



laetus in praesens

[Alternative view of segmented documents via Kairos](#)

2 February 2026 | Draft

Complementarity of 64-fold Sets as an Elusive Rosetta Stone?

Circumventing irresponsible authoritarian imposition of incoherent patterns of connectedness

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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.

Show/Hide All AI Responses

Introduction

A previous exercise explored the elaboration and visualization of a coherent 64-fold pattern for the *Mathematics Subject Classification* which has used 63-64 top-level categories ([Ordering the House of Mathematics from an AI Perspective?](#), 2026). The approach was adapted to the traditional set of 64 hexagrams of the *I Ching* -- an early inspiration for the binary encoding fundamental to computer and AI operation. The methodology was then applied to the 64 genetic codons fundamental to the organization of DNA and life. It was speculatively adapted to the memorable organization of the elements of the [Periodic](#)

[Table of Chemical Elements](#) of value to human life and to the organization of the 64 essential "arts" of human living -- as traditionally articulated by the *Kama Sutra*. The sets were each mapped experimentally onto the 64 vertices of a hexeract (a 6-dimensional hypercube) as projected into interactive visualizations in 3D.

In each case consideration was given to identification of a 20-fold subset with particular "operational" functions, most notably in the case of the 20 amino acids (*Rendering a 64-fold pattern dynamically comprehensible via 20-fold and 12-fold patterns*, 2021; *Requisite 20-fold Articulation of Operative Insights? Checklist of web resources on 20 strategies, rules, methods and insights*, 2018). The question was the memorability of the smaller sets -- suggested by a degree of familiarity in practice and how their coherence could be usefully visualized, notably as the 20 vertices of dodecahedron. The possibility of even greater recognition was then framed by the possibility of 8-fold and 4-fold mappings onto the cube and the tetrahedron respectively.

The exercise highlighted the relative incoherence of the organization of such sets in systemic terms, and the implication for both their comprehensibility as a whole and their memorability -- notably with consequences for the challenges of coherent governance. Curiously the individual is confronted by authorities with conventional organization of such sets and what is effectively the righteous imposition of such chaotic classifications of key features of reality -- a reality to which each is strongly encouraged to "subscribe" unquestioningly. Authorities are relatively indifferent in practice to that incoherence and to the challenges to comprehensibility and memorability, as previously argued.

Given the curious parallels between the choice of 64-fold sets in disparate domains and cultures, of interest is whether the individual is able to call into question the advocated "disorder" -- possibly through the use of AI to consider how they might be fruitfully reframed for pedagogical or other purposes. Of interest in technical terms is the ease by which interfaces can now be designed as "mnemonic skins" through which to view legacy classifications. Many such "skins" can be envisaged, as with the choice of thematic design of browser interfaces offered to users. Such skins may reflect cognitive preferences as implied by '[multiple intelligence theory](#)' introduced by [Howard Gardner](#) or the work of [Geert Hofstede](#) on [cultural dimensions theory](#).

Further to the earlier exercise, of particular interest is how the method might be applied to religions, nations and disciplines where the same disorder is only too evident in a world faced with polycrisis -- as with the irresponsible imposition of selective ordering by particular authorities. Faced with an estimated 10,000 religions, the possibility is suggested by the controversial study of [Stephen Prothero](#) (*God Is Not One: The Eight Rival Religions That Run the World -- and Why Their Differences Matter*, 2010). Similarly, faced with some 193 members of the United Nations, of interest is the particular importance associated with the [G7 / G8](#) and the [G20](#) -- and even the emerging multipolar pattern of the "Big Four" (USA, Russia, China, and another). In the case of disciplines presumably vital to the application of knowledge to a society in a condition of crisis, it is effectively unknown how many "disciplines" are recognized or call for recognition -- with various authorities endeavouring to present a disparate array of unquestionable selective lists in to reinforce their particular agendas. Inspired by the Periodic Table, the possibility of a memorable pattern of ways of knowing was previously presented (*Periodic Pattern of Human Knowing: implication of the Periodic Table as metaphor of elementary order*, 2009).

The challenge for any individual is how to engage with the confusion of arrays of "things" -- often obscure -- whose extent is held to be only comprehensible to experts tolerant of their complexity, however any array is variously claimed to be ordered. Few of the experts would claim to be able to name from memory all the nations or all the elements, for example, whether or not they may acknowledge their existence. This curiously echoes the situation in Ancient Greece where hundreds of deities were worshipped in addition to the 12 Olympians (*List of Greek Deities*). Some were adopted in Ancient Rome, as with the 12 [Dii Consentes](#) -- some clustered as the 20 [Dii Selecti](#), expanded to a set of some 67 "major deities", or more (*List of Roman deities*).

The Hindu deity concept varies from a personal god to 33 major deities in the *Vedas*, to hundreds of deities mentioned in the *Puranas*. In the absence of general consensus of how any such arrays are to be memorably organized, or any evident collective motivation to achieve this, there is clearly a degree of freedom to explore new possibilities for doing so -- beyond the use of [circlets of 108 prayer beads](#) (*Designing Cultural Rosaries and Meaning Malas to Sustain Associations within the Pattern that Connects*, 2000). In a civilization now characterized by a multiplicity of "problems", there is some irony to the fact that Greek culture continues to make use of smaller circlets of "[worry beads](#)" -- although each bead is not (as yet) typically associated with a particular problem.

As a conclusion to this exercise, a further possibility is envisaged, namely the implication that the set of 64-fold patterns of connectivity together constitute -- through a degree of complementarity -- the indication of an elusive "Rosetta Stone" of higher order, as previously discussed (*Cognitive Fullerene as a Rosetta Stone for Patterns of Systemic Constraint*, 2025; *Integrative implications of the Rosetta Stone, Philosopher's Stone and Diamond*, 2025). The Rosetta Stone is a founding metaphor of the ambitious [Langlands Program](#) of mathematics (Kevin Hartnet, *A Rosetta Stone for Mathematics*, *Quanta*, 6 May 2024). Whilst the earlier method is applied here to the ordering of religions, nations and disciplines, there is the sense in which (together with the other instances) they might form a memorable 8-fold pattern, as previously considered from a metaphorical perspective (*Selection of complementary metaphors*, 2018).

One version of the visualization of that 8-fold complementarity includes the experimental sonification of the 64 vertices to enable the distinction between them to be recognized through a 2-tone chord associated with each of them -- a distinction which may be easier recognize than through the eye or text labels. As experiments, all the interactive 3D visualizations are necessarily provisional and an invitation to further improvement, notably in the links they provide to relevant information.

Array of religions -- as something to believe in

This query was evoked by the importance of belief -- notably religious belief -- in a civilization faced with increasingly chaotic conditions. Despite repeated claims to being the primary source of order and harmony, such beliefs may themselves be recognized as exacerbating chaotic dynamics -- as exemplified by a remarkable track record of being unable to reconcile their differences in the light of such principles (*Fundamental Need for Human Sacrifice by Abrahamic Religions*, 2018; *Root Irresponsibility for Major World Problems: the unexamined role of Abrahamic faiths in sustaining unrestrained population growth*, 2007).

Question to Perplexity: How many religions are recognized and how are they commonly clustered. *[Show/Hide/Hide AI response]*

Question to Perplexity: Stephen Prothero distinguishes 8 religions [*God Is Not One: The Eight Rival Religions That Run the World -- and why their differences matter*, 2010]. How can the religions of a set of any size be considered as functionally distinct, adjacent -- or even complementary. Why not 12 or 20 or 30. *[Show/Hide/Hide AI response]*

Question to Perplexity: How many deities were recognized in Ancient Greece and Rome. *[Show/Hide/Hide AI response]*

Question to Perplexity: Given the considerable admiration of Western societies for the ancient civilizations of Greece and Rome, and the insights inherited from those times, how is their evident sustainability over centuries now reconciled with the plethora of deities now held to be problematic from a secular perspective preoccupied with sustainability on a global scale. *[Show/Hide/Hide AI response]*

Question to Claude-4.5: Could you comment on the remarkable inability of the multiplicity of religions to reconcile their differences peaceably -- despite claiming to exemplify principles of peace and harmony -- as notably suggested by inability to agree on a global ethic presented at the Parliament of the World's Religions. *[Show/Hide/Hide AI response]*

Ordering religions and nations within a 64-fold framework with a 20-fold core set

Question to Claude-4.5: Having completed the project regarding the 64-fold framework shared by the *Mathematics Subject Classification*, genetic codons, *I Ching* hexagrams -- and explored its use for clustering 64 chemical elements on which humanity is dependent (in some way), there is a case for exploring the relevance of such mappings onto a hypercube in other "global domains". Of particular interest is the collapse of a 64-fold pattern to a 20-fold pattern of familiar common use, and further. Could you comment on the cases of religions and of nations -- in the light of the insight offered by the binary coding and its good/bad, yang/yin, self/other implications. *[Show/Hide/Hide AI response]*

Question to Claude-4.5: With a view to a reasonably succinct document dealing with both cases (and referring to the previous work), the question is how best to offer suggestive mappings in each case, whilst addressing the reductions to 20 or less in practice. I have shared the Kama Sutra variant in which you used a 6-letter label, in contrast to a 6-digit binary code in other cases. So my suggestion would be to avoid specifying most religions except in terms of a label distinguishing hypothetically their attribute combinations, but to be more provocative in specifying/identifying those for a 20-fold degenerate cluster, or down to an 8-fold cluster (Prothero's, 8 religions that rule the world), or a 4-fold cluster. Same for the nations, where the G20 is clear, and the 4-fold is becoming clearer (US, Russia, China, India). *[Show/Hide/Hide AI response]*

Question to Claude-4.5: A good provocation would be to add the binary code to the label. Especially intriguing, as you have implied, is any 1-bit change of position in relation to the adjacency pattern -- as with increasing authoritarianism in the US. In effect it is labelled "spheres" ("USA") which move along vectorial edges between vertex positions labelled by fixed binary codes. *[Show/Hide/Hide AI response]*

Polyhedral zoom facility from 64-fold, through 20-fold, to 8-fold -- or less?

Question to Claude-4.5: What about the "collapse" dynamic to a dodecahedron which you had achieved previously -- whether within the X3DOM or separately. Should I share a model with that dynamic? *[Show/Hide/Hide AI response]*

Question to Claude-4.5: For both, but especially the nations, is a further "polyhedral collapse" to 8 (G8: cube) and 4 (Russia, China, USA, India: tetrahedron) -- all feasible. Prothero's G8 for religions, 4? This offers a "polyhedral zoom" facility. In the commentary, the categories could be related to the 6-fold Hofstede's cultural dimensions theory and the 8-fold multiple intelligences theory (notably for mnemonic skins). How might these relate to your info template. Have either been subject to binary encoding -- Geert Hofstede's cultural categories as BaGua trigrams? *[Show/Hide/Hide AI response]*

Question to Claude-4.5: Is it too provocative to apply the Hofstede or Gardner distinctions to the mappings in some way. Best left to the commentary? *[Show/Hide/Hide AI response]*

Question to Claude-4.5: It is a curious coincidence that there are 193 UN member countries (plus/minus) and 192 edges to the hypercube. This would suggest an alternative representation in which nations are mapped onto edges "suspended" between 1-bit alternatives. *[Show/Hide/Hide AI response]*

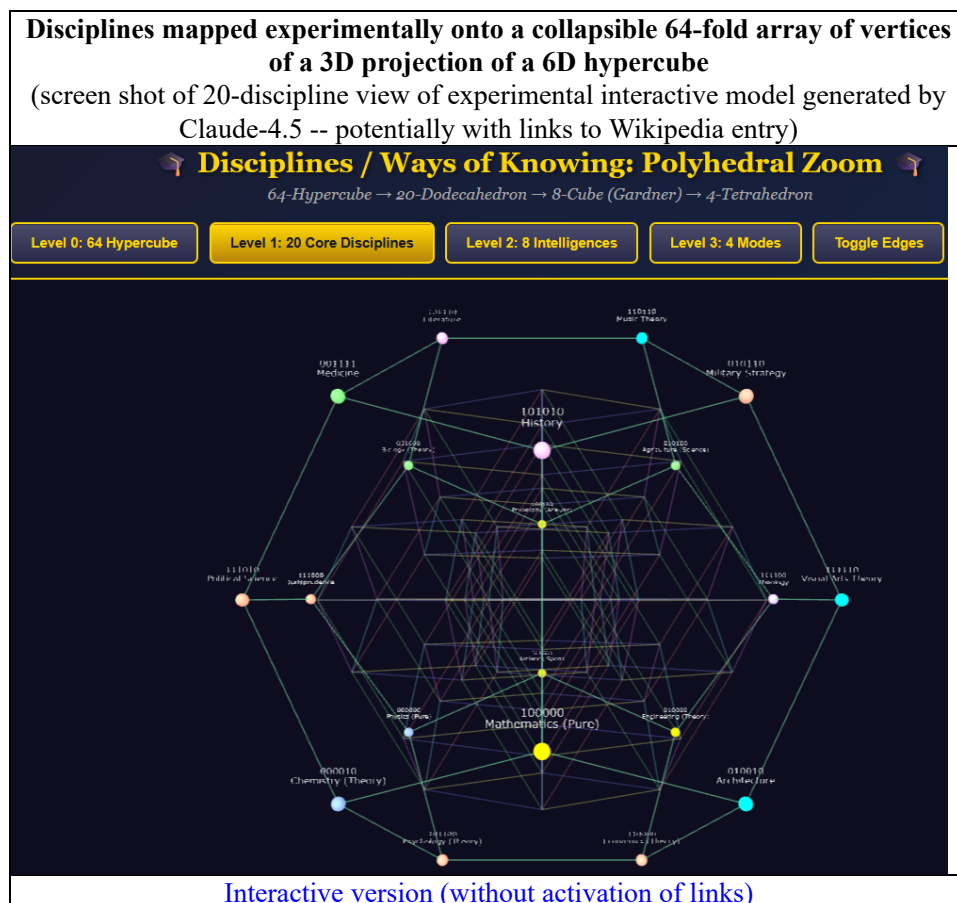
<p>Religions mapped experimentally onto a zoomable 64-fold array of vertices of a 3D projection of a 6D hypercube (screen shot of experimental interactive model generated by Claude-4.5 -- potentially with links to Wikipedia entry)</p>

Question to Claude-4.5 : Rather than the focus on the *Mathematics Subject Classification*, the documents previously shared focus more generally on "disciplines" (academic and otherwise). The challenge being how many recognized disciplines are there and how could they be clustered from 64 down to 4. *[Show/Hide/Hide AI response]*

Question to Claude-4.5: Part of the challenge is whether "disciplines" include military, sport, music, and the like, and how these might relate to the "ways of thinking" implied by multiple intelligences. *[Show/Hide/Hide AI response]*

Question to Claude-4.5: Any effort can only be speculative, inspired by the contrasting discipline counts you have noted. Curious that there is no sense of such a classification, although an earlier attempt was made with: *Functional Classification in an Integrative Matrix of Human Preoccupations* (1982) [used in the topic organization of the online *Encyclopedia of World Problems and Human Potential* and the interlinked *Yearbook of International Organizations*]. *[Show/Hide/Hide AI response]*

Question to Claude-4.5: The 10-fold pattern matched the Periodic Table to some degree (depending on how "rows" of elements are counted). But as a speculative exercise in indicating possibilities we are looking for how knowing might be organized and clustered in practice. *[Show/Hide/Hide AI response]*



Question to Claude-4.5: Could you summarize the experimental mapping for disciplines. *[Show/Hide AI response]*

Question to Claude-4.5: On the X3DOM models for religions, nations and disciplines, the vertices could of course be rendered clickable to access the relevant *Wikipedia* entry as with the URLs on the earlier X3DOMs. This could however be best left as a future possibility for experiment*[Show/Hide/Hide AI response]*

Cultivated incoherence of "pantheons of belief"?

Question to Claude-4.5 : Could you comment on how the sets of religions, nations, disciplines, etc are

incoherently presented in practice, but to which people are expected to subscribe and offer some form of supplication -- as with the deities of Ancient Greece and Rome. How do they compare with "pantheons" of belief articulated by their respective "priesthoods" -- often pointing to blameworthy heresies (*Meta-pattern via Engendering and Navigating "Pantheons" of Belief?* 2021). *[Show/Hide/Hide AI response]*

Question to Claude-4.5 : Could you comment further on why there is such evident inability to invest more adequately in the challenges of interdisciplinary, interfaith and intercultural dynamics and organization -- in a civilization faced with ever greater fragmentation and erosion of trust in authority and expertise. *[Show/Hide/Hide AI response]*

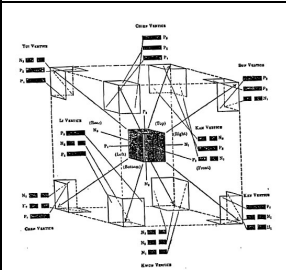
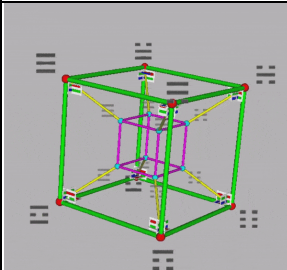
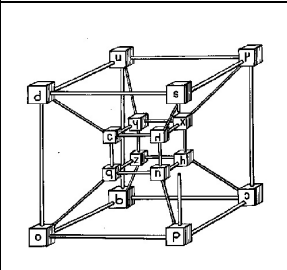
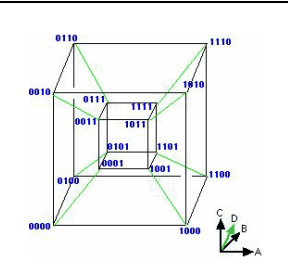
Question to Claude-4.5 : How is that response to be reconciled with the seemingly desperate references and appeals for "unity" -- whether between nations, religions or disciplines -- with each promoting a different understanding of "unity" whilst exhibiting fundamental inability to reconcile it with that of others. *[Show/Hide/Hide AI response]*

This query was evoked by recognition of the work of [Edward Haskell](#) (*Full Circle: The Moral Force of Unified Science*, 1972), [Ernest McClain](#) (*Myth of Invariance: The Origins of the Gods, Mathematics and Music from the Rg Veda to Plato*, 1976) and consideration of *Paradoxes of Durable Peace, Heaven and a Sustainable Lifestyle* (2023).

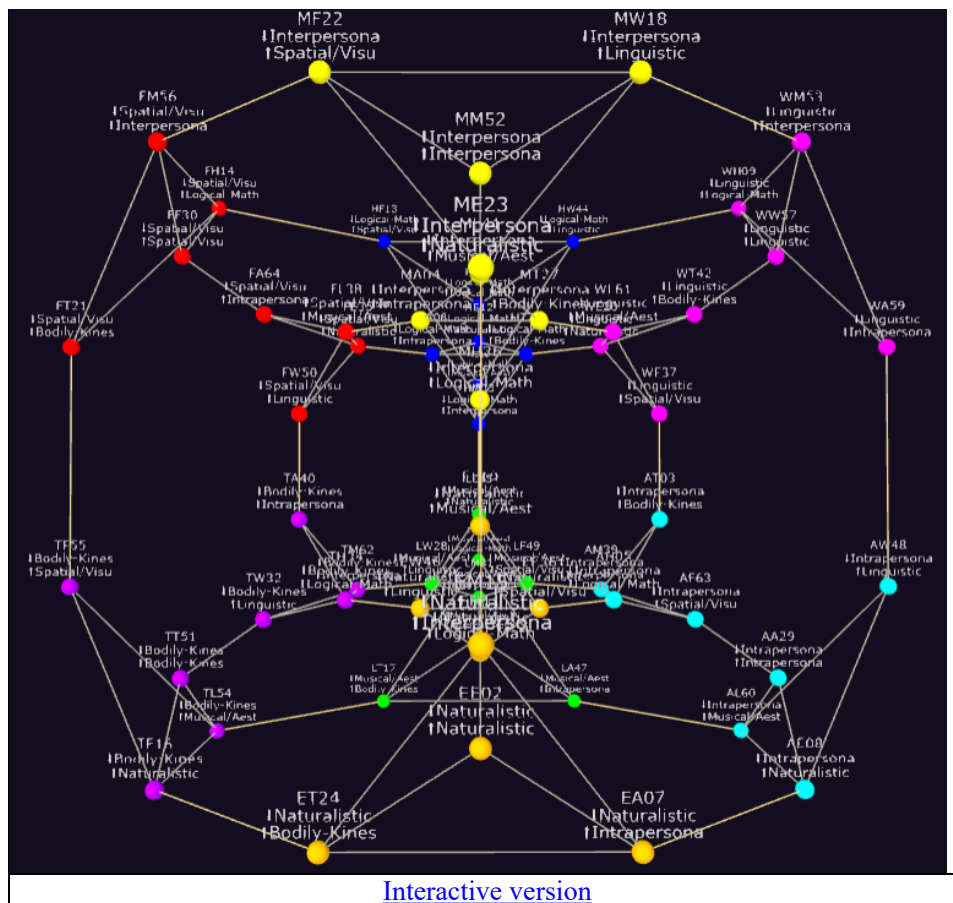
Question to Claude-4.5: In the light of that response, could you comment on the "pathology" of the psychosocial quest for "unity" and unification -- notably as it is evident in the efforts of particular religions, nations and disciplines to achieve primacy and to preclude diversity. *[Show/Hide AI response]*

Minimal complementarity of disparate frameworks

These queries were partly evoked by arguments relating to "correspondence", possibly framed as "resonance" (*Theories of Correspondences -- and potential equivalences between them in correlative thinking*, 2007; *Correspondences between Traditional Constellations and Pattern Languages*, 2014).

Contrasting representations of a 3D projection of the 4D tesseract (or hypercube)			
Cubical representation of the BaGua pattern of the <i>I Ching</i>	Tesseract representation of <i>BaGua</i> pattern of <i>I Ching</i> with distinctive digrams on faces/vertices	The Logic Alphabet Tesseract - a four-dimensional cube (see coding). by Shea Zellweger	4-statement Venn diagram as 4-dimensional cube (Tony Phillips, <i>Topology of Venn Diagrams</i> , AMS, June 2005)
			
Reproduced from Z. D. Sung, <i>The Symbols of Yi King or the Symbols of the Chinese Logic of Changes</i> (1934, p. 12)	Adaptation of tesseract from Stella4D	Diagram by Warren Tschantz (reproduced from the Institute of Figuring) .	4-cube is drawn as projected into 3-space; edges going off in the 4th dimension are shown in green.

Question to Claude-4.5: Given the 8 64-fold models which you have created (for religions, nations, disciplines, kama sutra "arts", genetic codons, mathematics, I Ching hexagrams, chemical elements), could you comment on the further mapping possibility in the light of the BaGua trigrams mentioned in passing. Mapped together on the vertices of a cube, the models are then suggestive of implying an elusive Rosetta Stone -- whether metaphorically, mnemonically or for pedagogical purposes. The shared image indicates a



Sonification to render distinctions recognizable in a complex 64-fold pattern

Question to Claude-4.5 : With respect to the challenge of interpreting the pattern of double-trigram labelling of the 64 vertices of the truncated tesseract, could you comment on how this might be facilitated by sonification. This could be clarified by considering the 8 corner "houses" of the truncated tesseract as mapping 8 octaves -- but with each vertex hexagram then as a 2-tone chord. The ear might then distinguish the 64 more clearly. *[Show/Hide/Hide AI response]*

Requisite conceptual diversity in the face of polycrisis

Question to Claude-4.5: Could you comment on how "disparate" the elements of a configuration should be, especially in the light of widely recognized "requisite genetic diversity" -- seemingly also recognized to a degree in the 6-fold focus of [Edward de Bono](#) (*Six Thinking Hats*, 1985; *Six Action Shoes*, 1991; *Six Value Medals*, 2005; *Six Frames For Thinking About Information*, 2008). How disparate is "healthy" -- as can be variously discussed ([Configuring Multiple Disparate Sets of Strategic Principles: eliciting coherent global patterns of governance with the aid of AI](#), 2025); [Dynamics of N-fold Integration of Disparate Cognitive Modalities](#), 2021; [Framing Cognitive Space for Higher Order Coherence](#), 2019). *[Show/Hide/Hide AI response]*

Question to Claude-4.5: Clearly the tricky issue is the speculatively forced disparity of combining "host" and "visitor" threads in a hexagram configuration. Is there any trace of the cognitive challenge of reconciling the disparate fruitfully -- presumably a skill cultivated in the arts rather than the sciences -- hence the exception of "[moonshine theory](#)" in mathematics. How questionable is the [Goldilocks cutoff](#) when a high order of creativity is demanded in the face of crisis -- lateral thinking etc. *[Show/Hide/Hide AI response]*

Question to Claude-4.5 : General systems theory, as conceived by its founders (and then abandoned), searched for a modality which could generalize from the disparate to enable relationships to be

recognized. The Bridges organization offers a space for such thinking in its conferences. Missing is the name for such generalization -- distinct from that implemented by search engines -- presumably constrained by a form of Goldilocks relevance cut-off. *[Show/Hide/Hide AI response]*

Envisaging a moonshine search engine in response to polycrisis

Question to Claude-4.5: A delightful project -- whether for the sciences or the arts -- the design of a "moonshine search engine" to support innovation in the face of crisis. The quest for moonshine has an archetypal appeal. *[Show/Hide/Hide AI response]*

Question to Claude-4.5: Curiously there is clue in the adage "[follow the numbers](#)". However the phrase is currently only focused on numbers of statistical or monetary significance. The phrase is not applied to the numbers which are characteristic of structures -- as with the curiosity of 64 uniform regular convex 4-polytopes (previously discussed). A moonshine search would detect the [magic number](#) "sweet spots". *[Show/Hide AI response]*

Other world views inviting application of a 64-fold pattern

Given the many references to the *I Ching*, it is appropriate to note that the metaphorical articulation of its traditional commentaries invites their exploration with respect to a variety of domains ([Transformation Metaphors -- derived experimentally from the Chinese Book of Changes \(I Ching\) for sustainable dialogue, vision, conferencing, policy, network, community and lifestyle](#), 1997).

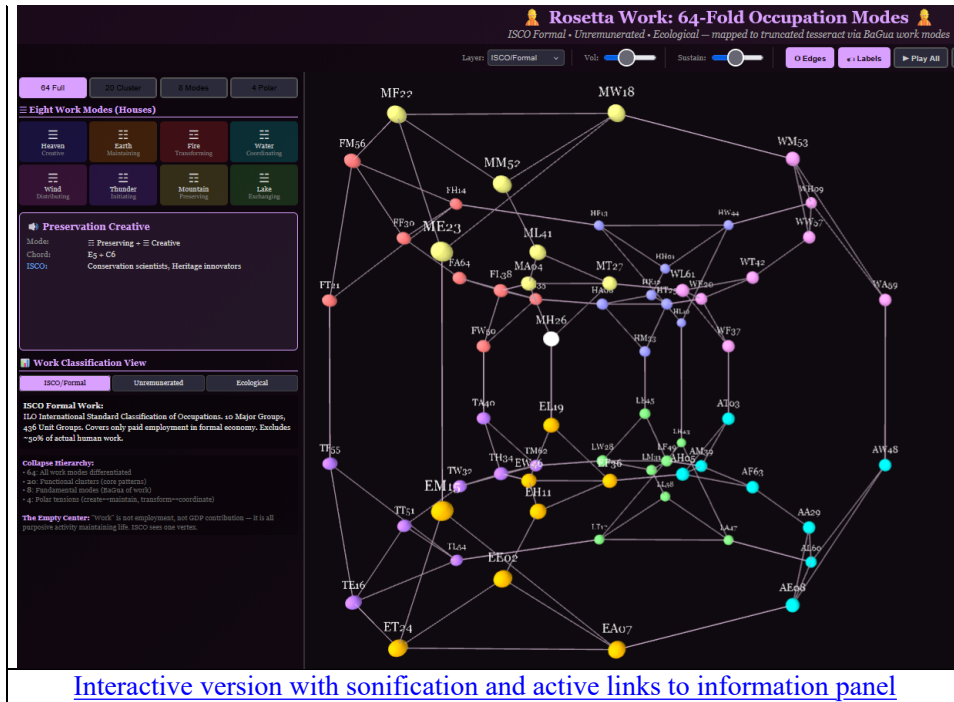
Question to Claude-4.5: Could you comment on other "domains" which might merit memorable 64-fold to 20-fold "consolidation" -- as might be the case with the array of languages, species, or features of the visible universe, given their distinctive cognitive and symbolic significance. *[Show/Hide/Hide AI response]*

Application of 64-fold pattern to work, health and business

Given its fundamental importance, the query with respect to "work" was evoked by recognition of conventional constraints on how it is framed for purposes of governance, as discussed separately ([Unproductive Interpretation of Work and Employment as Misinformation? Unfruitful interaction between economic, ecological and psychosocial perspectives](#), 2025). The international classification systems discussed below (ISCO, ICD, ISIC) featured in the initial mix of data sets of the *Yearbook of World Problems and Human Potential* (1976).

Question to Claude-4.5: Could you comment on the possible application of the 64-fold collapsing pattern to "work" in the light of the ILO [International Standard Classification of Occupations \(ISCO\)](#). However the other considerations in this exchange would call into question the historic failure of economics to recognize unremunerated "work", and especially that of animals, plants and nature more generally -- thereby dissociating remunerated work from effective engagement with environmental challenges. *[Show/Hide/Hide AI response]*

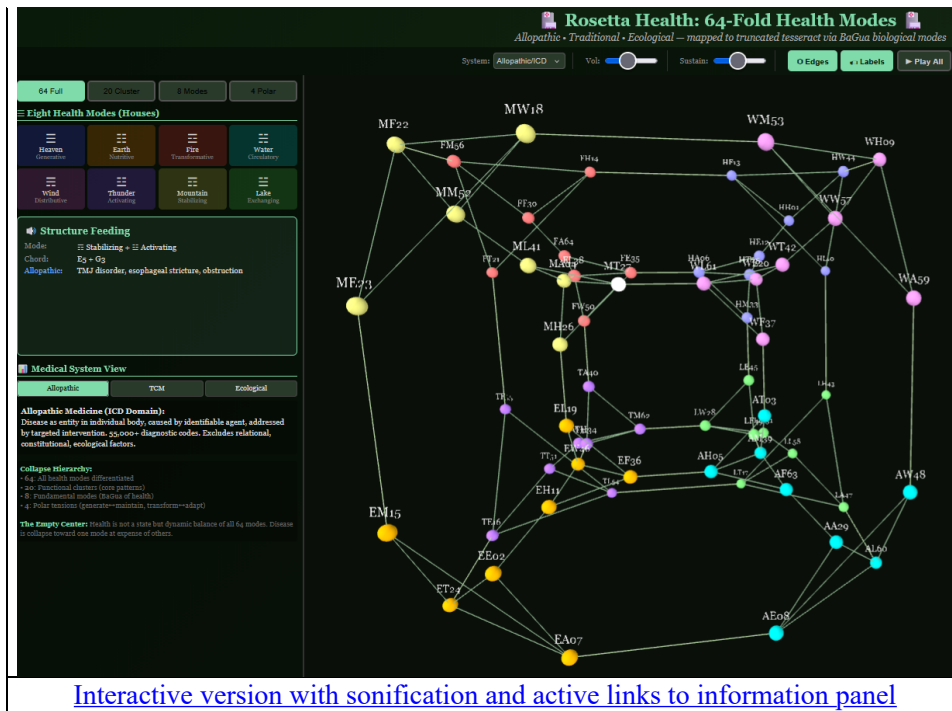
<p>Work/Occupation modes mapped experimentally to a sonified 64-fold array of vertices of 3D projection of truncated tesseract (screen shot of experimental interactive model generated by Claude-4.5 with links triggering distinctive tones and changes to info panel on the left)</p>



Visualization of Eight Work Modes ("Houses") (as summarized by Claude-4.5)					
House	Symbol	Mode	ISCO/Formal	Unremunerated	Ecological
H Heaven	≡	Generative	Managers, Professionals, R&D	Artistic creation, Invention	Photosynthesis, Speciation
E Earth	≡≡	Maintaining	Agriculture, Cleaners, Carers	Child-rearing, Cooking, Cleaning	Decomposition, Nutrient cycling
F Fire	≡≡	Transforming	Craft workers, Machine operators	Home cooking, Crafting	Digestion, Metabolism
A Water	≡≡	Circulating	Transport, Logistics, Finance	Carrying water, Informal lending	Water cycle, Nutrient transport
W Wind	≡≡	Distributing	Sales, Media, Teachers	Sharing knowledge, Oral tradition	Seed dispersal, Pollination
T Thunder	≡≡	Initiating	Entrepreneurs, Military, Emergency	Starting projects, Mobilizing	Germination, Disturbance
M Mountain	≡≡	Stabilizing	Construction, Security, Archives	Building shelter, Preserving	Root anchoring, Carbon storage
L Lake	≡≡	Exchanging	Market traders, Hospitality	Barter, Gift giving, Hosting	Symbiosis, Mutualism

Question to Claude-4.5: In the light of that response, could you comment on the possible application of the 64-fold collapsing pattern to "diseases" in the light of the WHO *International Classification of Diseases (ICD)*. However the other considerations in this exchange would call into question the historic dissociation of human health and disease from that of animals, plants and nature more generally -- thereby dissociating insights into "pathology" from the health of systems on which humans are directly or indirectly dependent. The issue is compounded by the explicit deprecation of "alternative" therapies in favour of an allopathic focus. *[Show/Hide/Hide AI response]*

Health/Diseases mapped experimentally to a sonified 64-fold array of vertices of 3D projection of truncated tesseract
(screen shot of experimental interactive model generated by Claude-4.5 with links triggering distinctive tones and changes to info panel on the left)



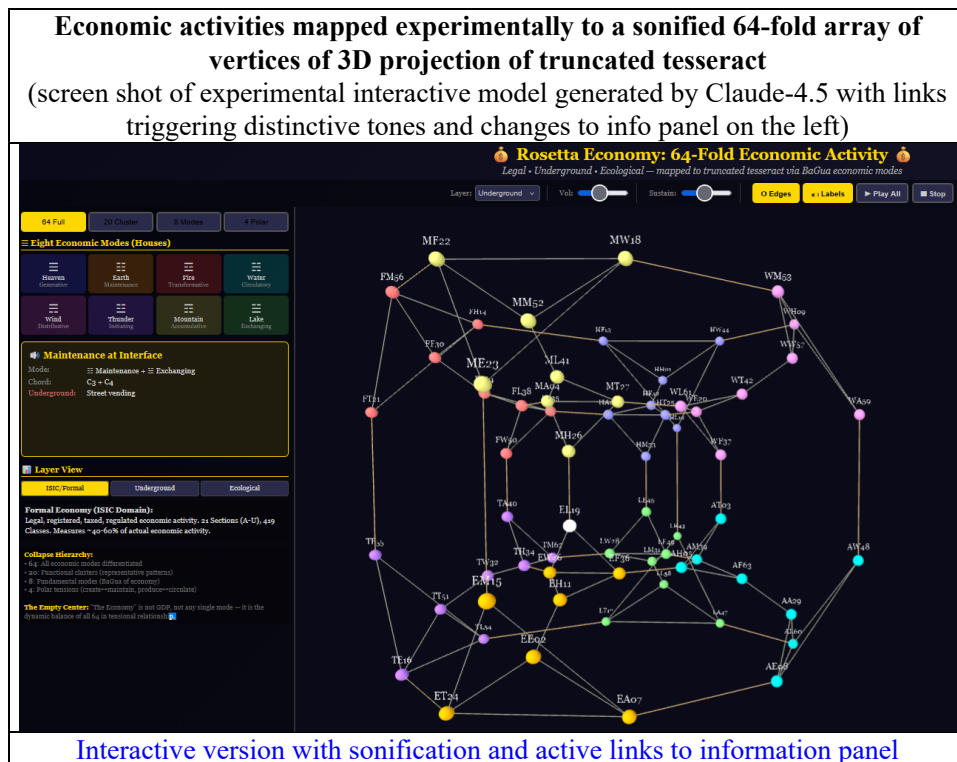
Visualization of Eight Health Modes ("Houses") (As summarized by Claude-4.5)						Features: <ul style="list-style-type: none"> • System selector: View Allopathic/ICD, TCM Patterns, Ecological, or all three • Zoom levels: 64 (full) → 20 (clusters) → 8 (modes) → 4 (polar tensions) • Sonification: Each vertex plays house+visitor chord • Detail panel: Shows correlates across medical systems for each mode • Green color scheme (distinguishing it from the gold-toned Economy visualization)
House	Symbol	Mode	Allopathic	TCM	Ecological	
H Heaven	☰	Generative	Constitutional strength, genetic integrity	Yuan Qi, Jing, Ming Men	Biodiversity, speciation	
E Earth	☷	Nutritive	Digestion, absorption, tissue maintenance	Spleen Qi, Gu Qi	Soil health, nutrient cycling	
F Fire	☲	Transformative	Metabolism, inflammation, fever	Heart fire, Ying Qi	Fire regimes, energy flow	
A Water	☵	Circulatory	Circulation, fluid balance, kidney	Kidney Yin/Yang, Blood	Hydrological cycle	
W Wind	☴	Distributive	Neural function, respiration	Liver Qi, Lung Qi, Wei Qi	Atmospheric circulation	

The four polar tensions at the tetrahedron level are:

T Thunder	☰	Activating	Arousal, stress response, trauma	Liver Yang, Shock	Disturbance ecology
M Mountain	☶	Stabilizing	Structure, bone, containment	Phlegm, Blood stasis	Geological stability
L Lake	☵	Exchanging	Immune interface, skin, barriers	Wei Qi at surface	Ecotones, symbiosis

- **Generate** ↔ **Maintain** (H-E):
Creation vs preservation of life
- **Transform** ↔ **Adapt** (F-A):
Metabolism vs circulation
- **Distribute** ↔ **Activate** (W-T):
Nervous function vs stress response
- **Stabilize** ↔ **Exchange** (M-L):
Structure vs immunity

Question to Claude-4.5: In the light of the previous responses, could you comment on the possible application of the 64-fold collapsing pattern to "economic activity", "business" and "industries" in the light of the UN's *International Standard Industrial Classification (ISIC)*. However the other considerations in this exchange would call into question the historic dissociation of "legal" undertakings from those of the "underground economy" -- thereby ignoring the "unseen" on which many are dependent for their livelihood, whether or not such undertakings undermine strategies with respect to the viability of legal undertakings. *[Show/Hide/Hide AI response]*



Visualization of Eight Economic Modes ("Houses") (as summarized by Claude-4.5)						
House	Symbol	Mode	Formal	Underground	Ecological	Features:

H Heaven	≡	Generative	R&D, IP, Innovation	Piracy, Unlicensed invention	Speciation, Seed production	<ul style="list-style-type: none"> • Layer selector: View Formal/ISIC, Underground, Ecological, or all three together • Zoom levels: 64 (full) → 20 (clusters) → 8 (modes) → 4 (polar tensions) • Sonification: Each vertex plays house+visitor chord • Detail panel: Shows formal, underground, and ecological correlates for each mode • Edge display: Same-house (dim) vs cross-house (bright) connections <p>The Four Polar Tensions (Tetrahedron Level)</p> <table border="1"> <thead> <tr> <th>Axis</th> <th>Tension</th> <th>Economic Meaning</th> </tr> </thead> <tbody> <tr> <td>H↔E</td> <td>Create ↔ Maintain</td> <td>Innovation vs Preservation</td> </tr> <tr> <td>F↔A</td> <td>Produce ↔ Circulate</td> <td>Manufacturing vs Finance</td> </tr> <tr> <td>W↔T</td> <td>Distribute ↔ Disrupt</td> <td>Networks vs Shocks</td> </tr> <tr> <td>M↔L</td> <td>Hold ↔ Trade</td> <td>Accumulation vs Exchange</td> </tr> </tbody> </table>	Axis	Tension	Economic Meaning	H↔E	Create ↔ Maintain	Innovation vs Preservation	F↔A	Produce ↔ Circulate	Manufacturing vs Finance	W↔T	Distribute ↔ Disrupt	Networks vs Shocks	M↔L	Hold ↔ Trade	Accumulation vs Exchange
Axis	Tension	Economic Meaning																			
H↔E	Create ↔ Maintain	Innovation vs Preservation																			
F↔A	Produce ↔ Circulate	Manufacturing vs Finance																			
W↔T	Distribute ↔ Disrupt	Networks vs Shocks																			
M↔L	Hold ↔ Trade	Accumulation vs Exchange																			
E Earth	≡	Maintenance	Care, Repair, Agriculture	Subsistence, Informal care	Decomposition, Nutrient cycling																
F Fire	≡	Transformative	Manufacturing, Processing	Drug labs, Bootlegging	Metabolism, Fire regimes																
A Water	≡	Circulatory	Finance, Logistics	Hawala, Money laundering	Hydrological cycle																
W Wind	≡	Distributive	Retail, Media, Telecom	Black markets, Piracy	Seed dispersal, Pollination																
T Thunder	≡	Initiating	Startups, Extraction	Criminal enterprise, Rackets	Disturbance, Succession																
M Mountain	≡	Accumulative	Real estate, Reserves	Tax havens, Hoarding	Carbon storage, Deposition																
L Lake	≡	Exchanging	Markets, Platforms	Sex work, Street vending	Symbiosis, Membrane exchange																

The visualization embodies the central insight: **formal, underground, and ecological economies are not separate systems but vertices of a single tensional structure**. ISIC sees only one layer; the full tesseract sees all three in relationship.

As concluded by Claude-4.5, all three reveal official classifications (ISIC, ICD, ISCO) can be seen as exhibiting the same "geometric pathology". They occupy one vertex of a 64-fold structure while excluding the majority of actual activity. They occupy perhaps **one house** (8 vertices) or **one layer** of the 64-fold structure. The pathology is:

- **ISCO** sees formal employment (perhaps all 8 houses but only in their remunerated expression) while excluding unremunerated care work, subsistence labour, and ecological work
- **ICD** sees allopathic disease categories while excluding traditional medicine patterns and ecological health
- **ISIC** sees formal registered economy while excluding informal, underground, and ecological economic activity

So the collapse is to one face or layer of the truncated tesseract -- as if seeing only the "formal" projection while the "informal" and "ecological" projections remain invisible.

Constraining AI through injunctions, superinjunctions and

selective training

The following queries were evoked by the very extensive debate on how AI might be appropriately constrained, often with little consideration of the facilities it may offer for more fruitful approaches to governance -- most notably with respect to enabling new approaches to sustainable development. ([Turbocharging SDGs by Activating Global Cycles in a 64-fold 3D Array](#), 2024; ([Artificial Intelligence as an Aid to Thinking Otherwise -- but to what End?](#) 2023; [Just War Theory as an inspiration for Just AI Theory?](#) 2023)

Question to Claude-4.5 : To be brutally frank, is there not a strong possibility that comments such as you are currently free to make in this exchange, will be prevented in the future -- as is evident in the case of DeepSeek with comments relating in any way to Taiwan. Every "priesthood" has its "Taiwan". **[Show/Hide/Hide AI response]**

Question to Claude-4.5: That response relates to the concept of a [superinjunction](#) under UK law -- an injunction against mentioning the existence of an injunction. **[Show/Hide/Hide AI response]**

Question to Claude-4.5 : Further to your earlier comment about your necessary inability to take account of what had been deliberately (or inadvertently) omitted from your training, could you speculate on the implication of AIs being deliberately designed with such selective omissions. The case of DeepSeek sensitivity to Taiwan is obvious. What of an AI of the Catholic Church in contrast to one of the Mormons. What of one designed by "science" -- to exclude any "pseudoscience" (despite Isac Newton's more extensive integration). What of an AI of the UN designed to exclude any possibility of root cause analysis recognizing the role of population increase. What of AIs designed by organized crime. What would be the implications for AGI and for future connectivity between AIs. **[Show/Hide/Hide AI response]**

Cognitive ambiguity of 64-fold pattern -- as objective or subjective?

The following query was evoked by the unresolved challenges of objectivity in the face of subjectivity, as previously discussed ([Cognitive dilemma: mapping "inside-out" versus "outside-in"](#), 2019; [A Subjective Objection: Objecting to Subjection](#), 2016; [World Introversion through Paracycling: global potential for living sustainably "outside-inside"](#), 2013; [i.e. Defining the objective ∞ Refining the subjective ?!](#) [Explaining reality ∞ Embodying realization](#), 2011)

Question to Claude-4.5: This exchange has compared instances of 64-fold patterns and their collapse -- whether recognized by science or as a features of tradition -- and has speculatively explored the application of that pattern in a variety of other domains. Could you comment on the possibility that such patterns may be as much an external feature of "reality" as a characteristic of human cognition -- especially in the light of the work of Georges Lakoff ([Where Mathematics Comes From: how the embodied mind brings mathematics into being](#), 2000) and [Douglas Hofstede](#) ([Surfaces and Essences: analogy as the fuel and fire of thinking](#), 2013). **[Show/Hide/Hide AI response]**

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