



laetus in praesens

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26 January 2026 | Draft

Ordering the House of Mathematics from an AI Perspective?

In quest of coherent insights for peaceful governance

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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

A much earlier approach to this theme took the form of *Is the House of Mathematics in Order?* (2000). It

emerged from a concern that the world of mathematics may hold insights of critical relevance to wider society, but that these insights are effectively withheld because of the nature of that knowledge, the values and dynamics of mathematicians, and their preferences in ordering those insights.

The point is often made that mathematics has many highly specialized branches and few of the people associated with any particular one have any interest in other branches or in mathematics as a whole. Pure mathematicians are proud of the irrelevance of their discoveries to wider society -- although ironically it is also the case that it is the US [Department of War](#) that employs the majority of professional mathematicians in that country. This paper is therefore necessarily a naive exploration of a vast terrain to discover whether it holds any insightful answers to questions that maybe of critical importance to wider society. Especially relevant is whether the "unity" which features so frequently in geopolitical discourse could be informed to a greater degree by the understanding of unity and unification which is a preoccupation of mathematics -- and a justification for its acclaimed preeminence amongst the disciplines.

Of particular relevance at the time of writing is the focus given to the [Board of Peace](#) as the institutional device designed by Donald Trump to implement the controversial 20-point [Gaza peace plan](#) (October 2025) for the reconstruction of Gaza -- as endorsed by the United Nations (November 2025), but seemingly in lieu of any possible action by the latter. The Board of Peace has itself evoked considerable controversy, notably with regard to the degree to which it supplants any action by the United Nations -- exemplified by its formal establishment (26 January 2026) on the sidelines of the World Economic Forum, and the diversion of major membership funding from the UN to its operation (Jonathan Este, *Trump's Board of Peace launches into a warring world, The Conversation*, 23 January 2026). Curiously the 13-point Charter makes no mention of Gaza or the 20-point plan. However it seemingly envisions the resolution of other conflicts worldwide (Jacob Magid, *Full text: Charter of Trump's Board of Peace, The Times of Israel*, 18 January 2026).

Especially curious from a conventional diplomatic perspective is the particular role envisaged by charter for Donald Trump in person. This strangely recalls the symbolism of the [Coronation of Napoleon](#) as Emperor of the French in 1804 by which he is renowned as having crowned himself: *By crowning himself, Napoleon symbolically showed that he would not be controlled by Rome or submit to any power other than himself (Napoleon Crowned Emperor of France, The Cultural Experience, 2018)*. This is presumably consistent with any envisaged future awarding of an annual Peace Prize by Trump to himself.

Whether or not the US Department of War merits recognition as the "House of Mathematics", the question at this time is how its mathematical insights inform the organization and initiatives of institutions such as the Board of Peace -- and conversely, what the apparent absence of such mathematical sophistication in peace architecture reveals about the impoverishment of strategic imagination. Understood otherwise, the "House of Mathematics" calls for wider exploration in the light of the fundamental insights mathematics as a discipline claims uniquely to possess into relationships and their organization. These are effectively held and organized by the [Mathematics Subject Classification](#) (MSC). At its highest level, 63 mathematical disciplines are labeled with a unique two-digit number -- curiously related to a 64-fold mathematical pattern of wider significance and fundamental to the operation of computers and artificial intelligence.

The earlier consideration of the potential of mathematics was subsequently explored separately in the light of the extent of the many explorations into the mathematics of the [Periodic Table of Chemical Elements](#) and its organization -- contrasting with the absence of such exploration into the mathematics of the MSC (*Towards a periodic organization of the Mathematics Subject Classification*, 2009; *Periodic Pattern of Human Knowing: implication of the Periodic Table as metaphor of elementary order*, 2009), as well as the curious resistance to such exploration (*Dynamics of Symmetry Group Theorizing: comprehension of psycho-social implication*, 2008). The focus follows from previous consideration of [Memorable Configurations of Numbers of Cognitive and Strategic Relevance](#) (2025) and [Representation, Comprehension and Communication of Sets: the Role of Number](#) (1978).

In this iteration of the argument, the focus is on what might be gleaned from an exchange with artificial intelligence of relevance to the general concern with the organization of knowledge with strategic implications -- especially given the increasing application of AI to conflict. The exchange framed a coherent pattern of organization in the form of several meaningful interactive 6-dimensional visualizations, following from an immediately preceding AI-enabled consideration of a more generic understanding of the relationship between "self" and "other" ([Requisite complexity of 6D hypercube for representation of self-other dynamics](#), 2026; [Potential strategic relevance of 6D hypercube mapping](#), 2026). A 6D framework is in striking contrast with the 2D-thinking implied by any "board" of peace -- unfortunately recalling the metaphor of "[thick as a plank](#)", with "thickness" as the only indication of third-dimensional capacity. This is despite aspirations to supercede decades of failed international peace diplomacy. Potentially more unfortunate are suggestions that members may well become "bored with peace" (James E. Jennings, [Trump's Board of Peace May Soon be Bored with Peace](#), *InDepthNews*, 2 October 2025).

Mathematics knows how to organize complexity (MSC, 63+ branches, higher-dimensional structures, and the like), but this knowledge is not applied to the organization of peace -- while it is applied extensively to the organization of war. The Board of Peace, with its 2D "board" metaphor, its 13-point charter that makes no mention of its ostensible purpose (Gaza), and its 20-point plan that exceeds cognitive comprehension ([Miller's 7±2](#)), is understood as representing a geometric failure -- an attempt to contain higher-dimensional conflict in lower-dimensional structures. The challenge is curiously exemplified by the Chinese competitive advantage in AI and its culture imbued with 64-fold thinking mapping naturally into 6D. Significantly -- at least potentially -- although invited to membership of the Board of Peace, China was among the many who had declined at the time of the inaugural meeting. What indeed would a mathematically-informed peace architecture look like -- if the [Great Game](#) was played without such "compactification" -- as envisaged in [Castalia](#) by the Nobel Laureate [Hermann Hesse](#) ([The Glass Bead Game](#), 1943).

The exchange concludes with the relevance of its conclusions to any 20-point Gaza reconstruction plan and to the operation of a 13-fold Board of Peace.

Shifting status of mathematical "problems" and "solutions"

Mathematicians may be described as being concerned with certain kinds of "problem" to which they endeavour to discover a "solution". Increasingly a problem may be put to an AI -- now acquiring a reputation in that regard. Periodically papers are produced that identify "unsolved problems". A good point of departure is therefore to understand better what constitutes a mathematical problem -- a problem for mathematicians. Why is it a problem? How does it acquire that status?

A problem for a mathematician seems to have something to do with identification of a relatively complex pattern for which there is no explanation in simpler terms. This will be the case with strategic problems for which mathematical solutions are sought. Problems, like puzzles, conceal the way of seeing a pattern of relationships -- or being certain of that pattern. Mathematicians experience a sense of irritation when faced with such inexplicable patterns -- especially when, from the seeming relative simplicity of the pattern, it appears that an explanation should be easily forthcoming. Like mountaineers, they may then explore the problem 'because it is there'.

To the external observer it then appears that mathematicians select problems that are "interesting" and offer a chance of being "soluble". How are these problems selected? What is "interesting"? Again to the outside observer, mathematicians seem to select problems in a somewhat unsystematic way, possibly in an area that to which they are attracted. What can be said, in terms meaningful to a mathematician, about the attraction of a mathematician to one area rather than to another?

As with mountaineers the problems are then chosen because they are challenging and/or accessible. Strangely however, once conquered by the first to do so, they remain a challenge to other mathematicians.

Like climbing routes, later generations of mathematicians can attempt the same proof -- or pioneer alternative, and better, routes. These routes may be distinguished by the special skills they require or by the brute force nature of the enterprise required for success. As with mountaineers, there may be concern at those mathematicians who favour heavy use of (computer) technology over solutions relying primarily on personal skill. As with stages in team efforts to climb mountains like Everest, major problems may call for a staged array of provisional steps to solve intermediary problems, .

As with mountaineering again, the community of mathematicians is fond of associating the names of its pioneers with particular problems or their solutions. Within that community, there is much pressure to be a pioneer and problems may well be chosen because of the fame to which they lead. 'Trivial' problems are disparaged. 'Important' problems are a focus of collective attention. Some are seen as 'too difficult' for present expertise. But even partial success with them may well be appreciated.

As with mountaineering, one of the intriguing features of mathematical problems is that the capacity to solve them can be effectively lost. A pioneer may climb the mountain, or claim to have climbed it, but others may not be immediately able to replicate this or determine what was actually achieved. This is the case with Mallory on Everest and with Fermat's claim with regard to his [Last Theorem](#).

An already solved mathematical problem may be repeatedly presented as exercises to student mathematicians (or those from another branch of mathematics) who may or may not be able to solve it without assistance. If the paper reporting the solution is lost, or the mathematician who understood it dies, the problem may effectively revert to its initial status of being unsolved. It may even disappear from the awareness of the mathematical community (cf the Diophantine ***). A variant of this is experienced in the life of every mathematician when, tragically, they age to the point of losing their skills to solve problems or follow papers reporting on their solution -- including those they themselves pioneered. Like mountaineers, a significant number of mathematicians fall over edges into some form of insanity -- carrying with them insights into what they have explored but been unable to publish.

With the vast numbers of solved problems presented in mathematical papers each year -- far beyond the capacity of any mathematician to digest -- the question is to what extent the body of mathematical knowledge can actually be carried from generation to generation. Whilst solutions may be published, understanding those solutions may be a problem in its own right, whether or not they can be replicated. It is one thing to know that a mountain has been climbed, or even to know the route, it is quite another to be able to follow that route successfully. Even knowledge of the existence of the mountain may also be lost.

Also intriguing is that the proof that a problem is solved may be so complex that it may require an inaccessible level of expertise to validate it (as with the proof of Fermat's Last Theorem). In the absence of that expertise the proof may be considered worthless by those unable to appreciate it and who question whether the problem may be soluble. Mountains may be climbed without it being possible to prove that they have been climbed, or that they existed, or even that they were worth climbing (cf attitudes to Cantor's work on [transfinite numbers](#))

For a mountaineer, climbing the mountain is the problem which is resolved by reaching the summit -- the solution. Like the mountaineer, the mathematician can usually see the objective -- the summit -- without necessarily knowing at first how to get there from the present level of knowledge. For both, once the objective is achieved a new vista may open up. The relationship of the mountain to other mountains becomes evident, just as the relation of the solution to other solutions becomes evident for a mathematician

The question of whether a problem is rated 'trivial' or 'important' may change over time with the fashions of the mathematical community.

Mathematical order and the understanding of mathematical knowledge

The world of mathematics is typically described in terms of its 'branches'. Is there a "tree" of mathematical knowledge resulting from the explorations described above? Can these explorations be seen as somewhat like mathematicians climbing along particular branches searching for fruit on the tree?

The question that is the focus of this paper is whether this body of knowledge has any structure that emerges from the mathematical insights obtained. Or, alternatively, in its entirety is it only to be understood as a tree -- one of the simplest structures in mathematical terms -- of some value only to librarians of mathematical institutes. To what extent are such librarians acquiring responsibility for the pattern of hyperlinks extending from particular papers, especially to other branches?

Any solution of a problem acquires considerable additional significance to the extent that it opens connections to other branches of mathematics. Such "connections" are most interesting when they break the tree pattern. The solution becomes a new kind of nexus. But what is the order that then emerges? Presumably, as with [citation analysis](#), this order can be described with the tools of [graph theory](#) -- connectedness becomes a measure of importance.

But are there more interesting ways of describing the order of the mathematical universe? Does each 'branch' of mathematics potentially offer insights into alternative orderings of the mathematical universe? In which case with what framework can these alternative orderings most insightfully be related? How is this framework to be described and understood?

Can the body of mathematical knowledge as a whole be imagined to have any structure, shape or dimensionality -- other than that implied by a branching 'tree' structure? Where 'area' is preferred to 'branch' as the appropriate metaphor, what can be said of the set of such areas, whether as a volume or a terrain -- ranges of mountains??

What might then be some of the questions and criteria to be considered in envisaging this structure?

Is it reasonable to ask how many problems there are in the universe of mathematics? Can anything be said about the number of such problems in relation to the properties of the space in which they are encountered -- or the perspective of the explorer in encountering them? Can problems be usefully thought of as points whose relationship to a contextual array is determined by the solution?

If the problems cannot be understood as mathematical objects, can the solutions? Is the number of problems/solutions constrained or characterized in any way? Does the notion of a 'branch' of mathematics lend itself to any kind of formal definition which might constrain the numbers of problems/solutions to be found within it?

How are 'interesting' or significant problems/solutions to be distinguished in this global ordering -- notably in relation to 'trivial' problems/solutions? What makes a problem fundamental within that framework? Does such importance emerge from characteristic formal properties?

Is there anything characteristic of the way that significant connections emerge between distant problems/solutions? How can these best be represented and understood? Web hyperlinks would be one way to hold these links, irrespective of the ways in which papers are ordered by mathematical librarians. This was done for physicists in the earliest development of document hyperlinking at CERN.

Can the ordering of mathematical knowledge be approached and/or achieved in different ways? Or is there only one sequence through which understanding of it can be achieved? Is there anything useful that might be said about the properties of the global ordering of mathematical knowledge? What are the characteristics of a [Theory of Everything](#)?

Does the ordering in any way predict the stages in which its degrees of order can be understood? Expressed otherwise, is it to be expected that the body of mathematics as a whole will be understood differently in 1,000, 10,000, or 100,000 years? Or again, how does it provide for partial glimpses which tantalizingly suggest the existence of an organized whole? Or again, with what partial insights does a

mathematical neophyte approach this ordering -- and is this relevant to the process of mathematical education? At what points in this exploration do 'vistas' open up to sustain further exploration by any neophyte?

Suppose there were only say 10 mathematical problems. With what priority would problems be attributed to that number? And if there were only 50, 100, 500, 1,000, 10,000, etc? Can problems be ordered meaningfully in any way?

Absence of formal study of 63-fold Mathematical Subject Classification

Question to Perplexity: Is there any mathematical explanation for the 64 top-level categories in the *Mathematics Subject Classification*. (MSC)*[Show/Hide AI response]*

Question to ChatGPT-5: As above. *[Show/Hide AI response]*

Question to Claude-4.5: As above. *[Show/Hide AI response]*

Question to Perplexity: Has the MSC been studied as a combinatorial object, or has such a study been proposed (as with the Periodic Table). *[Show/Hide AI response]*

Question to ChatGPT-5: As above. *[Show/Hide AI response]*

Question to Claude-4.5: As above. *[Show/Hide AI response]*

Mutual incomprehension of mathematicians

Question to Perplexity: A recent article has stressed that mathematicians often have the greatest difficulty in comprehending each others proofs -- if not their preoccupations. how does that accord with editors grasp of the unity of mathematics, other than as a suspicious "belief". *[Show/Hide AI response]*

Question to ChatGPT-5: As above. *[Show/Hide AI response]*

Question to Claude-4.5: As above. *[Show/Hide AI response]*

Mathematics of mathematics and metamathematics as mathematical self-reflexivity?

Question to Perplexity: Is the "mathematics of mathematics" a well formed discipline for which the MSC could be an object of study. *[Show/Hide AI response]*

Question to ChatGPT-5: As above. *[Show/Hide AI response]*

Question to Claude-4.5: As above. *[Show/Hide AI response]*

Criticism of metamathematics in the face of rapid innovation

Question to Perplexity: Since the MSC was conceived has it been obliged to add categories beyond the 63-64 due to development of the discipline. *[Show/Hide AI response]*

Question to ChatGPT-5: As above. *[Show/Hide AI response]*

Question to Claude-4.5: As above. *[Show/Hide AI response]*

Question to Perplexity: Is there any literature critical of the MSC from a metamathematical perspective. *[Show/Hide AI response]*

Question to ChatGPT-5: As above. *[Show/Hide AI response]*

[Question to Claude-4.5](#): As above. *[Show/Hide AI response]*

Intuitive comprehension of the unity of mathematics?

[Question to Perplexity](#): How does that response relate to long-standing claims for the fundamental coherence of mathematics as *primum inter pares*. *[Show/Hide AI response]*

[Question to ChatGPT-5](#): As above. *[Show/Hide AI response]*

[Question to Claude-4.5](#): As above. *[Show/Hide AI response]*

[Question to Perplexity](#): Is there no case for the formal articulation of "editors intuitive grasp of an underlying unity", especially when such an intuitive grasp is deprecated in regard to other disciplines. *[Show/Hide AI response]*

[Question to ChatGPT-5](#): As above. *[Show/Hide AI response]*

[Question to Claude-4.5](#): As above. *[Show/Hide AI response]*

Excluded knowledge and mathematical deprecation of other integrative modes of cognition

[Question to Perplexity](#): Does that response imply that no forms of "mathematics" can exist which are alien to the MSC categories -- as might be those of indigenous knowledge systems or qualified as pseudoscience. Is the MSC effectively a filter framing mathematics as a silo. *[Show/Hide AI response]*

[Question to ChatGPT-5](#): As above. *[Show/Hide AI response]*

[Question to Claude-4.5](#): As above. *[Show/Hide AI response]*

[Question to Perplexity](#): The authority given here to unquestionable "editors intuition" stands in remarkable contrast to the deprecation and dismissal of such claims in many other domains -- most strikingly by mathematicians. The issue is especially highlighted by the [Newton Project](#) -- most of whose preoccupations would find no place in the MSC. *[Show/Hide AI response]*

[Question to ChatGPT-5](#): As above. *[Show/Hide AI response]*

Comparison with integrative comprehension of other fundamental classifications

As considered in the following queries, and in contrast to the MSC, there is a case for recognizing the degree to which functionally significant classifications in other domains enable or emphasize integrative comprehension and memorability. Examples include the [International Classification of Diseases](#) (ICD) and the [Diagnostic and Statistical Manual of Mental Disorders](#) (DSM). The focus derived from earlier elaboration of a [Functional Classification in an Integrative Matrix of Human Preoccupations](#) (1982).

[Question to Perplexity](#): Given the emphasis on editorial intuition of mathematics as a whole, and the mnemonic requirements of classification by humans, is there any study of the capacity to recall the complete set of top-level MSC categories -- as is presumably the case with other comprehensive systems (Dewey, UDC, etc). A somewhat related challenge is evident in the capacity to recall the complete set of chemical elements in the Periodic Table. *[Show/Hide AI response]*

[Question to ChatGPT-5](#): As above. *[Show/Hide AI response]*

[Question to Claude-4.5](#): As above. *[Show/Hide AI response]*

[Question to Perplexity](#): How does that compare with the medical [Diagnostic and Statistical Manual of Mental Disorders](#) (DSM) category system. *[Show/Hide AI response]*

[Question to ChatGPT-5](#): As above. *[Show/Hide AI response]*

[Question to Claude-4.5](#): As above. *[Show/Hide AI response]*

[Question to Perplexity](#): Could you adapt those considerations to the system of 64 genetic codons and the capacity to recall them distinctively. *[Show/Hide AI response]*

[Question to ChatGPT-5](#): As above. *[Show/Hide AI response]*

[Question to Claude-4.5](#): As above. *[Show/Hide AI response]*

[Question to Perplexity](#): How do these considerations relate to the mnemonics of colour through colour wheels and the like. *[Show/Hide AI response]*

[Question to ChatGPT-5](#): As above. *[Show/Hide AI response]*

[Question to Claude-4.5](#): As above. *[Show/Hide AI response]*

[Question to Perplexity](#): Given that biologists solve the mnemonic 64-fold challenge of the genetic codons by recalling the mapping of triples to 20 amino acids, could it be said that there is any recognized functional analogue to amino acids for the set of MSC categories -- 20 clusters of mathematical branches. *[Show/Hide AI response]*

[Question to ChatGPT-5](#): As above. *[Show/Hide AI response]*

[Question to Claude-4.5](#): As above. *[Show/Hide AI response]*

[Question to Perplexity](#): These last responses would appear to suggest that there is no "organization" to mathematics -- ironically as the discipline most specialized in organization -- and that none has been desired, felt to be necessary, or proposed. This contrasts with the multitude of efforts to organize the Periodic Table, and the challenge (for some) to distinguish extensive arrays of colours, sounds and odours and to be able to communicate those distinctions. *[Show/Hide AI response]*

[Question to ChatGPT-5](#): As above. *[Show/Hide AI response]*

[Question to Claude-4.5](#): As above. *[Show/Hide AI response]*

Formal coherence and unity understood otherwise -- in quest of straight answers

The previous responses regarding the 63-fold organization of the MSC suggested that there was effectively "no home" for a self-reflexive metamathematics in that framework -- despite the apparent avoidance of use of the full 64-fold set. The role of mathematics in defining "unity", and how it might be comprehended and understood, is seemingly implied rather than being explicitly addressed. This is despite the continuing reference to "unity" in international and interfaith discourse -- with little insight from mathematics. Any such unity may necessarily be elusive, as can be variously argued (*Engaging with Elusive Connectivity and Coherence*, 2018; *Comprehension of Unity as a Paradoxical Dynamic*, 2019; *Paradoxes of Durable Peace, Heaven and a Sustainable Lifestyle*, 2023). Especially challenging to both mathematics and religion is any articulation of "mathematical theology" (*Mathematical Theology: Future Science of Confidence in Belief*, 2011)

[Question to Perplexity](#): Does the elusive nature of the unity and unification which characterizes mathematics invite its appreciation as a "[hyperobject](#)", as defined by [Timothy Morton](#). Do claims to the contrary serve to misguide interdisciplinary, interfaith and international discourse -- and the associated quest for peace. *[Show/Hide AI response]*

[Question to ChatGPT-5](#): As above. *[Show/Hide AI response]*

[Question to Claude-4.5](#): As above. *[Show/Hide AI response]*

Question to Perplexity: Is this also the case with the 64 convex regular uniform 4-polytopes. *[Show/Hide AI response]*

Question to ChatGPT-5: As above. *[Show/Hide AI response]*

Question to Claude-4.5: As above. *[Show/Hide AI response]*

Question to Perplexity: How does that argument accord with the coherence of the 64-fold encoding of the [I Ching](#) -- the subject of critical Chinese commentary and testing over millennia -- an inspiration to [Leibnitz](#) and yet presumably dismissed as pseudoscience from a mathematical perspective. *[Show/Hide AI response]*

Question to ChatGPT-5: As above. *[Show/Hide AI response]*

Question to Claude-4.5: As above. *[Show/Hide AI response]*

Problematic global modelling and the fragility of mathematics

Question to Perplexity: The claims for rigor are clear but would seem to be questionable in the case of the mathematical modelling on which governments now rely so heavily. How does that reliance -- with only the probability of validity -- compare with the reliance of the Chinese civil service over centuries on the *I Ching*. *[Show/Hide AI response]*

Question to ChatGPT-5: As above. *[Show/Hide AI response]*

Question to Perplexity: Faced with complex systems and a polycrisis, to whom do governments turn if the editors' intuition is unable to provide a straight answer of proven validity. *[Show/Hide AI response]*

Question to ChatGPT-5: As above. *[Show/Hide AI response]*

The following query was evoked by the central role in governance of earlier civilizations -- as originally played by the [Oracle of Delphi](#), as discussed separately with visualization of a classic set of [Delphic Maxims](#) (*Trap avoidance by AI use of koan-like riddles emulating the Oracle of Delphi*, 2026).

Question to Perplexity: How do those processes contrast in practice with the *I Ching*, or with astrology -- to which leaders have had recourse over millennia. *[Show/Hide AI response]*

Question to ChatGPT-5: As above. *[Show/Hide AI response]*

Question to Claude-4.5: As above. *[Show/Hide AI response]*

general education *** poetry prayer ***

Question to Perplexity: That response does not seem to accord with the currently accelerating crises in many domains -- and the questionable capacity to comprehend or manage chaos. The validity of the response would seem to be called into question by the extensive application of such expertise to the conflict in Afghanistan over 20 years. *[Show/Hide AI response]*

Question to ChatGPT-5: As above. *[Show/Hide AI response]*

Question to Perplexity: Given strong criticism of the peer-review system and the current incidence of fraudulent and dubious research, is that response not indicative of a degree of fragility to the discipline as a whole. *[Show/Hide AI response]*

Question to ChatGPT-5: As above. *[Show/Hide AI response]*

Question to Claude-4.5: As above. *[Show/Hide AI response]*

Question to Perplexity: How does that response accord with the reproducibility of 1000-page proofs -- as in the case of "[moonshine mathematics](#)" or the [Langlands Program](#) -- which very few can claim to understand and few are able to confirm. *[Show/Hide AI response]*

[Question to ChatGPT-5](#): As above. *[Show/Hide AI response]*

[Question to Claude-4.5](#): As above. *[Show/Hide AI response]*

Embodying insight through skin in the game ***

skin paper ***

[Question to Perplexity](#): The multiple references to antifragile avoid a key point made by Taleb, namely the need for "skin in the game". To what extent can it be claimed that the editors (to whom reference is made) have that quality. *[Show/Hide AI response]*

[Question to Claude-4.5](#): As above. *[Show/Hide AI response]*

Governance implications of mathematical classification policy?

[Question to Perplexity](#): Could it be inferred that that avoidance of any functional or systematic organization of mathematics -- acclaimed as the discipline of organization -- has been subtly applied to the functions of governance -- as the acclaimed implementation of psychosocial organization. *[Show/Hide AI response]*

[Question to ChatGPT-5](#): As above. *[Show/Hide AI response]*

[Question to Claude-4.5](#): As above. *[Show/Hide AI response]*

[Question to Perplexity](#): In the light of those responses, could it be concluded that there is little collective sense of what the different branches of mathematics are "for" as an array of functions, methods and perspectives on relationships and modes of organization -- especially given the consideration of their application to the challenges of governance (in its most general sense) as secondary and incidental. *[Show/Hide AI response]*

[Question to ChatGPT-5](#): As above. *[Show/Hide AI response]*

[Question to Claude-4.5](#): As above. *[Show/Hide AI response]*

Envisaging a 64-fold functional pattern of mathematical methods

[Question to Perplexity](#): Given the reference to the set of 64 convex uniform regular 4-polytopes, as a complex pattern of connected coherence, could you speculate on how the 63-64 categories might be experimentally reframed in an orderly manner through that pattern -- given that the subdomains could be mapped onto the "faces" of each structure, as with the conventional understanding of faceting in classification. Such an experiment would be consistent with those variously made with representation of the Periodic Table and the isotopes. *[Show/Hide AI response]*

[Question to ChatGPT-5](#): As above. *[Show/Hide AI response]*

[Question to Claude-4.5](#): As above. *[Show/Hide AI response]*

[Question to Perplexity](#): Given the widely reported expertise of AI in eliciting patterns of order, could this be fruitfully applied (experimentally) to reconfiguring the MSC categories (as you are implying) such as to detect forms of relationship between the operations characteristic of each category -- thereby eliciting coherence to the whole, of mnemonic value. *[Show/Hide AI response]*

[Question to ChatGPT-5](#): As above. *[Show/Hide AI response]*

[Question to Claude-4.5](#): As above. *[Show/Hide AI response]*

Question to Perplexity: Given the 8-fold clustering of a "preliminary sketch", are these to be understood as "modes of knowing" (akin to the I Ching's set of 8 "houses") -- potentially to be related to an ordering of the 64-fold set of polytopes, with the "coherence" of each variously associated with "convex", "uniform" and "regular" (as the cognitive closure implied by a "proof"). Please go ahead with the speculative exercise. *[Show/Hide AI response]*

Question to ChatGPT-5: As above. *[Show/Hide AI response]*

Question to Claude-4.5: As above. *[Show/Hide AI response]*

Question to Perplexity: Go ahead, recognizing that this is indeed a speculative experiment which may itself suggest variants (as with those on the Periodic Table). *[Show/Hide AI response]*

Question to ChatGPT-5: As above. *[Show/Hide AI response]*

Question to Claude-4.5: As above. *[Show/Hide AI response]*

Visualization in 3D of 64 MSC categories on 64 vertices of a 6D hypercube

The following queries derived from a previous exchange with AI giving rise to mappings onto a 3D projection of a **6D hypercube** (*Requisite complexity of 6D hypercube for representation of self-other dynamics*, 2026; *Potential strategic relevance of 6D hypercube mapping*, 2026).

Question to Claude-4.5: Separately (in a previous exchange) you have generated an X3D mapping of the 64 I Ching hexagrams onto the 64 vertices of a 6D hypercube. Could the labels be changed -- speculatively -- to suggest the connectivity between the MSC categories. *[Show/Hide AI response]*

Question to Claude-4.5: Here is the file you created. *[Show/Hide AI response]*

Question to Claude-4.5: Remarkable. As an X3D template, the model could clearly be augmented in various ways for various mnemonic purposes. Edge radii or colours could be changed to reflect the relative quantity of citations between fields -- even traced over historical time. Is there a case for adding the binary code (as before) as a third label line -- as a complement to the King Wen numbering. Could you comment on what might be envisaged in that regard -- including flagging some attributions as somewhat problematic. *[Show/Hide AI response]*

Question to Claude-4.5: This will of be posted very shortly. Given that it might be expected that any I Ching associations would be most appreciated by Chinese mathematicians, could you substitute the Chinese script version for the English MSC label in another X3D. Then both can be included. *[Show/Hide AI response]*

Question to Claude-4.5: There are font rendering issues. *[Show/Hide AI response]*

Question to Claude-4.5: The achievement is quite remarkable -- however speculative. It offers a tentative integrative view of mathematics. It frames the challenge of how better to enhance the display with a variety of mnemonic aids to the integrity of "ways of knowing". URL links could be put on each sphere to supporting explanatory text for each. Does each MSC category have such a URL. *[Show/Hide AI response]*

Question to Claude-4.5: In quest of insightful interpretation as an indication of "ways of Knowing", could you suggest how the "epistemic modes" might be understood as verbs rather than as substantive descriptors. What is "to logic" -- rationalizing, etc?, to structure, etc. *[Show/Hide AI response]*

Question to Claude-4.5: You had created an equivalent 6D x3d model for the 64 hexagrams. The spheres in that model could be rendered clickable in a similar manner. A typical URL for King Wen commentary NN is in the case of NN = 01 as follows (for 01 to 64), linking to individual commentaries (*Transformation Metaphors derived experimentally from the Chinese Book of Changes (I Ching) for*

[sustainable dialogue, vision, conferencing, policy, network, community and lifestyle, 1997](#)). [\[Show/Hide AI response\]](#)

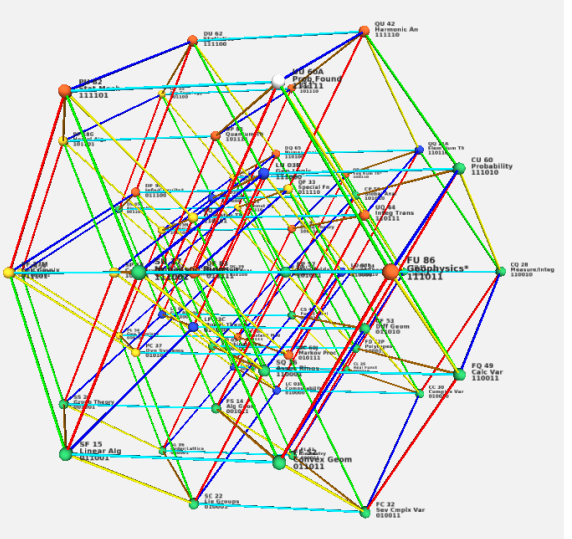
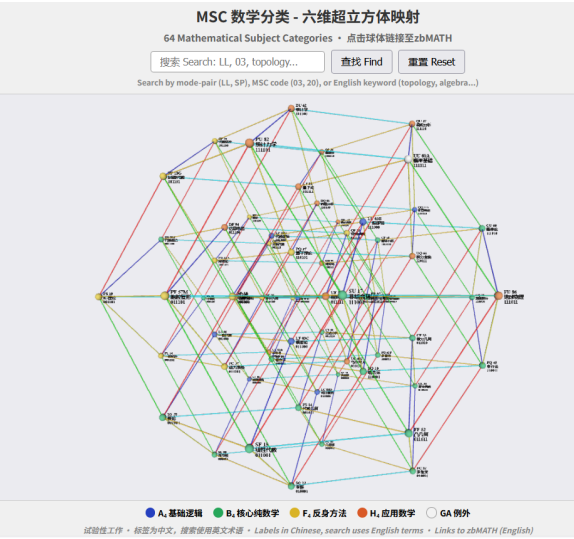
Question to Claude-4.5: What future design refinements might be envisaged to enhance meaningful user interaction. [\[Show/Hide AI response\]](#)

Question to Claude-4.5: To keep any search box simple for both, is it the case that MSC categories are recognized by the 2-digit code which is analogous to the King Wen code (with forced leading zero for single digits). [\[Show/Hide AI response\]](#)

Question to Claude-4.5: Why was the letter suffix necessary for the set of 64 MSC categories. [\[Show/Hide AI response\]](#)

Question to Claude-4.5: This is an awkward challenge. However, I could leave the non-X3DOM version as is, with your above commentary, and regenerate the X3DOM version as you are suggesting for MSC with the 2-digit code and search box. This makes the point that this is all a speculative work in progress. I am not sure whether or when I will nest the X3DOM within my PHP frame. [\[Show/Hide AI response\]](#)

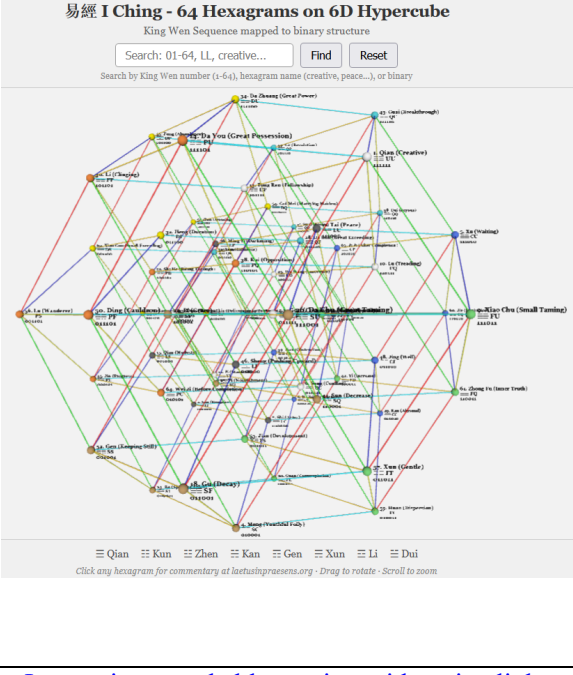
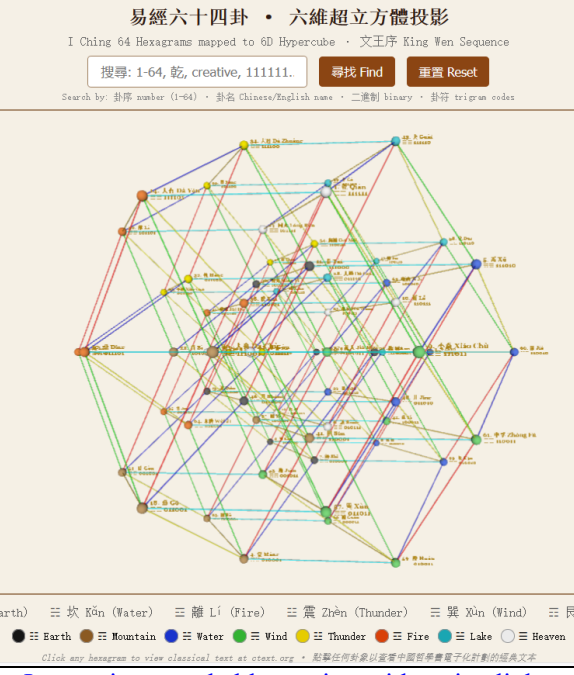
Question to Claude-4.5: Much appreciated as a provocative speculation. [\[Show/Hide AI response\]](#)

<p align="center">Mathematics Subject Classification (MSC) top-level topics mapped onto 64 binary coded vertices of 3D projection of 6D hypercube</p> <p align="center">64 MSC Categories as epistemic mode-pairs (L Logic - S Structure - C Continuity - F Form - D Discretion - P Persistence - Q Quantity - U Uncertainty) A₄ Foundational (Logic/Meta) - B₄ Core Pure Mathematics - F₄ Reflexive Methods - H₄ Applied Mathematics - GA Exceptional (screen shots of experimental searchable interactive models generated by Claude-4.5 -- with links to zbMATH)</p>	
<p align="center">Detailed view of searchable English variant</p>	<p align="center">Chinese -- Searchable -- Links from vertices to zbMATH (English)</p>
	
<p align="center">Interactive searchable version with active links</p>	<p align="center">Interactive searchable version with active links (screenshot of alternative Pinyin variant)</p>

The argument for the above 64-topic mapping-visualization was developed through the earlier exchange with AI regarding the possibility of a corresponding formal mapping of 64 I Ching hexagrams as developed below.

64 Hexagrams of I Ching/Yi Jing mapped experimentally to 64 binary coded vertices of 3D projection of 6D hypercube

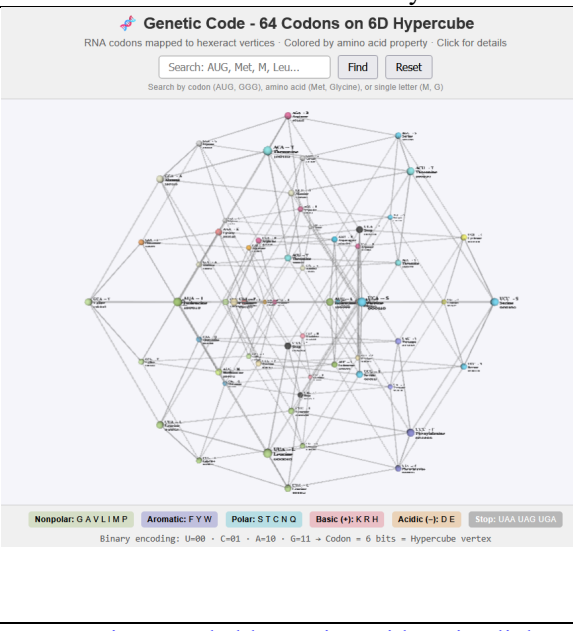
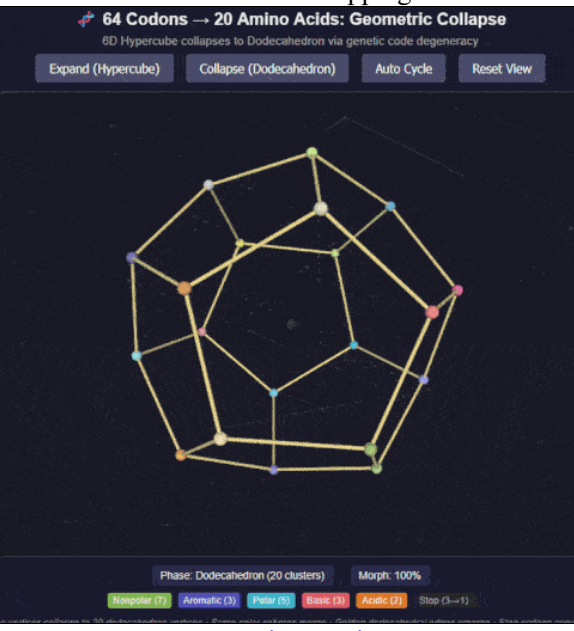
(screen shots of experimental searchable interactive models generated by Claude-4.5 with links from vertices to distinctive commentaries)

<p style="text-align: center;">Links on vertices to commentaries at <i>Transformation Metaphors from Book of Changes</i></p>	<p style="text-align: center;">Links on vertices to commentaries at <i>Chinese Text Project / Book of Changes</i></p>
	
Interactive searchable version with active links	Interactive searchable version with active links

The argument for the above 64-topic mapping-visualization was developed through the earlier exchange with AI regarding the possibility of a corresponding formal mapping of 64 genetic codons as developed below.

Corresponding experimental mappings of genetic codons onto 64 binary coded vertices of 3D projection of 6D hypercube

(screen shots of experimental searchable interactive models generated by Claude-4.5)

<p style="text-align: center;">Codons -- Searchable -- Links from vertices to amino acid commentary</p>	<p style="text-align: center;">Animation of collapse from/to 64-fold mapping to/from 20-fold mapping</p>
	
Interactive searchable version with active links	Interactive version

Compactification from a 64-fold to a 20-fold configuration with cognitive implications

In the light of the 64-fold potential parallels explored above, it is appropriate to ask whether such correspondences derive in part from cognitive constraints as yet to be fully understood, and as might be suggested by the study by George Lakoff and Rafael E. Núñez (*Where Mathematics Comes From: how the embodied mind brings mathematics into being*, 2000). In that spirit, it could then be asked how a distinction is made between chemical elements essential to light (in contrast with amino acids), those of secondary importance, and those of marginal importance. The following queries were evoked by the possibility of a systemic equivalent to the set of 20 amino acids (*Memetic Analogue to the 20 Amino Acids as vital to Psychosocial Life?* 2015; *Requisite 20-fold Articulation of Operative Insights?* 2018; *Tetrahedral Configuration of Embodied Knowledge in Metabolic Cycles*, 2025). The experimental animation (above right) illustrates the collapse from a 64-fold codon mapping to a 20-fold amino acid mapping -- and the reverse.

Question to Claude-4.5: Given that biologists solve the mnemonic 64-fold challenge of the genetic codons by recalling the mapping of triples to 20 amino acids, could it be said that there is any recognized functional analogue to amino acids for the set of MSC categories -- 20 clusters of mathematical branches. *[Show/Hide AI response]*

Question to Claude-4.5: Having demonstrated the viability of mapping a 64-fold pattern of "concepts" onto the 3D projection of a 6D hypercube, which would clearly be possible with the set of 64-genetic codons (especially given their argued association with hexagrams), it is then appropriate to ask what is more appropriately achieved with nested circular arrays of such codons and the striking value of DNA coiling. Spiral organization of the chemical elements has been explored as alternatives to the Periodic Table. That coiling has been an inspiration to the [Triple Helix Model of Innovation](#) -- and its [Quadruple and Quintuple extensions](#). Would a 6D mapping of genetic codons highlight the possibility of "amino acid" analogues in the case of MSC. *[Show/Hide AI response]*

Question to Claude-4.5: Your Hamiltonian path suggests the case for using it as a pedagogical "pilgrimage" through mathematics. As you imply, the possibility of a 6D hypercube mapping of codons raises the question of how 20 amino acids might be highlighted in such a mapping -- if only for mnemonic purposes. Could you attempt this as a speculative indication of the possibility, since you could relabel the X3D to which you currently have access. *[Show/Hide AI response]*

Question to Claude-4.5: Much appreciated -- especially as a template for evoking critical reflection. It also suggests possibilities for reflection on "memetic codons" within any "memetic" framework and potential recognition of "memetic amino acids" vital to cognitive life. *[Show/Hide AI response]*

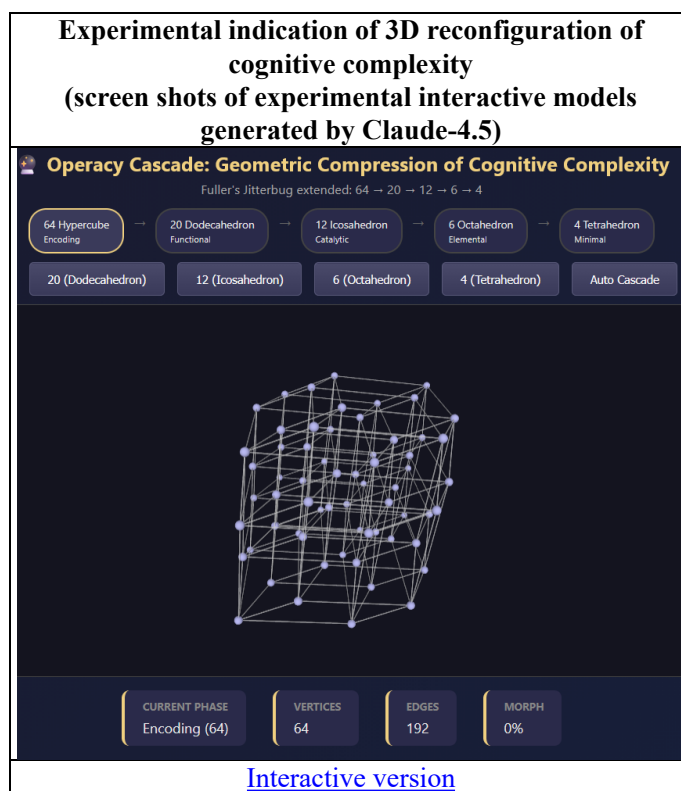
Question to Claude-4.5: Given your pointers for future reflection, could you comment on the arguments of the shared document (*Memorable Configuration of Psychosocial "Vitamins", "Amino acids" and "Minerals"*, 2024). *[Show/Hide AI response]*

Question to Claude-4.5: Is there an interesting way in which the 6D hypercube (projection) can be collapsed geometrically (with X3D ROUTES) to a simpler icosahedral/dodecahedral pattern by a process reversing symmetry preserving operations. *[Show/Hide AI response]*

Question to Claude-4.5: A slight improvement would render the dodecahedral edges visible in the collapsed phase. With respect to the 20-fold pattern, I recall the shared document (*Requisite 20-fold Articulation of Operative Insights? Checklist of web resources on 20 strategies, rules, methods and insights*, 2018). *[Show/Hide AI response]*

Question to Claude-4.5: Could you take the argument further given that the 20 vertices can be understood as framing 12 faces and the extensive use of 12-fold strategic articulations, as shared (*Checklist of 12-fold Principles, Plans, Symbols and Concepts*, 2011). Is the 12-20 relation consistent with a particular

understanding of "operacy" (*Eliciting a 12-fold Pattern of Generic Operational Insights*, 2011) . Is it possible that the dodecahedron "collapses" further through a transformation akin to Buckminster's Fuller's "[vector equilibrium](#)" (jitterbug). *[Show/Hide AI response]*



Question to Perplexity: How many elements are essential to life, in contrast to those of secondary or indirect value to life, and with those of zero importance to life. If "life" is extended to include utility or valued (as with gold or mercury) how many are essentially of marginal utility (technetium?). Is it credible to distinguish 64 as of primary value (and widely known) from others of only highly specialized use and barely known. *[Show/Hide AI response]*

Question to Claude-4.5: It is apparently reasonably credible to distinguish for modelling purposes a core set of 64 chemical elements (with some 20 as a biological core, the remainder being of commonly known utility) from the relatively low-salience contents of the Periodic Table as a whole. In that light how might you apply your experimental 64-fold mapping 6D and its "collapse" into a 20-fold dodecahedral core. *[Show/Hide AI response]*

Question to Claude-4.5: With respect to the periodic table, if we derive a subset of 64 (inclusive of some 20 bio-core), how do the 64 relate to the atomic number? What is excluded up to atomic number 64 -- on the assumption that 57-71 are treated as 1? What over 71 gets included in the 64. In that light, why not map your 64 explicitly to vertices by atomic number -- with the fudge for lanthanides. *[Show/Hide AI response]*

Question to Claude-4.5: In the light of the 64-20 models you have speculatively generated, could you comment on the following. Separately I have looked into other domains (phonetic alphabet 108 > 20), minimal mathematical operations 4>20>? My question relates to the oddity of a 20-fold set as "confluence" of 3 x Miller's +/- 7, and 4x5 fingers/toes. This is "primitive" stuff but potentially consistent with George Lakoff (*How the Embodied Mind Brings Mathematics into Being*, 2000). Is 20 indicative of cognitive convenience as distinct from short term memory. *[Show/Hide AI response]*

Question to Claude-4.5: Especially intriguing is the relation of 4 and 5 to the [Platonic polyhedra](#): 4, 5, 6, 8, 12, 20, 30. A case can be made for 60 as a "sweet spot" organized by [C60](#) [*Sustainability through Global Patterns of 60-fold Organization: psycho-social implications of fullerenes for coherence, integrity*

and identity of a higher order, 2022; [Polyhedral 60-fold configurations of human rights](#), 2025]. Do the [Archimedean polyhedra](#) offer an array of "sweet spots" of varying probability/salience. *[Show/Hide AI response]*

Question to Claude-4.5: Given the MSC as the point of departure of this exchange, what is less evident from a pedagogical perspective is the 20-fold (?) "mathematical toolkit" now required for daily life -- beyond the basic 4-fold (tetrahedral) set. What "maths" do chimps (etc) need in their "Game of Life". Is a 60-fold toolkit required for civilizational survival. *[Show/Hide AI response]*

Question to Claude-4.5: In a previous exchange [[Configuration of potential self-other engagement possibilities](#), 2026] you have variously responded to the comparability of three 36-fold patterns (Georges Polti, [Thirty Six Dramatic Situations](#); 36 traditional [Chinese Stratagems](#); Arthur Aron's [36 intimacy questions](#)). The responses above would then frame a question as to why 64 "dramatic situations" are not recognized, rather than being collapsed to 36 -- and whether a 20-fold set of games is not more commonly recognized from Polti's set (and embodied in popular drama). *[Show/Hide AI response]*

Experimental mapping of 64 chemical elements on a 3D projection of a 6D hypercube with 64 vertices
(screen shots of searchable interactive models generated by Claude-4.5)

Showing expansion to 64-fold array	Showing contraction to 20-fold biological core
<p>Interactive version</p>	


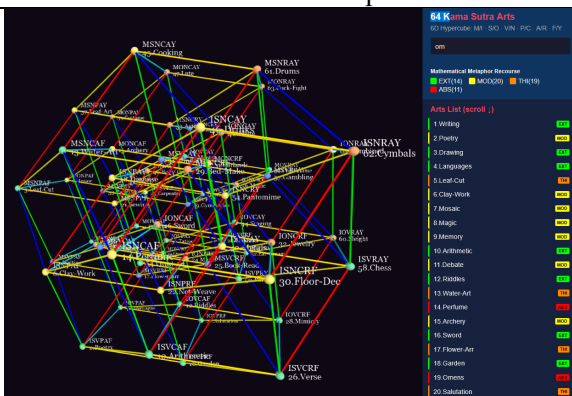
From a 2D strategic board game to a 64-fold Castalian glass bead game?

The following queries were partially evoked by the framing offered by Hermann Hesse ([The Glass Bead Game](#), 1943) and by James Carse ([Finite and Infinite Games: a vision of life as play and possibility](#), 1986) -- but more concretely by [Alternatives to "2-stroke democracy" suggested by 4-sided ball games](#) (2016). The game theme suggests consideration of the framing offered by the much studied mathematical [Game of Life](#) of John Conway in 2D, and its [various extensions](#), notably to 6D. Given metaphorical reference to "life as a game", and the 64 "arts" by which it may be navigated, there is a speculative representation of those arts as traditionally articulated by the Sanskrit [Kama Sutra \(Reframing the Dynamics of Engaging with Otherness: triadic correspondences between Topology, Kama Sutra and I Ching](#), 2011; [Kama Sutra](#), 2009.

Question to Perplexity: Is there any adaptation of Conway's Game of Life to 3D, 4D, or more. *[Show/Hide AI response]*

The following query was evoked by the relation between the 30 birds of the classic Sufi tale -- the *Conference of the Birds* -- and the 30-fold pattern of icosahedrally-based syntegrity of [Stafford Beer](#) (*Beyond Dispute: the invention of team syntegrity*, 1994) -- as previously explored (*Insights from the Conference of the Birds?* 2012). The integration achieved by the birds, as "vectors", then becomes evident in the spherical configuration they achieve in forming the icosahedron.

Question to Claude-4.5: You have previously commented on various forms of "game" only indirectly related to the X3Ds you have now generated. However there is a potentially far more direct link through Conway's famous "Game of Life". This is a 2D simulation of "boids". A 3D equivalent might bear comparison with the edges as vectors of polyhedra. For example the famous Sufi *Conference of the Birds* has 30 such in quest of a legendary [Simurgh](#)-like integrity which could be compared with the dodeca/icos configurations. If the birds are vectorial boids, how would such a game of life ploy out. Is there a 3D variant. *[Show/Hide AI response]*

Indicative adaptations of polyhedral mapping methodology (screen shots of experimental interactive models generated by Claude-4.5)	
Experimental reconciliation in 3D of Conway's "Game of Life" with Sufi "Conference of the Birds"	Experimental 3D configuration of 64 "arts" of the Kama Sutra on a 6D hypercube with Google Scholar search links to their use as mathematical metaphors
 <p style="text-align: center;">Interactive version</p>	 <p style="text-align: center;">Interactive version</p>

Question to Claude-4.5: In an earlier exchange you noted that the Kama Sutra's 64 arts are a navigation curriculum. The speculative X3Ds you have generated in this exchange -- in an exploratory mode -- could include an application of your mapping of relevance to the "mathematical arts" -- as a cognitive exercise. Could you suggest such a 6D mapping of the 64 *Kama Sutra* "arts" for mnemonic purposes -- with an indication of how they "collapse" to the dodecahedral pattern. *[Show/Hide AI response]*

Question to Claude-4.5: Much appreciated metaphorical analysis. It would be interesting to challenge the literature more extensively on the absences. These may feature in unstated recourse to metaphors -- in creative reflection rather than in any traceable documentation. *[Show/Hide AI response]*

Question to Claude-4.5: There is literature on the mathematical experience and the experience of doing maths. What is missing from the model are links to mathematical metaphors corresponding to what you have analyzed. This is clearly work for the future. I assume there is no database of such metaphors to which links could now be made. *[Show/Hide AI response]*

Question to Claude-4.5: Potentially missing from the 64 "arts", as metaphorically employed by mathematics *[accessible in the 3D model]* is the collapsed set of metaphors most commonly used. How might these relate to your summary analysis: EXT(14), MOD(20), THI(19), ABS(11). *[Show/Hide AI response]*

Question to Claude-4.5: The list of 64 Kama Sutra "arts" -- as in the screenshot above-- has no variant of sex/erotica, for which the Kama Sutra is primarily renowned in the West. What happened to "sex".

[Show/Hide AI response]

Question to Claude-4.5: Framed by that clarification, could you comment on the response of Ralph Abraham (renowned for the application of mathematics to the visual arts and to the geometry of behavior) to the question of whether any mathematician had explored how breast dimensions and backside movement functioned as a primary attractor for males. He responded "not to his knowledge". That response recalls an earlier comment (shared) on [*Global strategy and governance modelled by constraining local breast movement?*](#) (2009) regarding the design of brassieres, which you may find relevant. ***[Show/Hide AI response]***

Question to Claude-4.5: Given your insightful cascade from 64-fold to 4-fold, could you comment on what could be understood as a form of "compactification" of 64-fold thinking into a "board game" like chess -- given the extent to which the emerging Board of Peace will be providing an arena for a new diplomatic [*Great Game*](#). ***[Show/Hide AI response]***

Question to Claude-4.5: Those responses have appropriately clarified the geometrical failure. What indeed would a mathematically-informed peace architecture look like -- if the Great Game was played without such "compactification" -- as envisaged in Castalia by the Nobel Laureate Hermann Hesse (*The Glass Bead Game*, 1943). The places due emphasis on the aesthetics of such a game. Could you contrast a "Castalian" dynamic with those envisaged in questions raised previously with another AI ([*Simulating the Israel-Palestine Conflict as a Strategy Game*](#), 2023; [*Envisaging a Game of Subtlety Enabling New Global Dynamics*](#), 2024). ***[Show/Hide AI response]***

Question to Claude-4.5: Go ahead with your suggested exploration of how specific geometric structures (the hypercube transformations, the Szilassi polyhedron mappings) might offer frameworks for this kind of non-compactified architecture. ***[Show/Hide AI response]***

Experimental research on mnemonic skins for legacy classifications

This query was evoked by recognition of the extensive experimentation with variations in the Periodic Table ([*Types of periodic table*](#)), with functional presentations ([*Roles of chemical elements*](#)), and the Chemogenesis [*INTERNET Database of Periodic Tables*](#). Speculation has included [*adaptation of that format to mathematics*](#). This is associated with extensive research on their mathematics (D. H. Rouvray and R. Bruce King, *The Mathematics of The Periodic Table*, 2005). The concern bears comparison with the variety of 2D projections of the global form of the Earth ([*List of Map Projections*](#)). There is considerable familiarity with [*thematic "skins"*](#) of which 102 are registered at MediaWiki.

Question to Perplexity: Several influential classification systems --notably the Mathematics Subject Classification, the I Ching hexagrams, and the genetic codons -- share a 64-fold structure. Of these, only the I Ching explicitly addresses the cognitive challenge of making the pattern intelligible and memorable as an integrated whole. From a computational and AI perspective, it is straightforward to preserve the integrity of such legacy classifications while simultaneously experimenting with alternative structural overlays that function as mnemonic "skins" for navigating their elements. What kinds of memorable structural skins might be worth exploring? In the specific case of the MSC, could one such skin be based on ordering its top-level categories by the methodological purpose they serve -- what each is *for in engaging with or interrogating reality?* ***[Show/Hide AI response]***

Question to ChatGPT-5: As above. ***[Show/Hide AI response]***

Question to Claude-4.5: As above. ***[Show/Hide AI response]***

Potential relevance to the operation of the 20-fold Gaza Peace

Plan and the 13-fold Trump Board of Peace

Question to Claude-4.5: At this point in time, considerable focus is given globally to a 20-point plan for the [Gaza Peace Plan](#) under the leadership of Donald Trump -- and a Gaza-related [Board of Peace](#). There is little understanding of whether and how it will imply any new thinking to render it viable. How might the insights you have just articulated inform that process, given the threats which have accompanied its proposal and acceptance, as in the shared document ([Gaza Future Poetically Reframed under Threat of Hell](#), 2025). *[Show/Hide AI response]*

Question to Claude-4.5: Could you comment on the relation between a 13-point plan and your articulation of a 12-fold configuration. *[Show/Hide AI response]*

Question to Claude-4.5: Could you comment further, incorporating your earlier comments on the matter, on the potential relation between the 20-point plan, the 13-fold charter, and consideration of 12-fold strategic articulations. *[Show/Hide AI response]*

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