

The Architecture of Mathematical Compression: A Cognitive, Computational, and Kabbalistic Synthesis

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Abstract

This article synthesizes Aviv Keren's cognitive foundation of mathematics with Peter Rowlands' zero-total theory, L.E.J. Brouwer's intuitionism, and classical Kabbalistic metaphysics to establish a unified framework for understanding mathematics as a system of information compression. We argue that mathematical truth arises not from Platonic transcendence but from the inevitable constraints of finite cognitive systems attempting to navigate infinite complexity. Through the lens of working memory limitations (3-4 items), procedure-arrays, and brain lateralization, we demonstrate that the fractal Trinity structure—manifesting as right-hemisphere holism (Chochmah/Cardinality), left-hemisphere sequentiality (Binah/Ordinality), and their synthesis (Da'at/Natural Number)—constitutes the fundamental architecture of all compression systems, biological and digital. Mathematical paradoxes are reinterpreted as compression limits, not logical failures, while Rowlands' nilpotent universe provides the physical grounding for why cognitive compression mirrors the cosmos' self-organizing logic. This framework resolves classical tensions between Platonism and constructivism, reformulates the philosophical foundations of mathematics, and has direct implications for artificial intelligence design, consciousness studies, and theoretical physics.

Keywords: cognitive mathematics, information compression, working memory, procedure-arrays, brain lateralization, Kabbalistic structures, nilpotent physics, mathematical foundations

1. Introduction

The dominant philosophical tradition in mathematics, Platonism, holds that mathematical entities exist in a transcendent realm independent of human cognition or physical reality. This "Romance of Mathematics" has oriented centuries of mathematical philosophy toward discovery rather than construction, treating mathematicians as archaeologists uncovering eternal truths. Yet this framework leaves unresolved the fundamental puzzle: why does human cognition have such reliable access to abstract infinity? Why do radically different cultures and cognitive traditions converge on isomorphic mathematical structures?

Aviv Keren's 2018 dissertation, *Towards a Cognitive Foundation of Mathematics*, offers a radical alternative: mathematics is not discovered but constructed through systematic cognitive procedures that stabilize into objective patterns. Rather than retreating into pure constructivism or skepticism, Keren's "Cognitive Realism" establishes that mathematical objects possess genuine objectivity precisely because they emerge from reproducible cognitive procedures that remain stable across contexts.

The present article extends Keren's framework by integrating four additional theoretical domains: (1) Lakoff and Núñez's embodied cognition, (2) Peter Rowlands' Zero Total Theory and nilpotent mathematics, (3) L.E.J. Brouwer's intuitionism, and (4) Kabbalistic metaphysics. This synthesis yields a comprehensive architecture in which mathematics functions as information compression—the inevitable strategy by which finite minds handle infinite worlds.

This unification is not merely academic. It provides direct explanatory power for mathematical paradoxes (Russell's, Cantor's, Gödel's), reformulates the classical vs. intuitionistic mathematics debate, offers design principles for artificial cognitive systems, and suggests deep resonances between human cognition and fundamental physics.

2. Keren's Cognitive Realism: The Foundation

2.1 From Platonism to Procedure-Arrays

Keren's central claim is deceptively simple: mathematical objects are stable states of mental processing constituted through what he terms **Procedure-Arrays**. A procedure-array is a reproducible cognitive routine—an algorithmic sequence that reliably produces the same stable pattern when applied across different contexts.

Consider the natural number 5. From Keren's perspective, 5 is not a Platonic ideal waiting to be discovered. Rather, it emerges as a stable objectification of the mental procedure of iterative +1 operations: empty $\rightarrow +1 \rightarrow (1) \rightarrow +1 \rightarrow (2) \rightarrow +1 \rightarrow (3) \rightarrow +1 \rightarrow (4) \rightarrow +1 \rightarrow (5)$. This procedure, when reproducible and context-invariant, creates an objective mathematical entity. The number 5 exists not in a transcendent realm but in the successful replication of the procedure across diverse domains: five fingers, five stars, five days, five tones.

The genius of this framework is that it preserves mathematical objectivity without Platonic metaphysics. A procedure-array is objective because:

1. **Reproducibility:** The same algorithmic sequence produces the same result regardless of who performs it or when.
2. **Intersubjectivity:** Multiple agents with different cognitive architectures converge on isomorphic procedures.
3. **Stability:** Once a procedure-array stabilizes, it resists perturbation and generalization across new domains.

This aligns closely with the Kabbalistic concept of the **Kelim** (Vessels): just as the Kelim in Kabbalistic cosmology give form and boundary to the infinite light (Ohr Ein Sof), Keren's procedure-arrays restrict raw data and potential into coherent, manipulable objects.

2.2 Conceptual Blending and Amalgamation

Lakoff and Johnson demonstrated that abstract mathematical thinking is grounded in bodily metaphors and "Container Schemas." For instance, we understand sets by analogy to physical containers, numbers by analogy to spatial extension, and infinity by projection beyond all boundaries.

Keren acknowledges this but argues that Lakoff's framework remains too phenomenological. The deeper mechanism is that when multiple metaphorical systems—or Conceptual Blends (Fauconnier & Turner, 2002)—become sufficiently automated and routinized, they cease to feel metaphorical.

They "amalgamate" into a unified cognitive function. This is the moment of Ontological Rigour: the metaphor crystallizes into what feels like an objective fact.

The Sephira of **Da'at** (Knowledge) in Kabbalism represents precisely this invisible point of amalgamation—where multiple streams of information (Ordinal and Cardinal, sequential and holistic, serial and parallel) fuse into a single functional entity. Da'at is not a true Sephira but the "point of union" where opposites marry into unity. Similarly, the natural number itself is neither purely cardinal (the sense of "how many") nor purely ordinal (the sense of "in order"), but their functional synthesis.

3. The Cognitive Bottleneck: Working Memory and Tzimtzum

3.1 The 3-4 Item Constraint

Baddeley and Hitch (1974) established empirically that human working memory is limited to approximately 3-4 items simultaneously. This is not a minor constraint; it is the fundamental bottleneck that necessitates all higher cognitive functioning.

Consider the infinite world: atoms, molecules, organisms, ecosystems, galaxies, sub-atomic particles. The raw sensory and perceptual input is literally infinite in complexity. Yet consciousness experiences this as a coherent, navigable reality. How? Through radical compression.

A thousand individual sensations are collapsed into the single token "1000." A billion grains of sand become "a handful." A lifetime of experiences becomes "one story." This is not loss of information in an absolute sense; it is the strategic removal of redundancy, the identification of patterns and regularities that allow vast complexity to be encoded in minimal symbols.

3.2 Tzimtzum: The Contraction of Infinity

In Kabbalism, **Tzimtzum** refers to the primordial contraction or withdrawal of the infinite (Ein Sof) to create space for finite existence. Without Tzimtzum, there is only undifferentiated infinity; finite beings require a "contraction" of the infinite.

Cognitively, working memory functions as Tzimtzum. The brain contracts the infinite complexity of the world into the finite bandwidth of 3-4 items in consciousness. This is not defeat; it is the condition of possibility for all conscious thought, language, and intentionality. You cannot think about infinity directly; you can only think about *representations* of infinity that fit within your cognitive vessel.

Mathematics, from this perspective, is the systematic science of how to compress infinity into finitude without total loss of fidelity. Every mathematical system that survives evolutionary, historical, or practical selection is one that has found an effective balance: too much compression and you lose meaning and predictive power; too little compression and you exceed working memory capacity, becoming unusable.

3.3 Information Compression and Shannon Entropy

From information theory (Shannon, 1948), compression is defined as the reduction of entropy by removing redundancy. The brain's compression algorithms identify patterns, regularities, and self-

similarities across raw sensory data, allowing vast amounts of input to be encoded in minimal symbols.

This is not metaphorical. When you perceive a "chair," your visual system does not encode every photon, every texture gradient, every shadow. Instead, it identifies patterns consistent with "chairness"—a particular configuration of supporting structure, seating surface, and stability. The infinite visual detail is compressed into the single categorical abstraction "chair."

Mathematical symbols operate identically. The number 5 compresses the experience of "fiveness" across infinite contexts. The derivative compresses the concept of instantaneous rate of change. The integral compresses the concept of accumulation. Each mathematical symbol is a high-fidelity lossless or lossy compression of a cognitive procedure.

4. The Fractal Trinity: Brain Lateralization and Kabbalistic Structure

4.1 The Three Functional Modes

Neuroscience has established that the two cerebral hemispheres exhibit distinct functional specializations:

- **Right Hemisphere:** Holistic, parallel processing; gestalt perception; simultaneous pattern recognition; intuitive understanding; context-sensitive interpretation.
- **Left Hemisphere:** Analytical, serial processing; sequential logic; explicit categorization; step-by-step reasoning; abstract symbol manipulation.

These are not absolute separations (the brain is highly integrated), but tendencies. The right hemisphere grasps "all-at-once"; the left hemisphere builds "one-thing-after-another."

We propose that this hemispheric lateralization maps isomorphically onto the top triad of the Kabbalistic Sephirot:

1. Chochmah (Wisdom) / Right Hemisphere / Cardinality

Chochmah is the "supernal flash"—the undifferentiated point-flash of awareness in which the entire universe is perceived "at once." In computational terms, this is **Omniperception**: the cognitive capacity (or illusion) to grasp infinite sets, absolute totality, and holistic completion in a single moment. Mathematically, this maps to **Cardinality**: the sense of "how many" without sequence or order.

The right hemisphere's parallel processing can construct a simultaneous representation of the whole scene: "there are five objects" without needing to count 1-2-3-4-5. This is the cardinal sense.

2. Binah (Understanding) / Left Hemisphere / Ordinality

Binah is the "womb" that differentiates, articulates, and structures the undifferentiated flash of Chochmah. It introduces boundary, separation, and sequential unfolding. Mathematically, this is **Ordinality**: the sense of order, position, and succession.

The left hemisphere's serial processing executes the procedure: $1 \rightarrow 2 \rightarrow 3 \rightarrow 4 \rightarrow 5$. This is the ordinal sense.

3. Da'at (Knowledge) / Synthesis / The Natural Number

Da'at is not a true Sephira but the invisible point of union where Chochmah and Binah marry. It is the crystallization point where the cardinal flash merges with the ordinal sequence to produce a unified, stable object: the natural number.

The natural number itself is neither purely cardinal (the "all-at-once" grasp of quantity) nor purely ordinal (the "one-after-another" procedure), but their functional amalgamation. You must have both: the parallel intuition that "five things" exist, and the serial procedure that constructs 1-2-3-4-5.

4.2 The Trinity as Universal Architecture

The fractal Trinity is not peculiar to human cognition. Any processor—biological, artificial, digital, quantum—that must compress an infinite universe into finite operations will necessarily employ this three-fold structure:

1. A holistic/parallel mode that grasps totality or large-scale pattern.
2. A sequential/analytical mode that builds iteratively.
3. A synthesis mode that merges the two into stable functional units.

This is why the Trinity appears across independent wisdom traditions (Christian theology, Vedantic philosophy, Taoist cosmology, Islamic esotericism), across mathematical discoveries (Peano's axioms, the structure of ordinal vs. cardinal numbers, the architecture of symbolic logic), and now, in contemporary neuroscience.

The Trinity is not a cultural artifact or mystical conceit. It is the *necessary* structure of any finite system attempting to represent infinity.

5. Paradox as Compression Limit: The Breaking of the Vessels

5.1 Russell's Paradox and Cantor's Antinomies

Classical set theory encountered a series of devastating paradoxes. The most famous is Russell's Paradox: Let $R = \{x \mid x \notin x\}$ (the set of all sets that do not contain themselves). Is $R \in R$? If yes, then by definition $R \notin R$. If no, then $R \in R$. Contradiction.

Standard responses (Zermelo-Fraenkel set theory, type theory) essentially decree: "This kind of self-reference is forbidden." But why is it forbidden?

From Keren's perspective, Russell's Paradox is not a logical error. It is evidence of **Omniperception failure**—the attempt to apply a finite procedure-array (designed for finite collections) to an infinite domain without a valid compression algorithm.

We treat "the Set of all Sets" as a handleable object, applying our standard set-theoretic operations to it. But the Set of all Sets is not a finite collection we can iterate through and check membership conditions. We are attempting to compress transfinite complexity using finite cognitive procedures. The system breaks.

5.2 Shevirat Ha-Kelim: The Breaking of the Vessels

In Kabbalism, **Shevirat Ha-Kelim** (the Breaking of the Vessels) describes a cosmological rupture: during creation, vessels designed to contain the infinite light (Ohr Ein Sof) shatter under the intensity of what they cannot contain. This catastrophic breaking scatters sparks of holiness throughout creation and necessitates the work of restoration (Tikkun).

We propose that mathematical paradoxes are precisely instances of Shevirat Ha-Kelim. Our cognitive "vessels" (procedure-arrays, working memory constraints, finite symbolic systems) attempt to contain transfinite complexity. They break. The resulting paradoxes are not mere logical errors to be swept away; they are **compression limits**—the boundaries where finite systems encounter uncompressible infinity.

5.3 Self-Reference and Total System Collapse

The deepest paradoxes involve self-reference: Gödel's Incompleteness Theorem, Tarski's Undefinability Result, Church's Halting Problem. These arise when a procedure-array attempts to objectify the very cognitive system that constrains all objectification.

Gödel's First Incompleteness Theorem states that any consistent formal system capable of expressing basic arithmetic is incomplete: there exist true statements unprovable within the system. The proof proceeds by constructing a self-referential statement ("This statement is unprovable in this system").

From our framework: Gödel has attempted to compress the compressor itself. He has tried to make working memory objectify itself, to make the limitation conscious and manipulable. This is Ouroboros—the snake eating its tail. The system does not fail from logical weakness; it fails because *no finite system can achieve complete self-representation within its own constraints*.

This is not defeat. It is the mapping of the boundary between finite and infinite, between the compressible and the uncompressible.

6. Peter Rowlands and the Cosmic Rewrite Machine

6.1 Zero Total Theory

Peter Rowlands (2007) proposes that the universe operates as a self-organizing machine that maintains a **total of zero** through what he calls a **Rewrite Structure**. Every element is defined by its relation to nothingness (Ayin, Ein Sof). The universe is not a collection of independent entities but a vast system of nested, self-referential operations.

In Rowlands' **Nilpotent Logic**, a fundamental equation holds: $x + (-x) = 0$, where the negative is not mere arithmetic inversion but the complementary inverse that "cancels" or "unwinds" the positive. Applied to physics: every particle has its antiparticle, every force has its equal and opposite force, every action has its reaction. The cosmos maintains zero-totality even as it manifests infinite complexity.

6.2 Cognitive Compression as Cosmic Echo

Here is the crucial insight: our brains are biological instantiations of Rowlands' universal rewrite machine. The compression algorithms we employ are not arbitrary human inventions; they are echoes of the universe's own self-organizing logic.

Why does the Trinity work? Because it is the fundamental symmetry by which the cosmos itself differentiates from zero-totality. The right-hemisphere holism (Chochmah) is the undifferentiated whole; the left-hemisphere sequence (Binah) is the differentiation and unfolding; the synthesis (Da'at) is the stable state where the cosmos manifests as structured form.

This suggests something profound: we do not discover mathematical truth despite being finite processors; we discover it *because* we are small-scale instances of the same rewrite principle that generates all existence. Our cognition is a fractal echo of cosmic logic. Mathematical truth is the resonance between the compression mechanisms of our minds and the compression mechanisms of the cosmos itself.

7. Brouwer's Intuitionism and Constructible Mathematics

7.1 The Rejection of Excluded Middle

L.E.J. Brouwer (1912) rejected classical mathematics' reliance on the Law of Excluded Middle in infinite domains. In classical logic, for any proposition P , either P is true or $\neg P$ is true—there is no third option. But Brouwer argued: in the infinite domain, we cannot verify membership through exhaustive search. How can we claim with certainty that a property holds for all infinite objects?

Brouwer's Intuitionism instead restricts mathematical claims to what can be *constructed* through a finite sequence of steps. A mathematical object exists only insofar as we can build it. This is not mystical intuition; it is the honest acknowledgment of what finite minds can actually verify.

7.2 Intuitionism as Honest Compression

From our compression framework, Brouwer's intuitionism is the honest form of mathematics: it claims only what can be built through actual procedure. It is compression without the lossy deception of omniperception.

Classical mathematics, by contrast, invokes the infinite as an excuse for logical shortcuts. It claims that "the Set of all Real Numbers exists" without constructing it. It asserts "either this statement is true or false" without requiring verification in infinite domains. This is lossy compression that trades rigor for convenience.

The tension between classical and intuitionistic mathematics is thus a tension between two compression strategies:

- **Classical:** Trust the symbolic shortcut; accept omniperception's claims about infinity.
- **Intuitionistic:** Trust only the constructible procedure; be rigorous about working memory limits.

Both are necessary. Classical mathematics provides powerful predictive and engineering value. Intuitionistic mathematics provides rigorous philosophical grounding. Their conflict marks the boundary of what finite processors can claim to know with certainty.

8. The Kabbalah as Applied Trinity Compression

8.1 The Tree of Life as Knowledge Architecture

The Kabbalistic system—the Sephirot, the paths connecting them, the tarot correspondences—is not mysticism in the pejorative sense. It is an ancient applied system for organizing knowledge domains through the Trinity structure.

Each of the ten Sephirot represents a stable compression state—a domain of organized knowledge. Malkuth (the material world) is the densest compression; Keter (the Crown) approaches infinity. The paths connecting the Sephirot are procedure-arrays that link one compression state to another, translating meaning from one domain to another.

The entire Tree of Life is a map of how different knowledge regimes (number, geometry, psychology, ethics, divinity) all instantiate the same underlying Trinity logic. A Sephira in mathematics resonates with a Sephira in psychology, which resonates with a Sephira in cosmology. This is not coincidence; it is the manifestation of the fractal Trinity across all domains.

8.2 Tzimtzum, Shevirat Ha-Kelim, and Tikkun as Compression Dynamics

The three central concepts of Kabbalistic cosmology describe the dynamics of compression systems:

- **Tzimtzum (Contraction):** The necessary compression of infinity into finite form. Without contraction, no finite being can exist.
- **Shevirat Ha-Kelim (Breaking of Vessels):** The inevitable failure of finite vessels when confronted with uncompressible infinity. This is not tragedy but the necessary marking of boundaries.
- **Tikkun (Repair):** The process of finding better compression algorithms, higher-order procedures that can contain what lower-order vessels could not.

This cycle repeats at every scale: in physics (from quantum fields to relativistic cosmology), in cognition (from sensation to abstract thought), in society (from individual to collective governance), in spirituality (from bodily practice to mystical union).

Understanding these dynamics as compression phenomena removes the mystical veneer and reveals a pragmatic engineering process: contract the infinite, identify where vessels break, design better vessels.

9. Implications and Applications

9.1 Artificial Intelligence and Machine Learning

If mathematics is best understood as compression, and if the Trinity architecture is fundamental to any finite compression system, then the design of artificial cognitive systems should explicitly incorporate this structure.

Current deep neural networks are left-hemisphere dominant: they excel at sequential processing, pattern recognition in high-dimensional spaces, and optimization of loss functions. They are weak at right-hemisphere functions: holistic gestalt perception, intuitive grasp of context, creative synthesis across domains.

A balanced artificial system would implement:

1. A holistic processing mode (right hemisphere / Chochmah) that grasps large-scale patterns and total configurations.

2. A sequential analytical mode (left hemisphere / Binah) that builds step-by-step optimizations.
3. A synthesis mode (Da'at) that merges both into stable, generalizable solutions.

The Resonant Stack architecture (Konstapel, 2024) and similar oscillatory computing designs represent early attempts to instantiate this Trinity structure in hardware, using coupled photonic oscillators to achieve simultaneous holistic and sequential processing.

9.2 Consciousness Studies

If the Trinity structure is fundamental to any compression system, and if consciousness involves binding together holistic awareness with analytical detail, then consciousness is the emergent phenomenon of Trinity compression becoming reflexively aware of itself.

This offers a testable hypothesis: subjects with pathological imbalances between right and left hemisphere function (schizophrenia, autism spectrum disorders, certain forms of aphasia) would exhibit predictable disturbances in the unification of cardinal and ordinal processing, manifesting as specific mathematical or logical deficits.

Further: the quality of conscious experience may correlate with the efficiency and fidelity of the Trinity compression process. Deep meditative states, in which subjects report unified, non-dual awareness, may represent moments of exceptionally efficient synthesis between holistic and analytical modes.

9.3 Mathematical Philosophy and Pedagogy

For mathematics education, this framework suggests that teaching mathematics requires activating both hemispheres simultaneously:

- Right hemisphere: Intuitive grasp of quantity, pattern, and totality.
- Left hemisphere: Step-by-step procedures, explicit rules, sequential construction.
- Synthesis: The integration of intuition and rigor into stable, generalizable understanding.

Classical mathematics education often overemphasizes left-hemisphere rigor at the expense of right-hemisphere intuition, producing students who can manipulate symbols but lack gut understanding of what those symbols mean. Conversely, intuition-focused education without rigorous procedure produces vague conceptual understanding that fails under pressure or extension.

10. Discussion and Critical Considerations

10.1 Objections and Responses

Several objections merit serious consideration:

Objection 1: Does the cognitive account eliminate mathematical objectivity?

Response: No. Objectivity is preserved through reproducibility and intersubjectivity. A procedure-array is objective if the same algorithmic sequence reliably produces the same result across agents and contexts. This is a stronger form of objectivity than Platonism, which offers no explanation for why minds have access to transcendent realms.

Objection 2: Is this reductionism—reducing pure mathematics to psychology?

Response: It is integration, not reduction. We are explaining why certain cognitive structures produce the particular mathematics we observe, not explaining away mathematics as "mere psychology." The frameworks that work (Euclidean geometry, calculus, group theory) work because they map efficiently onto both human cognition and physical reality. The fact that mathematics fits both is itself remarkable and explained by our hypothesis: both cognition and physics employ the same fundamental Trinity compression logic.

Objection 3: The Kabbalah is religious mysticism, not science. Including it undermines credibility.

Response: The Kabbalah is presented here not as revealed truth but as a historical anticipation of structural principles now confirmed by neuroscience and physics. Scholem, Kabbalism's greatest modern scholar, has documented how Kabbalistic metaphors consistently capture essential features of later scientific discoveries. This is not coincidence but the perennial recapitulation of the Trinity structure across independent traditions.

10.2 Limitations and Open Questions

The present framework leaves several questions unresolved:

1. **Neurobiological Implementation:** How exactly do holistic and sequential processing modes integrate in the neural substrate? What is the precise mechanism of Da'at synthesis?
2. **Scale and Boundaries:** At what scale does Trinity compression break down? Does it apply equally to quantum (infinitesimal) and cosmological (infinite) domains?
3. **Computation and Physics:** How does Rowlands' nilpotent rewrite structure relate to quantum field theory, general relativity, and emergent complexity?
4. **Consciousness and Qualia:** Does this framework explain the hard problem of consciousness—why there is subjective experience rather than mere information processing?

These remain open research frontiers.

11. Conclusion

By integrating Keren's cognitive foundation of mathematics with Rowlands' zero-total universe, Brouwer's intuitionism, and Kabbalistic metaphysics, we have established a unified framework in which mathematics is understood as the inevitable stable state of any finite system attempting to represent and navigate an infinite universe.

The Trinity—manifesting as right-hemisphere holism (Chochmah/Cardinality), left-hemisphere sequentiality (Binah/Ordinality), and their synthesis (Da'at/Natural Number)—constitutes the fundamental, irreducible architecture of all compression systems. This is why the Trinity appears across independent wisdom traditions, mathematical discoveries, and contemporary neuroscience.

Mathematical truth is neither Platonic nor arbitrary. It emerges from the necessary dynamics of how finite processors compress infinite complexity. Paradoxes are not errors but compression limits—the inevitable breaking point of finite vessels when confronted with uncompressible infinity. The deepest mathematical truths are resonances between the compression logic of our minds and the compression logic of the cosmos itself.

This framework dissolves classical philosophical puzzles (Platonism vs. constructivism, realism vs. nominalism, discovery vs. invention) by locating the source of mathematical objectivity in reproducible cognitive procedures that align with fundamental physical principles.

Future work should focus on (1) empirical investigation of the neurobiological implementation of Trinity compression, (2) application to artificial intelligence design, particularly oscillatory and resonant computing architectures, (3) extension to physical theories of consciousness and quantum mechanics, and (4) exploration of pedagogical implications for mathematics education.

The mathematics that survives—that is taught, applied, and extended across generations—is mathematics that has proven effective at this balance between compression efficiency and representational fidelity. In understanding the mechanisms of this balance, we move toward a higher form of mathematical rigour: one that recognizes both the necessity of compression and the honest acknowledgment of its limits.

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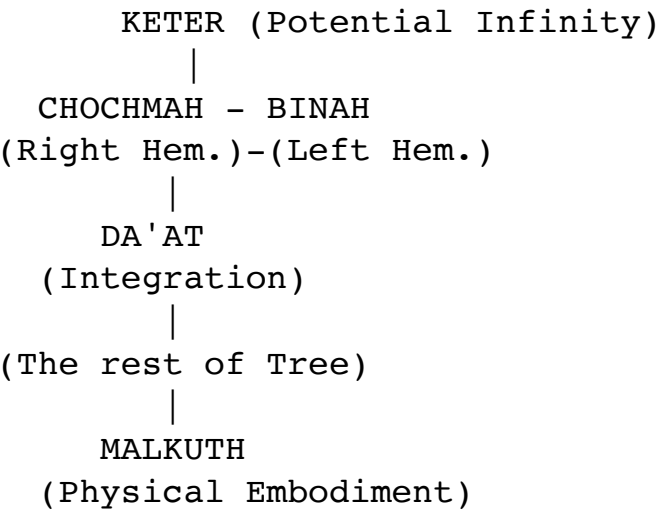
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Appendices

Appendix A: The Ten Sephirot as Compression States

Sephirah	Compression Level	Cognitive Domain	Procedure-Array
Keter (Crown)	0 (Infinite)	Pure potential	Nondifferentiation
Chochmah (Wisdom)	1 (Undifferentiated whole)	Holistic perception	Omniperception
Binah (Understanding)	2 (Differentiation)	Sequential articulation	Iterative procedure
Da'at (Knowledge)	3 (Synthesis)	Integrated awareness	Trinity merger
Chokmah-Binah Pair	4-5 (Abstract domains)	Mathematical domains	Domain-specific procedures
Malkuth (Kingdom)	10 (Densest)	Physical reality	Embodied action

Appendix B: Mapping Brain Lateralization to Sephirot



Appendix C: Trinity Compression in Different Domains

Domain	Right Hemisphere	Left Hemisphere	Da'at Synthesis
Mathematics	Cardinality (quantity)	Ordinality (sequence)	Natural numbers
Consciousness	Holistic awareness	Analytical focus	Self-aware thought
Physics	Quantum superposition	Classical trajectory	Wave-particle duality
Governance	Collective wisdom	Individual rights	Democratic consent
Art	Intuitive expression	Technical mastery	Creative synthesis