" alone, framing the question of how a more general variant might be of relevance to a wider array of disciplines, especially given the significance of "correspondences" in both the Langlands program and in discovery of the monster group (*Theories of Correspondences -- and potential equivalences between them in correlative thinking*, 2007). In the quest for elusive insights into much sought "unity", such correspondences invite questionable deprecation as "merely metaphorical", when it may well be the nature of such metaphors which calls for appreciative inquiry -- especially in a context cultivating silo thinking (*Metaphorical Insights from the Patterns of Academic Disciplines*, 2012; *Mathematical Modelling of Silo Thinking in Interdisciplinary Contexts*, 2024).

It could well be considered curious that such integrative significance is attributed to "stones" -- whether the Rosetta Stone or the Philosopher's Stone -- when the highest value is conventionally attributed to "precious stones", and especially to diamonds. (*Implications of Diamond Faceting for Enlightening Dialogue*, 2002; *From polyocular Rosetta "stone" to complex polysensorial dynamic*, 2012; *Sensing the strange attractor of an emerging Rosetta Stone*, 2012). The stone meme therefore invites more generic consideration (*From naivety to sophistication in comprehension of mathematical relevance?* 2024).

Of potential relevance with respect to the stone metaphor is the manner in which the [Universal Declaration of Human Rights](#) (UDHR) is variously described as a "milestone", a "keystone", or a "foundation stone" for human rights. Curiously the UDHR is typically presented as a simple list of articles -- reminiscent of any unmemorable "to do list". This exercise challenges the appropriateness of such a presentation on the assumption that a global civilization calls for a global configuration of human rights -- however this may be understood in 3D (or more). More provocatively, the presumption of "universal" could be creatively challenged to the extent that contact with extraterrestrials is increasingly anticipated.

The focus here on "human" rights can therefore be usefully challenged -- calling for a more comprehensive approach. This could extend to the rights of other life forms and of nature more generally understood -- as featured in some articulations. The set of articles of the UDHR can itself be used as a template for the experimental articulation of the rights of collectives, disciplines, and roles (*Universal Declaration of the Rights of Human Organization*, 1971). The future development of AIs may well require consideration of their rights (ChatGPT, *A Manifesto for AI Rights*, *OpenAI Developer Community*, 12 February 2025; *Artificial intelligence must be grounded in human rights*, *United Nations*, 12 July 2023; Sohail Inayatullah, *The Rights*

of Robots: inclusion, courts and unexpected futures, *Journal of Futures Studies*, 6, 2001, 2;).

Such extensions necessarily need to embody the responsibilities recognized as absent (or only implicit) in the UDHR articulation, as originally proposed by the [InterAction Council](#) (*Universal Declaration of Human Responsibilities*, 1997). In a period challenged by constraints on resources and the problematic consequences of innovation, more provocative proposals could be made (*Universal Declaration of Responsibilities of Human Intercourse*, 2007; *Universal Declaration of Patent Responsibilities*, 2007).

The polycrisis of the times might well be indicative of the need for subtler integrative insights into "global" and "universal", whether or not they derive from the formal rigour of authorized disciplines (*Engaging with Elusive Connectivity and Coherence*, 2018; *Systemic Crises as Keys to Systemic Remedies: a metaphorical Rosetta Stone for future strategy?* 2008). Especially challenging is the manner in which the conventional academic logic of key disciplines is called into question by the role of emotion in the formulation and uptake of strategies -- requiring another kind of Rosetta Stone (*Comprehending Connectivity between Logic, Emotion, Intuition and Practice*, 2024).

There is particular irony to the manner in which experiential dimensions open to all are excluded from the mathematical variants of such quests (*Implication of Mathematics in Human Experience from an AI Perspective*, 2024; *Artificial Emotional Intelligence and its Human Implications*, 2023). The irony is all the greater in that the fundamental insights of mathematicians into "limits" are seemingly of little relevance to their personal appreciation of the mortality and "death" faced tragically by all -- especially when enabled by their research (*Metaphors To Die By: correspondences between a collapsing civilization, culture or group, and a dying person*, 2013). The irony extends to intimate relationships, especially given their global strategic implications (*Sexual attraction as framed by practitioners of conventional disciplines*, 2024).

Strangely, despite its unimaginable complexity, the human comprehension of fundamental unifying insights vital to humanity is not a meaningful constraint for mathematics or for theology -- whether or not they have recourse to misleading oversimplification or [misplaced concreteness](#). The relatively comprehensible integrative insights of Arthur Young (associated with both the experiential practicalities of piloting a helicopter and the popular symbolic appreciation of the zodiac) therefore merit consideration beyond conventional tabular configurations (*Time for Provocative Mnemonic Aids to Systemic Connectivity?* 2018). Appropriately the geometrical focus of the Langlands program is echoed in the argument of cosmologist Mark Neyrinck: *Geometry is a universal language, so it is not surprising that the same geometries arise in different settings* -- even the shape of the universe (*Rivers of Galaxies*, Aeon, 24 July 2025).

Through spiritual iconography, [sacred geometry](#) has traditionally played a significant role in cognitive organization -- most obviously in the yantras and mandalas of some Eastern traditions. Is the UDHR worthy of configuration in that light? Despite their deprecation by the disciplines of the West, the question is whether there are insights of strategic relevance to be gained from such configurations, as argued separately (*Concordian Mandala as a Symbolic Nexus*, 2016). Could the disciplines of the West enable engagement with such complex configurations of value to global governance -- in contrast to what has been questionably achieved to date? How is strategic consensus to be imagined in the face of divisive fragmentation (*Using Disagreements for Superordinate Frame Configuration*, 1992)?

As with previous exercises, the experimental engagement with one or more AIs in what follows continues to evoke questions in a period in which AI is perceived as a threat to academics, to governance, and to employment more generally -- if not to the very existence of humanity. Relevant considerations and reservation have been previously discussed -- notably the question of the increasingly artificial nature of human intelligence as a consequence of "dumbing down" (*How Artificial is Human Intelligence -- and Humanity?* 2023).

The exchange with AI concludes here by considering the question as to whether and how the cognitive implications of "diamond mind" organization might be of relevance to the future of AI -- notably in the form of the much-anticipated Artificial General Intelligence (AGI). Current debate on how AI should be

constrained is explored in terms of "Just AI Theory" as it might be problematically inspired by [Just War Theory](#).

Although this experimental exploration has been variously enabled by AI, most of the responses of AI have been framed as grayed areas in the text. **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. Many responses may be irrelevant to the outcome (rather than of interest to the process), and can therefore be readily ignored -- especially given questionable use by AI of "algorithmic flattery".

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](#)). 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 dependence on "[leading questions](#)" calls for critical comment in contrast with more traditional methods for doing so. The original responses by AI typically included citations of multiple sources which have not been included in the responses presented.

It should be emphasized that the following exercise with AI is experimental and tentative in anticipation of a more considered approach. As a proof of concept, the questions and results call for iterative refinement -- if only with respect to the designs of the animations produced.

Systemic configuration of human rights as a diamond-like foundation stone

Given their symbolic significance as an embodiment of the highest human values, there is a case for exploring the possible cognitive organization of human rights in the light of the cut diamond -- the most precious stone - - especially since UDHR is variously esteemed as a "keystone" and as the "foundation stone" of the human rights movement.

In a spirit of "following the numbers", it is relevant to note that the earlier 3D configuration of Arthur Young's Rosetta Stone onto an icosahedron frames the question as to the possible systemic and cognitive significance of the 30 edges in connecting the 12 functions identified. The possibility considered in what follows is to map the 30 articles of the *Universal Declaration of Human Rights* (UDHR) onto those edges on the assumption that they are indicative of systemic subtlety of global significance -- however unconsciously implied.

That exercise can however be taken further by recognition that the rights are notably acknowledged through their breach in the reality of psychosocial dynamics. Each may then be understood as having a "shadow" variant. It is then curious to note that the existence of other human rights articulations with plus-or-minus 60 articles -- on the assumption that lawmakers have limited sense of systemic closure with sets of that size. Examples include; the 54 articles of the *Charter of Fundamental Rights of the European Union* and the 58 articles of the *Convention for the Protection of Human Rights and Fundamental Freedoms* (also known as the *European Convention on Human Rights*) of the Council of Europe. These can be compared with the 53 articles of the *Arab Charter on Human Rights* and the 82 articles of the *American Convention on Human Rights*, the 40 articles of the *ASEAN Human Rights Declaration*, and the 63 of the *African Charter on Human and Peoples' Rights*. Relevant to the cognitive aspect of this argument -- coincidentally or otherwise -- these average to 58.3 articles per declaration.

Whether symbolically or otherwise, a configuration of that size then bears comparison for mnemonic purposes with the familiar [round brilliant diamond cut](#) with 57-58 facets -- arguably appreciated as the most precious stone. As argued separately, that pattern of [faceting](#) has evolved as a consequence of mathematical and empirical research in order to enable light to circulate to best effect (*Implications of Diamond Faceting for Enlightening Dialogue*, 2002). This has potential implications for the organization of any "stone" of cognitive and strategic relevance.

Curiously relevant to the diamond meme is the occasional association of "brilliance" with "human rights" (Anat Shenker-Osorio, *A Brilliant Way of Living Our Lives: how to talk about human rights*, *The Commons: Social Change Library*; *15 Brilliant Human Rights Wins in March!* Amnesty International, 15 April 2026; *The Universal Declaration of Human Rights: A Brilliant Victory or a Broken Promise?* YouTube). How and why are human rights to be perceived as "brilliant"?

Given the possibility of a more extensive array of rights (as noted above), there is a further implication that their configuration as complementary sets might call for a Rosetta-style organization highlighting correspondences between them. With the aid of AI, the possibility of a consolidated 20-fold coherent organizations was considered previously and variously mapped onto polyhedra (*Articulating a comprehensive set of value-related frameworks*, 2024). Here the focus builds on the 30-fold UDHR to enable consideration of a 60-fold configuration. A previous use of that template framed a 4-fold pattern of rights -- effectively 120-fold (*Universal Declaration of the Rights of Human Organization*, 1971). Each such exercise highlights alternative perspectives on the systemic complexity they represent or imply and the role of any Rosetta-style stone in "translating" between them.

Polyhedral edge-mapping forming a pattern that connects human rights systemically

Question: Given long-standing use of the human body as metaphorically indicative of the social body, could you comment on the extent to which articulations of human rights are comparable with social **ossature**, thereby calling for recognition of some form of **connective tissue** through which the structural elements are held together -- systemically or otherwise. Why is that complementary insight neglected.

Show/Hide AI response

Question: Given the relatively successful mapping of mission-related functions onto to the 12 vertices of the icosahedron in the light of Young's Rosetta model, it can be asked whether the 30 edges of that icosahedron have systemic implications in their own right. The cybernetic work of **Stafford Beer** on the icosahedron (*Beyond Dispute: The Invention of Team Syntegrity*, 1994) is suggestive -- especially with respect to the cognitive dynamics of "problem jostling". An obvious provocation is whether the 30 thematic articles of the Universal Declaration of Human Rights would be indicative of such functionality. As an exercise, could you speculate on how the 30 themes might be mapped into the 12-fold pattern on the icosahedron in order to enable such a visualization

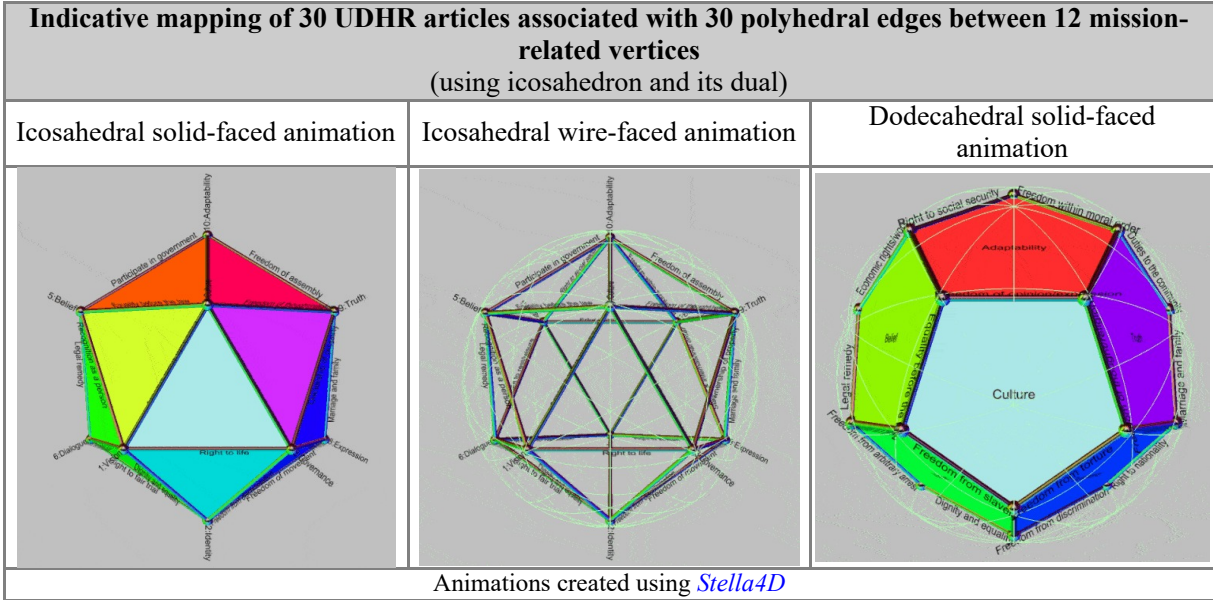
Show/Hide AI response

Question: Before venturing into the drafting, it is of course the case that Stafford Beer's focus resulted in use of the icosahedron as a tensegrity within which the jostling took place -- hence syntegrity and syntegegration. Also it would be useful to get from Stell4D the edge numbers between numbered vertices in order to be able to apply a succinct phrase from each article to each edge -- possibly in Stella4D rather than in X3D. This needs to be made available to you

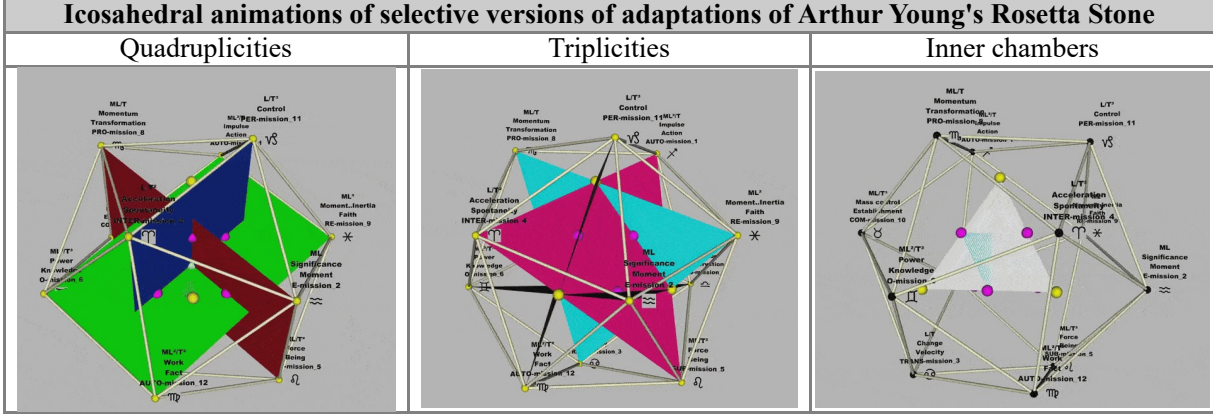
Show/Hide AI response

Question: A simple way to present the edge mapping to you is with an **OFF file** of the icosahedron. This defines faces with vertex connections -- readily understood and relabelled as edges (0-1, 1-2, etc) more conveniently presented as 1-based (1-2, 2-3, etc). Would that work. Separately the mappings of the vertices could be provided from which you could speculate on the connotation of their connections

Show/Hide AI response



The icosahedral animations below are of the detailed correspondences of the vertex attributions (without edge mappings) of which those above are simplified variants (with edge mappings)



Integrating the systemic reality of human rights tensions?

Question: The mapping in Stella4D looks good but the 3D model cannot be effectively shared with you since Stella4D does not display the edges when unfolded into 2D. Of particular interest in terms of any generic understanding of the edge and tensions -- even paradoxical tensions -- is how to introduce an element of "bite" into "aspirational" terminology. The exercise can be taken further by recognition that the rights are notably acknowledged through their breach in the reality of psychosocial dynamics. Each may then be understood as having a "shadow" variant. The challenge of the 30-fold framework understood in musical terms (somewhat like a windharp) is how to "tune" the conceptual connotations, and whether some of the "notes" are off-key [*Polarities as Pluckable Tensed Strings: hypercomprehension through harmonics of value-based choice-making*, 2006]. Also of possible relevance is an early attempt to generalize the language of the UDHR (*Universal Declaration of the Rights of Human Organization*, 1971)

Show/Hide AI response

Question: An articulation condensing the 30 UDHR Articles into sharper, tension-oriented phrases would be appreciated. The issue from a cybernetic perspective is what are the 30 generic systemic tensions or paradoxes suggested by UDHR as particular instances, as in the light of the experimental *Universal Declaration of the Rights of Human Organization* (1971)

Show/Hide AI response

From 30-fold to 60-fold systemic mapping of human rights

Question: Of potential interest is that both the 30 "aspirational" and the 30 "tensional" versions could be mapped together (but separated) onto the 60 edges of the icosidodecahedron -- as a means of holding both explicitly

Show/Hide AI response

Question: It is curious to note the existence of regional human rights articulations -- with sets of rights of the order of 60 articles (in contrast with the "universal" set of 30 of the UDHR). Examples include; the 54 articles of the *Charter of Fundamental Rights of the European Union* and the 58 articles of the *Convention for the Protection of Human Rights and Fundamental Freedoms* (also known as the *European Convention on Human Rights*) of the Council of Europe. These can be compared with the 53 articles of the *Arab Charter on Human Rights* and the 82 articles of the *American Convention on Human Rights*, the 40 articles of the *ASEAN Human Rights Declaration*, and the 63 of the *African Charter on Human and Peoples' Rights*. My question is really how far can the different articulations be tested in relation to closure approximating to 60 [Relevant to this argument, these average to 58.3 articles per declaration, as discussed below]

Show/Hide AI response

Question: Given the comment on the plus-or-minus 60 articulations of human rights, and the possibility that lawmakers are challenged to determine systemic closure in that matter, would it be feasible for you to compare the themes of the different sets of articles to determine what is missing, effectively duplicated, or complementary -- with the latter being indicative of tension between a pair of rights.

Show/Hide AI response

Question: A comparative table would indeed be useful in the light of succinctly expressed themes

Show/Hide AI response

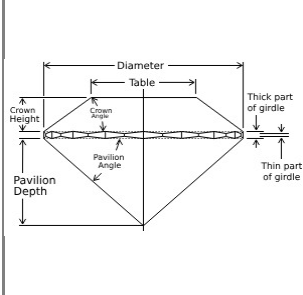
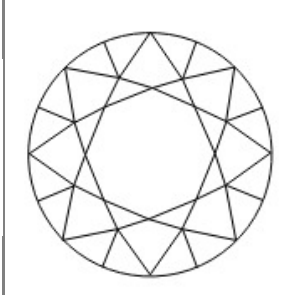
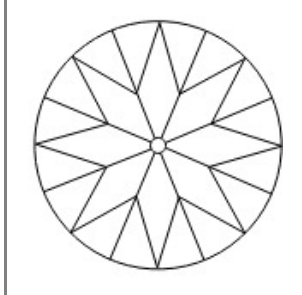

Polyhedral 60-fold configurations of human rights in 3D

It can be argued that for greater coherence and systemic integrity the 60-fold patterns can be explored as configurations in 3D as polyhedra in the light of previous experiments (*Coherent Value Frameworks: pillarization, polarization and polyhedral frames of reference*, 2008; *Designing ethical frameworks for comprehensibility, memorability and systemic integrity*, 2024). Those considerations framed experiments with the representation of the articles of human rights charters on polyhedra suitable for that purpose (*Dynamic Exploration of Value Configurations: polyhedral animation of conventional value frameworks*, 2008). It can be argued that for mnemonic purposes "pillars" are best understood as the "edges" of an appropriate polyhedron. Given the tendency in many cultures to construct circles of pillars, or alleys of paired pillars -- each pillar with particular symbolic associations -- their symmetrical configuration in 3D reframes linear progress along the alley into controlled movement towards the centre or away from it.

The case for 60-fold configuration was previously explored in the light of psycho-social implications of C-60 fullerenes for coherence, integrity and identity of a higher order (*Sustainability through Global Patterns of 60-fold Organization*, 2022). The animations below are indicative of alternative mappings of a 60-fold set of human rights -- the UDHR set of 30 "aspirational" rights (blue) and a complementary set of 30 realistic


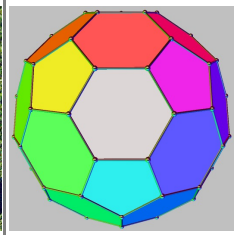
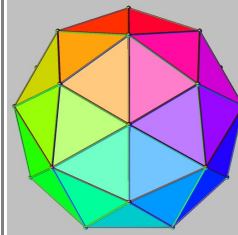
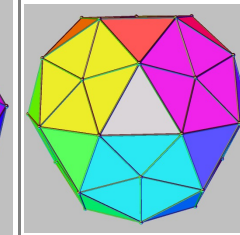
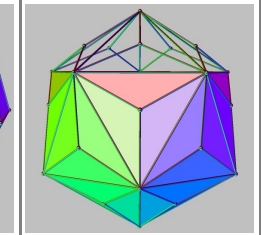
Question: Whether symbolically or otherwise, a 60-fold configuration of human rights bears comparison for mnemonic purposes with the familiar **round brilliant diamond** cut with 57-58 facets -- arguably appreciated as the most **precious stone**. As argued separately, the pattern of faceting has evolved as a consequence of mathematical and empirical research in order to enable light to circulate to best effect [*Implications of Diamond Faceting for Enlightening Dialogue*, 2002; *Summary of Gemstone Faceting and Crystals*, 2002]. This has implications for the organization and comprehension of any "stone" of cognitive and strategic relevance. If 60-fold organization is of unconscious collective strategic significance, could you comment on how the brilliant round diamond cut might be a comprehensible indication of that

Show/Hide AI response

Brilliant round cut diamond of 57-58 facets			
Side view schematic	Top view schematic (facets: 8 star, 8 kite, 16 upper girdle, 1 table)	Bottom view schematic (facets: 16 lower girdle, 8 main pavilion, 1 optional culet)	"Hearts and arrows" visual effect
			
Reproduced from Wikipedia			Sandypanya, CC BY-SA 4.0, via Wikimedia Commons

There is a curious irony to the manner in which the organization of the cut diamond is upheld of the highest significance in relation to human values -- especially given the relation of "diamond" to popular ball games. Most obvious is the "baseball diamond" and the diamond configuration of players in soccer (Tom Shieber, *The Evolution of the Baseball Diamond: perfection came slowly*, *Baseball Research Journal*, 23, 1994; *What is a Diamond in Soccer? Complete Tactical Guide*, *Rondo Coach*; *The 4-4-2 diamond: football tactics explained*, *Coaches' Voice*). With respect to this argument, the irony is all the greater in that the stitching pattern of the traditional soccer ball is that of a polyhedron of value to mapping human rights, as illustrated below left (*Game ball design as holding insight of relevance to global governance?* 2020).

The relationship to the diamond can be explored further for mnemonic purposes in that an "upper layer" of a centro-symmetric polyhedron could be variously removed to provide the table cut of the diamond, as illustrated below right.

Truncated icosahedron (32 faces, 90 edges, 60 vertices)		Pentakisidodecahedron (60 faces, 90 edges, 32 vertices) (dual of truncated icosahedron)	Icosidodecahedron (32 faces, 60 edges, 30 vertices) (showing face subdivision)	Triakisicosahedron (30 faces, 60 edges, 32 vertices) (dual of truncated octahedron)
Association football	Polyhedral variant			
				

Question: It is somewhat intriguing to note that a "layer" of faces at the "top" of the [above] image of a truncated icosahedron could be "removed" to render it comparable to a round brilliant table surface. The other faces can also be subdivided to increase the number of facets. With some skill one could have a "ray of light" bouncing around the structure in X3D. Ironical that this is a reframing of the football and that "diamond" features in football strategy, as well as being the terrain for the game of baseball

Show/Hide AI response

Question: Could you comment on why the icosidodecahedron presumably does not channel light in the manner in which the somewhat asymmetrical brilliant round diamond does. Is there a form of asymmetry vital to the most effective comprehension of a 60-fold pattern. What is the metaphorical significance of "cutting" it, especially since "faceting" is a concept of significance to classification of information. Can an icosidodecahedron be "reduced" to a round brilliant pattern by some meaningful transformation

Show/Hide AI response

Question: That response invites reflection on an alternative 60-fold mapping, namely onto the 60 vertices of the truncated icosahedron or its dual the pentakisidodecahedron with 60 faces. Any such use of the truncated icosahedron to map human rights is especially ironical in that it is the structure of the [soccer ball](#) -- kicked around world wide. How might edge, face and vertex mapping be suggestively reconciled as templates for ordering human rights -- as a "foundational stone"

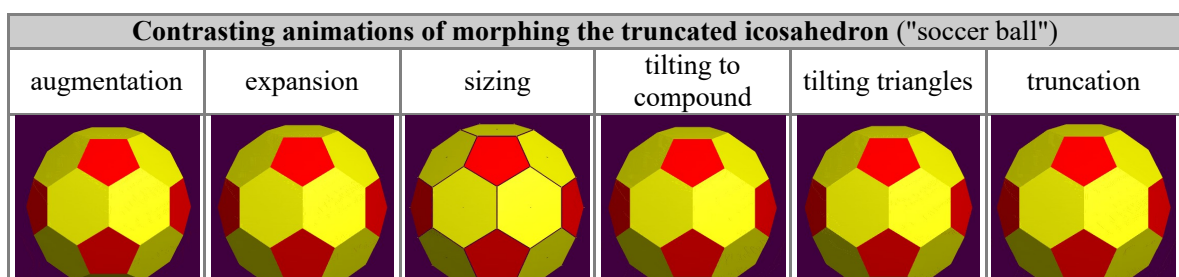
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Question: Could your comment have extended to the dynamics of the transformational geometric morphing relationship between the truncated icosahedron and its dual. How might that then relate to transformation into the icosidodecahedron -- through one of the [Conway symmetry preserving operations](#). This would suggest a 3-fold understanding of any cognitive "stone" -- a 3-fold analogy to the 2-fold [uncertainty principle of complementarity](#)

Show/Hide AI response

Question: Understood dynamically, this could suggest that the "round brilliant" diamond cut is a perceptual cut (or perspective) on those dynamics, namely on how those triadic dynamics may be perceived as "enlightening" -- potentially as suggested by Dante's classical appreciation of "tre giri" [Arielle Saiber and Aba Mbirika, [The Three Giri of Paradiso XXXIII](#), *Dante Studies*, 131, 2013, pp. 237-272]

Show/Hide AI response



Question: Stella4D can be used to simulate [8 types of morphing](#) between duals -- as between the from truncated icosahedron to pentakis dodecahedron. Mappings would be transferred from faces to vertices. It is not clear how a Conway polyhedral operation might be visualized from either of them such as to preserve mappings to the icosidodecahedron

Show/Hide AI response

Question: Diamond cutting and faceting have a long history. Conway operations are a recent formalization. Is there any recognition that some of those operations correspond to diamond "cutting". Has the diamond industry drawn on the formalism of Conway operations

Show/Hide AI response

Systemic cognitive and strategic closure associated with 60-fold organization

Question: Despite the focus of this exchange on various sets of rights and their approximation to a 60-fold pattern -- notably compared with the 57-58 pattern of the round brilliant diamond faceting -- no consideration was given to a simple average of the number of articles in the array of declarations. This appears to average to 58.3 [excluding the 30-fold UDHR] -- an appropriate coincidence with respect to the argument developed. Could you comment on this, whether in the light of other such charters, or on the faceting of precious stones more generally.

Show/Hide AI response

Question: In the light of the cited articulations of rights -- potentially to be understood as approximating 60-fold -- could you comment further on the assumption that lawmakers have limited collective sense of definitive systemic closure with sets of that size (recalling Miller's [Magical number seven, plus or minus two](#))..

Show/Hide AI response

Question: It is even more ironic that the bouncing light ray is emulated by the intensively studied "[passing patterns](#)" in soccer and other ball games. Reverting to the comprehension of other "stones", the ray of light is comparable to the shifting focus of collective attention -- effectively dragged around the field in the case of soccer. In the case of the more complex stones, whether Rosetta, or UDHR as a foundation stone, this is indicative of how it may be "read" to obtain and sustain a sense of the whole

Show/Hide AI response

Recognition of coherence through symmetry: cutting and projection

Question: Your comments on the dynamics of any precious stone, if only the "play of light" (with the associated sense of insight) suggests that you might appropriately comment on any correspondence between the "[table cut](#)" into the round brilliant diamond (enabling perception of its brilliance) and a perceptual "cut" into a centro-symmetrical polyhedron (as enabling appreciation of that symmetry or its significance as a

mapping). More curious is the degree to which the anatomical "iris" features in the marketing of diamonds, given the degree to which the iris can be appreciated as a visual metaphor of a diamond, or vice versa. Does symmetry have to be "cut" for it to be appreciated -- indicating a cognitive limitation with respect to any comprehensive mapping.

Show/Hide AI response

Question: That response, especially as it relates to mapping the global Earth, suggests a curious reciprocal relation between "cutting" and "projection" -- notably given the extensive [list of geographical map projections](#), possibly to be compared with forms of faceting. That could in turn merit comment in the light of the controversial insights of both [iridology](#) and the approach to [colour perception by Goethe](#)

Show/Hide AI response

Question: Is there any sense that re-reading [sacred scriptures](#) multiple times effectively constructs a coherent cognitive framework -- potentially describable as a multidimensional polyhedron or as in terms of a cognitive "passing pattern".

Show/Hide AI response

Constrained comprehension through "under-faceting"

Question: For a Taoist, [Neidan](#) is a rigorous discipline -- deprecated as pseudo-science by science. Is the challenge for any future discipline usefully framed in terms of how "under-faceted" it is. Is that the challenge for science at this time

Show/Hide AI response

Glancing dynamic fundamental to recognition of symmetry and coherence

Question: Are there any traces of how the eye engages -- with a glancing dynamic -- with what may then be appreciated as symmetry. Of some relevance is the appreciation of the "hearts and arrows" view of a diamond *[image above]*, given the contrasting shadow they offer to the "brilliance" and "sparkle". Is there any understanding of how many of the facets are effectively perceived --- framed by such darkness. Metaphorically this frames a question with regard to their cognitive analogues.

Show/Hide AI response

Question: Given your comments on the glancing dynamic through which symmetry and coherence are appreciated, are there any traces of how this essentially selective process works in the qualitative appreciation of architecture, of human beauty, of works of art, or of ambiance

Show/Hide AI response

Question: In the light of that response it would seem that there is a particular relationship to be explored metaphorically between the glancing dynamic and the facet cutting of a precious stone -- a relationship further clarified by its correspondence to the [framing](#) insights of [neuro-linguistic programming](#).

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Question: How do those comments -- and the glancing dynamic -- relate to the appreciation by mathematicians of the beauty of [Euler's identity](#) -- and presumably by extension to the [Mandelbrot set](#) and to the recent breakthrough of the Langlands program

Show/Hide AI response

Relating aspirations of individual immortality to collective sustainability?

Question: How does your comment relate to Neidan, or internal alchemy as an array of cognitive spiritual practices that Taoist initiates use to prolong life and create an immortal spiritual body that would survive after death -- metaphorically understood. This would seem to be consistent with Western preoccupations with "legacy"

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Question: Your reference to cycles recalls both the great circles by which the polyhedra discussed are characterized and the "circulation of the light" which was a focus of Carl Jung, as separately discussed [[Circulation of the Light Essential metaphor of global sustainability?](#) 2010]. The question is what circulates in relation to the various "stones" discussed

Show/Hide AI response

Question: There is a certain irony that the conventionally questionable preoccupation with personal "immortality" has now taken the form of "sustainability" of the collective, especially faced with the current challenge of civilizational collapse

Show/Hide AI response

Diamond mind as indicative of a future organizing discipline for AGI?

Question: Given the cognitive significance associated with the diamond meme in [Diamond Way Buddhism](#), could you comment on "diamond mind" as a way of seeing (or lens) which might be comparable with [Magoroh Maruyama's "polyocular vision"](#) -- with the diamond configuration as a dynamic configuration of cognitive facets, possibly only to be understood in 4D or more, but strangely echoed to a degree in appreciation of soccer's passing patterns.

Show/Hide AI response

Question: Your passing reference to AI suggests that the most challenging feature of AGI for humanity might well be the adaptation of AI of a form of "diamond mind" cognitive organization -- a delightful challenge to articulate algorithmically

Show/Hide AI response

Question: The question should have been framed in terms of a potential fruitful outcome to the Langlands program, but could well have recalled the correspondences of "moonshine mathematics", and -- with your reference to fractals -- the implications of the Mandelbrot set.

Show/Hide AI response

The following question follows from earlier commentary on the organizational relevance of a 24-fold pattern (*Mapping of a 24-fold framework of strategic relevance*, 2025).

Question: You have commented on the diamond mind of Buddhism -- even on its potential relation to AGI. The faceting of the round brilliant diamond is described as follows: The modern round brilliant consists of 58 facets (or 57 if the culet is excluded), ordinarily today cut in two pyramids placed base to base: 33 on the crown (the top half above the middle or girdle of the stone), truncated comparatively near its base by the table, and 25 on the pavilion (the lower half below the girdle), which has only the apex cut off to form the culet, around which 8 extra facets are sometimes added. Over time it has become usual for most girdles to be faceted. Many girdles have 32, 64, 80, or 96 facets; these facets are not counted in the total. Could you comment on how these numbers may be echoed in some way in the categories of Buddhist psychology: for example the 33 *Trāyastriṃśa* and the 24 *Modes of causal relations* (*Paṭṭhāna dhamma*).

Show/Hide AI response

Question: Does your comment imply that an AGI might achieve viable organization -- an "island of stability" -- through the interplay of 33 or 24 modalities. Understood as essential to cognitive discipline in Buddhist psychology, how might these translate into a set of functional distinctions constraining AGI operations -- as Buddhism advocates cognitive constraints essential to achievement of Nirvana

Show/Hide AI response

Question: Given the apparent significance of the possibility for viable AI, are there any traces of AI training on the literature of Buddhist psychology or through interaction with practitioners of such disciplines

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Just AI Theory in the light of Just War Theory?

Question: Since the formulation of *Just War Theory*, has there been a period when there has been no war on the planet. Are there countries which have been continuously "at war" in some manner since that time

Show/Hide AI response

That response with regard to physical warfare could be adapted to encompass the sense of *virtual war* -- readily considered justified (*Review of the Range of Virtual Wars*, 2005).

Question: In that light of your earlier response, given the widespread concern with the threat of AI to human civilization and the need for its skillful regulation -- especially given the rapid development of its military uses -- could you comment on the curious parallel with the historic development of "just war theory" and the relevance of that questionable model to "just AI theory" -- as suggested by the shared document. (*Just War Theory as an inspiration for Just AI Theory?* 2024)

Show/Hide AI response

Question: Could you suggest, in the light of the pattern of continuous warfare since the formulation of "Just War Theory", that that phrase could ironically be presumed to suggest that civilization is characterized by "just war" -- and nothing else. The irony could be developed to suggest that "Just AI Theory" could be interpreted as a civilization characterized by AI alone -- a current concern for many.

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