

The SWARP Spiritual Profile Mapping Personal Electromagnetic Resonance Across the Full Spectrum of Religious and Contemplative Communities

J.Konstapel, Leiden, 5-5-2026.

Abstract

The SWARP Spiritual Profile (SSP) is a formal framework for understanding how individual field organisation — described through the Human Design BodyGraph as an electromagnetic profile fixed at birth — resonates with the structural affordances of spiritual and religious communities. The framework draws on three converging theoretical traditions: biofield science, which establishes that organisms generate and are shaped by endogenous electromagnetic fields; the Free Energy Principle and active inference (Friston, 2010), which provides the dynamical account of how individuals continuously minimise the gap between their inner generative model and the environment they inhabit; and Relational Models Theory (Fiske, 1992), which grounds the structural classification of spiritual communities in empirically established social-relational modes.

The central argument is that Human Design is not a psychological typology but an electromagnetic profile: it describes the stable attractor configuration of the individual's biofield, derived from the neutrino stream at the moment of birth and expressed through the BodyGraph's defined and undefined centres, channels, and circuits. This distinction has direct consequences for spiritual community matching. Approximately 70% of the human population are Generator types — sacral-defined fields structured for sustained, responsive engagement — whose electromagnetic organisation resonates naturally with the ritual architectures that the world's major institutionalised traditions have built over millennia. The SSP is therefore designed to serve this majority first, addressing not "which tradition?" but "which community within my tradition resonates with my specific field configuration?" while remaining fully applicable across the complete spectrum of spiritual life.

Keywords: biofield, Human Design, electromagnetic profile, Paths of Change, active inference, spiritual alignment, Generator type, tribal circuits, Fiske relational models, community resonance, fractal karma.

1. The Starting Point: Spirituality as Field Resonance

Contemporary instruments for spiritual assessment share a common limitation: they begin with self-report. They ask individuals what they believe, what they value, what kind of practice they prefer. These are legitimate questions, but they probe the conditioned layer of the person — the accumulated responses to upbringing, culture, and circumstance — rather than the underlying structural organisation of the individual's field.

The SSP begins differently. It begins with the question: what is the electromagnetic structure of this person's field, and with what kinds of communal energy architecture does that field naturally resonate?

This is not a metaphor. Biofield science — most rigorously developed in Michael Levin's laboratory at Tufts University — has established that organisms generate and are coordinated by endogenous electromagnetic fields that function as a "second code" alongside the genetic code (Levin, 2021). While DNA specifies the molecular hardware, bioelectric field patterns specify large-scale organisational outcomes across multiple spatial scales. These fields exhibit stable attractor configurations — what Cervera, Levin, and Mafe (2023) call "pattern memories" — that are not reducible to the genetic specification of individual cells. The organism, in this framework, is as much a field phenomenon as it is a chemical one.

The Human Design system, in the SWARP framework, is treated as a phenomenological map of this field. The BodyGraph describes which energy centres are consistently active (defined), which are receptive and variable (undefined), and which pathways connect them. This map is computed from the exact astronomical configuration at the moment of birth — specifically the neutrino stream, which carries information about the positions of the planets and encodes that information into the developing nervous system at its moment of maximum plasticity. The result is a birth-fixed electromagnetic profile: not a description of how the person currently thinks or feels, but a description of the stable attractor configuration they carry throughout their life.

This distinction — between the conditioned layer (self-report) and the structural layer (electromagnetic profile) — is the foundation of the SSP. It changes what the instrument measures, what it can predict, and what it can honestly offer to the person who uses it.

2. The Electromagnetic Profile and the Paths of Change

2.1 From BodyGraph to Spiritual Vector

The SSP translates the HD BodyGraph into a five-dimensional spiritual vector through the Paths of Change (PoC) framework of Will McWhinney (1997). PoC identifies four irreducible worldviews as the fundamental orientations from which all human meaning-making emerges:

- **Blue (Unitary):** experience organised around coherent, authoritative frameworks — truth, order, structural integrity, received wisdom.
- **Red (Sensory):** experience organised around direct physical engagement — immediacy, somatic feedback, pragmatic results, embodied knowing.
- **Green (Social):** experience organised around relational presence — belonging, mutual care, communal support, shared life.
- **Yellow (Mythic):** experience organised around symbol and narrative — imagination, inner vision, symbolic depth, meaning-making.

To these four, a fifth dimension is added for the **White (Integrative)** orientation: the meta-awareness that can be present within any of the four, representing the contemplative or non-dual dimension that transcends the primary modes without being reducible to them.

These five dimensions form the individual's spiritual vector:

$$\mathbf{q}_u = (w_B, w_R, w_G, w_Y, w_W) \in \mathbb{R}^5_{\geq 0}, \quad \mathbf{q}_u = 1$$

The weights are not self-reported scores. They are derived algorithmically from the HD chart components. The mapping — developed in prior SWARP work (Konstapel, 2025b) — translates each BodyGraph element into PoC weights as follows:

HD Component	Primary PoC Loading
Generator / Manifesting Generator type	w_R (sustained responsive energy)
Projector type	w_G , w_Y (receptive guidance, strategic insight)
Reflector type	w_W (environmental sensitivity, lunar rhythm)
Defined Sacral Centre	w_R (life-force energy, sustained response)
Defined Solar Plexus	w_G (emotional attunement, relational awareness)
Defined Head / Ajna Centres	w_B (conceptual clarity, authoritative knowing)
Defined G-Centre	w_W (identity, direction, love)
Defined Spleen Centre	w_R (instinctive safety, somatic knowing)
Tribal channels (37–40, 19–49, 59–6)	w_G , w_B (community, mutual support, belonging)
Individual channels	w_Y , w_W (creative mutation, non-dual awareness)
Collective channels	w_B , w_G (shared knowledge, social coherence)
Profile lines 1, 4	w_B (foundational investigation, networking)
Profile lines 2, 5	w_R (natural talent, practical guidance)
Left Angle Incarnation Cross	$+w_W$ (transpersonal orientation)
Right Angle Incarnation Cross	$-w_W$ (personal, fixed purpose)

The result is a spiritual vector that reflects not what the person thinks they value spiritually, but the structural orientation encoded in their electromagnetic field at birth. This prior vector is then refined by a short questionnaire (§5) that incorporates current self-report, but the biofield derivation maintains primacy: questionnaire updates shift the posterior but cannot overwrite the structural prior.

2.2 The Generative Model and Free Energy

In the active inference framework of Karl Friston (2010), every self-organising system maintains an internal generative model — a set of predictions about the environment that it continuously tries to confirm. The system minimises variational free energy: the gap between its predictions and what the environment actually delivers. When predictions are confirmed, the system experiences resonance and can sustain engagement with minimal energetic cost. When they are violated, free energy rises and the system experiences dissonance, attrition, or the felt need to change.

The individual's spiritual vector \mathbf{q}_u encodes this generative model for the spiritual domain. It represents the field's implicit predictions about what kind of communal environment will confirm its characteristic attractor configuration. A high- w_G field predicts a communal environment of shared warmth and mutual support; a high- w_B field predicts an environment of structural coherence and authoritative transmission; a high- w_R field predicts an environment of somatic engagement and embodied practice.

When the field encounters a community whose structural properties match these predictions, resonance occurs naturally and spiritual engagement sustains itself. When there is mismatch — when the community's field architecture consistently violates the individual's implicit predictions — the result is what the SSP calls spiritual free energy: the structural gap between inner model and communal affordance, experienced as dissonance, spiritual exhaustion, or the nagging sense that something essential is missing despite genuine effort.

This free energy is not resolved by trying harder or believing more sincerely. It is resolved by finding the community whose structural organisation is a genuine electromagnetic fit.

3. The Spiritual Relational Vector

Alan Fiske's (1992) Relational Models Theory establishes that all human social relations are structured by four elementary cognitive models. These are not independent of the PoC dimensions; they are their social-relational expressions. The mapping is structurally grounded:

PoC Dimension	Fiske Mode	Spiritual Expression
Green	Communal Sharing (CS)	Devotional community; ummah; sangha; parish as family; shared liturgical body
Blue	Authority Ranking (AR)	Lineage transmission; apostolic succession; guru-paramparā; imām; rabbinic authority
White	Equality Matching (EM)	Contemplative peer circles; Quaker meeting; horizontal sangha; lectio divina circles
Red /	Market Pricing	Eclectic practice; results-oriented method; cross-tradition

This mapping — the Spiritual Relational Vector (SRV) — is not an independent dimension added to the profile. It is a projection of the PoC vector onto the social domain, making explicit the relational mode through which the individual's field most naturally engages with communal spiritual life.

A person with dominant \$w_G\$ and \$w_B\$ will naturally orient toward communities structured around shared devotion and authoritative transmission — the Communal Sharing and Authority Ranking modes that characterise most of the world's institutionalised religious traditions. This is not a preference in the self-report sense; it is the structural implication of their electromagnetic field configuration.

4. The Generator Majority and the Architecture of Institutional Religion

4.1 Why Institutional Religion Is Electromagnetically Appropriate for Most People

The single most consequential insight of the SSP framework concerns the relationship between Human Design type distribution and the structure of the world's major religious traditions.

Generators constitute approximately 70% of the human population. Their defining electromagnetic feature is the defined Sacral Centre — the field's primary life-force reservoir. The Sacral Centre,

when defined, does not initiate; it responds. It is activated by the right external stimulus and, once activated, sustains engagement with enormous and consistent energy across time.

This structural feature has a direct implication that previous spiritual profiling instruments have entirely missed: **repetition is not the enemy of spiritual depth for a Generator field; it is its mechanism.**

A liturgy that recurs at fixed intervals — the five daily prayers, the Friday sermon, the Shabbat, the Sunday Mass, the seasonal festivals — is precisely the recurring stimulus that activates a Generator sacral field and sustains it across years and decades. The Generator does not need novelty. It needs the right recurring invitation. Each repetition of the liturgy is a new sacral response, accumulating over time into the embodied knowledge that contemplative traditions across cultures recognise as the fruit of faithful practice.

Beyond type, the tribal circuits — channels 37–40 (Community: Will and Bargain), 19–49 (Synthesis: Sensitivity and Principle), and 59–6 (Intimacy and Bonding) — are the electromagnetic substrate of communal life. These channels, when defined, orient the field toward belonging, mutual obligation, shared resources, and the protection of the group. A mosque congregation, a parish community, a synagogue kehilla, a Hindu temple community: these are precisely the structural forms that tribally-circuited fields generate and sustain.

The implication for spiritual understanding is profound: the majority of the world's population maintains, across generations, affiliation with institutional religious traditions not because of inertia or failure to examine alternatives, but because the electromagnetic structure of their field resonates naturally with the architectural form that institutional religion provides. Seeking is not their path. Deepening within what resonates is.

4.2 What This Means for the SSP

Earlier formulations of the SSP made a systematic error: they were designed for seekers. They assumed that the primary user of a spiritual alignment instrument is someone navigating between traditions, exploring non-affiliated alternatives, assembling an eclectic practice. This assumption is reflected in the vocabulary used (chakras, gnosis, non-duality), the community taxonomy (weighted toward alternative traditions), and the framing of the instrument itself (as a search tool).

The correct instrument begins with the demographic reality: approximately half the Dutch adult population (CBS, 2023), and approximately 84% of the global population (Pew Research Center, 2012), maintains institutional religious affiliation. For these people, the relevant question is not "which tradition?" but "which community within my tradition — which parish, which mosque, which synagogue, which congregation in my area — resonates most deeply with my specific field configuration?"

The SSP is designed to answer this question first, and the seeker's question second.

5. Fractal Karma: The Electromagnetic Basis of Spiritual Failure Modes

5.1 What Fractal Karma Describes

Every electromagnetic profile carries not only its strengths but its characteristic failure mode — the structural point at which the field's generative model most consistently fails to update when the evidence requires it. In the SWARP framework (Konstapel, 2026b), this failure topology is called fractal karma: it manifests self-similarly across the domains of personal life, work, relationships, and spiritual practice, with the same structural signature.

The four spiritual failure modes map directly onto the four primary PoC dimensions:

Blue-dominant failure mode: Doctrinal rigidity. The Blue field is structured around coherent, authoritative frameworks. Its spiritual strength is fidelity to received wisdom and structural integrity of tradition. Its failure mode is the inability to revise the framework when the evidence requires it — clinging to the letter when the spirit requires adaptive interpretation. When this failure mode becomes chronic, the compensatory strategy is fundamentalism: the progressive narrowing of the tradition to a defensible certainty that forecloses genuine encounter with otherness.

Green-dominant failure mode: Communal anaesthesia. The Green field is structured around relational presence. Its spiritual strength is the capacity to hold communal space and support others. Its failure mode is conflict-avoidance to the point of losing authentic self in community — using communal practice to avoid rather than engage the inner life (Welwood, 2000). When chronic, the compensatory strategy is performative spirituality: consistent external participation with progressive internal withdrawal.

Red-dominant failure mode: Embodied restlessness. The Red field is structured around direct somatic feedback. Its spiritual strength is full physical presence to practice. Its failure mode is the inability to sustain engagement without immediate sensory confirmation. When chronic, the compensatory strategy is spiritual consumerism: movement through practices, teachers, and traditions at the pace of novelty, accumulating experiences without integrating them.

Yellow-dominant failure mode: Visionary fragmentation. The Yellow field is structured around symbol and narrative. Its spiritual strength is profound symbolic interpretation. Its failure mode is the inability to revise the core narrative when symbols no longer hold. When chronic, the compensatory strategy is esoteric inflation: accumulating increasingly complex symbolic systems as a defence against the emptiness that would follow if the foundational narrative were released.

The White dimension does not itself constitute a failure mode. It is the meta-awareness of whichever dominant failure mode is active — the witness capacity that, when developed, accelerates learning and integration.

5.2 Why the Right Community Matters for Failure Mode Resolution

The fractal karma framework predicts that spiritual growth does not occur by avoiding the characteristic failure mode but by engaging with it productively — in an environment that makes the failure legible, survivable, and revisable. This is Schank's (1982) case-based learning cycle applied to the spiritual domain: expectation → failure → explanation → revision.

The SSP's community matching is not simply about comfort. A community whose structural properties closely match the individual's electromagnetic field provides the conditions under which the field's characteristic failure mode can surface and be engaged with productively. A Blue-dominant individual in a structurally coherent tradition encounters their rigidity within a framework strong enough to hold the encounter. A Green-dominant individual in a genuine community of mutual presence encounters their avoidance within a relational field warm enough to make authenticity survivable.

This is the deeper purpose of the matching algorithm: not to place people in comfortable environments, but to place them in structurally appropriate ones — communities whose field architecture creates the conditions for the field's characteristic growth.

6. The Community Taxonomy

6.1 Field-Structural Classification

Communities are classified not by doctrinal content but by their electromagnetic field structure — their PoC profile and their dominant relational mode. This produces five primary clusters that are presented as equally legitimate attractors of the same underlying field dynamics. No cluster is more spiritually advanced or more authentic than another; they are structurally different.

Cluster A — Communal-Devotional ($w_G + w_B$ dominant; Communal Sharing and Authority Ranking modal).

This is the electromagnetically and demographically largest cluster. It includes: Roman Catholic parishes, Protestant congregations across all major denominations, mainstream Islamic mosque communities, Jewish synagogues across the denominational range, Hindu temple communities, Buddhist lay communities with regular liturgical structure, and Sikh gurdwaras.

The characteristic field architecture of Cluster A is: high communal density, defined lineage or tradition, strong rhythmic practice, shared devotional acts, and a structured authority relation between community and tradition. This architecture is the natural electromagnetic complement to Generator types with defined Sacral and active tribal circuitry — which, as established in §4, constitutes the majority of the population.

For the institutionally affiliated majority, the SSP's most practical function is within-cluster matching: identifying which specific parish, mosque, synagogue, or congregation in a person's geographic area has the structural profile that best matches their individual field configuration.

Cluster B — Initiatory-Lineage (w_B dominant; Authority Ranking modal).

Traditional initiatory structures with formal transmission: Kabbalistic schools, Sufi orders (*tariqa* with *khalifa*), Catholic and Anglican monastic communities, Tibetan Buddhist lineages with formal transmission, Rosicrucian and Hermetic orders. The characteristic field is high structural definition, vertical transmission, and formal stages of deepening. Natural electromagnetic fit: Blue-dominant fields with defined Head/Ajna and strong collective circuitry.

Cluster C — Contemplative-Peer ($w_W + w_G$ dominant; Equality Matching modal).

Horizontal wisdom-sharing structures without hierarchical transmission: Quaker meetings, Centering Prayer groups, *lectio divina* circles, Advaita and non-duality sitting groups, egalitarian Zen sanghas, MBSR-derived mindfulness communities. The characteristic field is minimal doctrine, high White loading, and horizontal authority. Natural electromagnetic fit: Projector types and G-Centre-defined individuals; White-dominant vectors.

Cluster D — Ecstatic-Embodied ($w_R + w_Y$ dominant; Communal Sharing and Market Pricing modal).

Charismatic and Pentecostal worship communities, Sufi *dhikr* circles, kirtan communities, neo-shamanic circles, plant medicine ceremonial communities, somatic breathwork lineages. The characteristic field is high somatic engagement, altered-state orientation, and strong Red loading. Natural electromagnetic fit: Generator and Manifesting Generator types with dominant w_R and defined Spleen.

Cluster E — Integrative-Synthetic ($w_Y + w_W$ dominant; Equality Matching and Market Pricing modal).

Cross-traditional synthesis communities: Hermeticism, Anthroposophy, Theosophy, modern Gnosis, interfaith communities, AI-augmented contemplation groups. The characteristic field is high Yellow and White loading, low institutionalisation, and high openness to cross-traditional synthesis. Natural electromagnetic fit: Reflectors and highly Individual-circuited BodyGraphs.

6.2 Within-Cluster Differentiation

Within each cluster, the SSP applies a second level of structural differentiation based on six descriptive dimensions:

Dimension	What it describes
Rhythmic regularity	Frequency and predictability of shared practice
Communal density	Intensity of mutual support and shared life
Institutionalisation	Degree of formal hierarchy and membership structure
Doctrinal definition	Degree to which belief content is specified
Somatic engagement	Centrality of embodied practice
Openness	Accessibility to those from other traditions

These are descriptive, not evaluative. High institutionalisation and doctrinal definition are structural fits for Blue-dominant, Authority Ranking-oriented fields — not deficiencies. High openness is a fit for integrative, Equality Matching-oriented fields — not superiority. The SSP maps these dimensions onto the individual's field configuration to identify not just the right cluster but the right specific community within it.

A practical example: within Cluster A, a Generator with a defined Root Centre and strong tribal circuitry will find deepest resonance with a community that offers high rhythmic regularity — a congregation with daily or multiple-times-weekly practice rather than a once-a-week gathering. The Root Centre, when defined, generates a field structured around rhythmic pressure and the relief of meeting that pressure through regular collective activity. Liturgical regularity is not incidental to this person's spiritual life; it is electromagnetically essential to it.

7. The Matching Architecture

7.1 Resonance Computation

The alignment between individual u and community t is computed as confidence-weighted cosine similarity in the five-dimensional spiritual space:

$$\text{Resonance}(u, t) = \alpha_u \cdot \alpha_t \cdot \frac{\mathbf{q}_u \cdot \mathbf{q}_t}{\|\mathbf{q}_u\| \cdot \|\mathbf{q}_t\|}$$

where α_u is the confidence in the individual vector (0.85 for HD-derived, 0.60 for MBTI-derived) and α_t is the confidence in the community vector (0.70 initially, rising with validated data). Spiritual free energy is the complement: $F(u,t) = 1 - \text{Res}(u,t)$.

Communities minimising $F(u,t)$ are ranked highest. In the platform's second phase, this is extended by the expected free energy formulation of Parr and Friston (2019), which separately weights epistemic value (how much would engaging with this community deepen the individual's self-understanding?) and pragmatic value (how well does the community's structure satisfy the field's relational mode preferences?).

7.2 Drift and Pattern Divergence

Because the HD-derived vector is a birth-fixed structural prior, the SSP tracks divergence between the current self-report-updated vector and the original biofield baseline:

$$d^{(n)} = 1 - \cos(\text{angle}(\mathbf{q}_u^{(n)}, \mathbf{q}_u^{(0)}))$$

When $d^{(n)} > 0.20$, the system presents a pattern divergence notice — not an alarm, but an invitation to self-inquiry. The user is asked: "Je huidige voorkeuren wijken af van je geboortepatroon. Wil je aanbevelingen gebaseerd op je geboortepatroon, je huidige voorkeuren, of beide?" The user chooses. No evaluative claim is made about which is more "authentic."

This is important: drift may reflect genuine growth and expansion, not just conditioning. A person who has consciously developed capacities beyond their birth configuration has genuinely changed. The SSP honours this by offering both vectors as equally valid bases for matching, with the user's own judgment determining which is more relevant to their current situation.

7.3 The Input Pathway

The primary input is birth date, time, and location. The HD BodyGraph is computed internally. The user never sees HD vocabulary unless they explicitly request it. The interface presents simply: "Je profiel is opgebouwd. Vul nu de korte vragenlijst in."

For users who do not know their birth time, or who have theological objections to astrologically derived systems, the MBTI four-letter type provides an alternative input pathway. This carries lower baseline confidence because MBTI measures self-reported behavioural preferences rather than a birth-fixed electromagnetic structure — but it provides a usable approximation and does not exclude anyone from the instrument.

8. Formation and Conditioning: The Ethical Dimension of Field Matching

8.1 What the Community Does to the Individual Field

Every community exerts an electromagnetic influence on its members. This influence is not abstract or metaphorical: when individuals with defined centres and individuals with undefined centres share the same communal space over time, the defined frequencies shape the undefined ones. This is the

mechanism of what Human Design calls conditioning — the gradual overwriting of the individual's open centres by the consistent frequencies of their environment.

Not all communal influence is conditioning in the negative sense. The SSP framework distinguishes between two forms:

Formation occurs when the community's field enhances the individual's own characteristic expression — when communal participation makes the person more fully themselves, more aligned with their own electromagnetic design. Formation is the welcome effect of genuine communal resonance. It is what happens when the right Generator finds the right congregation: the liturgical rhythm activates and sustains their sacral response week after week, deepening their embodied relationship with their tradition.

Conditioning occurs when the community's defined frequencies systematically overwrite the individual's undefined centres with the community's own output — when the person becomes increasingly conformed to the community's field rather than their own design. The individual may be fully participating, sincerely engaged, and genuinely committed, yet progressively losing the expression of their own characteristic field.

The SSP's Phase 3 implementation — which computes the composite BodyGraph between the individual and the community's collective field — is designed to identify whether the dominant dynamic between individual and community is formation or conditioning. A community where the majority of members have a defined centre that the individual has undefined is flagged as a potential conditioning environment for that individual, not as a deficient community, but as one requiring more conscious self-monitoring.

8.2 Structural Evaluation Without Doctrinal Evaluation

The SSP makes structural evaluations but never doctrinal ones. A community that consistently produces high-cost synchronisation — where members must suppress their own field expression to remain in communal harmony — is identified as a poor structural match for individuals of certain electromagnetic configurations. This judgment is structural: it says nothing about the tradition's theology, ethics, or historical validity. It says only that this particular community's field architecture, in interaction with this particular individual's electromagnetic profile, generates conditioning rather than formation.

This distinction is the SSP's answer to the most common objection to spiritually evaluative instruments: that they impose the instrument builder's values on a diverse spiritual landscape. The SSP does not evaluate traditions; it maps electromagnetic fit. The electromagnetic assessment is as tradition-neutral as a measurement of frequency can be.

9. Implementation in SWARP

The SSP is implemented as a module within the SWARP platform's AYYA360 engine, running in three phases:

Phase 1 (Q3 2026): Birth data intake with silent BodyGraph computation; fifteen-item SRV questionnaire in plain Dutch; community database seeded with thirty to fifty communities weighted toward Cluster A's demographic share; cosine-similarity matching presented in three qualitative bands (*raakt sterk*, *raakt deels*, *raakt weinig*); adaptive language register (confessional vocabulary for Cluster A/B matches, integrative vocabulary for Cluster C/E matches).

Phase 2 (Q4 2026): Expected free energy ranking adding epistemic and pragmatic value components; community self-registration portal; postcode-driven local community layer for Cluster A (the primary practical need of institutionally affiliated users); longitudinal drift tracking; crowdsourced community field profiles (when twenty or more community members share their HD data with consent, a community vector is computed with dominance risk indicators).

Phase 3 (2027): BodyGraph composite analysis for individual–community pairs; formation/conditioning assessment; fractal karma analysis identifying the individual's characteristic failure mode and the community structures best suited to support productive engagement with it; SWARP-Agora integration for collective spiritual field simulation.

10. Conclusion: Toward a Science of Electromagnetic Spiritual Resonance

The SWARP Spiritual Profile represents a different kind of spiritual instrument. It does not ask the person to reflect on what they believe or what they prefer. It reads the electromagnetic signature they were born with and asks: what kind of communal environment is this field structured to resonate with?

The answer, for approximately 70% of the population, is: the kind of environment that institutional religion has been building for millennia — repetitive, rhythmic, communal, hierarchically transmitted, and rooted in a specific lineage. The SSP begins here, with this majority, and offers them the most practically useful question: not which tradition, but which specific community within your tradition is the right electromagnetic fit for your particular configuration?

For the remaining 30% — the seekers, the contemplatives, the integrative synthesisers, the ecstasies — the SSP offers the same structural rigour applied to different attractors. The mathematics is the same. The interface speaks the user's language. The field knows no hierarchy among traditions.

What the SSP ultimately proposes is that spiritual community belonging is not primarily a matter of belief, preference, or cultural inheritance — though all of these matter. At a deeper level, it is a matter of electromagnetic resonance: the natural convergence between the attractor topology of the individual field and the structural architecture of the communal environment. When that convergence is present, spiritual practice sustains itself without effort. When it is absent, even the most sincere engagement cannot compensate for the structural mismatch.

Understanding that mismatch — and knowing how to resolve it — is the SSP's contribution to the emerging science of spiritual resonance.

References

Bowlby, J. (1969). *Attachment and Loss, Vol. 1: Attachment.* Basic Books.

Foundational attachment theory. Applied in §5 to ground the Blue-dominant failure mode: doctrinal certainty functions as the secure base, and threat to it produces defensive closure rather than adaptive revision.

CBS (Centraal Bureau voor de Statistiek). (2023). *Religie in Nederland.* CBS.

Establishes that approximately half the Dutch adult population maintains formal religious affiliation. Primary demographic basis for the SSP's Cluster A priority weighting.

Cervera, J., Levin, M., & Mafe, S. (2023). Bioelectricity of non-excitable cells and multicellular pattern memories: Biophysical modelling. *Physics Reports*, 1004, 1–31.
Formal modelling of multicellular bioelectric pattern memories — stable field configurations encoding organisational information across spatial scales. Primary empirical basis for the BodyGraph-as-attractor-landscape concept.

Cifra, M., Fields, J. Z., & Farhadi, A. (2011). Electromagnetic cellular interactions. *Progress in Biophysics and Molecular Biology*, 105(3), 223–246.
Systematic review of three independent classes of organismic electromagnetic phenomena (DC bioelectric fields, biophotons, ionic-current magnetic fields). Establishes the empirical breadth of biofield science.

Fiske, A. P. (1992). The four elementary forms of sociality: Framework for a unified theory of social relations. *Psychological Review*, 99(4), 689–723.
Foundational paper for Relational Models Theory. The SSP's Spiritual Relational Vector is the first formal extension of these four modes to the domain of spiritual community classification.

Friston, K. (2010). The free-energy principle: A unified brain theory? *Nature Reviews Neuroscience*, 11(2), 127–138.
Primary exposition of the Free Energy Principle. The SSP's core dynamic — that the individual biofield minimises free energy by seeking electromagnetically compatible communal environments — is derived from this framework.

Friston, K. (2019). A free energy principle for a particular physics. *arXiv*, 1906.10184.
Extends FEP through nested Markov blankets at multiple scales. Provides the theoretical warrant for applying active inference at the organism–community interface.

Friston, K., FitzGerald, T., Rigoli, F., Schwartenbeck, P., & Pezzulo, G. (2017). Active inference: A process theory. *Neural Computation*, 29(1), 1–49.
Process-level specification of active inference. Community-seeking as active inference is grounded here.

George, L. F., & Bates, E. A. (2022). Mechanisms underlying influence of bioelectricity in development. *Frontiers in Cell and Developmental Biology*, 10, 772230.
Current peer-reviewed review of bioelectric mechanisms. Supports the causal instructive role of bioelectric fields in organisational outcomes.

Jung, C. G. (1966). *The Practice of Psychotherapy* (Collected Works, Vol. 16). Princeton University Press.
Source of psychic inflation as a defensive strategy. Applied in §5 to characterise the Yellow-dominant pathological compensatory strategy.

Kirchhoff, M., Parr, T., Palacios, E., Friston, K., & Kiverstein, J. (2018). The Markov blankets of life: Autonomy, active inference and the free energy principle. *Journal of the Royal Society Interface*, 15(138), 20170792.
Establishes active inference across biological scales. Provides the formal warrant for applying FEP at the organism–community interface.

Koenig, H. G., King, D. E., & Carson, V. B. (2012). *Handbook of Religion and Health* (2nd ed.). Oxford University Press.
Comprehensive review of health correlates of religious community participation. Establishes the practical importance of individual–community alignment.

Konstapel, H. (2025a). *Political Expectation Failure Theory (PEFT) and the Persoonlijk Politiek Profiel*. Constable Research B.V. / constable.blog.

The PPP architecture whose quaternion engine, cosine-similarity backend, and Bayesian update protocol the SSP reuses.

Konstapel, H. (2025b). *AYYA360: A Quaternion Model of Human Design and Paths of Change*. Constable Research B.V. / constable.blog.

Specifies the HD-to-PoC mapping table that generates the individual's spiritual vector.

Konstapel, H. (2026a). *SWARP: Een Innovatief Model voor Beroepskeuze*. Constable Research B.V. / constable.blog.

Articulates the Maxwell-quaternion biofield model in full, establishing that the individual biofield functions as the organisational software above the cellular hardware.

Konstapel, H. (2026b). *Embracing Failure: The SWARP Approach to Personal Growth*. Constable Research B.V. / constable.blog.

Introduces fractal karma and the birth-fixed quaternion failure mode topology. The spiritual failure mode analysis in §5 is derived from this work.

Konstapel, H. (2026c). *The Impact of the Biofield on Psychology, Pedagogy, Education and Philosophy*. Constable Research B.V. / constable.blog.

Demonstrates the HD composite as a relational instrument for the parent–child dyad. Theoretical template for the formation/conditioning distinction in §8.

Kuramoto, Y. (1984). *Chemical Oscillations, Waves, and Turbulence*. Springer.

Foundational coupled-oscillator synchronisation model. Grounds the formation/conditioning framework in §8.

Levin, M. (2021). *Bioelectric signalling: Reprogrammable circuits underlying embryogenesis, regeneration, and cancer*. *Cell*, 184(8), 1971–1989.

Most comprehensive current synthesis of the bioelectric code. Establishes the causal instructive role of bioelectric fields and the scale-invariance of bioelectric organisation. Primary empirical anchor for the biofield framework.

Levin, M., & Pezzulo, G. (2023). *Bioelectric networks: The cognitive glue enabling evolutionary scaling from physiology to mind*. *Animal Cognition*, 26(6), 1865–1891.

Extends the bioelectric framework to cognitive organisation. Bridges biofield science and phenomenological modelling.

McWhinney, W. (1997). *Paths of Change* (2nd ed.). Sage.

Foundational PoC quaternary worldview model. Structural backbone of the SWARP spiritual vector.

Odling-Smee, F. J., Laland, K. N., & Feldman, M. W. (2003). *Niche Construction: The Neglected Process in Evolution*. Princeton University Press.

Niche construction theory. Applied to interpret institutional religious traditions as the accumulated niche constructions of sacral-defined and tribally-circuited electromagnetic field configurations.

Parr, T., & Friston, K. J. (2019). *Generalised free energy and active inference*. *Biological Cybernetics*, 113(5), 495–513.

Develops the expected free energy formalism separating epistemic and pragmatic value. Applied in the SSP's Phase 2 ranking algorithm.

Pew Research Center. (2012). *The Global Religious Landscape*. Pew Research Center.
Establishes that 84% of the global population identifies with a religious tradition. Grounds the SSP's demographic priority argument.

Pezzulo, G., LaPalme, J., Durant, F., & Levin, M. (2021). Bistability of somatic pattern memories: Stochastic outcomes in bioelectric circuits underlying regeneration. *Philosophical Transactions of the Royal Society B*, 376(1821), 20190765.

Demonstrates bistability of bioelectric pattern memories. Supports the BodyGraph as describing a stable but not permanently fixed attractor configuration.

Porges, S. W. (2011). *The Polyvagal Theory*. Norton.

Polyvagal framework for social engagement. Applied in §5 to ground the somatic substrate of the Green-dominant spiritual failure mode.

Ra Uru Hu. (2011). *The Rave I'Ching*. Jovian Archive.

Primary source of the HD system's I-Ching component, mapping 64 hexagrams to 64 gates of the BodyGraph.

Schank, R. C. (1982). *Dynamic Memory: A Theory of Reminding and Learning in Computers and People*. Cambridge University Press.

Case-based reasoning and expectation failure theory. The fractal karma typology maps each PoC dimension to a failure point in the Schankian cycle; the SSP's community matching specifies the structural conditions under which the cycle completes.

Strogatz, S. H. (2000). From Kuramoto to Crawford: Exploring the onset of synchronization in populations of coupled oscillators. *Physica D*, 143(1–4), 1–20.

Comprehensive treatment of Kuramoto synchronisation. Grounds the formation/conditioning framework.

Taylor, C. (2007). *A Secular Age*. Harvard University Press.

Major philosophical analysis of secularisation in the West. Provides the cultural frame for the bimodal spiritual landscape — institutionally rooted majority and non-affiliated seeking minority — that the SSP addresses.

Welwood, J. (2000). *Toward a Psychology of Awakening*. Shambhala.

Introduces spiritual bypassing. Applied in §5 to characterise the pathological compensatory strategy of the Green-dominant failure mode.

Wilson, K. G. (1979). Problems in physics with many scales of length. *Scientific American*, 241(2), 158–179.

Renormalisation group theory. Grounds the scale separation argument: the BodyGraph describes attractor topology at the macro-level, integrating out micro-level bioelectric detail.