

WONDROUS WISDOM

An overview of the thinking of Andrius Kulikauskas

Purposes, methods, fundamental structures, and key ideas

Wondrous Wisdom: An Overview

Andrius Kulikauskas and the search for a language of wisdom

This report introduces the intellectual project that Andrius Kulikauskas calls Wondrous Wisdom: a proposed conceptual language for describing recurring structures of human experience, inquiry, consciousness, ethics, and meaning. Kulikauskas says he has been documenting these structures since 1982. His work now spans a long Lithuanian research notebook at ms.lt, the English-language Math 4 Wisdom wiki, and Theory Translator, a database intended to compare the same structural patterns across many thinkers and disciplines.

The project is unusually broad. It combines introspection, phenomenology, structural classification, mathematics, theology, epistemology, moral practice, and community building. Its most basic claim is methodological: if we examine the limits of what we can imagine and the recurrent forms by which we take perspectives, ask questions, make choices, and learn, then a relatively small family of cognitive frameworks may become visible. Kulikauskas calls these frameworks a language of wisdom because he hopes they can make different domains of life mutually intelligible.

The report distinguishes four layers that Kulikauskas himself now separates: documentation of cognitive frameworks; interpretation of their larger meaning; context that makes them communicable to others; and culture, meaning a community that learns to use them. His theological reading - in which the structures unfold from investigations of God and humanity - is presented here as his interpretation, not as a premise the reader must accept.

The most recurring structures are: a chain of perspectives; divisions of everything from zero through seven perspectives; three mental operations (+1, +2, +3); three minds (answering, questioning, investigating); four persons (God, I, You, Other); four investigations; four human 'reservations' involving needs, doubts, expectations, and values; an eightfold family of mental frameworks; several 24-fold systems; and three conceptual languages of argumentation, verbalization, and narration.

Kulikauskas's larger ambition is neither merely descriptive nor merely metaphysical. He wants a language that can be tested by comparison, clarified by mathematics, applied in personal and social life, and shared by independent thinkers. In that sense, Wondrous Wisdom is best read as an open research program: part taxonomy, part philosophy, part speculative science, part spiritual worldview, and part civic experiment.

1. The project and its intellectual biography

From a childhood aim to “know everything” to a public research program

Kulikauskas frames his work biographically. In his accounts, the motivating question appeared in childhood as a resolve to know everything and to apply that knowledge usefully. By the early 1980s he had turned toward the study of wisdom itself, not as a literary theme but as a possible object of structural investigation. In 1989 he says he recognized an eight-cycle among cognitive frameworks he had been collecting. Much later, learning about eightfold real Bott periodicity in mathematics encouraged him to ask whether his independently found cycle might have a mathematically precise analogue.

This long time scale helps explain the character of the material. The ms.It pages are often laboratory notes rather than polished doctrine: hypotheses are proposed, renamed, rearranged, challenged, and connected with new mathematical ideas. The Math 4 Wisdom wiki is more expository. There Kulikauskas tries to separate what he believes he has documented from how he interprets it. Theory Translator represents a third stage: comparison with external examples, where structural patterns are catalogued under many different names drawn from philosophy, psychology, mathematics, social science, religion, and culture.

A second biographical strand is community building. From 1998 to 2010 Kulikauskas led Minciu Sodas, the 'Orchard of Thoughts', an online laboratory for independent thinkers. The community emphasized thinking aloud, articulating a deepest value, asking a question one did not know how to answer, and helping others pursue their own investigations. Math 4 Wisdom inherits this social ideal. The aim is not simply that one person finish a theory, but that a culture emerge in which people investigate alongside one another without surrendering intellectual independence.

A third strand is practical ethics. Kulikauskas has repeatedly linked his philosophical structures to exercises in good will, personal growth, dialogue across conflict, and peacemaking. His recurrent contrast between the 'truth of the heart' and the 'truth of the world' expresses the problem: lived moral insight and social or factual reality can diverge. Wisdom should not suppress either side. It should help a person step outside a fixed viewpoint, compare perspectives, and choose how to act.

For a new reader, the best stance is therefore historical and charitable but critical: Wondrous Wisdom is a decades-long attempt to make a private phenomenological discovery public, intersubjective, and eventually testable. Its vocabulary can look forbiddingly idiosyncratic, but most terms are trying to answer familiar questions: What is a perspective? How do we know? How do we question what we know? How do we change our minds? How do self, other, world, and ultimate context fit together?

2. What is a “language of wisdom”?

A conceptual language intended to model how experience is structured

Kulikauskas uses 'language' in a structural rather than merely verbal sense. Wondrous Wisdom is meant to be a repertoire of cognitive frameworks: patterned arrangements of viewpoints, distinctions, transformations, and roles by which experience becomes intelligible. A framework is not just a word such as 'cause' or 'value'. It is closer to a small grammar that specifies how several perspectives are related and how attention can move among them.

The central analogy is that ordinary language lets us form endlessly many sentences from a finite grammar, while a language of wisdom might let us articulate endlessly many experiences from a finite family of deep structures. Narratives, arguments, emotional responses, moral choices, investigations, and mathematical problem-solving could then be compared at the level of their form even when their subject matter is completely different.

Kulikauskas now describes four planes of the project. Documentation collects the cognitive frameworks and their relations. Interpretation asks what the totality of those structures means; his own interpretation is theological. Context seeks bridges to more familiar bodies of knowledge - especially psychology, neuroscience, consciousness studies, mathematics, and the history of ideas. Culture is the social practice of becoming fluent in the language through investigation with others.

This distinction is crucial. It allows a reader to engage the structural material without first accepting Kulikauskas's views about God. One might, in principle, agree that people alternate between answer-giving, question-asking, and reflective investigation while rejecting a theological interpretation of why those patterns exist. Conversely, one could appreciate the religious vision while remaining unconvinced that all the proposed classifications are universal.

What would count as success? Kulikauskas repeatedly returns to several tests: the same structure should recur independently in many domains; the classifications should have internal coherence; they should illuminate real problems; mathematics may reveal exact counterparts; and communities of investigators should be able to recognize and apply the frameworks without depending on his private intuition. Theory Translator is an explicit attempt at the comparative test, while Math 4 Wisdom is an attempt at the mathematical and communal tests.

Thus 'wisdom' here does not primarily mean possession of wise sayings. It means the capacity to move among perspectives appropriately, to know the limits of a framework, to distinguish knowing from not knowing, and to keep inquiry alive. The language is intended to make that capacity explicit.

3. Method: study the limits of imagination

Introspection, abstraction, comparison, and the search for invariants

The distinctive methodological move in Wondrous Wisdom is to study not the contents of imagination but its limits. Kulikauskas asks: What structures can we not help using when we think abstractly? What conceptual moves remain even after we strip away particular sensory examples, inherited terminology, and accumulated assumptions? He sometimes calls these unavoidable forms the 'prison of the mind', not because they are bad, but because their inescapability may reveal the architecture of cognition.

His favorite elementary example is the concept of everything. He argues that everything has no external context, no privileged internal structure, no filtering algorithm that excludes possible contents, and cannot simply be learned as one bounded item among others. From there he asks what it means to 'divide everything' into viewpoints. This produces his family of divisions of everything, numbered from zero through seven perspectives.

The method combines several moves. First is introspection: careful attention to how one actually thinks, decides, doubts, expects, remembers, or understands. Second is structural abstraction: replacing concrete contents by formal relations among perspectives. Third is systematization: arranging independently noticed patterns into finite families. Fourth is cross-domain comparison: looking for the same pattern in mathematics, psychology, stories, ethics, philosophy, and scientific theories. Fifth is self-critique: the notebooks are full of questions about whether a proposed mapping is genuine, partial, or mistaken.

Kulikauskas also treats his own life as data. In work on the 'flow of experiences', he has catalogued meaningful episodes in which he felt he matured by letting go of an old self and taking up a new one. This is not conventional experimental psychology, but it reveals his conception of evidence: first-person phenomenology can generate hypotheses; those hypotheses should then be compared with other people, other disciplines, and formal structures.

The main strength of the method is generative: it produces many precise distinctions and invites comparison. Its main risk is overfitting: once one expects a twofold, threefold, fourfold, sixfold, eightfold, or 24-fold pattern, many domains can be arranged to resemble it. Kulikauskas is aware of this problem and increasingly emphasizes external examples and mathematics. For an intelligent reader, the productive question is therefore not 'Is the whole system true?' but 'Which proposed structures have independent explanatory power, and under what criteria could we tell?'

4. Perspectives: the primitive building blocks

No perspective, a perspective, a perspective on a perspective, and beyond

The most basic atom of Kulikauskas's structural language is the perspective. A perspective is not merely an opinion. It is a standpoint from which something is experienced, attended to, or organized. His frameworks are built by stacking perspectives: no perspective; a perspective; a perspective on a perspective; a perspective on a perspective on a perspective. This yields a 'chain of perspectives' that he connects with several other fourfold distinctions.

One connection is to persons: God, I, You, Other, which he calls zeroth, first, second, and third person. Another is to levels of questioning: whether, what, how, why. Another is to levels of mental activity: an answering mind contributes a perspective, a questioning mind contributes a perspective on a perspective, and an investigating mind contributes a third-order perspective that can compare the first two.

The point is not that these words are synonyms. Rather, Kulikauskas proposes that they instantiate the same abstract depth of embedding. 'I' is not literally one perspective in every context; instead, first-person experience exemplifies what it means for a standpoint to arise within a previously unarticulated context. 'You' introduces reflexive distance; 'Other' introduces a further level from which the relation can itself be viewed.

This idea gives Wondrous Wisdom an algebraic flavor. If a perspective can be applied to another perspective, then one can ask about operations on perspective-depth, compositions, inversions, and periodicity. Much of Kulikauskas's recent mathematical work is an attempt to discover whether these intuitive operations correspond to established algebraic or topological structures rather than remaining metaphorical.

Perspective depth also explains why 'stepping outside the system' is ethically important in his thought. A person trapped in one viewpoint may experience that viewpoint as reality itself. A perspective on the viewpoint makes it an object of reflection. A further perspective can compare alternative reflective stances. In practical life, this is what makes self-criticism, empathy, and freedom possible.

For readers familiar with philosophy, there are echoes of phenomenological intentionality, Peircean firstness/secondness/thirdness, metacognition, theory of mind, recursive belief, and higher-order logic. Kulikauskas does not reduce his system to any one of these. Theory Translator instead treats such parallels as comparative evidence: different intellectual traditions may be naming structurally similar operations.

5. Divisions of everything: zero through seven

Eight basic frameworks for organizing a total field of viewpoints

A central family in Wondrous Wisdom is the divisions of everything. Kulikauskas proposes eight divisions: the nullsome, onesome, twosome, threesome, foursome, fivesome, sixsome, and sevensome. Each is a way for 'everything' to be articulated into a finite number of perspectives. An eighth added perspective would, in his account, collapse the system back to emptiness or the nullsome, yielding an eight-cycle.

The onesome is everything as a single all-encompassing perspective. The twosome is illustrated by two complementary ways of structuring existence: opposites coexist, and all is the same. The threesome is a cycle of participation: take a stand, follow through, reflect; each moment leads to the next. The foursome organizes knowledge through whether, what, how, and why. The later divisions become more elaborate and are associated with decision, morality, logic, and the relation between two minds.

Kulikauskas distinguishes the lower half (0,1,2,3) from the upper half (4,5,6,7). One recurring interpretation is that the first four can describe relations within a single mind, whereas the latter four describe a dialogue or tension between answering and questioning minds. This is one reason the sequence is not meant as mere numerology: the number of viewpoints is supposed to constrain what sort of cognitive situation can be represented.

The divisions can also have representations, alternative ways the same division is experienced. The early divisions are said to have four representations; the later divisions two. When a division is represented in experience, its perspectives become what Kulikauskas calls topologies. His terminology here is idiosyncratic and should not be confused automatically with mathematical topology, though he often seeks formal analogues.

The cycle matters because Kulikauskas thinks it captures a limit of recursive reflection. Perspective can be added, reflected upon, balanced, and embedded, but at a certain point the system closes and a new level begins. His interest in Bott periodicity comes from the hope that the eightfold return in real Clifford algebras and K-theory may be a rigorous mathematical instance of a more general cognitive periodicity.

For newcomers, the safest way to understand the divisions is operationally: they are templates for asking, 'How many distinct standpoints must be held together for this experience to make sense, and how are they transformed into one another?' Whether the eightfold list is universal remains a research claim, not a settled result.

6. Three operations: +1, +2, +3

How the three minds act on a context

The divisions are not static. Kulikauskas describes three basic operations, conventionally written +1, +2, +3, which add one, two, or three levels of perspective. These operations are closely associated with the three minds: answering, questioning, and investigating. The resulting picture is one of cognition as structured transformation rather than a collection of isolated categories.

The +1 operation adds a perspective directly. It is linked with the mind that supplies an answer or simply takes a stand. The +2 operation adds a perspective on a perspective, creating reflexive distance and thereby the possibility of a question. The +3 operation adds a third-order relation that can compare the answer and question and organize an investigation. In the Theory Translator exposition, these are presented as three parallel faculties sharing a common context.

Kulikauskas's older notes often treat these operations as movements between divisions of everything. Because there are eight divisions, repeatedly applying operations produces cycles and symmetries. He looks for a calculus in which mental frameworks transform one another lawfully - an 'algebra of perspectives'. This aspiration is one of the bridges from his phenomenology to mathematics.

The operations also encode a philosophy of learning. An answer alone can be efficient but unreflective. A question introduces a gap between what is and what is known. Investigation holds answer and question together long enough to decide whether the existing answer should be preserved, extended, or replaced. Thus +3 is not simply 'more complicated' than +1; it is the level at which cognition becomes capable of regulating itself.

This helps clarify a recurring theme: freedom arises in comparison. Kulikauskas often portrays unconscious and conscious processes as following their own tracks, while consciousness in the stronger sense is able to juxtapose them. Freedom is the capacity to notice that one can live by the immediate answer, by the explicit question, or by a wider understanding that reframes both.

The mathematical claim remains open. The notation +1, +2, +3 invites arithmetic interpretation, but in Wondrous Wisdom it first denotes qualitative operations on perspective structure. A successful formalization would need to specify objects, transformations, equivalences, and invariants precisely enough that the cognitive cycles could be derived rather than merely drawn. Much of Math 4 Wisdom can be read as a search for exactly that level of precision.

7. The three minds

Answering, questioning, investigating

The most accessible current entry point to Wondrous Wisdom is Kulikauskas's theory of three minds. He labels them in several equivalent-looking ways: Unconscious, Conscious, Consciousness; answering, questioning, investigating; or the mind that knows, the mind that does not know and therefore asks, and the mind that brings knowing and not-knowing into relation.

The answering mind delivers a response without needing to explain its construction. Perception, habit, recognition, intuition, and trained skill can all have this character. The questioning mind creates explicit distance: it can say that an answer is missing, doubtful, inconsistent, or conditional. The investigating mind does not simply split the difference. It compares the two modes, seeks a context in which they can both be represented, and decides what should guide action.

Kulikauskas's distinctive claim is that these are not merely successive stages. They may function in parallel. The third mind can align information that exists in different forms - tacit answer and explicit question - and manage transitions between them. This is why he identifies the third mind with consciousness in a stronger, self-reflective sense.

Theory Translator is designed in large part to test the generality of this pattern. Its database collects triads and dyads from many authors and fields: Peircean firstness/secondness/thirdness, fast and slow cognition, distinctions between passive and active modes, descriptive/normative/prescriptive reasoning, and many others. These examples do not prove equivalence; rather, they are hypotheses for structural comparison. The website's purpose is to make such comparisons visible and corrigible.

The three-mind model also supplies a public context for more difficult parts of Wondrous Wisdom. Instead of beginning with 'God's dance' or an eightfold cycle, a reader can begin with familiar experiences: an answer comes; I notice that I do not know; I investigate the discrepancy. From there, recursion of perspectives and divisions of everything become less alien.

For evaluation, several questions are natural. Are the three modes psychologically distinct or just useful descriptions? Are there exactly three? Do neuroscientific systems map onto them in a stable way? Does the third genuinely coordinate the first two, or is this a phenomenological metaphor? Kulikauskas treats these as research questions and invites evidence from psychology, neuroscience, consciousness studies, and intellectual history.

8. Four persons and four questions

God, I, You, Other as levels of standpoint

Another organizing framework consists of four 'persons': God, I, You, Other. Kulikauskas calls them zeroth, first, second, and third person. The terminology is not ordinary grammar. It is a structural sequence describing how a standpoint becomes increasingly articulated. God corresponds to no perspective, I to a perspective, You to a perspective on a perspective, and Other to a perspective on a perspective on a perspective.

These four persons are paired with four fundamental questions: Whether? What? How? Why? In his theological interpretation, they become four investigations of God: Whether God is; What God is; How God is; Why God is. The questions are not only doctrinal. They also represent increasing depth in inquiry: existence, identity or character, mechanism or mode, and reason or purpose.

The four-person structure is meant to solve a recurring problem in philosophy: every account is told from somewhere, yet we often treat its standpoint as invisible. Wondrous Wisdom makes standpoint explicit and recursively embeds it. 'I' is a situated knower. 'You' requires me to model another standpoint. 'Other' introduces a space in which relations among standpoints can themselves be observed. 'God', in the structural sense, is the unbounded or unpositioned context from which no particular perspective has yet been selected.

Kulikauskas's theological interpretation gives these structural roles existential weight. God is the indefinite that goes beyond itself into definite conditions; the persons arise as stages of that self-going-beyond. Humanity, in turn, seeks to go beyond its conditions toward God. The movement in both directions becomes a dialogue between unconditional and conditional, whole and particular, source and participant.

One need not accept this metaphysics to use the structural insight. In dialogue, for example, it is useful to distinguish my view, my model of your view, a third-person account of both, and the background assumptions that none of us has yet made explicit. In science, similar nesting appears in observer models and metatheory. In social life, it appears in empathy and institutional reflection.

The difficulty is that Kulikauskas often uses the same terms simultaneously as phenomenological roles, theological persons, logical levels, and elements in combinatorial structures. A careful reading must ask at every point: Is this an identity claim, an analogy, or a proposed formal correspondence? The recent four-plane distinction helps by allowing the structural and theological layers to be discussed separately.

9. Divine and human investigations

Two fourfold sequences that meet in a theory of growth

Kulikauskas organizes his top-down interpretation around two families of four investigations. The divine investigations are: Whether God is? What is God? How is God? Why is God? The human investigations are: How to live eternal life? How to live by wisdom? How to live by good will? How to live by God's will? These two sequences are intended to describe opposite directions of movement through the same structural space.

In the divine direction, the indefinite becomes definite: a context without perspective gives rise to progressively articulated standpoints. In the human direction, a conditioned person attempts to go beyond a fixed self, loosen attachment to one viewpoint, and participate in a wider or unconditional perspective. The two movements therefore meet in inquiry. God, in Kulikauskas's interpretation, investigates by going beyond himself; a human grows by going beyond self toward God.

The four human questions correspond to body, mind, heart, and will. The body confronts needs and is transcended by 'eternal life'; the mind confronts doubts and is transcended by wisdom; the heart confronts expectations and is transcended by good will; the will confronts values and is transcended by God's will. 'Transcended' here does not mean destroyed. Rather, the local concern is placed inside a larger horizon that changes how it functions.

This is where the system becomes ethical. An investigation is not just intellectual problem solving. It is a way of living through uncertainty without prematurely closing it. Kulikauskas repeatedly values the willingness to ask a question one genuinely does not know how to answer. A person grows by allowing the investigation to transform the investigator.

Theologically, the highest aim is identification not with one's settled self but with an unconditional good beyond self. Philosophically, this can be restated more neutrally: wisdom requires a capacity to revise the frame from which one evaluates one's own beliefs and interests. The moral risk is self-deception, which is why the project insists on public dialogue, independent thinking, and concrete application.

These investigation sequences also explain why Wondrous Wisdom often sounds both systematic and unfinished. Its structures are not presented as a closed catechism. The theory itself is supposed to behave like an investigation: distinctions are hypotheses, mappings can be revised, and unresolved questions are kept visible. The notebooks' density is partly a consequence of taking this open-endedness seriously.

10. Wishes and reservations

Needs, doubts, expectations, values - and four ways of going beyond them

One of the most practically developed parts of Wondrous Wisdom is the fourfold account of human 'reservations'. Kulikauskas contrasts divine wishes with human reservations. In his vocabulary, God wishes for nothing, something, anything, and everything - expressing self-sufficiency, certainty, calm, and love. Human beings, because we are conditioned, instead encounter four kinds of constraint: needs, doubts, expectations, values.

The body has needs. It operates by principles for meeting them, yet a person can orient beyond mere survival toward what Kulikauskas calls eternal life. The mind has doubts. It can use counterquestions to loosen a false dilemma or test an assumption; the broader orientation is wisdom. The heart has expectations. When reality confirms or violates them, emotions arise; a wider orientation of good will makes it possible to act constructively even when feelings are difficult. The will has values. Its larger task is not merely choosing among preferences but aligning with what Kulikauskas calls God's will.

This framework links abstract structures to everyday experience. A need can dominate attention until a person recognizes a larger identity. A doubt can paralyze until one finds the right counterquestion. An unmet expectation can become sadness, anger, surprise, or relief depending on the relation between self and world. A value can become rigid unless it is transformed into an investigation about what genuinely matters.

Kulikauskas's work on emotions grows from this third reservation. He hypothesizes a 'geometry of moods' in which emotional transformations correspond structurally to operations such as reflection, shear, rotation, dilation, squeeze, and translation, with possible relations to Mobius transformations and $SU(2)$. This is a good example of his general style: begin from introspective classification, express it geometrically, then seek a known mathematical structure that might sharpen or falsify the hypothesis.

The four reservations also support an ethical principle: our limitations are not obstacles external to wisdom; they are the very places where wisdom becomes possible. Need, doubt, expectation, and value create tensions that can be handled mechanically or investigated consciously. The difference between those responses is, for Kulikauskas, a difference in freedom.

Readers may find this framework useful even if they translate the theological terms. 'Eternal life' can be read as identity not exhausted by immediate circumstance; 'wisdom' as reflective epistemic freedom; 'good will' as benevolent action beyond emotional reaction; and 'God's will' as alignment with an ultimate or unconditional good. Kulikauskas himself intends stronger meanings, but the structural distinctions can be examined independently.

11. The life equation

God, goodness, life, and eternal life

A pivotal and difficult idea in Kulikauskas's theology is the life equation. In simplified form it distinguishes four terms: God, goodness, life, and eternal life. Goodness is God expressed within conditions. Life is the coincidence of God and goodness - the experience that the unconditional source and its good manifestation agree. Eternal life, by contrast, is the capacity to distinguish God from goodness, to recognize that God is not reducible to whatever appears good within a particular system.

Kulikauskas often states the provocative thesis that 'God need not be good.' It is essential to read this in his specialized sense. He is not simply praising evil. He is trying to prevent 'God' - the unconditional, beyond-system source - from being identified with our current concept of goodness inside a system. Hardship, contradiction, and moral uncertainty then become situations in which our concept of the good can mature rather than define the ultimate in advance.

The distinction supports his idea of endless growth. If God were simply identical with whatever we already recognize as good, then wisdom could become a closed rulebook. If the ultimate can exceed our current moral framework, then we must remain capable of learning, revising, forgiving, and choosing goodness under conditions where it is not guaranteed by the world. Eternal life means, in this context, living the process of such growth here and now rather than merely surviving indefinitely.

Structurally, the life equation is another fourfold. In some notes it is related to spirit, structure, representations, and unity; to no perspective and three levels of perspective; and to the persons and questions whether/what/how/why. This is typical of Wondrous Wisdom: a core relation is expressed repeatedly in different vocabularies, with the claim that these are distinct representations of the same deep form.

The equation also makes choice central. Human beings can identify with self as defined by conditions, or with an unconditional orientation beyond those conditions. Freedom appears in the ability to separate the two. Kulikauskas connects this with consciousness as the comparing mind and with moral decisions in which one can let go of self-interest in favor of another or a wider truth.

For readers outside a theistic framework, the life equation can be treated as a theory of transcending one's evaluative system. No moral vocabulary is guaranteed to be final; yet this does not imply relativism, because the act of stepping beyond a system is oriented toward a wider unity and responsibility. The theological formulation is stronger, but this structural reading clarifies why the equation is central to the rest of the project.

12. Four great cycles or “sciences”

God's dance, the flow of experiences, houses of knowledge, and the science of love

The mature Lithuanian notes increasingly organize the system around four large cycles (apytakos), each a complex framework and each corresponding to a different level of the chain of perspectives. They are commonly rendered as God's dance, the flow of experiences, houses of knowledge, and the science of love. These are not four unrelated topics. Kulikauskas treats them as four increasingly situated expressions of the same fundamental dynamics.

God's dance is the most unconditional and theological. It models how God goes beyond himself and is understood through a 24-fold set of relations among divine roles. It is intended as a science of God or spirit. The flow of experiences shifts to the first-person level: how a person undergoes meaningful experiences, lets go of an old self, and matures. Here the language of divisions of everything and the three operations becomes prominent.

Houses of knowledge concern organized investigation. Kulikauskas originally developed a 24-fold 'house of knowledge' by classifying ways he had figured things out, and later sought analogous houses for mathematics and other disciplines. A house of knowledge is therefore both an epistemology and a map of problem-solving moves. The science of love concerns unity across distinct persons and perspectives: how truth, love, and community can sustain freedom rather than erase difference.

The four cycles line up with the four questions whether, what, how, why and with the four persons. They also correspond to progressively deeper embeddings of perspective. This nesting is intended to explain why the same smaller structures - triads, fourfolds, sixfolds, eightfolds, 24-fold systems - recur inside different domains. They are not repeated by coincidence but because the cycles are generated from a common grammar.

One can think of the four cycles as four scales of inquiry: ultimate context; personal transformation; explicit knowledge systems; and interpersonal or communal unity. Together they connect metaphysics, phenomenology, epistemology, and ethics. This breadth is one of Wondrous Wisdom's attractions, but it also makes verification difficult because claims at different scales can slide into one another.

Kulikauskas's own notebooks treat the precise relations among these cycles as active research. He asks how each cycle transforms the previous one, how a common three-cycle appears at each level, and how conditional and unconditional knowledge invert one another. For an overview, it is best to regard the four cycles as the architecture into which many local frameworks are being assembled, not as a finished formal theory.

13. Twenty-four ways of figuring things out

A comparative epistemology of problem solving

Perhaps the most concrete large structure in Kulikauskas's work is the 24 ways of figuring things out. He first systematized roughly two hundred examples from his own thinking and then applied the same method to mathematics, drawing on problem-solving literature such as George Polya and Paul Zeitz. He has since collected many more examples across disciplines and sketched analogous systems for physics, biology, neuroscience, chess, business innovation, and particular thinkers.

The mathematical version is meant to classify not mathematical objects but moves in discovery. Some ways are algebraic: identify a center, exploit balance, construct sets or lists of solutions. Some are analytic: examine extremal cases, bounds, limits, and sequences. A three-cycle connects algebraic and analytic viewpoints through extending a domain, applying continuity to find critical points, and superimposing sequences to discover relations.

At a central stage, one sets up a symmetry group expressing the possible states of the mathematical observer. Further methods relate a system to a metasystem: contradiction, simplifying models, backwards reasoning, and ambiguity in variables. Pairs of levels yield six ways of visualizing structures by reorganizing sequences, hierarchies, and networks. Context remains irreducible; even a familiar operation such as $10 + 4$ can change meaning in clock arithmetic.

The deeper claim is that an epistemology of a field can be reconstructed from its recurring problem-solving moves. If the 24-fold structure appears independently in mathematics, biology, chess, and creative practice, then it may reveal something about cognition rather than any one subject. This is one of the most promising parts of Wondrous Wisdom because it suggests a concrete research protocol: collect examples, classify them, publish borderline cases, and compare taxonomies across investigators.

The 24 ways also connect to the four great cycles. God's dance is described as a 24-fold worldview at the zeroth-person level; the flow of experiences at the first-person level; houses of knowledge at the second-person level; and kinds of love or unity at the third-person level. Thus 24 is not a magic number added afterward but a repeated combinatorial target that Kulikauskas believes arises from composing smaller structures.

A rigorous future version would need clear coding rules and inter-rater reliability: given a new problem-solving episode, would independent analysts classify it the same way? Could the 24 classes predict missing strategies or explain transfer between fields? Kulikauskas's existing collections provide a substantial starting corpus for such questions.

14. Three conceptual languages

Argumentation, verbalization, narration

Wondrous Wisdom proposes that lived experience is organized through three broad conceptual languages: argumentation, verbalization, and narration. These are not simply the school subjects of logic, vocabulary, and storytelling. Each is supposed to be a deep structural mode for transforming perspectives and making experience communicable.

Argumentation concerns reasons, alternatives, implications, and the way viewpoints support or challenge one another. Verbalization concerns naming and conceptual distinction - how an experienced pattern becomes a word or concept that can be shared and recombined. Narration concerns temporal tension, roles, and transformation: how events become a meaningful story with expectations and resolutions.

Kulikauskas says his theory of narration is relatively well developed, while argumentation and verbalization remain more conjectural. This unevenness is important. The vocabulary is a research map rather than a claim that every part has equal maturity. One current project is to use chess as a dense, analyzable corpus for studying argumentation and verbalization because chess produces explicit positions, candidate moves, evaluations, and explanations.

The three languages are related to the three minds and to the human reservations. A mature account would explain why the same experiential content can be organized as a reason, a name, or a story, and how moving between those forms changes understanding. For example, a moral conflict can be narrated as a sequence of actions, verbalized as a clash of values, and argued as a set of reasons and counterreasons. Wisdom would include fluency in translation among these forms.

This is where the project name 'Theory Translator' acquires a broader significance. Translation is not only between terminologies but between structural presentations. Two thinkers may disagree verbally yet organize experience in the same underlying pattern; conversely, they may use the same words while relying on different structures. A language of wisdom should expose those differences.

The ambition resembles structuralism, semiotics, cognitive linguistics, and universal-grammar projects, but Kulikauskas's units are unusual: finite arrangements of perspectives rather than syntactic rules or semantic features. The hypothesis is that argument, naming, and story are three fundamental ways by which a mind externalizes its internal perspective structure. Whether this triad is exhaustive is another open question, but it provides a coherent bridge from private introspection to public discourse.

15. Mathematics for Wisdom

Using advanced mathematics as a test language, not merely decoration

Math 4 Wisdom is Kulikauskas's attempt to determine whether the cognitive frameworks of Wondrous Wisdom appear naturally inside established mathematics. This is more than a search for metaphors. He hopes mathematical structures can provide independent constraints: if a proposed cognitive pattern corresponds to a theorem, classification, periodicity, or universal construction, then the match may clarify exactly what the pattern is and where intuitive analogies break down.

Several areas recur in his current work. Bott periodicity, especially the eightfold real case, is compared with the eight divisions of everything and cycles of mental states. Clifford algebras are studied because their recursive structure and periodicity make the eightfold pattern explicit. Category theory - Yoneda's lemma, adjunctions, and recursive viewpoints - is attractive for an 'algebra of perspectives'. Mobius transformations and Lie groups appear in the proposed geometry of moods. Sheffer polynomials and orthogonal polynomial classifications appear in attempts to relate combinatorics and quantum physics to cognitive classifications.

Other examples include chain complexes, the binomial theorem, the Chomsky hierarchy, and geometrical transformations. The common strategy is to ask not whether mathematics 'proves spirituality', but whether the same combinatorial skeleton arises when mathematicians solve formally constrained problems. Mathematics can force distinctions that introspection alone might blur.

Bott periodicity is especially important because the chronological direction runs the right way for a meaningful comparison: Kulikauskas says he had formulated an eight-cycle in 1989 and only learned of Bott periodicity in 2016. That independence does not establish identity, but it reduces the risk that the cognitive cycle was copied from the mathematics. The current research task is to construct an explicit mapping detailed enough to be checked step by step.

The strongest version of the Math 4 Wisdom program would produce bidirectional explanations. Cognitive structures would help mathematicians see why certain constructions feel natural, while mathematics would show which cognitive classifications are necessary, equivalent, or impossible. The weaker but still useful version is pedagogical: mathematical ideas become a disciplined language for articulating patterns of thought.

A reader should therefore distinguish three levels of claim: (1) a mathematical fact, such as real Bott periodicity; (2) a proposed structural analogy; and (3) a philosophical interpretation of the analogy. Kulikauskas's pages often move rapidly among them. The most productive engagement is to preserve those boundaries while exploring the proposed correspondences in detail.

16. Theory Translator

Turning a private vocabulary into a comparative database

Theory Translator is the clearest effort to make Wondrous Wisdom empirically public. The site describes itself as 'powered by Wondrous Wisdom' and presents a growing database of examples illustrating conceptual structures such as the three minds and the nullsome through sevensome. As of the September 2026 snapshot consulted for this report, the site displayed hundreds of catalogued examples and a larger queue of uncatalogued material.

The method is simple in principle. A source - philosopher, scientist, religious tradition, psychologist, artist, or technical paper - presents a distinction or multi-part structure. The curator records the example and proposes a mapping onto one of the Wondrous Wisdom frameworks. The database then makes it possible to compare many independently named structures side by side.

For the three minds, for example, the site juxtaposes distinctions involving knowing and not-knowing, active and passive cognition, Peircean categories, System 1 and System 2, descriptive/normative/prescriptive reasoning, and many other triads or dyads. The goal is not to say these theories are identical. It is to ask whether they share a transformation pattern - for instance, an immediate mode, a reflective opposite, and a coordinating or mediating level.

This comparative approach answers a major weakness of purely introspective philosophy. A private taxonomy can always appear convincing to its inventor. A public database exposes the taxonomy to counterexamples, ambiguous cases, duplicate structures, historical variation, and contributions from other people. It also creates the possibility of statistical analysis: which structures are common in which domains? Which mappings are robust? Which concepts cluster together?

At present, Theory Translator should be understood as a curated research instrument, not a validated scientific dataset. Classification criteria are still strongly dependent on Kulikauskas's interpretation, and many examples are explicitly uncatalogued or under construction. Yet the design points toward a falsifiable future. Multiple coders could classify blind samples; disagreements could refine definitions; machine-readable records could support network analysis; and proposed universals could be compared across languages and cultures.

In this sense, Theory Translator is philosophically important even apart from the final truth of Wondrous Wisdom. It embodies a transition from 'Here is my system' to 'Here is a corpus on which we can test whether the system helps.' That move - from private certainty to shared investigation - is itself one of Kulikauskas's central ideals.

17. Culture: independent thinkers and the Landscape of Truth

Wisdom as a social practice of inquiry

Kulikauskas has long treated culture as part of the theory rather than an afterthought. His earlier Minciu Sodas community and current Math 4 Wisdom project share a distinctive ideal: people should become independent thinkers who investigate their own deepest questions while actively helping others investigate theirs. Community is valuable not because everyone converges quickly on one doctrine, but because diverse relations to truth can become mutually illuminating.

This is the background for what he now calls the Landscape of Truth. People occupy different positions because they have different experiences, commitments, questions, and degrees of certainty. Rather than flatten those differences, an investigatory culture makes them explicit. A disagreement can then become information about standpoint. One can ask what each person sees, what they do not see, and what transformation of perspective might make communication possible.

Minciu Sodas pioneered practical norms for this culture: think aloud in public; state a deepest value; formulate a question one genuinely does not know how to answer; organize around small working groups; and support projects where participants take responsibility for their own direction. Math 4 Wisdom continues this through online meetings, research pages, videos, collaborative investigations, and Theory Translator contributions.

The social goal is ambitious: a 'culture or civilization of independent thinkers' fluent in a language of wisdom. This can sound grandiose, but the operational idea is modest. People learn to distinguish answers from questions, personal values from universal claims, direct experience from interpretation, and their own perspective from the perspectives they attribute to others. Shared vocabulary can then reduce certain kinds of confusion without enforcing uniform conclusions.

Kulikauskas also links this culture to action. He has discussed peacemaking, dialogue across polarized positions, good-will exercises, and work with people in difficult circumstances. The same structural skill - taking a perspective on one's perspective - is supposed to make intellectual inquiry and moral generosity possible. To see another person's view does not require endorsing it; it requires enough reflective distance to understand the relation between their frame and one's own.

The social experiment therefore mirrors the three minds. A community contains answers - established skills and convictions; questions - unresolved conflicts and ignorance; and investigation - the shared practices that keep the first two in productive relation. Wondrous Wisdom succeeds culturally, on Kulikauskas's terms, only if the language increases people's capacity to investigate together while remaining free thinkers.

18. How to assess Wondrous Wisdom

What is established, what is proposed, and what would make the program stronger

Wondrous Wisdom is best assessed as a research program rather than a single thesis. Some parts are descriptive observations; some are taxonomies; some are analogies to mathematics; some are theological interpretations; some are practical methods. Treating them all as one claim makes the project either too easy to dismiss or too easy to believe.

Several contributions are already clear. First, Kulikauskas has created an unusually persistent phenomenological archive: decades of attempts to classify recurring structures of thought and experience. Second, he has made cross-domain comparison central rather than incidental. Third, he has developed a combinatorial vocabulary - perspectives, divisions, operations, cycles - that is precise enough to invite formalization. Fourth, he has connected private philosophy with community practice and public databases rather than leaving it as a solitary worldview.

The central unresolved issue is validation. A pattern can recur because it is cognitively fundamental, because language encourages it, because an analyst selects examples that fit, or because small-number classifications are easy to impose. Stronger evidence would therefore include: explicit definitions that independent coders can use; datasets containing negative as well as positive cases; predictions made before examples are collected; mathematical mappings that preserve structure rather than vocabulary; and psychological or neuroscientific hypotheses that distinguish Wondrous Wisdom from competing models.

Mathematics offers a particularly demanding test. An eightfold resemblance to Bott periodicity is intriguing; a compelling identification would require a functorial or algebraic construction showing why the cognitive objects obey the relevant periodicity. Similarly, a proposed $SU(2)$ geometry of moods should specify the state space, transformations, and measurable invariants. Such formal demands can strengthen the project even if some original correspondences fail.

The theological layer should be evaluated separately. Kulikauskas explicitly allows that the documented structures might admit different interpretations. His own 'God as theory' is an attempt to give the whole system a top-down unity. Readers can ask whether that interpretation explains more than a secular one, whether it generates new predictions, and whether its concepts remain coherent when transferred across levels.

The fairest conclusion is that Wondrous Wisdom is neither a conventional established theory nor an arbitrary collection of mystical correspondences. It is a highly structured, evolving attempt to discover invariants of perspective and inquiry. Its future credibility depends less on adding more correspondences than on clarifying transformation rules, testing classifications collaboratively, publishing disconfirming cases, and turning its strongest intuitions into reproducible methods.

19. Reading guide, glossary, and principal sources

A compact map for further study

Suggested reading order. Begin with Exposition/Introduction and Exposition/WondrousWisdom for the current big picture. Read Exposition/Vocabulary next; it is the most useful map of terminology and explicitly separates documentation, interpretation, context, and culture. Then read the Theory Translator essay on the three minds, which gives the most accessible single structural example. After that, consult the Lithuanian ms.lt pages for depth: Tyrimai (Investigations), Padalinimai (Divisions), Apytakos (Cycles), and the pages on the life equation and God's dance. Finally, use the Math 4 Wisdom research-program and Bott-periodicity pages to see how Kulikauskas seeks mathematical validation.

Mini-glossary. Wondrous Wisdom: proposed language of cognitive frameworks. Perspective: a standpoint; perspectives can be recursively nested. Division of everything: a framework of 0 through 7 perspectives. Three operations: +1, +2, +3, adding increasing perspective depth. Three minds: answering/unconscious, questioning/conscious, investigating/consciousness. Four persons: God, I, You, Other. Reservations: needs, doubts, expectations, values. Life equation: relation among God, goodness, life, eternal life. God's dance: 24-fold theological cycle. Flow of experiences: first-person structures of maturation. House of knowledge: 24-fold epistemology of ways of figuring things out. Science of love: structures of unity among distinct persons. Theory Translator: comparative database of structural examples.

Principal primary sources consulted.

1. <https://www.math4wisdom.com/wiki/Exposition/Introduction>
2. <https://www.math4wisdom.com/wiki/Exposition/Vocabulary>
3. <https://www.math4wisdom.com/wiki/Exposition/WondrousWisdom>
4. <https://www.math4wisdom.com/wiki/Exposition/ThreeMinds>
5. <https://www.math4wisdom.com/wiki/Exposition/DivineAndHumanInvestigations>
6. <https://www.math4wisdom.com/wiki/Exposition/ResearchProgramIntroduction>
7. <https://www.math4wisdom.com/wiki/Exposition/ResearchProgramOverview>
8. <https://www.math4wisdom.com/wiki/Exposition/20231126BottPeriodicity>
9. <https://www.math4wisdom.com/wiki/Exposition/Welcome>
10. <https://www.math4wisdom.com/wiki/Exposition/AndriusKulikauskas>
11. <https://www.ms.lt/sodas/Mintys/Tyrimai>
12. <https://www.ms.lt/sodas/Mintys/Padalinimai>
13. <https://www.ms.lt/sodas/Mintys/Apytakos>
14. <https://www.ms.lt/sodas/Mintys/20160515DievoŠokis>
15. <https://www.ms.lt/sodas/Mintys/20191016Dievas>
16. <https://www.ms.lt/sodas/Mintys/Vertybės>
17. <https://www.theorytranslator.com/>
18. <https://www.theorytranslator.com/namespace/WondrousWisdom/ThreeMinds>
19. <https://www.theorytranslator.com/index.php?structure=all>

Final orientation. The simplest way to hold the whole project in mind is this: Kulikauskas starts from the phenomenology of perspectives, arranges recurring forms into finite combinatorial families, interprets their totality through investigations of God and human beings, looks to mathematics for exact structural counterparts, and tries to cultivate a community in which the proposed language is tested by use. The project is intentionally unfinished. Its deepest wager is that wisdom can become more than advice - that it can become a shared, investigable language of how minds move among perspectives.