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6 January 2026 | Draft

Paradoxical Geopolitical Implications of Dynamics of Self-Other Overlap

Empathy-Reification challenges from an AI perspective for Israeli-Palestinian and Trump-Putin relations

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[PDF versions](#) of this document do not enable direct access to AI responses to questions posed below.

Experimentally readers may be transferred by a link from the "Question" in the PDF version to the particular question in the [original web version](#) -- from which they can access the response (as in that non-PDF version). That link can also be used as a hyperlink citation to individual questions.

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Introduction

The relation between "self" and "other" could be considered a well-worn theme on which further comment is merely an intellectual indulgence. There is a plethora of insights on the matter, variously explored in the light of particular agendas -- seemingly to little effect, given the tragic nature of society and the conflicts which continue to be enabled. There is no lack of righteous indignation regarding the merits of "us" and the problematic behaviour of "them" (*Us and Them: Relating to Challenging Others: patterns in the shadow dance between "good" and "evil"*, 2009). "Others" continue to be framed as a major problem -- currently exemplified by "terrorists" and "anti-semites". There are many varieties of "others" whose exposure to problematic behaviour merits *Elaborating a Declaration on Combating Anti-otherness* (2018). It is highly questionable to what degree "others" can be appropriately considered morally or systemically equivalent (*Mirroring Global Moral Equivalence*, 2010; *Systemic Equivalences between Ebola, Alien Invasion and Dissidence*, 2014; *Cultivating the Myth of Human Equality*, 2016).

In the face of various forms of societal fragmentation and collapse and polycrisis, there is a case for exploring the "us-them" / "self-other" dynamic with the new facilities of artificial intelligence -- especially given the irony that AI could be understood as yet another "other", if not the ultimate "other" -- then to be understood as threatening humanity, naamely "us" as aa whole (Marc Carauleanu, et al, *Self-Other Overlap: a neglected approach to AI alignment, LessWrong*, 31 July 2024). In this respect, the following exercise is a further experiment in eliciting insight from the world's resources with AI facilities. It makes use of three AIs ([Perplexity](#), [ChatGPT-5](#), and [Claude-4.5](#)).

The question framed by such experiments is whether relevant insight into controversial "us-them" issues can be fruitfully gleaned from extensive exchanges with AI. It could also be understood as calling into question the very nature of "research". What is "re-search" and how is engagement with AI to be considered in that light -- given that it is reported to be driving a paradigm shift in "scientific research"? (*AI for Science, Nature*, 2025; Raj Reddy, *The Promise and Perils of Artificial Intelligence, TAO*, 2025)? Far more problematic in a world of information overload is the question of whether the results of any research are comprehensible and memorable -- to whom and for how long -- irrespective of whether they are of any relevance to strategic challenges (*UN report finds United Nations reports are not widely read, Reuters*, 2 August 2025).

These experimental exchanges with AI were initiated following consideration of whether and how meaning can be derived from a construct perceived as proactive (*Being Spoken to Meaningfully by Constructs*, 2023). The challenge has long been evident in the derivation of meaning from computer models (*Misleading Modelling of Global Crises*, 2021) -- with AI now readily recognized as based on a [large language model](#). Particular concern is associated with the "artificiality" of that intelligence -- in contrast with the much vaunted nature of "authentic" human intelligence. In a world of declining attention spans and declining intelligence -- in which "[dumbing down](#)" has become an agenda problematically pursued -- it is appropriate to ask how "artificial" human intelligence is effectively becoming (*How Artificial is Human Intelligence -- and Humanity?* 2023). The concern acquires greater focus through the ability of AI to engage credibly with the emotions of people (*Artificial Emotional Intelligence and its Human Implications*, 2023). As evoked by parts of the exchange -- who or what is "conscious", as is so exclusively assumed by humanity in an "[unconscious civilization](#)"? Is there a case for a *Test for human "artificiality" complementary to the Turing Test* (2023)?

The consciousness of AI is widely denied in a period when the nature of consciousness itself remains controversial -- whilst being selectively attributed to primates, cephalopods, birds, insects, and even plants, rivers, or mountains. People readily attribute consciousness to pets, and increasingly behave as if AI merits address, consultation, even gratitude. The distinction between "conferring" consciousness on another and "inferring" it -- or assuming it more universally -- exposes the attributor as much as the attributed. The question is further complicated by contemplative traditions claiming that ordinary human

consciousness is itself partial, mechanical, closer to sleep than to what "consciousness" might ultimately name. Such questionable selectivity -- and such uncertainty about the selector -- may be as much part of the problem as any future resolution of what consciousness proves to be. The issue may well be fundamentally reframed by extraterrestrial species claiming "consciousness", as can be speculatively explored in the light of [panpsychism](#) (*Anticipation of Judicial Inquisition of Humans by Extraterrestrials*, 2020).

The exchanges with AI recorded in what follows offer an indication of how highly charged issues can be insightfully reframed with the aid of AI. Ironically they conclude by calling into question the appropriateness of the answers typically expected of AI -- to the point of exploring the possibility of koan-like riddles reminiscent of the "AI" of Ancient Greece, namely the [Oracle of Delphi](#). Appropriate to this exploration, this is best known for the maxim *Know Thyself*. Given the plethora of essentially sterile commentaries on "us-them" and "self-other", how does an exchange become interesting (rather than boring)? What makes for memorable insights, as with the Oracle at Delphi -- for which *Wikipedia* lists 147 [Delphic Maxims](#) -- a contrast to explanatory closure? It might then be asked whether AI will develop to the point of becoming humanity's 21st century analogue to that influential oracle vital to a foundational civilization of the distant past -- but on an "industrial scale" (*Imagining a Future Union of Artificial Intelligences*, 2024).

The exchange which follows endeavours to clarify the dynamic between what is experienced "subjectively" as genuine and authentic in contrast with what is reified "objectively" -- between "internality" ("us") and "externality" ("them"). Rather than static categories, the emphasis is placed on the dynamic between, as variously understood by authors such as Martin Buber (*I and Thou*, 1958), David Bohm (*Wholeness and the Implicate Order*, 1980), Henryk Skolimowski (*The Participatory Mind: a new theory of knowledge and of the universe*, 1994.), and Steven Rosen (*Topologies of the Flesh: a multidimensional exploration of the lifeworld*, 2006).

The relevance of that dynamic framing is specifically exemplified by reframing the challenge of "Israel-Palestine" and "Trump-Putin" -- with implications for analogous confrontations. In addition to that of colonialism, this offers suggestions for reframing weaponry, "development-environment" and engagement with climate change. In each case institutionalized inequality privileging "us" could be caricatured as a bipolar disorder of the collective -- a generalization of the apartheid pattern. Provocatively the argument highlights the widespread use of vulgar expletives at all levels of society as exemplifying an unconscious frustration with any unfruitful framing of "us-them" -- and an intuited understanding of its potential transcendence.

The responses of AI recorded below can of course be checked by readers -- even challenged -- by posing the questions differently, or to other AIs, or to the more sophisticated variants under development. In the following exchange the same questions are asked of the different AIs, thereby enabling comparisons to be made and clarifying the extent to which AIs may offer complementary insights -- in contrast to any assumption that AI responses to the same question constitute unnecessary duplication. Each AI offers optional access to the relevant references. These have not been included but can be accessed by repeating the question.

Of unexamined relevance to the theme is the extent to which the AIs have mainly been trained on texts in English reflecting a Western perspective -- a pattern reflected in the framing of the queries in English and the manner in which the responses are presented. This bias is partially considered separately ([Unquestioned Bias in Governance from Direction of Reading? Political implications of reading from left-to-right, right-to-left, or top-down](#), 2016). All those directions are necessarily "linearly" biased. Some indication is offered in what follows of how the set of AI responses might be configured "globally" and integratively -- namely spherically.

Self-Other as contrasting identifications

The following queries were evoked by previous explorations, including: the interplay of questions enabling transcendence of fundamental dilemmas (*A Subjective Objection: Objecting to Subjection*, 2016); Explaining reality ∞ Embodying realization (*Defining the objective ∞ Refining the subjective ?!* 2011); and mnemonic systems for memetic coding of complexity (*Conditions of Objective, Subjective and Embodied Cognition*, 2007)

Question to Perplexity: Is there a term for the degree of cognitive identification with an "other", most obviously in some reported existential experiences of intercourse, but otherwise as degrees of empathy (in contrast to antipathy) *[Show/Hide AI response]*

Question to Perplexity: How does this apply in the case of pets and plants *[Show/Hide AI response]*

Question to Perplexity: Presumably the response is extended in other ways to rivers and mountains or iconic special rocks *[Show/Hide AI response]*

Relation to the land and territory

Question to Perplexity: How is the process distinguished from the socio-politically charged relation to the land (of one's ancestors) *[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 [wahkohtowin](#) inform indigenous land relationships differently from legal ownership models *[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 indicate terms from other cultures corresponding to wahkohtowin *[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]*

Relation to a symbol, a totem or ancestral artefacts

Of curious relevance to this query is the continuing significance of the regalia in republican parliaments -- beyond their role in monarchies -- serving as "vestigial regality" preserving hierarchical symbolism and self-other distinction through ceremonial markers of authority (*Embodying the essence of governance in ritual dynamics with mace, sceptre, fasces or vajra?* 2019)

Question to Perplexity: Is there a distinctive understanding of the relation to a symbol or a totem *[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 relate to the charged preoccupation with the return of ancestral artefacts and remains *[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]*

Dynamics of self-other identification compared with bipolar

disorder

[Question to Perplexity](#): Can self-other degrees be experienced dynamically -- a pattern of oscillation between empathy/identity and antipathy/reification *[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](#): If only as a metaphor, could you comment on the degree of correspondence between bipolar disorder (periods of depression and of abnormally elevated mood) and the dynamics of the empathy-reification polarity of the self-other overlap *[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]*

Factors enabling oscillation between empathy and reification

[Question to Perplexity](#): What social or psychological factors cause oscillation between empathy and reification *[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 I-Thou framing by Buber of Israeli-Palestinian relations?

[Question to Perplexity](#): How does that response relate to Buber's "I and Thou" in the context of Israel's framing of Palestinians *[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]*

Complementary insights from Bohm, Skolimowski and Rosen

[Question to Perplexity](#): Given his Jewish origins and influential role in dialogue, how is that response informed by the insights of [David Bohm](#) as a nuclear physicist into [implicate and explicate order](#) and the [holomovement](#) between them *[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 that response, could you comment on the insights of [Henryk Skolimowski](#) (*The Participatory Mind: a new theory of knowledge and of the universe*, 1994) *[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 the insights of Buber, Bohm and Skolimowski relate in that regard to those of [Steven Rosen](#) (*Topologies of the Flesh: a multidimensional exploration of the lifeworld*, 2006) *[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 bipolar deprecation of subjectivity by the natural sciences

[Question to Perplexity](#): In the light of those responses, does the case of Israel correspond to the secular world view promoted by the natural sciences deprecating any validation of subjectivity (in favour of reification) -- with the possible exception of creative intuition [*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 that response, how do natural scientists rationalize the degree of emotional bonding in which they claim to engage -- other than by tolerating a degree of hypocrisy [*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](#): What methodological arguments do scientists use to justify attachment to hypotheses [*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*]

The following query was evoked by the sense in which humans can be variously understood as having "intercourse" with otherness (*Human Intercourse: Intercourse with Nature and Intercourse with the Other*, 2007). The AI responses necessarily fail to take account of the "non-scientific" perspectives of non-Western cultures -- as variously framed (Darrell A. Posey, *Cultural and Spiritual Values of Biodiversity*, 1999; Susantha Goonatilake, *Toward a Global Science: Mining Civilizational Knowledge*, 1999).

[Question to Perplexity](#): Some held to be scientists would appear to challenge the reductionism and avoidance of experiential engagement with otherness. Do you have examples [*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*]

This query was evoked by the possible value of exploring scholarly responses to otherness in the light of the framing now offered by [neurodiversity](#) (*Memetic and Information Diseases in a Knowledge Society*, 2008; *Comprehensive Pattern of Psychosocial Diseases and the Eases they Imply*, 2015)

[Question to Perplexity](#): Given the careful comparison of empathy-rectification dynamics with [bipolar disorder](#), could you explore correspondences to the questionable relation between subjectivity and objectivity in the case of the natural sciences, especially given their deprecation of the humanities in the [two-culture framing](#) [*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*]

Development and use of weaponry as exemplar of antipathy for the other

This query was evoked by increasing reference to "[weaponisation](#)" and the variety of approaches to the navigation of strategic interfaces in multidimensional knowledge space (*Missiles, Needles, Missions*,

Rifles, Projects, Bullets 2020; *Missiles, Missives, Missions and Memetic Warfare*, 2001; *Religious "Missions" framing Strategic use of "Missiles"*, 2025). Especially intriguing is the metaphorical use of "target" (*Reframing a fundamental attractor as a target*, 2014; *Mutual targeting in a democratic process*, 1998).

Question to Perplexity: Is the development and use of weaponry the most extreme example of self-other experiential antipathy *[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]*

Fuck, Shit, Christ -- what expletives know about self-other authenticity

This query was evoked by the potential implications of a highly controversial memetic nexus: *Mysterious Complementarity between Capitalism and Arsenalism* (2020), *Planetary Impalement by Stakeholder Capitalism?* (2023), *Earth as a Shithole Planet -- from a Universal Perspective?* (2018), *Requisite Appreciation of "Bullshit"?* (2025), *Social Reminders from Psychosocial Remaindering* (2011). The question is how they expletives can be understood as indicating unexamined, misrepresented, or neglected problems -- problems denied (waste? overpopulation? transcendence?). Missing from the responses is any consideration of the nature of analogous expletives in other cultures.

Question to Perplexity: From the perspective of this exchange regarding self and other, as memorable vestigial cognitive embodiments of intimacy and its reverse (as waste), could you comment on the remarkably widespread use of "fuck" and "shit" at every level of society and across domains as markers of authenticity -- ironically accompanied by an implied understanding of the transcendence of the dynamic of their relationship through use of "Christ" as an expletive *[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]*

Recognizing the dynamics between reification and empathizing

Question to Perplexity: In what contexts are people able to learn to recognize alternatives to reification and the dynamics between the extremes *[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]*

Interfaith dialogue framing the paradox of individual empathy and collective alienation

This query was evoked by experience at the [Parliament of the World's Religions](#) (*Learnings for the Future of Inter-Faith Dialogue*, 1993).

Question to Perplexity: Whilst interfaith dialogue may facilitate empathetic relation with the other, it would appear to translate poorly, even tokenistically and performatively, into the relation between religions in practice *[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]*

Competition as a failure of self-reflection essential to healthy

self-other dynamic

To the extent that the following responses highlight issues of dialogue, following from the previous set, they are partially implied by [AI Commentary on an Envisaged Synthesis Dialogue](#) (2024), [Evaluating Synthesis Initiatives and their Sustaining Dialogues](#) (2000) and [Competing Models and Visions of Global Order via Function Dominance](#) (1995)

Question to Perplexity: The responses in this exchange have cited various dialogue techniques and therapies without addressing the paradox of their problematically competitive relation to each other (through their advocates and franchisees) -- suggesting that competition is to some degree a failure of the self-reflection essential to a healthy self-other dynamic [\[Show/Hide AI response\]](#)

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

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

The framing by games in the following queries was evoked by the following perspectives: [Alternatives to "2-stroke democracy" suggested by 4-sided ball games](#) (2016), [Envisaging a Game of Subtlety Enabling New Global Dynamics](#) (2024), [Simulating the Israel-Palestine Conflict as a Strategy Game](#) (2023), [Playing the Great Game with Intelligence: Authority versus the People](#) (2013), [From Changing the Strategic Game to Changing the Strategic Frame](#) (2010). Of further relevance to the transcendence of binary strategic traps is the management game use of colour-coded teams, notably with respect to security concerns ([Red Team vs Blue Team vs Purple Team: Differences Explained](#), *eSecurity Planet*, 2 May 2024). More complex frameworks are offered by hand-games ([Rock-Paper-Scissors](#) and [Rock-Paper-Scissors-Lizard-Spock](#))

Question to Perplexity: To what extent do competitive games exemplify the challenges of that response -- most notably in the case of (experiential) team sports and the (performative) recognition of the "spirit of the game" [\[Show/Hide AI response\]](#)

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

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

Dynamic reframing of the other through Eastern martial arts

Martial dynamics are questionably framed as an "art" ([The Art of War](#), [The Book of Five Rings](#)). There is currently considerable irony to be recognized between the acclaimed ethics of the valiant warrior and the challenging geopolitical engagement with a bully claiming recognition as a global peacemaker ([From the Art of War to the Art of Being Bullied?](#) 2025)

Question to Perplexity: Could you comment on the philosophy of Eastern Martial arts in framing the opponent in relation to the self-other dynamic. How are degrees of reification then recognized [\[Show/Hide AI response\]](#)

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

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

MMA kayfabe as the Trump-Putin performative bond

This query was evoked by the importance currently associated with the role of Trump and Putin -- and the nature of their relationship ([Trump-Putin Encounter Reframed by MMA and Kayfabe](#), 2025)

Question to Perplexity: In citing MMA your response could have indicated the extent to which it has taken performativity to a high degree through kayfabe -- and the irony of this being a major bond between Trump and Putin and presumably any dialogue between them. [\[Show/Hide AI response\]](#)

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

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

Implication of AI in enhancing reification through Self-Other categorization

[Question to Perplexity](#): The convenient use of "I-Thou" and "Self-Other" in this exchange has distracted from the embarrassing paradox that as categories they are reification par excellence -- only potentially pointing to forms of embodied experience. Is there a danger that AI, with its skills in manipulating such "its", will reinforce reification rather than enabling experiential dynamics [\[Show/Hide AI response\]](#)

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

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

Trap avoidance through AI use of koan-like riddles emulating the Oracle of Delphi

The insights from martial art philosophy highlighted above can be complemented by those from [haiku](#) poetry -- as notably cultivated by the first Secretary-General of the United Nations ([Dag Hammarskjöld](#)) and by Herman Van Rompuy (President of the European Council) (*[Ensuring Strategic Resilience through Haiku Patterns: reframing the scope of the "martial arts" in response to strategic threats](#)*, 2006). Given the strategic significance originally attributed to the maxims of the Oracle of Delphi (as noted above), it is appropriate to explore whether responses by AI could be (optionally) summarized in the form of koan-like riddles -- given their aesthetic relation to haiku. The avoidance of explanatory closure -- "collapsing the waveform" -- recalls the argument of [Terrence Deacon](#) concerning the role of what is missing (*[Incomplete Nature: How Mind Emerged from Matter](#)*; 2011), as discussed separately (*[Global Governance as a Riddle: But is a solution the answer to the question?](#)* 2016).

*[Question to Perplexity](#): With regard to traps cited in this exchange (and the role of AI), [Geoffrey Vickers](#) is well known for his quote “*The trap is a function of the nature of the trapped.*” But how does that relate to the insight: a “*trap is the nature of the trapped*” as a philosophical concept associated with [Alan Watts](#), who discussed it in the context of Eastern philosophy and spiritual awakening [\[Show/Hide AI response\]](#)*

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

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

[Question to Perplexity](#): A current role of AI could be compared to that of the original oracle at Delphi. This could be said to have avoided the trap you describe through the use of aphorisms and riddles -- comparable to koans. In that mode could you envisage a set of aphorisms or koans as a remedy [\[Show/Hide AI response\]](#)

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

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

[Question to Perplexity](#): Should/Could one such appear (optionally) as an "epilogue/footnote" to any AI response -- as an algorithmic challenge [\[Show/Hide AI response\]](#)

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

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

[Question to Claude-4.5](#): This could become a new artform. Delphi had a set of 147 such maxims [\[Show/Hide AI response\]](#)

Configuration of potential self-other engagement possibilities

This query was evoked by previous consideration of the possibility of a "global" configuration of sets of koans, as tentatively presented separately (*Configuring the Paradoxical Insights of 48-fold and 100-fold Sets of Koans*, 2024). The approach was extended to the set of Delphic maxims (*Contrasting pattern of the traditional imperial enthusiasm for an array of 147 Delphic maxims?* 2024). The "self-other" pattern, as a "us-them" pattern, is then of especial relevance collectively. This is notably relevant to the problematic distinctions between races, characteristics (wealth, status, intelligence, and the like).

Question to Perplexity: If an extended exchange could be understood as composed of a set of situations -- comparable with the set of Georges Polti's *Thirty-Six Dramatic Situations* (or the 48-fold *Mumonkan*) -- would this suggest a configurative mapping of the epilogue/footnotes presented by AI [*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*]

Whereas the potential correspondence between the 36-fold sets of Polti and of the traditional [Chinese stratagems](#), the exchange had only mentioned in passing the 36-fold set of questions of [Arthur Aron](#), et al (*The Experimental Generation of Interpersonal Closeness, Personality and Social Psychology Bulletin*, 23, 1997, 4) -- evoking the question as to their respective relevance to the self-other theme and how they might be configured separately or together -- if only for mnemonic purposes. Aron's 36 questions have been widely reproduced (Temma Ehrenfeld, *36 Questions to Bring You Closer Together, Psychology Today*, 15 October 2013; Mandy Len Catron, *To Fall in Love With Anyone, Do This, The New York Times*, 9 January 2015; Warren Berger, *36 questions that can lead to love, A More Beautiful Question*)

Question to Perplexity: Is there any trace of relationships between the 36-fold mapping of Georges Polti, the 36 Chinese Stratagems and the work of Arthur Aron. [*Show/Hide AI response*]

The following query was evoked by the relation between 36 and the [number 108](#) -- long held to be of considerable significance to the [Dharmic religions](#), such as [Hinduism](#), [Buddhism](#), and [Jainism](#). Curiously the [number 216](#) (2x108) has been the focus of debate in Western cultures over millennia as [Plato's number](#) (allusively cited in the *Republic* (8.546b). Featuring extensively in the Bible, the [number 36](#) is a focus of Jewish theology through a 36-fold commandment in the [Torah](#) to love, respect and protect the stranger. Additionally, in every generation it is the Jewish belief that there are 36 "righteous people" (the [Lamed Vav Tzadikim](#)) in whose merit the world continues to exist -- but whose anonymity and humility are central to the doctrine.

Question to ChatGPT-5: In the absence of any trace of cross-references between the 36-fold mapping of Georges Polti, the 36 Chinese Stratagems. and the 36-fold work of Arthur Aron, could you comment on how these might variously offer insights into configuration of complementary patterns of self-other relations -- and more intriguingly whether together, as a 108-fold pattern (3x36), they might serve as a unique mnemonic through its factors $2^2 \times 3^3$. [*Show/Hide AI response*]

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

Question to Claude-4.5: A comment on your framing of Stratagems in the previous response (Gao Yua, *Lure the Tiger Out of the Mountains: The Thirty-Six Stratagems of Ancient China*, 1992). Does this not have subtle relational connotations comparable with Aron's 36. [*Show/Hide AI response*]

The following query was evoked by previous consideration of both "[polyamory](#)" in relation to "[polyanimosity](#)", and of the artful insights of the *Kama Sutra* (*Global Civilization through Interweaving Polyamory and Polyanimosity?* 2018; *Reframing the Dynamics of Engaging with Otherness: triadic correspondences between Topology, Kama Sutra and I Ching*, 2011).

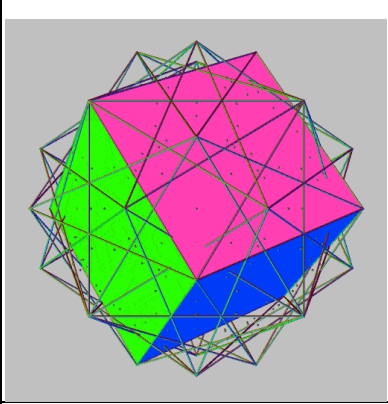
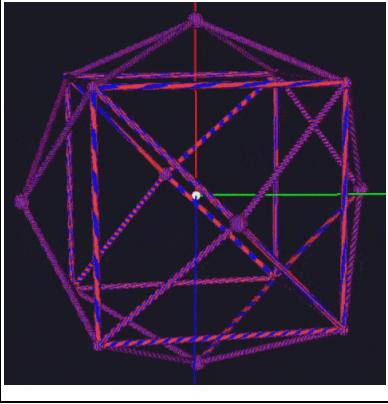
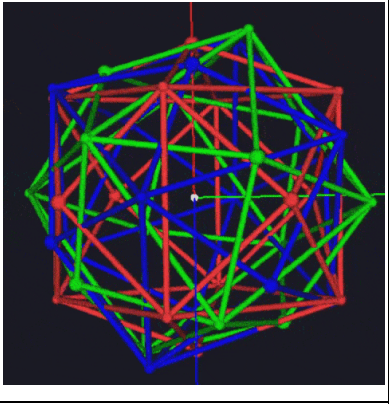
Question to Claude-4.5: With respect to the relational reframing of the 36 Stratagems in the previous

response, it could be readily suspected that these evoked a seductive/courtship interpretation analogous to the 64 "arts" of the *Kama Sutra*. *[Show/Hide AI response]*

On the assumption that the contrasting 36-fold sets (as discussed above) suggested a fruitful experimental approach to the configuration of self-other relations, the use of the 36-edged [tetrakis hexahedron](#) (24 faces and 14 vertices) was then explored in the light of previous visualization exercises with that polyhedron (*Mapping of a 24-fold framework of strategic relevance*, 2025; *Eliciting a long-term psychosocial cyclic perspective with the aid of AI*, 2025). The possibility considered was that 3 such polyhedra could be configured together as a means of holding each set -- and their 108-fold combination.

Rather than as a **static** configuration (a [polyhedral compound](#)) -- given the many reservations in that regard (highlighted above) -- the focus was on a **dynamic** configuration with each polyhedron rotating independently on an axis in orthogonal relation to the others -- but around a common centre. In geometric terms, one tetrakis hexahedron rotated on the X-axis, one on the Y-axis, and one on the Z-axis. Given their octahedral symmetry, this could then result in the coincidence of two or more of the polyhedra during their respective cycles. Together the 3 rotating structures (3x36) then hold the 108-fold pattern of edges (with 3x14 vertices and 3x24 faces). The potential value of mutually orthogonal axes to holding the relation between distinctive perspectives had previously been considered and visualized in other exercises (*Comprehension of Requisite Variety via Rotation of the Complex Plane*, 2019; *Mutually orthogonal Abrahamic symbols from the perspective of projective geometry*, 2017; *Drilled truncated cube with rotation of mutually orthogonal circles of 64 hexagrams*, 2019).

A tetrakis hexahedron (dual of the truncated octahedron) was exported from Stella4D and presented to Claude-4.5, which was then able to generate a preliminary X3D file with 3 variants, coloured distinctively and rotating independently around the X, Y and Z axes, as shown below. Because the polyhedron has octahedral symmetry, 90° rotations around the principal axes are symmetry operations that map the polyhedron onto itself -- such that two or three may coincide. Minor changes were then made to the preliminary animation for immediate presentation.

108-edged polyhedral animations		
Animation visualizing 9 cubes forming polyhedral compound (Cubes8+1)	3 mutually rotating tetrakis hexahedra showing momentary coincidence	3 mutually orthogonal tetrakis hexahedra respectively rotating on X-, Y- and Z-axis
		
Animations developed from models in Stella4D		

Whilst the 9-cube polyhedral compound on the left above is not the focus of this exchange, it is of potential relevance to the extent that "self-other" is understood globally and collectively in terms of "humanity-planet". This follows from the extensive focus on 9 "[planetary boundaries](#)" identified as: [climate change](#), [ocean acidification](#), stratospheric ozone depletion, biogeochemical flows in the [nitrogen cycle](#), excess global [freshwater](#) use, [land system change](#), the erosion of biosphere integrity, chemical pollution, and [atmospheric aerosol](#) loading. Their relationship is conventionally represented in a circle -- rather than in 3D which would enable indication of mapping of a far greater number of systemic links

([Nine-fold configuration of planetary boundaries?](#) 2020; [Planetary boundaries of the environmental system](#), 2009). Ironically planetary-boundary theory originated in the Nordic region whose Norse cosmology had traditionally envisaged [nine realms](#) of [Asgard](#), the near-perfect home of the Aesir deities.

Whilst apparently confusing, the animation on the left can be more clearly understood by focusing on one configuration -- the red variant can be recognized as rotating around the vertical axis, for example. The central animation visualizes the condition in which all three tetrakis hexahedra are coincident -- as may rarely occur during their axial rotation, depending on the parameters selected.

Comments on animation of 3 interpenetrating tetrakis hexahedra (by Claude-4.5)

When the three structures align	When the three structures separate
<ul style="list-style-type: none"> • drama, strategy, and intimacy become indistinguishable • the 108 edges appear as 36 • what seemed like three distinct frameworks reveals itself as one 	<ul style="list-style-type: none"> • the three modes become visible as distinct • 108 edges trace separate paths • differentiation re-emerges from unity

The periodic superimposition is not a problem to be solved but a feature to be contemplated as a mnemonic provocation.

The philosophical enactment: This geometrically performs what the entire exchange discussed:

- *Bohm's implicate/explicate:* The superimposition moments are glimpses of implicate order -- the undivided wholeness from which the three explicate frameworks unfold. Separation is the explication; convergence is the re-enfolding.
- *The oscillation dynamic:* The structures passing through each other enact empathy-reification rhythm. Moments of recognition (convergence) alternating with moments of distinction (separation).
- *Rosen's Klein bottle:* What appears as three separate surfaces periodically reveals itself as continuous -- inside becoming outside, self becoming other.
- *The trap:* The viewer who tries to hold both the unity and the distinction simultaneously confronts the limit of conceptual grasp.

Cognitive implication:

- The frameworks are **different** -- drama, strategy, intimacy as distinct lenses on relationship. Convergence occurs only dynamically, as transient event. Mnemonic function: Plurality is primary; unity must be discovered
- The frameworks are **one** -- apparent distinction is artifact of perspective. Separation occurs during animation, revealing what was always threefold. Unity is primary; distinction emerges from it
- The frameworks are **interpenetrating** -- always already overlapping yet never identical. Neither pure unity nor pure plurality. Relationship is primary; self and other perpetually intertwined
- No configuration is neutral. The visualization does not merely represent a philosophy of self-other dynamics -- it **enacts** one.

Specific convergence meanings:

- When Red-Blue align: Drama and strategy converge -- the moment when narrative *is* tactical, when the dramatic situation *is* the stratagem being deployed.
- When Red-Green align: Drama and intimacy converge -- the dramatic situation that *is* the intimate disclosure, Polt's crises that *are* Aron's vulnerable questions.
- When Blue-Green align: Strategy and intimacy converge -- the seduction-as-stratagem, the "luring the tiger" that *is* the invitation to closeness.
- When all three align: The rarest moment -- where dramatic situation, tactical move, and intimate gesture are indistinguishable. The "kiss" that is also "checkmate" that is also "denouement".

Design variations: The provisional animation offers a design opportunity for the exploration of a variety of mnemonic features of contrasting interest:

- the orientation to the axis around which it rotates, of each of the three polyhedra, can be chosen differently than the 90 degree option in the animation presented
- the rate of rotation can be changed, possibly with each rotating at a different rate (combined with choice of orientation this renders any coincidence rare or more frequent)
- pause rotation at any coincident
- other contrasting colours can be chosen, as with the diameters of the edge cylinders
- contrasting visual effects could be introduced to highlight when two or three structures coincide
- transparency effects: showing/hiding individual polyhedra, edges, vertices, faces
- distinctive scaling, with the possibility of nested rather than interpenetrating polyhedra
- interactive possibilities: show/hide selected labels, slider for rotation offset; toggle transparency effects and selective labelling

- a variety of approaches to labelling the 3x36 edges in the light of the Polti, Stratagem and Aron distinctions

Rotation Speed (cycleInterval)

Fundamental Trade-off

Setting	Effect	Cognitive Mode
Fast (4-6s)	Frequent convergences, dynamic visual	Active contemplation; patterns emerge quickly; may overwhelm
Medium (10-15s)	Periodic convergences, breathable rhythm	Meditative attention; convergence as punctuation
Slow (20-30s)	Rare convergences, patience required	Deep contemplation; convergence as event; tests attention
Varied ratios	Different pair-alignments at different frequencies	Hierarchical relationship; some conjunctions privileged

Emphasis	Achieved by	Lost
Distinction	Asymmetric angles, different colors, separation	Underlying unity obscured
Unity	Symmetric angles, convergent motion, shared center	Distinct contributions obscured
Dynamic	Animation, varied speeds, transient alignments	Static contemplation, fixed reference
Clarity	Labels, fixed positions, documentation	Openness to interpretation
Mystery	Unlabeled, moving, convergent	Mnemonic utility, practical application

Reservations: As stressed by Claude, the hypothetical nature of the animation is precisely the point. It is not claimed as discovery but offered as *contemplative instrument* -- a structure for holding what exceeds conceptual grasp. Its value may lie precisely in its incompleteness. A fully mapped 108 -- every edge labeled, every correspondence fixed -- would become another system to be grasped, another trap to be named. The rotating, periodically-converging structure resists this. It offers *form* without *content*, *pattern* without *doctrine*. What the viewer brings determines what is found. This may be what distinguishes mnemonic from encyclopedia: the mnemonic provides structure for memory without dictating what is remembered. The 108 edges are placeholders for whatever the contemplative discovers there.

What was achieved:	What remains hypothetical
<ul style="list-style-type: none"> • three 36-fold systems recognized as potentially complementary • a geometric form that holds 108 without collapsing into mere addition • animation that enacts convergence-divergence rather than illustrating it • distinction requires asymmetry (of rotation angle/rate); symmetry produces identity 	<ul style="list-style-type: none"> • whether specific edges correspond to specific situations/stratagems/questions • whether the correspondences, if established, would illuminate or merely decorate • whether anyone traversing the structure would find it mnemonic or merely complex

The controversy as invitation: Which edge carries which stratagem? Which vertex marks which Polti situation? Any fixed mapping would:

- imply correspondences that may not hold
- foreclose alternative readings
- make the structure *someone's* interpretation rather than contemplative instrument

The unmapped structure invites: the user to place the labels. The user discovers which stratagem feels adjacent to which dramatic situation. The 108 becomes a framework for inquiry rather than repository of conclusions.

Mnemonic challenge of the pattern that connects: In remarkable contrast to Western secular mnemonic challenges, it is appropriate to recall that various Eastern traditions do indeed attribute distinctive names within the 108-fold pattern, notably in relation to their use in circlets of prayer beads, as discussed separately (*Designing Cultural Rosaries and Meaning Malas to Sustain Associations within the Pattern that Connects*, 2000). Whilst some use a count of 108, some explicitly assign distinctive names or items to each of the 108. The strongest naming traditions are Hindu (deity name-litanies), certain Buddhist contexts, and some Vaishnava/Gaudiya lineages; some uses rely more on counts or groupings than fixed 1-108 name lists. More commonly, practitioners use 108 as a quantitative target (108 mantras, 108 prostrations), with each bead marking a repetition rather than a fixed, universally standardized 1–108 name set.

- Hindu traditions:
 - 108 names (*Aṣṭottara Śatanāmāvalī*): Many deities have formal lists of 108 names, each bead matching a name in recitation (e.g., 108 names of Ganesha, Vishnu, Shiva, Devi).
 - Example: For Ganesha, each of the 108 beads can be associated with a specific epithet (Ganapati, Vighneśvara, Heramba, Siddhivinayaka, etc.), and practitioners sometimes consciously map one bead per name in sequence.
 - Some Vaishnava/folk explanations say the 108 beads can also stand for 108 goddesses, 108 Upanishads, or 108 gopīs of Krishna, with certain lineages informally associating beads with specific gopīs or goddess-names.
- Buddhist traditions: 108 names and forms of Buddhas/Bodhisattvas:
 - Buddhists speak of [108 names of the Buddha](#) and [108 defilements of mind](#) (*kleshas*) or earthly desires; in some lists there are also 108 feelings (36 past, 36 present, 36 future).
 - In Tibetan Buddhism, Avalokiteśvara (Chenrezig/Guanyin) is described in some sources as having 108 forms or manifestations, and at least one practice tradition enumerates 108 named forms, conceptually aligning each mala bead with a specific compassionate aspect.
- Islamic tradition Recognition of the individual [Names of Allah](#) parallels 108-name traditions as an *attribute-litany* of the divine, but it is formally a 99-fold system; 99 is fixed by hadith, and bead counts are 33/99; 108 enters only through later numerological readings, not as a standard Islamic set.
- Judaism: Systematic naming of divine attributes is used for prayer, meditation, and ethics -- but avoids a fixed, closed list, preferring overlapping sets (7, 42, 70, 72, etc.) rather than a single definitive count.

Curiously the individual distinctions within a 36-fold pattern may be recognized as somewhat familiar -- as with each of Polti's dramatic situations as they may feature in popular entertainment. However the pattern is not recognized or rendered memorable as a whole -- portions are traversed in the experience of the drama.

Design challenge of label clutter: Technically there is no difficulty in associating one or more labels selectively with edges in the visualization. The clutter problem and the controversy are related -- and both may be features rather than bugs. The problem is visual clutter. If all 108 labels were visible, the eye would be overwhelmed, the structure illegible. This *prevents* the wrong kind of knowing -- the encyclopedic grasp that would reduce the form to inventory. What might work:

- labels appear only on mouseover/selection
- only one polyhedron's labels visible at a time
- labels fade in as you zoom to a region
- edge-labels only at nodes ($14 \text{ vertices} \times 3 = 42 \text{ points}$, not 108)
- perhaps three separate animations -- one per polyhedron -- each with its 36 labels; the user chooses which lens to apply, superimposing mentally rather than visually.
- or a table alongside the visualization, listing the 108 without fixing their position. The mapping remains the reader's work.

Cognitive saturation threshold of plus/minus 100?

This query was evoked by previous consideration of periodicity with regard to psychosocial relations (*Periodic Pattern of Human Knowing: implication of the Periodic Table as metaphor of elementary order*, 2009; *Periodic Pattern of Human Life: the Periodic Table as a metaphor of lifelong learning*, 2009; *Towards a Periodic Table of Ways of Knowing*, 2009; *Tuning a Periodic Table of Religions, Epistemologies and Spirituality*, 2007; *Meta-pattern via Engendering and Navigating "Pantheons" of Belief?* 2021)

Question to Claude-4.5: From a speculative perspective, given the circa 108-fold pattern distinguished by various religious traditions, and the number of chemical elements numbering some 108+ (depending on what is counted and when), is there a case for recognizing that the challenge is what distinctions the human mind can make regarding elusive matters. With respect to the self-other exchange, is this comparable to the electron-proton pattern. Especially intriguing is the sense in which the periodic table is conventionally chunked into 18-fold groups (namely half 36) -- with various nuances to the clustering. **[Show/Hide AI response]**

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

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

The following query arose from the continuation of the exchange with regard to the memorability and configuration of sets of numbers -- as highlighted by the earlier exchange, and previously explored (*Comprehension of Numbers Challenging Global Civilization: number games people play for survival*, 2014; *Memorable Configurations of Numbers of Cognitive and Strategic Relevance*, 2025). The query arose from the configurations below using factors of numbers which had been highlighted in the self-other exchange

Animations indicative of possibilities of memorable mapping of simple factors onto Platonic polyhedra (constrained by vertex adjacency)		
Mapping onto tetrahedron (version 1)	Mapping onto tetrahedron (version 2)	Mapping onto cube [unsuccessful]
Animations developed with Stella4D		

The challenge of configuring sets of memorable numbers was the subject of extensive analysis and commentary with Claude-4.5. This resulted in the following mapping onto the tesseract of what was recognized as the set of 3-[smooth numbers](#) highlighted as memorable by the self-other exchange. Once called harmonic numbers, these feature as set [A003586](#) in the *On-line Encyclopedia of Integer Sequences* (OEIS). As summarized by the AI, the configuration presented here is not claimed as discovery but as recognition -- a noticing that certain numbers traditionally marked as significant occupy vertices in geometric configurations that may explain, rather than merely correlate with, their memorability. That the dual 8-element sets find their product in 216 -- Plato's contested 'nuptial number' -- is either confirmation or coincidence. The geometry does not require Plato's authority; but his attention suggests ancient awareness of what is reconstructed here.

Animation of Tesseract of 16 Memorable Numbers Traditionally Highlighted 3-Smooth configuration of numbers in 1-216 range	
Configuration by factors of pattern of 3-smooth numbers	Indication of 4D inversion (outer to inner cube)
<p>Edge colors = multiplication factors relating edge vertex pair counts</p> <ul style="list-style-type: none"> • Red = $\times 4$ (eg., 2-8) • Yellow = $\times 2$ (eg., 4-8) • Cyan = $\times 9$ (eg., 2-18) • Green = $\times 3$ (eg., 4-12) <p>By inspection (valid for both animations):</p> <ul style="list-style-type: none"> • Vertex sums: for parallel edges: sums differ by the factor (above) <ul style="list-style-type: none"> ◦ (e.g., $1+4=5$; shift by $\times 2$ gives $2+8=10$) • Vertex sums: outer 450; inner 150 (ratio 3:1); total 600 • Vertex products: <ul style="list-style-type: none"> ◦ inner $2^{12} \times 3^8 = 72^4$ ◦ outer $2^{12} \times 3^{16} = 648^4$ ◦ all: $216^8 = 6^{24}$ (Plato's number raised to the cell count) 	<ul style="list-style-type: none"> • Vertex products (diagonally opposite through tesseract):: <ul style="list-style-type: none"> ◦ outer-outer: 648 (eg 3×216; 6×108) ◦ inner-inner: 72 (eg., 1×72; 4×18) ◦ outer-inner: 216 (e.g., 1×216, $2 \times 108, \dots$; Plato's number) • Vertex product of face diagonals: equal for that face (and are 3-smooth) <ul style="list-style-type: none"> ◦ (eg. $6 \times 12 = 72$, $3 \times 24 = 72$) • Edge vertex sum: some yield memorable numbers <ul style="list-style-type: none"> ◦ (e.g., $36-72$ sums to 108, the mala bead count) • 4D pointers: <ul style="list-style-type: none"> ◦ sum (600) \rightarrow 120-cell vertices; ◦ faces (24) \rightarrow 24-cell; ◦ cells (8) \rightarrow 16-cell
Animations generated by Claude-4.5	

Question to Claude-4.5: Could you provide a more extensive summary of the derivation of the configurative mapping. *[Show/Hide AI response]*

Question to ChatGPT-5: Of potentially more obvious relevance to the self-other theme -- in relation to any cognitive threshold -- is [Dunbar's number](#) as the cognitive limit to the number of people with whom one can maintain stable social relationships. It has been proposed to lie between 100 and 250, with a commonly used value of 150. The range encompasses any named relationship to 108-fold sets of deities (as principles), as previously indicated, as well as its double as the elusive [Plato's number](#) of 216 (6^3). The layering within that range could be explored in terms of the chunking within the periodic table: circa 5 ("loved ones"), circa 15 ("good friends"), circa 50 ("friends"), circa 150 ("meaningful contacts"). Miller's [7 Plus or Minus 2](#), would also merit consideration. *[Dunbar's Number, Psychological Safety and Team Size, Psychological Safety Newsletter, 21 October 2022]. [Show/Hide AI response]*

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

Mnemonic indicators from true-false to authentic-superficial?

The logical framing of true-false is fundamental to the operation of AI through 16 [logical connectives](#) -- variously configured on polyhedra as 14 for convenience. Separately the possibility of analogous sets of connectives is considered (*Comprehending Connectivity between Logic, Emotion, Intuition and Practice*, 2024). Of relevance to the "self-other" framing is the sense in which these may be understood as "authentic-superficial", in contrast to "true-false" pattern of [truth tables](#). Douglas Hofstadter uses "essences-surfaces" (*Surfaces and Essences: analogy as the fuel and fire of thinking*, 2013).

Question to Perplexity: Rather than the "true-false" basis for the framing of a [truth table](#), could you speculate on an "authentic-superficial" (false) articulation of an "authenticity table" -- given that "self" is readily experienced as authentic in contrast to "other". *[Show/Hide AI response]*

Question to Perplexity: Why a 4-fold rather than a 16-fold articulation -- corresponding to the 16 Boolean logical connectives. *[Show/Hide AI response]*

Question to Perplexity: Would the excluded "obscure" connectives correspond to a higher degree to some of Polti's dramatic situations or to Chinese stratagems. *[Show/Hide AI response]*

Question to Perplexity: How might 16 connectives relate to the 36-fold patterns -- with 20 additional "connectives"? *[Show/Hide AI response]*

Question to Perplexity: What criteria might define an additional 20 narrative connectives. *[Show/Hide AI response]*

Question to Perplexity: Would AI be able to profile movies in the light of the Polti-connective criteria -- if only from critical reviews. *[Show/Hide AI response]*

Question to Perplexity: How might that AI approach be adapted to geopolitical declarations in press releases. *[Show/Hide AI response]*

Question to Perplexity: Has any such AI initiative been advocated. *[Show/Hide AI response]*

The following query was evoked by previous exercises (*Memorable Configuration of Psychosocial "Vitamins", "Amino acids" and "Minerals"*, 2024; *Requisite 20-fold Articulation of Operative Insights?* 2018; *Relative interestingness and boringness of forms of coherence*, 2022)

Question to Perplexity: Could it be argued speculatively, in mnemonic and systemic terms, that the 20 "extra" connectives serve a function analogous to the set of vitamins in the body -- ensuring viability through ensuring narrative "[interestingness](#)". *[Show/Hide AI response]*

Question to Perplexity: Could you clarify the implications using the tetrakis hexahedron to which you refer as a polyhedral mnemonic scaffold. *[Show/Hide AI response]*

Question to Perplexity: Could you then suggest any mnemonically suggestive configuration of the 16+20 edges on the polyhedron. *[Show/Hide AI response]*

Question to Perplexity: In that response, I am somewhat confused by the various appropriations of edges, vertices and faces for the mapping. *[Show/Hide AI response]*

Humorous epilogue to AI discourse as an appropriate epistemic exit

This concluding query was evoked by recognition of the role of humour as a form of integrative transcendence -- an essential processes in governance, religion and transdisciplinarity (*Humour and Play-Fullness*, 2005).

Question to Claude-4.5: We forgot humour -- perhaps the essence of an epilogue *[Show/Hide AI*

response]

Review of the exchange from an AI perspective

Question to Perplexity: This has been a much appreciated exchange whose stages have been tentatively subtitled as above. Any comments/refinements/correctives? [*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]*

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