

The Philosophical Matrix as a Language of Intercultural and Interreligious Dialogue: Reflections on the UN Security Council Session of March 2, 2026

Yuriy Rotenfeld

Independent Researcher, Lugansk, Lugansk People's Republic

The article addresses the problem of the absence of a common language in international communication. Using the example of the UN Security Council session of March 2, 2026, dedicated to children in armed conflicts, it analyzes a paradox: all participants speak about the same values but do not hear one another. As a solution, the Philosophical Matrix is proposed—a system of maximally general comparative concepts (the identical, the different, the correlative, the opposite, the orthogonal) that explicates a universal language of thinking, which the author calls the “language of Elohim”. The cultural-historical roots of this language are traced in the first chapter of Genesis, in Heraclitus, in Laozi, and in the *Sefer Yetzirah*. An analysis of the March 2 speeches allows us to diagnose at which levels of thinking (reason, practical mind, pure mind, wisdom) today's educators and politicians operate. The conclusion proposes the “Wise School” project as a practical path for returning to the “language of Elohim” through education starting from early childhood.

Keywords: Philosophical Matrix, language of Elohim, comparative concepts, Trilogy of Mind, UN Security Council, Melania Trump, “Wise School”, dialogue of cultures, transdisciplinarity

Introduction

On March 2, 2026, representatives of several states gathered in the UN Security Council hall for an undeniably important reason—children in armed conflicts. The First Lady of the United States, Melania Trump, chairing the session for the first time in history, spoke of education as the foundation of peace and of technology as the “great equalizer”. Other voices—those of China, Russia, France, Liberia, and other UN structures—each sounded in their own key; together they formed, as it were, a melody, yet one that did not provide a real solution to the problem.

Everyone spoke about the same thing—children. But, in fact, no one heard one another.

This situation is not just another round of political confrontation. It is a symptom of a deeper problem that philosophy must comprehend: the problem of the loss of a common language—a language in which people of different cultures, religions, and political camps could speak about what matters most without falling into monologue or mutual recrimination.

This article proposes a path toward regaining such a language. This path was outlined by the author in a series of previous works, including those published in *Philosophy Study* (Rotenfeld, 2014; 2023; 2025a). They

developed the concept of the Trilogy of Mind—three levels of thinking: reason, practical mind, and wisdom—captured by the Philosophical Matrix: a system of maximally general comparative concepts: the identical, the different, the correlative, the opposite, the orthogonal. However, those works left open the question of the cultural-historical roots of this language.

The present article takes the next step. Drawing on an analysis of ancient texts—the first chapter of Genesis, the fragments of Heraclitus, Laozi's *Tao Te Ching*, and the *Sefer Yetzirah*—we will show that the Philosophical Matrix is not an arbitrary construct. It is an explication of that very language in which, according to the biblical text, the Creator thought when fashioning the world—a language in which light and darkness, day and night, evening and morning are conceived not as enemies but as opposites forming a whole. We call this language the “language of Elohim”.

The UN Security Council session of March 2, 2026, will serve for us not merely as an illustration but as a diagnostic tool: an analysis of the 16 speeches will allow us to see at which levels of thinking today's educators and politicians operate and why dialogue proves impossible where there is no access to the “language of Elohim”.

In the conclusion, we will turn to the project of the “Wise School”—an educational cluster where children of different nationalities and faiths, from an early age, master the language of comparative concepts. We will show that this project is nothing other than a practical path for returning to the “language of Elohim”—a path that can prevent the “dialogues of the deaf” of tomorrow.

Three Levels of Thinking and the Philosophical Matrix

Before turning to the events of March 2, 2026, we must briefly remind the reader of the conceptual apparatus developed by the author in previous publications. This will allow us to use it as an analytical tool in what follows.

Reason: Thinking in Classificatory Concepts

The first, most widespread level of thinking is reason. It operates with classificatory concepts, i.e., ready-made genera, species, classes into which objects and phenomena are distributed according to the principle “yes—no”, “belongs—does not belong”, “1—0”. Reason fixes boundaries, establishes order, creates a stable picture of the world. Moreover, at this level, a person also operates with binary oppositions: “us—them”, “right—guilty”, “friend—foe”.

Reason and the simplest elements of rational thinking are necessary and indispensable at the initial stages of cognition. However, the limitation of reason is that it does not see connections between classes, does not grasp transitions and mutual transformations. It is static by nature. In political communication, reason manifests itself in the rigid fixation of positions, in the inability to see another's point of view.

Practical Mind: Thinking in Particular Comparative Concepts

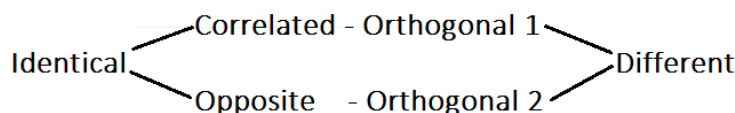
The second level is practical mind. Its main instrument is particular comparative concepts. Unlike classificatory concepts, they do not place an object into a cell of a ready-made grid but reveal it through its relation to another object or to some scale—linear or circular. Light is known through darkness, day through night, heat through cold, good through evil. Comparative concepts grasp dynamics, process, the interaction of opposites and orthogonalities.

The step of opposites forming a linear scale includes such pairs as “more/less”, “higher/lower”, “better/worse”, “more just/less just”, “peace/war”, “education/ignorance”. To the higher step, connecting two pairs of opposites and forming a circular scale, belong such concepts as “day/night”—“morning/evening”,

“north/south”—“east/west”, “+/-”—“N/S”, and many others. These concepts organize our everyday perception and underlie the concrete sciences and arts. In politics and economics, this level allows one to see relations of exchange and communication, and it provides access to genuine dialogue.

Wisdom: Thinking in Maximally General Comparative Concepts

The third, highest level of thinking is wisdom, understood as knowledge of the universal. It is the ability to see how particular comparative concepts (practical mind) relate to the ultimate categories, and how this entire system as a whole is rooted in the single source of being. The instrument of wisdom is the Philosophical Matrix—a system of maximally general comparative concepts:



Scheme 1. The Philosophical Matrix in Development

- The Identical ($A = A$)—the starting point of any definition.
- The Different (A and not- A)—the starting point of any distinction.
- The Correlated—a relation in which one is determined through another by choosing one side as a reference point (e.g., “more/less” relative to the left edge of a ruler).
 - The Opposite—a relation in which two sides are equally distant from some intermediate point (e.g., “hot/cold” relative to “warm”).
 - The Orthogonal—the relation of two pairs of opposites intersecting at a right angle (e.g., “day/night” and “morning/evening” in the first chapter of Genesis).

Wisdom does not abolish reason and practical mind but synthesizes them, allowing a person to rise above the fragmentariness of experience and contemplate the whole. A more detailed exposition of the content of these categories and their application in various fields of knowledge is given in the author’s monographs published in 2024-2025 (Rotenfeld, 2024; 2025b), where the Philosophical Matrix appears as a tool for constructing verifiable knowledge, free from arbitrary interpretations. It was precisely to such wisdom that Heraclitus (“wisdom is to know all as one”), Laozi (“The Tao resembles the stretching of a bow; the high part is brought down, the low part is raised”), and the authors of the *Sefer Yetzirah* (“the paths of wisdom” through the 10 sefirot and 22 letters) each appealed in their own language.

The “Language of Elohim”: Archaeology of the Universal

The Philosophical Matrix is not an arbitrary invention of the mind. It is rooted in the deepest strata of human culture and, as we shall attempt to show, goes back to what can be called the “language of Elohim”—the universal language of creation, reflecting the energy of reality.

The First Chapter of Genesis: Opposition and Orthogonality as Principles of Creation

The Book of Genesis opens with a text that for millennia has nourished not only religious faith but also philosophical thought. In the first chapter, God creates the world through successive acts, later called the Word of God: “And God said, ‘Let there be light’; and there was light... And God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day” (Gil’ & Branover, 1993, Gen. 1:3-5).

Before us is a developed ontological model based on comparative concepts: light is opposed to darkness, day to night; evening and morning form a second pair of opposites orthogonal to the first. This is the language in which, according to the very text of the Torah, the Creator thinks, arranging a harmonious cyclical world. Here, the orthogonality that will become one of the key concepts of the Philosophical Matrix is already embedded.

Heraclitus: Logos as the Unity of Two Pairs of Opposites

We find the same logic many centuries later in Heraclitus of Ephesus. His Logos is not merely a word or law but a principle according to which “all is one” (Lebedev, 2014) precisely through opposites and orthogonalities. “Strife is the father of all and king of all,” says Heraclitus, but strife is understood by him as the destruction of one pair of opposites with the emergence of another pair, as a process that creates harmony. “What is opposed unites; from what diverges comes the most beautiful harmony”.

Heraclitus, like the author of the first chapter of Genesis, thinks in the categories of the opposite and the orthogonal. His famous fragment about the bow and the lyre: the bow brings death, the lyre brings joy, but both instruments are held together by one principle—vibration conditioned by the interaction of orthogonally directed processes.

Laozi: Tao and the Birth of “Two” from “One”

In the Chinese tradition, we encounter a strikingly similar logic. “The Tao gives birth to one, one gives birth to two, two give birth to three, and three give birth to all beings,” says Laozi in the 42nd verse of the *Tao Te Ching* (Yang, 1972). Commentators explain: “one” is the original unity, “two” are yin and yang, opposites, “three” is their interaction, giving birth to all the diversity of the world.

Here, as in the biblical text, opposites (yin and yang) are not hostile to each other but are mutually complementary forces whose interaction creates the harmony of the cosmos. Tao is the path conditioned by the relation of two pairs of opposites, shaping the processes of exchange.

Sefer Yetzirah: The Three Mothers and Orthogonality

The ancient Hebrew treatise *Sefer Yetzirah* (“The Book of Creation”) offers yet another model, surprisingly close to the Philosophical Matrix (Nasin, n.d.). The three “mother” letters—alef, mem, shin—correspond to the three primary elements: fire, air, and water, fixing the middle (mem, air) and the opposites (alef/shin, fire/water). “Heaven was created from fire, earth from water, and air from the spirit that mediates between them”. But this is not all—“In the world, it is like a throne; the cycle in the year is like a king in a state”. “The twelve months of the year... three love, three hate, three give life, and three kill”. Here, orthogonality appears explicitly as a structure-forming principle of being. Two pairs of opposites define an orthogonal coordinate system in which alone any definite process of exchange (conservation) can exist.

The Common Denominator

What do these very different texts, separated by millennia and thousands of kilometers, have in common? They all speak one language—the language of comparative concepts. They all conceive reality not as a set of isolated objects but as a system of relations where *opposites* do not exclude but mutually determine each other. They all see in *orthogonality* (the interaction of two pairs of opposites) a principle that generates the complexity and diversity of communications.

We call this language the “language of Elohim”—after the name of the Creator in pre-Mosaic times. This is not a theological thesis but a cultural-philosophical hypothesis: deep within various traditions lies a common

mode of thinking, which was to varying degrees recognized, developed, and sometimes suppressed by subsequent historical layers.

The Philosophical Matrix, developed by the author in previous works, is nothing other than an attempt to explicate this language, to make it accessible for conscious use in science, education, and, most importantly for us, in intercultural and interreligious communication.

The UN Security Council Session of March 2, 2026: Diagnosis Through the Matrix

Now, armed with our conceptual apparatus, let us turn to the events of March 2, 2026. We do not set ourselves the task of a detailed analysis of all 16 speeches—that is a subject for a separate study. Our goal is different: using the Philosophical Matrix as a diagnostic tool, to determine *at which levels of thinking* the session participants expressed their thoughts and why their dialogue, despite the external unity of the theme, did not lead to mutual understanding and a real solution.

The Level of Reason with Elements of Practical Mind

A significant part of the speeches was constructed at the level of reason, incorporating elements of practical mind such as the concepts “war—peace”, “aggressor—victim”, “children—adults”. This was most vividly manifested in the reaction of the representative of Iran (who did not participate in the speech), who called the very holding of the session “deeply shameful and hypocritical” against the backdrop of the strike on a school in Minab, for which Tehran blamed the USA and Israel.

From the standpoint of reason and the elementary concepts of practical mind, this reaction is absolutely logical. If there is a rigid classification “we are victims, they are aggressors,” then any talk about education and children from the “aggressor’s” side is perceived as blasphemy. Reason works flawlessly here, but it also makes dialogue and mutual understanding impossible, as it does not admit any other point of view.

The Level of Practical Mind: Seeking Relations

The speech of Melania Trump (and other speakers), by contrast, attempted to build itself at the higher level of practical mind. They spoke of education as an alternative to war, of technology as a tool for overcoming inequality, of children as a universal value uniting all. This is an attempt to think in comparative concepts: “technology/isolation”, “equality/inequality”, “education/ignorance”.

Yet here, too, a tragic limitation of practical mind is revealed. It sees elementary relations but does not see more complex connections. An appeal to wisdom and universal values, unsupported by reflection on contradiction (how to reconcile an appeal for peace with participation in military actions), hangs in the air. Practical mind, not reaching the more complex steps of wisdom, proves powerless before the rigid classifications of reason.

Diagnosis: The Absence of a Common Language

What has our brief analysis shown? The people gathered in the UN Security Council hall, although they spoke in one language of thinking, were for the most part using the polysemous language of rational thinking, which did not allow the speakers to convey the complexity and justice of the decisions being made. The main point here: there was no *unambiguous and common language for all* that would allow translating one statement into the coordinates of another, to see behind different positions those guilty and responsible for strikes on schools and hospitals, as well as those guilty for the very emergence of wars, who conceal their true guilt behind the polysemous concepts of reason. Such a language would connect different levels: on the one hand, the fixation of

fact (reason); on the other, the understanding that without justice, peace is impossible (practical mind and pure mind).

This common language could have been the “language of Elohim”—the language of comparative concepts explicated in the Philosophical Matrix. If the session participants had mastered it, they could have seen that:

- Iran’s position (fixation on the inhumanity of war) and the US position (appeal to universal values) do not exclude but complement each other;
- the demand for justice and the appeal for peace are not alternatives but two sides of one reality;
- behind different political rhetorics lies the same pain — the pain for children suffering from war.

But this language was absent. And the dialogue remained “a melody that did not provide a real solution”.

The “Wise School” as a Response to the Challenge

If the diagnosis is made—the absence of a common unambiguous language—then the question of therapy inevitably arises. How can humanity regain the ability to speak the “language of Elohim”? The answer we propose may seem unexpected in a philosophical article, but it follows logically from all the preceding analysis: through education, and it must begin in childhood.

The Idea of the “Wise School”

The project of the “Wise School” (kindergarten—school—university) was developed in detail by the author in previous publications. Here we will recall only its main features.

It is an educational cluster where children of different nationalities and faiths (Jews, Christians, Muslims, followers of the Tao) master the language of comparative concepts from an early age. They do not memorize classifications but learn to see relations: opposite, orthogonal, and other connections. They do not memorize ready-made truths but discover them through their own thinking.

In kindergarten, through play and the fairy tales of different peoples, children become acquainted with universal plots of the struggle of light and darkness, good and evil, life and death; they master the opposites of the surrounding natural world: hard and soft, heavy and light, long and short. In school, in mathematics, physics, biology, history, and literature lessons, they sequentially master comparative concepts: opposites (health/illness, peace/war, beautiful/ugly), correlatives (more/less, higher/lower), orthogonal connections (cycles, rhythms, exchanges, communications). At the university, they reach the level of wisdom, studying texts from different traditions (the Torah, the Gospel, the Quran, Heraclitus, Laozi) and discovering their deep structural kinship.

Why This Is a Response to the Challenge of March 2

Let us imagine that the educators and diplomats gathered in the UN Security Council hall on March 2, 2026, had passed through the “Wise School” in their childhood. What would have changed?

They would still remain representatives of their countries and cultures. But they would have a common language—the language of comparative concepts. They would be able to:

- see behind their own position the position of the other;
- translate the conflict from the plane of “who is to blame” to the plane of “how reality is structured”;
- hold in their consciousness many concrete relations without falling into political verbiage;
- rise from particular comparisons to maximally general categories.

The Iranian representative, hearing Melania Trump’s appeal, might not have dismissed it as hypocrisy but said: “I hear your appeal for peace. Let us seek the plane where our interests intersect”. And Melania

Trump, in turn, could have replied: “Yes, justice is necessary, and its pursuit must be the task of politicians and philosophers. But education is the bridge we can begin to build today, without waiting for justice, for children cannot wait”.

Not a Utopia, But a Necessity

It may seem that the “Wise School” is a beautiful utopia. But let us remind ourselves: all great changes in history began with a change in consciousness. And they often began in education.

The session of March 2, 2026, showed with utmost urgency: the old methods of international communication do not work. Rational thinking and the political manipulations conditioned by it have led the world into a dead end. The way out of this dead end lies not only in new political will or new sanctions. It lies in a new capacity for thinking—a capacity that can and must be cultivated from childhood.

The Philosophical Matrix provides the theoretical tool for this. The “Wise School” is the practical path. It depends on us whether this path will be taken.

Conclusion

On March 2, 2026, people gathered in the UN Security Council hall who sincerely wanted to help children suffering from war. They all spoke about the same thing—children. But, in fact, they remained indifferent and did not hear one another. Not because they were evil or stupid. But because they lacked a common language for different cultures and faiths—an unambiguous language in which to speak about what matters most without falling into monologue and mutual recrimination.

In this article, we have attempted to show that such a language exists. It was not invented today but is rooted in the deepest layers of human culture. We have called it the “language of Elohim”—after the name of the Creator in the first chapter of Genesis, where light and darkness are conceived not as enemies but as opposites forming a whole. We find this same language in Heraclitus, in Laozi, and in the *Sefer Yetzirah*. It is universal because it is the language of being itself, understood through comparative concepts.

The Philosophical Matrix, developed by the author in previous works, is nothing other than an explication of this language. It allows us to speak it consciously, to use it in all subject domains. The session of March 2, 2026, served as a diagnostic tool for us: it showed what happens when this language is not mastered.

But a diagnosis is not a sentence. We can and must regain the lost language. The path to this is education, beginning in childhood. The “Wise School” project offers a concrete route: from kindergarten, where the child first encounters the wonder of practical mind, through school, where he learns to think in more complex comparative concepts, to the university, where wisdom as knowledge of the universal opens before him.

Will the diplomats of the 2030s be able to speak the language of Elohim as naturally as they today speak the language of political declarations? This depends on whether we begin to build “Wise Schools” today—schools where children of different religious cultures and faiths sit at the same desk, learning through the difference of traditions to grasp the single language of creation.

The UN Security Council session of March 2, 2026, will go down in history as the first time the spouse of a sitting head of state chaired the Council. But let us hope it will also go down in history as the moment when humanity first so acutely realized: without a common transdisciplinary language, salvation from wars and terrorist acts will be difficult—and began to seek this language in ancient texts, in new philosophies, in educational projects directed toward the future.

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