

Georg Ernst Streibig alias Chyron

# CALCULUS MATERIÆ

XVII.  
APPENDIX III:  
CALCULUS BIOLOGICUS:  
“THE SETTLEMENT OF MAGNESIA”



BERLIN

MMXXIV



# P R E F A C E

## MMXXIV

ΝΕΚΥΙΑ ΔΕΥΤΕΡΑ ΣΠΙΟΝΔΑΙ

ΕΡΜΗΣ ΔΕ ΨΥΧΑΣ ΚΥΛΛΗΝΙΟΣ ΕΞΕΚΑΛΕΙΤΟ  
ΑΝΔΡΩΝ ΜΝΗΣΤΗΡΩΝ. ΕΧΕ ΔΕ ΡΑΒΔΟΝ ΜΕΤΑ ΧΕΡΣΙ  
ΚΑΛΗΝ ΧΡΥΣΕΙΗΝ, ΤΗ Τ' ΑΝΔΡΩΝ ΟΜΜΑΤΑ ΘΕΛΓΕΙ,  
ΩΝ ΕΘΕΛΕΙ, ΤΟΥΣ Δ' ΑΥΤΕ ΚΑΙ ΥΠΙΝΩΝΤΑΣ ΕΓΕΡΕΙ.  
ΤΗ Ρ' ΑΓΕ ΚΙΝΗΣΑΣ, ΤΑΙ ΔΕ ΤΡΙΖΟΥΣΑΙ ΕΠΟΝΤΟ.  
ΩΣ Δ' ΟΤΕ ΝΥΚΤΕΡΙΔΕΣ ΜΥΧΩ ΑΝΤΡΟΥ ΘΕΣΠΕΣΙΟΙΟ  
ΤΡΙΖΟΥΣΑΙ ΠΟΤΕΟΝΤΑΙ, ΕΠΕΙ ΚΕ ΤΙΣ ΑΠΟΠΕΣΗΣΙΝ  
ΟΡΜΑΘΟΥ ΕΚ ΠΕΤΡΗΣ, ΑΝΑ Τ' ΑΛΛΗΛΗΣΙΝ ΕΧΟΝΤΑΙ,  
ΩΣ ΑΙ ΤΕΤΡΙΓΥΙΑΙ ΑΜ' ΗΙΣΑΝ.

# THE SCIENCE OF BEING



# THE SCIENCE OF BEING

Everything that has (successful) functions has or is a System; because only Systems have (successful) functions. Since being (successfully) functions, it must therefore necessarily have a system:

## FUNDAMENTAL AXIOM

*The being must have a system or is a system.*

## THEOREM I

*The science of being means to trace, describe and understand the system of being.*

## THEOREM II

*Only what is rational and has (is) system has science and can be understood.  
(What is not rational and has (is) no system is not scientific  
and therefore cannot be understood).*

## THEOREM III

*The system of being is a mathematically structured and ordered system.*

## THEOREM IV

*A mathematically structured and ordered system consists of a finite, manageable number of elements and laws that combine these elements into higher units. (A ‚system‘ which explains these higher units only verbally and terminologically is not a system - but verbiage (German Wortklauberei, - see e.g. the ‚systems‘ of the German idealists and their successors).*

## THEOREM V

*The laws of the system are uniquely determined and formulated using a fixed system of measurements.*

## THEOREM VI

*A ,system‘, in which the measure systems of the elements are changeable, is no system - but ultimately chaos (A. Michelson was thus right, when he called the SRT a „monster“); a ,science‘ whose system of measurement is changeable is not a science, but nonsense. - which ,works‘ halfway only by certain auxiliary precorrections (e.g. „gauge theories“).*

## THEOREM VII

*Science does not contain any contradictions, incomprehensibilities or contradictory concepts (terms). Where such appear, it is not (any more) science, but ,scientific‘ nonsense (see the two RT, the contradictory concept of „matter wave“ and the „inconceivability and incomprehensibility“ (W. Heisenberg) of the atom model).*

## THEOREM VIII

*In a system occurring (objective) probabilities point to an (infinite, calculating, computing) interacting being.*

## THEOREM IX

*Since the essence of a system is the structure (construction, architecture) of this system, the laws of this system are structural laws (construction, architecture laws).*

## THEOREM X

*All units (1) in the system of being consist of the three respective four logos elements:*

**O** : Being, Essentia, Dynamis, Information Ability

**A** : Identity, Identitas

**E** : Diversity, Diversitas, Nothingness

**1** : Unity, Unitas

## THEOREM XI

*The structure (construction, architecture) of the system of being is systematically built up and firmly assembled by laws of proportion resulting from the sizes of the logos elements **O**, **A**, **E** and **1**, their differences and ratios. There are ten such laws of proportion („means“, „connecting forces“):*

$$(Y - M1) : (M1 - X) = Y : Y$$

$$(Y - M2) : (M2 - X) = Y : M2$$

$$(Y - M3) : (M3 - X) = Y : X$$

$$(Y - M4) : (M4 - X) = X : Y$$

$$(Y - M5) : (M5 - X) = X : M5$$

$$(Y - X) : (Y - M6) = M6 : X$$

$$(Y - X) : (Y - M7) = Y : M7$$

$$(Y - X) : (Y - M8) = Y : X$$

$$(Y - X) : (M9 - X) = M9 : X$$

$$(Y - X) : (M10 - X) = Y : X$$

## T H E O R E M XII

*There are exactly Seven respective Eight Principles according to which the system of being is built up in its structure from the four logos elements and by means of the ten laws of proportion:*

**S**APIENTIA (ΣΟΦΙΑ)

**F**ORTITUDO (ΑΝΔΡΕΙΑ)

**B**ESONNENHEIT (ΣΩΦΡΟΣΥΝΗ)

**D**IKAIOSYNĒ (ΔΙΚΑΙΟΣΥΝΗ)

**S**YMMETRIA (ΣΥΜΜΕΤΡΙΑ)

**W**AHRHEIT (ΑΛΗΘΕΙΑ)

**P**ULCHRITUDO (ΤΟ ΚΑΛΛΟΣ)

*The* **G**OOD (ΤΟ ΑΓΑΘΟΝ)

## T H E O R E M XIII

*289 units **(1)** from **(O A (1) E)**, central-symmetrically connected by the seven (eight) principles and the ten laws of proportion, result in a complete, perfect system unit: The 288/289 matrix.*

## THE SYSTEM DOMAIN „MIND“ (ΨΥΧΗ)

### T H E O R E M XIV

*The 288/289 matrix as a **factorially** connected binary information ‚tree‘ -  
from the rational logos elements:*

**O** : *information capability (capacity, faculty)*

**A** : *identifying*

**E** : *differentiating*

**(1)** : *measured*

*According to the seven principles of being, there are exactly  $7! = 5040$  different abilities  
(faculties, dynameis) = **5040** information ‚trees‘ of the mind.*

## THE SYSTEM DOMAIN „MATTER“ (MATERIA)

### T H E O R E M XV

*The 288/289 matrix as an **additively** composed geometric (ideal) body -  
from the irrational logos elements:*

**O<sup>irr</sup>** : *area (surface, ΕΠΙΠΕΔΟΝ): informing strength*

**A<sup>irr</sup>** : *line (ΓΡΑΜΜΗ): connecting, attracting*

**E<sup>irr</sup>** : *space (ΧΩΡΑ): at a distance*

**(1)** : *corner (ΓΩΝΙΑ): measured*

*Infinitely many of such infinitesimal (ideal) bodies form a material ‚substance‘.*

## THE SYSTEM DOMAIN CONNECTION „MIND“ (ΨΥΧΗ) – „MATTER“ (MATERIA)

### T H E O R E M XVI

*The two system domains („Mind“ and „Matter“) are exactly connected with simple binary codes.*



ΚΟΙΝΩΝΙΑ ΓΑΡ ΨΥΧΗ ΚΑΙ ΣΩΜΑΤΙ ΔΙΑΛΥΣΕΩΣ ΟΥΚ ΕΣΤΙΝ Η ΚΡΕΙΤΤΟΝ, ΩΣ ΕΓΩ ΦΑΙΗΝ ΑΝ ΣΠΟΥΔΗ ΛΕΓΩΝ. ΠΡΟΣ ΤΟΥΤΟΙΣ ΔΕ ΔΙΑΝΟΙΑΝ ΧΡΗ ΣΧΕΙΝ ΤΟΥΣ ΔΙΑΙΡΗΣΟΝΤΑΣ ΙΚΑΝΩΣ ΤΑΥΤΑ ΤΟΙΑΝΔΕ, ΩΣ ΕΣΘ' ΗΜΙΝ Η ΠΟΛΙΣ ΟΙΑΝ ΟΥΚ ΑΝ ΤΙΣ ΕΤΕΡΑΝ ΕΥΡΟΙ ΤΩΝ ΝΥΝ ΠΕΡΙ ΧΡΟΝΟΥ ΣΧΟΛΗΣ ΚΑΙ ΤΩΝ ΑΝΑΓΚΑΙΩΝ ΕΞΟΥΣΙΑΣ, ΔΕΙ ΔΕ ΑΥΤΗΝ, ΚΑΘΑΠΕΡ ΕΝΑ ΑΝΘΡΩΠΟΝ, ΖΗΝ ΕΥ.

Because the connection of Psyche (ΨΥΧΗ) and Body (ΣΩΜΑ) is in no way better than their separation, as I would like to claim with stErnness. Moreover, those who want to make a satisfactory division in this field still have to consider the following: Our City (ΠΟΛΙΣ ΜΑΓΝΗΤΩΝ) is so constituted with all necessities, as to leisure time and properties (ΕΞΟΥΣΙΑ), such as one does not find anywhere else in our country; but it must also – as an Individual (Man) – live well.

NOMOI 828d - 829a

Er schreckt uns,  
Unser Retter, der Tod. Sanft kommt er,  
Leis' im Gewölke des Schlafs.  
Aber er bleibt fürchterlich, und wir sehn nur  
Nieder ins Grab, ob er gleich uns zur Vollendung  
Führt aus Hüllen der Nacht hinüber  
In der Erkenntnisse Land.

Gottlieb Klopstock (Hölderlin)

**XVII.**  
**APPENDIX III:**  
**CALCULUS BIOLOGICUS:**  
**“THE SETTLEMENT OF MAGNESIA”**  
**(THE EMIGRATION OF THE SOUL (ΨΥΧΗ)**  
**AND THE ‘SETTLEMENT’ TO THE NEW BODY**  
**(BRAIN))**

ΤΟΥΤΩΝ ΧΑΡΙΝ ΤΕΤΤΑΡΑ ΜΕΓΕΘΕΙ ΤΗΣ ΟΥΣΙΑΣ ΤΙΜΗΜΑΤΑ  
 ΠΟΙΕΙΣΘΑΙ ΧΡΕΘΝ.

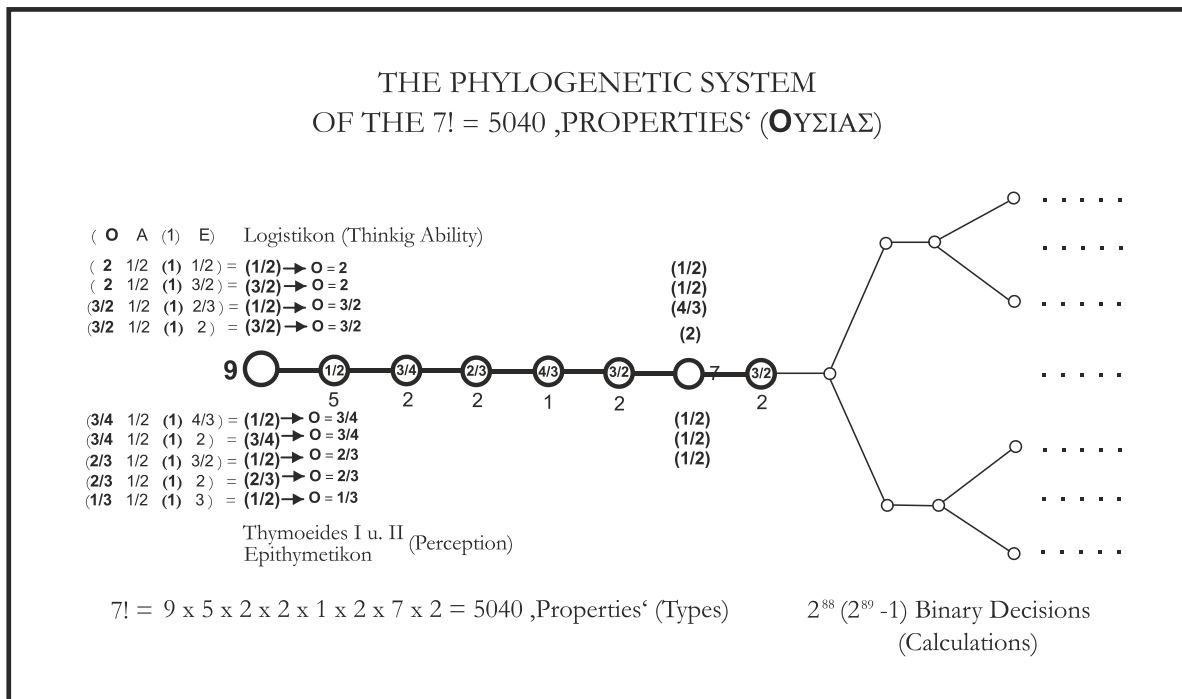
Horum causa quatuor magnitudine differentes honorum census fieri oportet.

Deshalb müssen gemäß der Größe des Besitzes  
 vier Klassen des Vermögens eingerichtet werden.

For these reasons we must make four classes, graded by size of property.

(NOMOI 744c)

As I had shown in Calculus Materiae (C.M.) pages 122, 383 ff., the Psyche of the (perfect) man consists of  $7! = 5040$  ‚properties‘ (faculties, ΔΥΝΑΜΕΙΣ, ΟΥΣΙΑΣ), resulting on 9 basic ‚properties‘ (Ο Α (1) Ε).



Combining the  $1/3$  and  $2/3$  into a single class, the 5040 ‚Settlers‘ can be divided into exactly 4 ‚property‘ (ΟΥΣΙΑΣ, ΔΥΝΑΜΕΙΣ) classes (see C.M. p. 383 ff.):

CLASS I:

ΔΥΝΑΜΙΣ-ΟΥΣΙΑ = 2 (EPISTEME)

(2 1/2 (1) 1/2) = (1/2)<sub>5</sub>. (Noesis)

(2 1/2 (1) 3/2) = (3/2)<sub>2</sub>. (Dianoia)

CLASS II:

$\Delta$ ΥΝΑΜΙΣ-ΟΥΣΙΑ =  $\frac{3}{2}$  (DOXA)

$(\frac{3}{2} \ 1/2 \ (1) \ 2/3) = (1/2)_4$ . (Pistis)

$(\frac{3}{2} \ 1/2 \ (1) \ 2) = (3/2)_1$ . (Eikasia)

CLASS III:

$\Delta$ ΥΝΑΜΙΣ-ΟΥΣΙΑ =  $\frac{3}{4}$  (THYMOEIDES (I))

$(\frac{3}{4} \ 1/2 \ (1) \ 4/3) = (1/2)_3$ . (*auditorisch*)

$(\frac{3}{4} \ 1/2 \ (1) \ 2) = (3/4)_1$ . (*optisch*)

CLASS IV:

$\Delta$ ΥΝΑΜΙΣ-ΟΥΣΙΑ =  $\frac{2}{3}$  (THYMOEIDES (II))

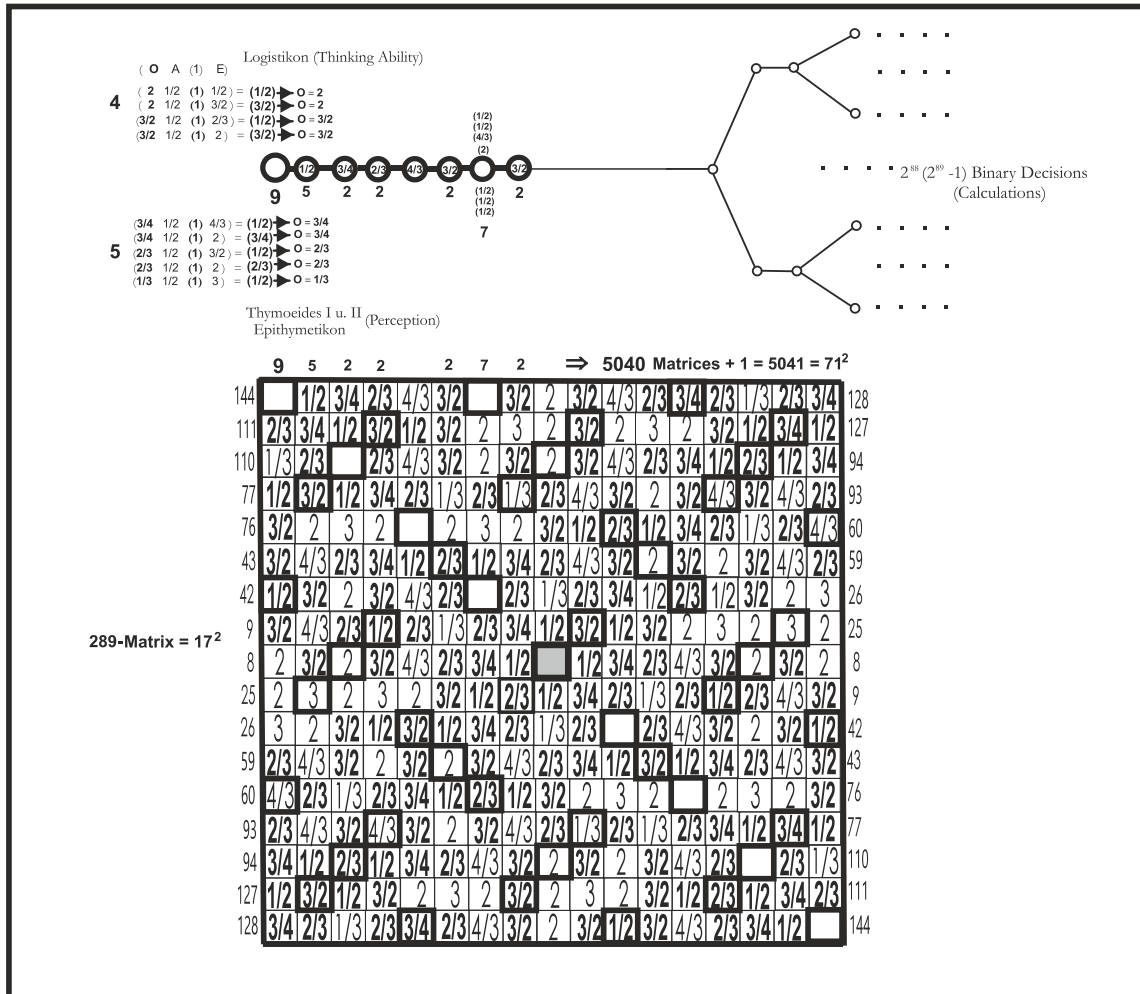
$(\frac{2}{3} \ 1/2 \ (1) \ 3/2) = (1/2)_2$ . (*gustatorisch*)

$(\frac{2}{3} \ 1/2 \ (1) \ 2) = (2/3)_1$ . (*olfaktorisch*)

$\Delta$ ΥΝΑΜΙΣ-ΟΥΣΙΑ =  $\frac{1}{3}$  (EPITHYMETIKON)

$(\frac{1}{3} \ 1/2 \ (1) \ 3) = (1/2)_1$ . (*baptisch*)

These 288/289 psychic ‚properties‘ (ΟΥΣΙΑΣ, ΔΥΝΑΜΕΙΣ) of the ‚Settlers‘ can be imagined informationally, of course, not only as binary ‚trees‘ (see C.M. p. 390 ff.), but analogously to matter (see C.M.) also as binary 288/289 **Matrices** – ‚this time‘ in exactly quadratic form:



The  $2^{88} (2^{89} - 1)$  'branches' (of the 'tree') are of course also in the Matrix (the non-binary 'branches' are omitted in the following graphic):

**5040**

$(1/2)_5, (3/2)_2, (1/2)_4, (3/2)_1,$   
 $(1/2)_3, (3/4)_1, (1/2)_5, (1/2)_4, (1/2)_2, (1/2)_3,$   
 $(2/3)_1, (1/2)_2, (3/4)_2, (2/3)_2, (3/2)_2, (3/2)_1,$   
 $(1/2)_1, (1/2)_1, (3/4)_1, (2/3)_1, (3/2)_2, (3/2)_1,$   
 $(1/2)_3, (1/2)_2, (1/2)_1,$   
 $(1/2)_5, (1/2)_4, (4/3)_1, (2),$   
 $(1/2)_3, (1/2)_2, (3/2)_2,$

**9 5 2 2 2 7 2**

$\Rightarrow 5040 \text{ Matrices } +1 = 5041 = 71^2$

144	143	142	141	140	139	<b>138</b>	137	136	135	134	133	<b>132</b>	131	130	129	128
111	112	113	<b>114</b>	115	116	117	118	119	<b>120</b>	121	122	123	124	125	<b>126</b>	127
110	109	<b>108</b>	107	106	105	104	103	<b>102</b>	101	100	99	98	97	<sup>49</sup> <b>96</b>	95	94
77	<b>78</b>	79	80	81	82	83	<b>84</b>	85	86	87	88	89	<b>90</b>	91	92	93
76	75	74	73	<sup>73</sup> <b>72</b>	71	70	69	68	67	<b>66</b>	65	64	63	62	61	<b>60</b>
43	44	45	46	47	<sup>97</sup> <b>48</b>	49	50	51	52	53	<b>54</b>	55	56	57	58	59
<b>42</b>	41	40	39	38	37	<b>36</b>	35	34	33	32	31	<b>30</b>	29	28	27	26
9	10	11	<b>12</b>	13	14	15	16	17	<b>18</b>	19	20	21	22	23	<b>24</b>	25
8	7	<b>6</b>	5	4	3	2	1	<b>145</b>	1	2	3	4	5	<b>6</b>	7	8
25	<b>24</b>	23	22	21	20	19	<b>18</b>	17	16	15	14	13	<b>12</b>	11	10	9
26	27	28	29	<b>30</b>	31	32	33	34	35	<b>36</b>	37	38	39	40	41	<b>42</b>
59	58	57	56	55	<b>54</b>	53	52	51	50	49	<sup>193</sup> <b>48</b>	47	46	45	44	43
<b>60</b>	61	62	63	64	65	<b>66</b>	67	68	69	70	71	<sup>217</sup> <b>72</b>	73	74	75	76
93	92	91	<b>90</b>	89	88	87	86	85	<b>84</b>	83	82	81	80	79	<b>78</b>	77
94	95	<sup>241</sup> <b>96</b>	97	98	99	100	101	<b>102</b>	103	104	105	106	107	<b>108</b>	109	110
127	<b>126</b>	125	124	123	122	121	<b>120</b>	119	118	117	116	115	<b>114</b>	113	112	111
128	129	130	131	<b>132</b>	133	134	135	136	137	<b>138</b>	139	140	141	142	143	<sup>289</sup> <b>144</b>

$2^{88} (2^{89} - 1)$

ΘΕΣ ΔΗ ΜΟΙ ΛΟΓΟΥ ΕΝΕΚΑ ΕΝ ΤΑΙΣ ΨΥΧΑΙΣ ΗΜΩΝ ΕΝΟΝ ΚΗΡΙΝΟΝ ΕΚΜΑΓΕΙΟΝ, ΤΩ ΜΕΝ ΜΕΙΖΟΝ, ΤΩ Δ' ΕΛΑΤΤΟΝ, ΚΑΙ ΤΩ ΜΕΝ ΚΑΘΑΡΩΤΕΡΟΥ ΚΗΡΟΥ, ΤΩ ΔΕ ΚΟΙΡΩΔΕΣΤΕΡΟΥ, ΚΑΙ ΣΚΛΗΡΟΤΕΡΟΥ, ΕΝΙΟΙΣ ΔΕ ΥΓΡΟΤΕΡΟΥ, ΕΣΤΙ Δ' ΟΙΣ ΜΕΤΡΙΩΣ ΕΧΟΝΤΟΣ.

Please assume, then, for the sake of argument, that there is in our souls a block of wax, in one case larger, in another smaller, in one case the wax is purer, in another more impure and harder, in some cases softer, and in some of proper quality. (THEAETETOS 191c)

So, each of the 5040 288/289-Matrices is at the same time the (ideal) **Memory** („block of wax“) for every thought, for every perception, which, as one of the 191 561 942 608 236 107 294 793 378 084 303 638 130 997 321 548 169 216 informations, is given („born“) by the respective 288/289-Matrix. See the following example of a Certain Thought, given by the respective  $(1/2)_4$ -Information:  $(3/2 \ 1/2 \ (1) \ 2/3)$  (again the possible non-binary places are not included):

		$(1/2)_4$		$(1/2)_3$		$(3/4)_1$		$(2/3)_1$				$(3/2)_2$		$(1/2)_3$		$(3/2)_1$	
144	143	142	141	140	139	138	137	136	135	134	133	132	131	130	129	128	
111	112	112	114	115	116	117	118	119	120	121	122	123	124	125	126	127	
110	109	108	107	106	105	104	103	102	101	100	99	98	97	96	95	94	
77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	
76	75	74	73	72	71	70	69	68	67	66	65	64	63	62	61	60	
43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	
42	41	40	39	38	37	36	35	34	33	32	31	30	29	28	27	26	
9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	
8	7	6	5	4	3	2	1	145	146	147	148	149	150	151	152	153	
25	24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	9	
26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	
59	58	57	56	55	54	53	52	51	50	49	48	47	46	45	44	43	
60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	
95	92	91	90	89	88	87	86	85	84	83	82	81	80	79	78	77	
94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	
127	126	125	124	123	122	121	120	119	118	117	116	115	114	113	112	111	
129	128	130	129	132	133	134	135	136	137	138	139	140	141	142	143	144	

Plato's Settlement (ΑΠΟΙΚΙΑ „ΠΟΛΙΣ ΜΑΓΝΗΤΩΝ“) has a definite location (ΤΟΠΟΣ): „For an ‚old‘ Emigration (ΠΑΛΑΙΑ ΕΞΟΙΚΗΣΙΣ) that took place in this ΤΟΠΟΣ has left the country (ΧΩΡΑΝ) ‚empty‘ (ΕΡΗΜΟΝ ΑΠΕΙΡΓΑΣΤΑΙ) in helpless time (ΑΜΗΧΑΝΟΝ) ΧΡΟΝΟΝ).“ (ΝΟΜΟΙ 704c)

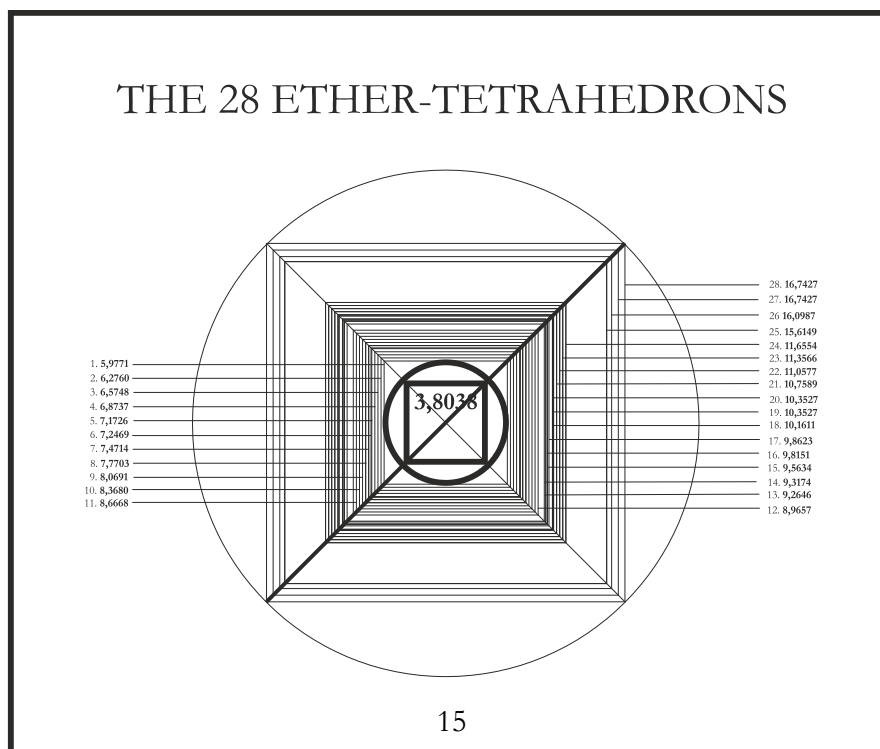
In POLITEIA 614b ff. (see the report of „Er“) it is **SINGLE ‚Properties‘ (ΟΥΣΙΑΣ, ΔΥΝΑΜΕΙΣ)** which have „finished their ‚life‘ in their respective state (in the respective Psyche (ΨΥΧΗ) and therefore immigrate into a new state (into a new Psyche) – e.g. into that of a relative (state)“. See the phenomenon of the inheritance of abilities (faculties) and mental qualities, - so it really has nothing to do with (material) „genetics“ – even if it looks like this for the today's ‚nature ‚scientist‘ and his many (fooled (verarschten) on behalf of the homo gender mafia and its politicians)) faith followers. Here in ΝΟΜΟΙ it is the **„WHOLE State** (the whole Psyche, the whole Soul, the whole Consciousness), which emigrates with all Citizens (‚Properties‘, **ΟΥΣΙΑΣ**) and Settlers in another area, which“, as for instance in the above example, „was already settled once and then, after emigration (by higher knowledge) indeed empty – but obviously still (‚biologically‘) ‚intact‘ – has been left behind“.

In this emigration, of course, all abilities (faculties, ‚properties, **ΟΥΣΙΑΣ, ΔΥΝΑΜΕΙΣ**), stored informations and capacities are taken along – the 288/289-memory Matrices are fully filled – while the ‚departed‘ **individual** ability (faculty, ‚property‘, **ΟΥΣΙΑ, ΔΥΝΑΜΕΣ**) in the POLITEIA is **without** memory – amnesia – „by drinking from the river of Lethe (ΛΗΘΗ, oblivion POLITEIA 621a,b). The ΝΟΜΟΙ-State, then, is fully Conscious of it, in whole Truth, in whole **Non-Oblivion (ΑΛΗΘΕΙΑ)**.

In addition, the story of „Er“ in POLITEIA 614 ff. offers a fairly precise (symbolic) account of the **System** of the various **Settlement Areas** in which the individual fortune (faculty, ‚property‘, **ΟΥΣΙΑΣ, ΔΥΝΑΜΙΣ**) „is spun on as ‚life thread‘ and finally woven (see for instance POLITIKOS 305c ff.) and in which the conscious Overall State of the ΝΟΜΟΙ settles“:

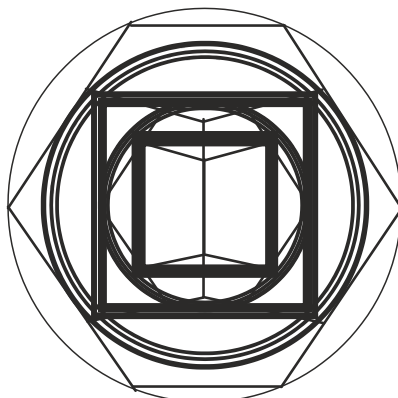
ΑΝΑΓΚΗΣ ΑΤΡΑΚΤΟΣ  
„The Spindle of Necessity“

The „spindle“ (see next page) shows, into which of the 28 Ether tetrahedrons ( $K_{33}$ ) the (first) 9 different sized charge hexahedrons ( $K_{43}$ ) can be inserted, thus enabling 28 main topologies respective 239 sub-topologies.

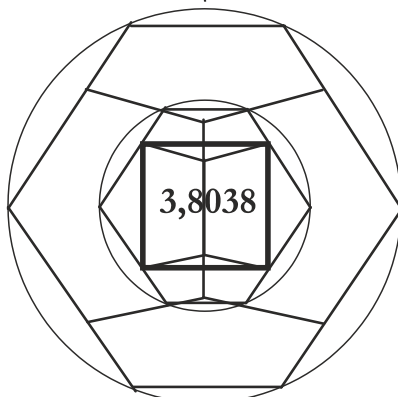



# THE SPINDLE OF NECESSITY ITS 9 WHORLS


239 TOPOI

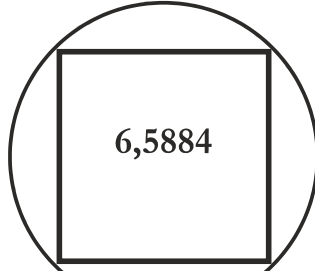



\*

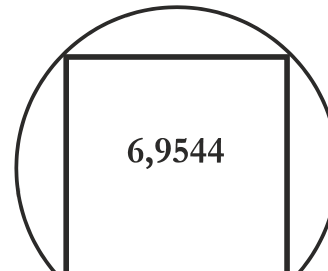



„ΚΡΟΝΟΣ“  
  
 $1/2 \tau_p$   
 $K_{43,2}K_{33,1} - 28$   
 28 possible  $K_{33}$

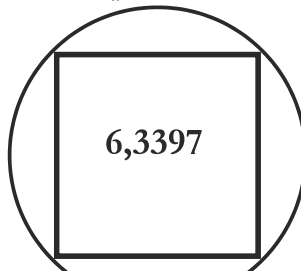
„ΖΕΥΣ“  
  
 $\tau_p$   
 $K_{43,3}K_{33,1} - 28$   
 28 possible  $K_{33}$

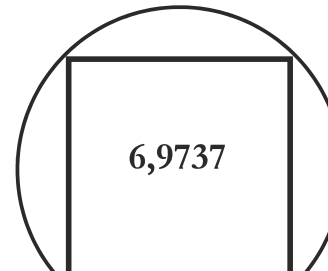
„ΑΡΗΣ“  
  
 $2 \tau_p$   
 $K_{43,7}K_{33,4} - 28$   
 25 possible  $K_{33}$

„ΕΡΜΗΣ“  
  
 $4 \tau_p$   
 $K_{43,4}K_{33,1} - 28$   
 28 possible  $K_{33}$

„ΑΦΡΟΔΙΤΗ“  
  
 $4 \tau_p$   
 $K_{43,8}K_{33,5} - 28$   
 24 possible  $K_{33}$

„ΗΛΙΟΣ“  
  
 $4 \tau_p$   
 $K_{43,5}K_{33,1} - 28$   
 28 possible  $K_{33}$

„ΣΕΛΗΝΗ“  
  
 $8 \tau_p$   
 $K_{43,6}K_{33,3} - 28$   
 26 possible  $K_{33}$

„ΓΗ“  
  
 $16 \tau_p$   
 $K_{43,9}K_{33,5} - 28$   
 24 possible  $K_{33}$



As I did in C.M. (p. 237 f., 293 and 296 f.), I assume that our Ether – our topology, ΤΟΠΙΟΣ ΗΜΩΝ – consists of  $K_{43,3}$  and  $K_{33,19}$ . Plato points out, PHAIDON 109b, 111c,d, ΝΟΜΟΙ 904d, that there are many such „places“ (Topoi).

## ΤΟΠΙΟΣ ΗΜΩΝ

### OUR ETHER

$K_{43,3}K_{33,19}$   
(„ZEYΣ 19“)

$V_F = 9461,481101$

$\sqrt[3]{9461,481101} = 21,15045472$

10,3527

$20 \times 1/6(3 - \sqrt{3}) = 4,2264$

$40 \times 1/2 \times (\sqrt{3} - 1) = 14,64016$

19

$[40 \times 1/2(\sqrt{3} - 1)]^2 \times 1/4\sqrt{3} = 100 \times 2(2\sqrt{3} - 3)$

$[20 \times 1/6(3 - \sqrt{3})]^2 = 6623 \times (2 - \sqrt{3}) = 66,666 \times (2 - \sqrt{3})$

$[2/3 * 3/2 * 2/3 * 4/3 * 4/3 * 4/3 * 3/4 * 3 * 3/2 = 16/3] : [2/3] = 8$

$[1/2 * 3/2 * 1/2 * 4/3 * 4/3 * 4/3 * 1/2 * 3 * 3] = 4$

ΓΕΝΕΣΙΣ ΠΡΩΤΗ ΜΕΝ ΕΣΟΙΤΟ ΤΕΤΑΓΜΕΝΗ ΜΙΑ ΠΙΑΣΙΝ – „...the first becoming (Genesis, „Werden“) should be one and the same... (ΤΙΜΑΙΟΣ 41e): The first emergence of a state (Man = ΠΟΛΙΣ) in time is the same everywhere. In POLITEIA 369b Sokrates describes the beginning of this becoming in detail. „The origin of the city, then“, said I, „in my opinion, is to be found in the fact, that we do not severally suffice for our own needs, but each of us lacks many things... As a result of this, then, one man calling in another for one service and another for another, we, being in need of many things, gather many into one place of abode as associates and helpers, and to this dwelling together we give the name city or state, do we not“? Conclusion (369d): ΕΙΗ Δ' ΑΝ Η ΓΕ ΑΝΑΓΚΑΙΟΤΑΤΗ ΠΟΛΙΣ ΕΚ ΤΕΤΤΑΡΩΝ Η ΠΕΝΤΕ ΑΝΔΡΩΝ. The most necessary minimum of a city (of a Man) consists of four or five faculties (ΔΥΝΑΜΕΙΣ) – of one or two ΔΥΝΑΜΙΣ-ΟΥΣΙΑ-classes, for instance (but see also what the Athenian Stranger says about this origin of the state (ΠΟΛΙΤΕΙΑΣ ΑΡΧΗ) in ΝΟΜΟΙ 676a ff.):

From ΔΥΝΑΜΙΣ-ΟΥΣΙΑ-CLASS IV:

$$\underline{\mathbf{O}} = \underline{\mathbf{1/3}}$$

$$289(\dots(3/4 \ 1/2 (\underline{\mathbf{1/3}} \ 1/2 (1) \ 3) \ 4/3)\dots)_{289}$$

$$\underline{Q} = \underline{2/3}$$

$_{289}(\dots(3/4 \ 1/2 (\underline{2/3} \ 1/2 \ (1) \ 3/2) \ 4/3)\dots)_{289}$

$$\underline{Q} = \underline{2/3}$$

$_{289}(\dots(3/4 \ 1/2 (\underline{2/3} \ 1/2 \ (1) \ 2) \ 4/3)\dots)_{289}$

And from ΔYNAMIS -QYΣΙΑ-CLASS III:

$$\underline{Q} = \underline{3/4}$$

$_{289}(\dots(3/4 \ 1/2 (\underline{3/4} \ 1/2 \ (1) \ 4/3) \ 4/3)\dots)_{289}$

Or as Matrices:

$(1/2)_1(1/2)_2$

144	143	142	141	140	139	138	137	136	135	134	133	132	131	130	129	128
111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127
110	109	108	107	106	105	104	103	102	101	100	99	98	97	96	95	94
77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93
76	75	74	73	72	71	70	69	68	67	66	65	64	63	62	61	60
43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59
42	41	40	39	38	37	36	35	34	33	32	31	30	29	28	27	26
9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
8	7	6	5	4	3	2	1	145	1	2	3	4	5	6	7	8
25	24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	9
26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42
59	58	57	56	55	54	53	52	51	50	49	48	47	46	45	44	43
60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76
93	92	91	90	89	88	87	86	85	84	83	82	81	80	79	78	77
94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110
127	126	125	124	123	122	121	120	119	118	117	116	115	114	113	112	111
128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144

$(1/2)_2(1/2)_3$

144	143	142	141	140	139	138	137	136	135	134	133	132	131	130	129	128
111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127
110	109	108	107	106	105	104	103	102	101	100	99	98	97	96	95	94
77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93
76	75	74	73	72	71	70	69	68	67	66	65	64	63	62	61	60
43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59
42	41	40	39	38	37	36	35	34	33	32	31	30	29	28	27	26
9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
8	7	6	5	4	3	2	1	145	1	2	3	4	5	6	7	8
25	24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	9
26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42
59	58	57	56	55	54	53	52	51	50	49	48	47	46	45	44	43
60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76
93	92	91	90	89	88	87	86	85	84	83	82	81	80	79	78	77
94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110
127	126	125	124	123	122	121	120	119	118	117	116	115	114	113	112	111
128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144

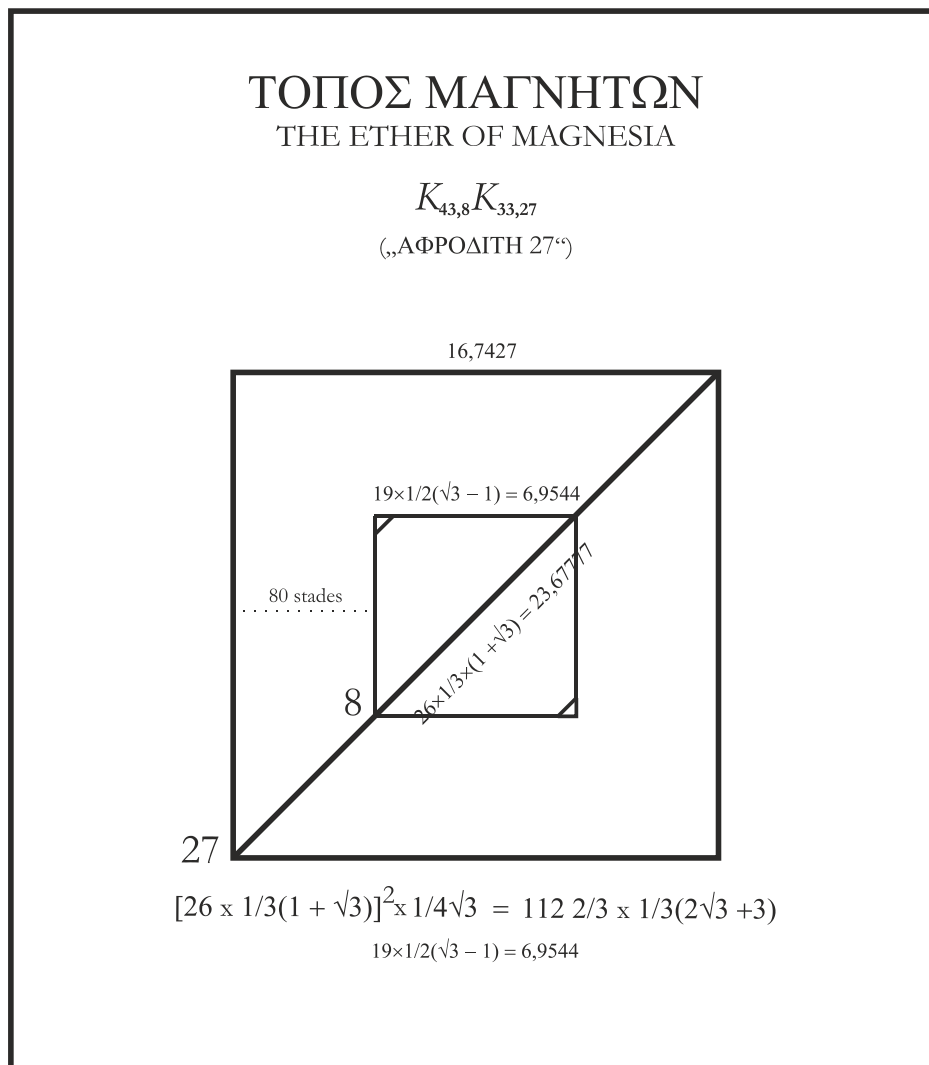
$(2/3)_1(1/2)_2$

144	143	142	141	140	139	138	137	136	135	134	133	132	131	130	129	128
111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127
110	109	108	107	106	105	104	103	102	101	100	99	98	97	96	95	94
77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93
76	75	74	73	72	71	70	69	68	67	66	65	64	63	62	61	60
43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59
42	41	40	39	38	37	36	35	34	33	32	31	30	29	28	27	26
9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
8	7	6	5	4	3	2	1	145	1	2	3	4	5	6	7	8
25	24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	9
26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42
59	58	57	56	55	54	53	52	51	50	49	48	47	46	45	44	43
60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76
93	92	91	90	89	88	87	86	85	84	83	82	81	80	79	78	77
94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110
127	126	125	124	123	122	121	120	119	118	117	116	115	114	113	112	111
128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144

$(1/2)_3(1/2)_2$

144	143	142	141	140	139	138	137	136	135	134	133	132	131	130	129	128
111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127
110	109	108	107	106	105	104	103	102	101	100	99	98	97	96	95	94
77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93
76	75	74	73	72	71	70	69	68	67	66	65	64	63	62	61	60
43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59
42	41	40	39	38	37	36	35	34	33	32	31	30	29	28	27	26
9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
8	7	6	5	4	3	2	1	145	1	2	3	4	5	6	7	8
25	24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	9
26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42
59	58	57	56	55	54	53	52	51	50	49	48	47	46	45	44	43
60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76
93	92	91	90	89	88	87	86	85	84	83	82	81	80	79	78	77
94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110
127	126	125	124	123	122	121	120	119	118	117	116	115	114	113	112	111
128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144

„Come now“, the Athenian Stranger says, what is this State going to be, shall we suppose? ... The point of my question about it is rather this, - is it to be an inland State, or situated on the sea-coast? – Answer: „The State (ΠΟΛΙΣ) which I mentioned just now, Stranger, lies about **eighty** stades (ΟΓΔΟΗΚΟΝΤΑ ΣΤΑΔΙΟΥΣ), roughly speaking, from the sea.“ (ΝΟΜΟΙ 704a,b). – If, according to Kritias 115d („Atlantis“), „Our City“ is fifty stades from the sea – and if the symbology „distance from the sea“ means  $\Rightarrow$  : „distance of  $K_{43}$  (topos) from surrounding (empty) space“ – then for the topology comes for Magnesia only the following  $K_{43}$ - $K_{33}$ -Combination in question (see C.M. p. 189 and 157).



Because if  $(10,3527 - 4,2264)/2$  (see above p. 17) correspond to **fifty** stades, then  $(16,7427 - 6,9544)/2$  correspond to almost exactly **eighty** stades.

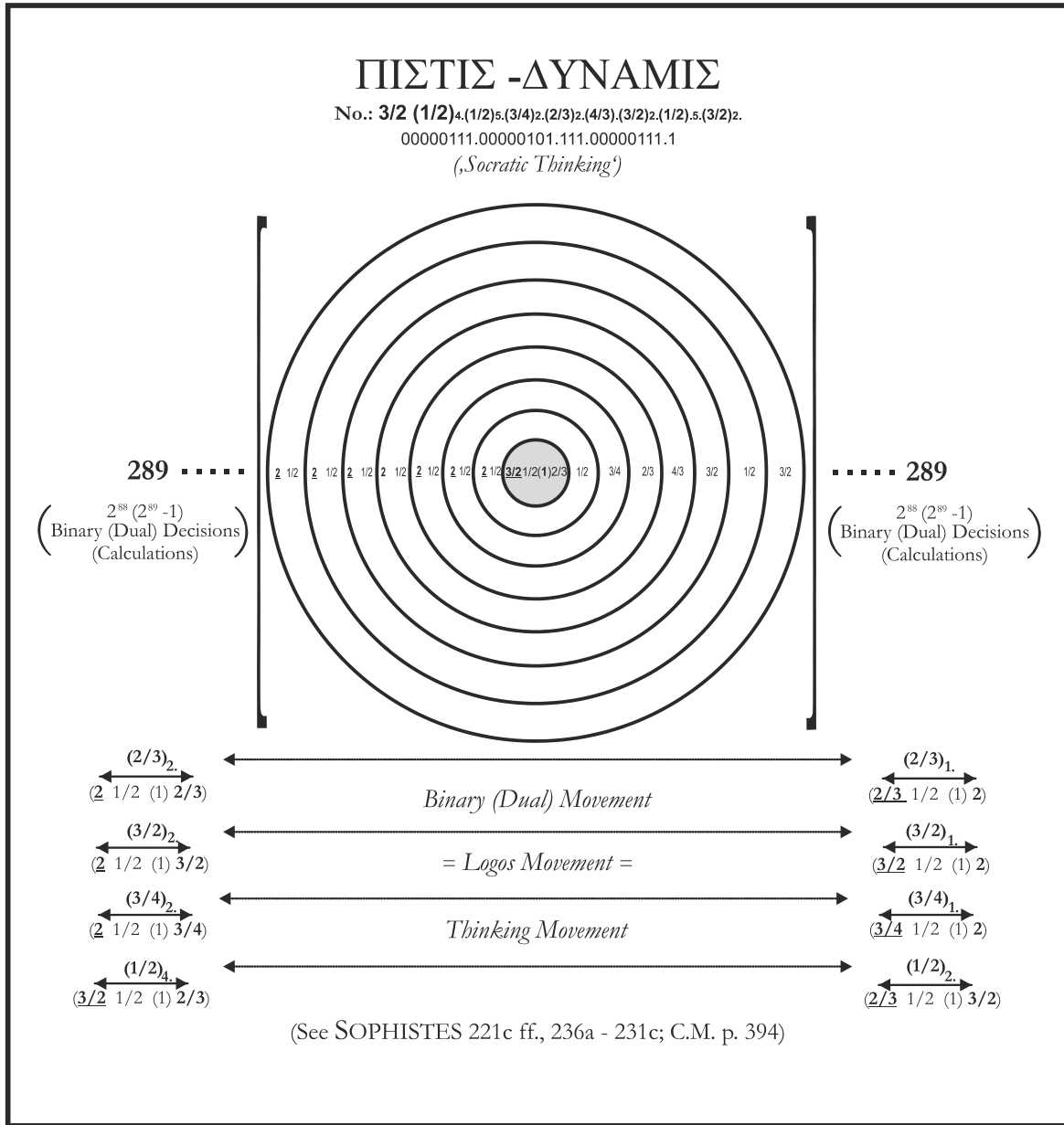
In order to visualize the Human Psyche (= „ΠΟΛΙΣ“), its entire mental Dynamis Structure, Plato uses several (different) symbolisms. We have already got to know one of these – the system of the 288/289-Matrix for symbolizing an individual Psychic Ability (ΔΥΝΑΜΙΣ-ΟΥΣΙΑ). However, a second type of Symbol can be derived immediately from the Logos Spelling for the four ΔΥΝΑΜΙΣ-ΟΥΣΙΑ-classes (see above p. 11, 17 and 18):

The 288/289-Nesting of Concentric Circles  
(see C.M. p. 117- 119, 385).

289... [(O A (O A (O A (O A (O A (O A (O A (O A (O A (1) E) E) E) E) E) E) E) E) E) E) E] ... 289

A special ΠΙΣΤΙΣ-Ability (ΔΥΝΑΜΙΣ-ΟΥΣΙΑ = 3/2) is shown here as an example:

289... [(2 1/2 (2 1/2 (2 1/2 (2 1/2 (2 1/2 (2 1/2 (2 1/2 (3/2 1/2 (1) 2/3) 1/2) 3/4) 2/3) 4/3) 3/2) 1/2) 3/2)] ... 289



Just as each of these „circles“ (as single Logos) is composed of (4) musical intervals or tones **multipliatively** – because the parts of a composition are not summands but factors and the whole is not a Sum but a Product – and so on as this product again gives a new interval, a new tone, so all 289 circles form a complete „Total Tone“: 4 x 37 such 289-Overall Tones form the „Soul Tones“ (ΔΥΝΑΜΕΙΣ) of the „World Soul“ (ΨΥΧΗ ΤΟΥ ΠΑΝΤΟΣ) – and thus also the (desired) Overall Psychic Ability (Faculty) of the newly founded city of Magnesia (see next page). This means that **several** out of the 5040 Psychic Faculties belong to **one** of the 4 x 37 = 148 „tones“ – the present „Socratic“ e.g. as the highest of the 70 that belongs to the (25.) product (64/27), „H1“. – This indicates a further symbol: The Human Psyche as a „148-note Musical-Rhythmic System“ which, with „correct and good kairos“, produces a more or less polyphonic, perfect „Four-Part Choral Composition“ (NOMOI 664b ff.; PHAIDON 91c - 95a).

# ΨΥΧΗ ΤΟΥ ΠΑΝΤΟΣ

5040 = 9 x 560

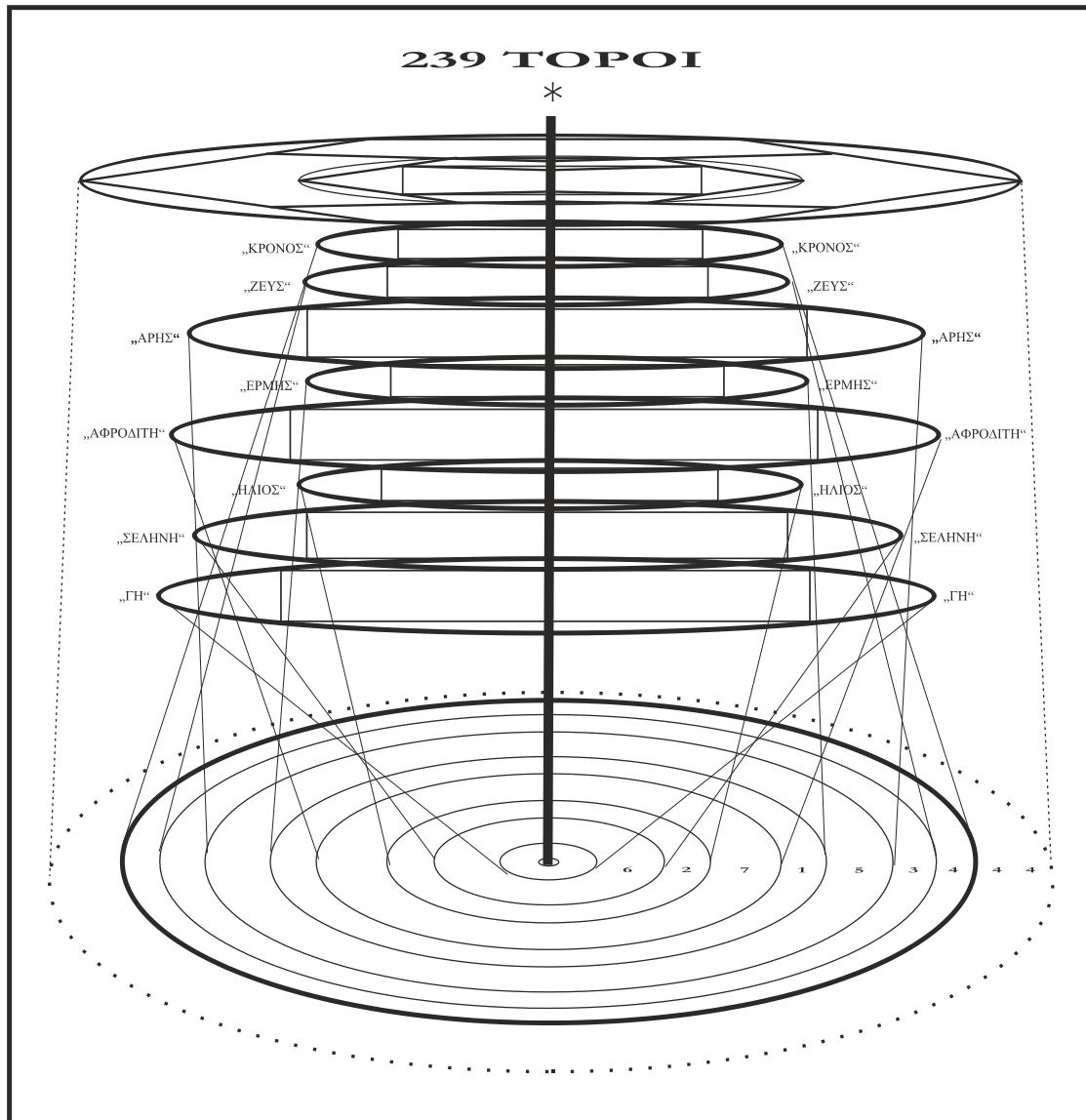
ΤΙΜΑΙΟΣ 35 ff.

(pbyrgisch)

The image displays a musical score for the hymn 'Psyche of the Whole' (ΨΥΧΗ ΤΟΥ ΠΑΝΤΟΣ) by Timaios, 35 stanzas long. The score is written on ten staves, with the first five staves containing the vocal line and the last five staves containing the instrumental accompaniment. The notation includes various rhythmic values and melodic lines. Below the score is a large numerical diagram consisting of a grid of circles containing numbers. The numbers are arranged in a way that suggests a mathematical or harmonic structure. The diagram is divided into several sections, each labeled with a name and a number: Epithymetikon (560), Thymoeides(II) (2 x 560), Thymoeides(I) (2 x 560), Logistikon (4 x 560), Eikasia (560), Pistis (560), Dianoia (560), and Noesis (560). The diagram also includes various symbols and letters, such as 'D', 'P', 'X', 'd', and 'D1', 'D2', 'D3', which likely represent different modes or intervals. The numbers in the circles are often arranged in a way that suggests a relationship to the number 560, which is a highly composite number (2^3 \* 3^2 \* 5 \* 7).

Logistikon : Thymoeides(I) : Thymoeides(II) : Epithymetikon = 1 : 2/3 : 1/2 : 1/3

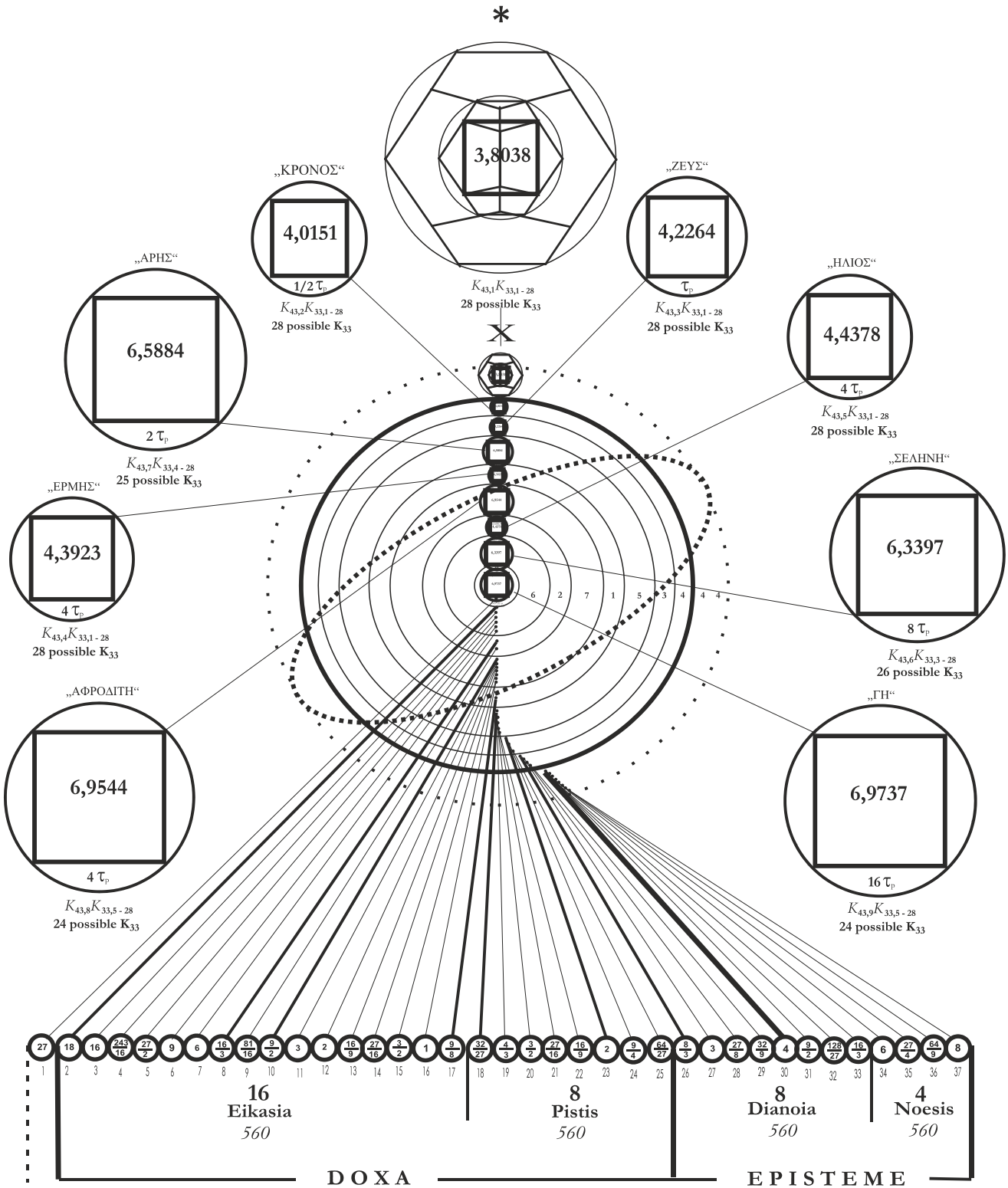
But before I go into this further, musical, symbolism in the NOMOI – and also that of the „drinking of wine“ – and then put all this into the direct philosophical relation to the diaireses of the SOPHISTES, here (on this and the next page) once more the direct connection between these 4 x 37 resp. 5040 abilities (ΔΥΝΑΜΕΙΣ) of the astronomical symbolism of the „world soul“ ((ΨΥΧΗ ΤΟΥ ΠΑΝΤΟΣ - ΤΙΜΑΙΟΣ 34 – 42; 55c4-6), the line parable (POLITEIA 509 ff.), the spindle (POLITEIA 616c) and the „topoi of the earth“ (PHAIDON 109b, 110 ff.; NOMOI 904c – 905b) should be pointed out.<sup>1</sup>



ΨΥΧΗ ΤΟΥ ΠΑΝΤΟΣ ⊗ ΑΝΑΓΚΗΣ ΑΤΡΑΚΤΟΣ („ΟΡΓΑΝΑ ΧΡΟΝΟΥ“)  
 ΤΙΜΑΙΟΣ 34 - 42; 55c4-6; POLITEIA 616c; PHAIDON 108c - 114; NOMOI 904c - 905d

<sup>1</sup> In the Greek magic papyri, God (ΑΒΡΑΞΑΣ) and the „world soul“ (ΨΥΧΗ ΤΟΥ ΠΑΝΤΟΣ) are invoked in 28 (plus 1) Greek vowels – mostly divided into the 7 symbolic planets of triangular numbers (not like here as 6 2 7 1 5 3 4 plus 1 („Earth“): α εα ηεα ιηεα υηεα ουηεα ωηεα (plus 1). It is Horus (the sparrowhawk), ΣΠ, who is called and calls himself – not only in triangular numbers, but also in „bird language“: χι χι χι χι χι χι χι and τι τι τι τι τι τι τι . – In Greek mythology the „world soul“ (ΨΥΧΗ ΤΟΥ ΠΑΝΤΟΣ) is also symbolized as Dionysos (ΔΙΟΝΥΣΟΣ), „der kommende Gott“ (Friedrich Hölderlin, *Brot und Wein*). He corresponds to the god *Indra* of ancient Indian mythology and – according to the „world soul“ (ΨΥΧΗ ΤΟΥ ΠΑΝΤΟΣ) – has three forms (Rigveda 9, 86, 46ab): *asarji skambho diva udyato madah pari tridhatu bhuvanany arsat* - *The pillar of heaven was poured out, the intoxicating drink held up; it flows around the worlds with three components*. Dionysos is therefore both the world pillar and the potion mixed in the crater as the „world soul“ (ΨΥΧΗ ΤΟΥ ΠΑΝΤΟΣ - ΤΙΜΑΙΟΣ 35 ff.). In Rigveda 1, 164 (Riddle Song), „verse“ 2 („Seven“) and „verse“ 11 („Seven hundred and twenty“) there is even an allusion to the 7 x 720 = 5040 total abilities (ΔΥΝΑΜΕΙΣ-ΟΥΣΙΑ) to the „world soul“ (ΨΥΧΗ ΤΟΥ ΠΑΝΤΟΣ).

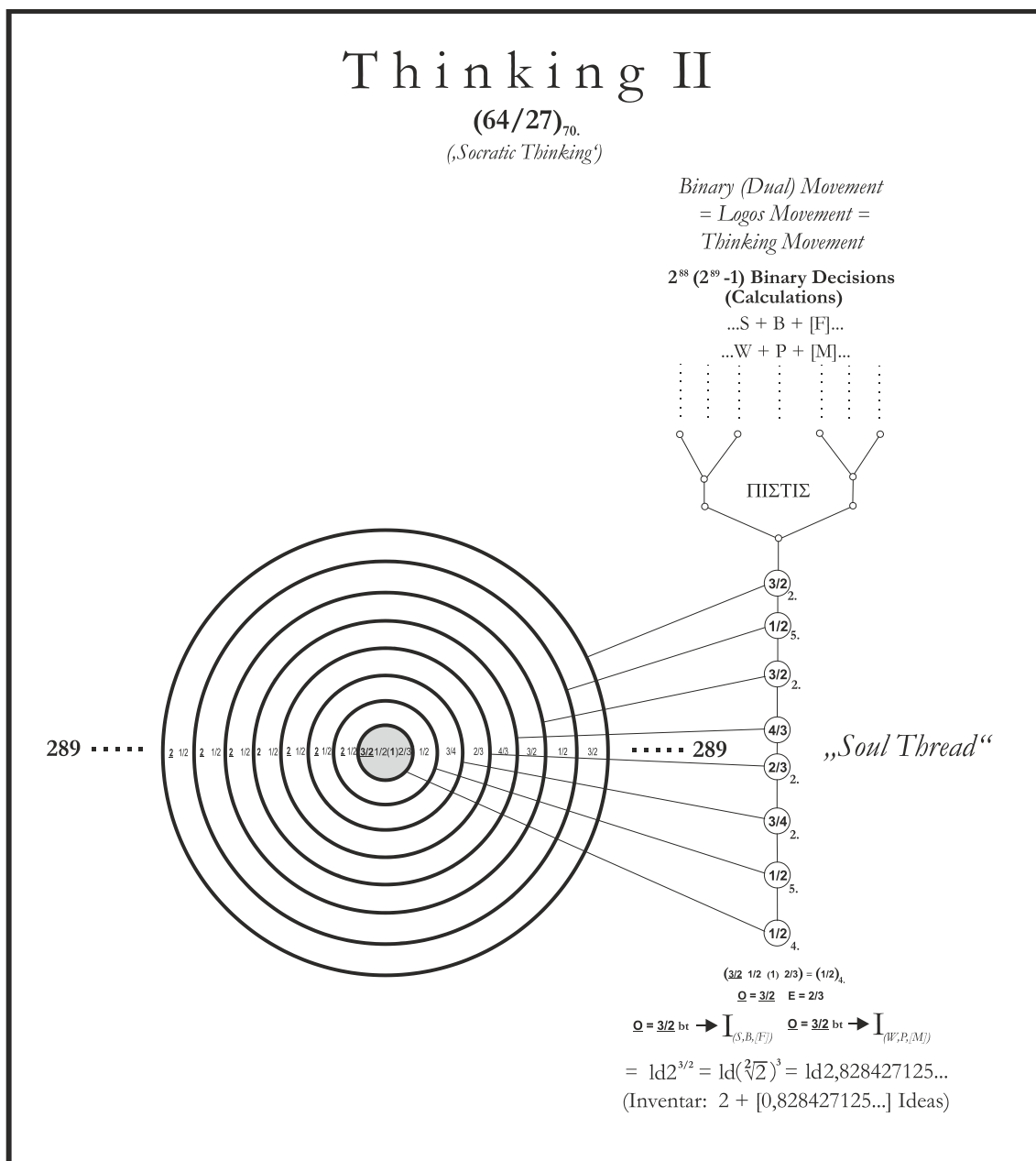
# 239 ΤΟΠΟΙ



ΨΥΧΗ ΤΟΥ ΠΑΝΤΟΣ + ΑΝΑΓΚΗΣ ΑΤΡΑΚΤΟΣ (“ΟΡΓΑΝΑ ΧΡΟΝΟΥ”)

ΤΙΜΑΙΟΣ 34 - 42; 55c4-6; ΠΟΛΙΤΕΙΑ 509 ff.; ΠΗΑΙΔΟΝ 108c - 114; ΝΟΜΟΙ 904c - 905b

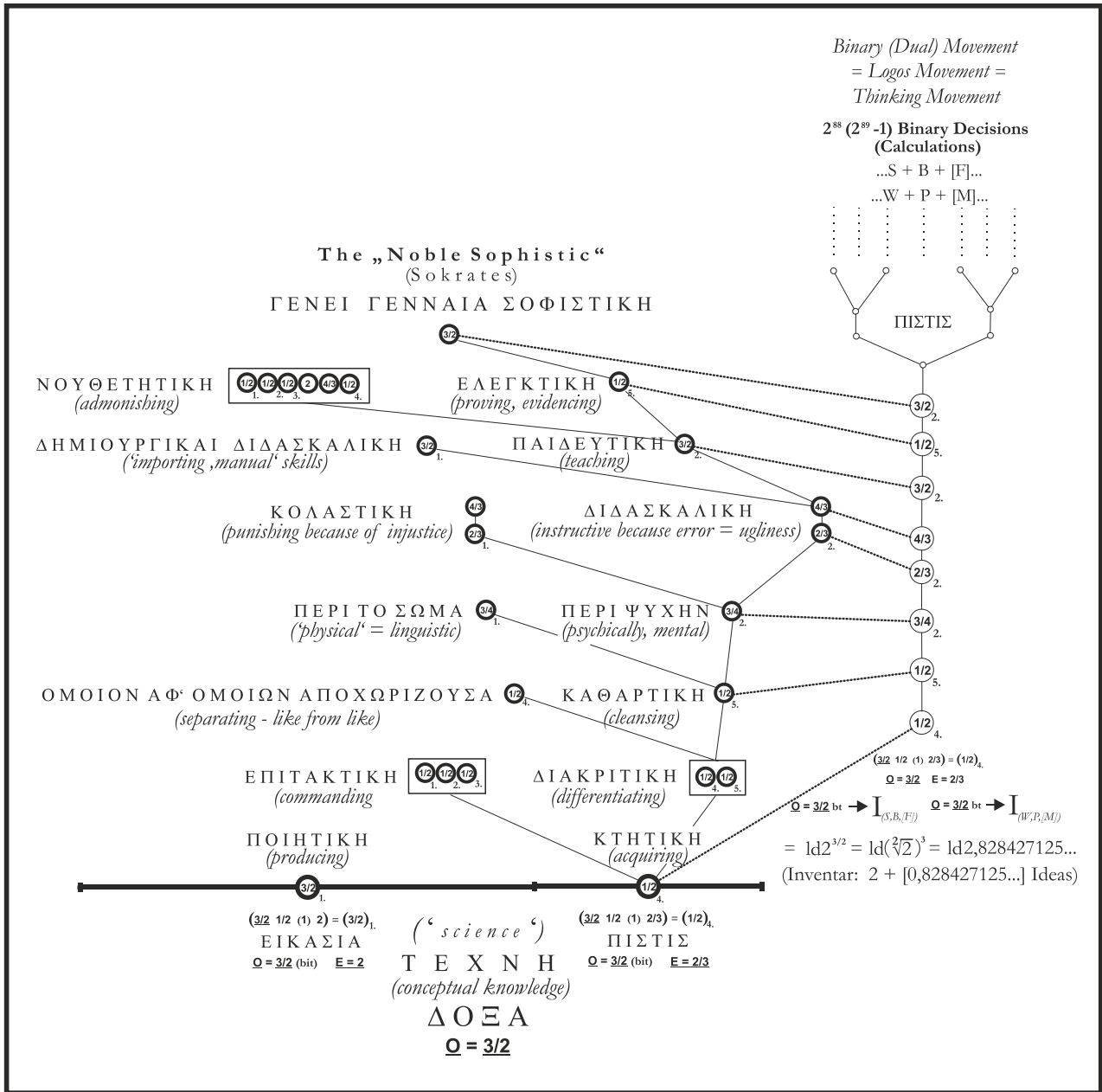
I have already mentioned the symbolism of spinning (and weaving) on pages 15 and 16. See here as an example the *Socratic Thinking Ability* (of ΔΥΝΑΜΙΣ-ΟΥΣΙΑ<sup>289</sup>... $(\frac{3}{2})^{1/2}$  **(1)**  $\frac{2}{3}$ )...<sup>289</sup> =  $(\frac{64}{27})$ ) in the sense of this technical symbolism – not as a single emigrant and settler (as here in ΝΟΜΟΙ), but as a single „**Soul Thread**“, who after his life (ΒΙΟΣ) in the **one** state has ended, according to ΠΟΛΙΤΕΙΑ 614 ff., is spun and woven into a **new** (relative) state by means of the Spindle of Necessity.<sup>2</sup> See also ΠΟΛΙΤΙΚΟΣ 305 ff. and ΝΟΜΟΙ 734e f.).



<sup>2</sup> Thus, as the existence of two of the three interlocutors and wanderers suggests – namely, the Megillos and the Athenian Stranger – there are apparently not just two types of emigration (as a whole state (ΠΟΛΙΣ) or as a single post-life faculty (a single ΔΥΝΑΜΙΣ-ΟΥΣΙΑ)): Apparently there is also the (third) „phenomenon“ that single faculties, ΔΥΝΑΜΕΙΣ-ΟΥΣΙΑ emigrate to another country, to another city (ΠΟΛΙΣ), even **during their lifetime**. That this has never happened in **our** area (in our topology, ΤΟΠΟΣ  $K_{43,3} K_{33,19}$  (“ZEYΣ 19”)) is because the condition of the settlement areas in **our** locality (ΟΙΚΗΣΙΣ) is extremely bad. Above all, however, it applies to us that every state (ΠΟΛΙΣ) that is not fundamentally materialistic but more spiritually oriented is eliminated here mentally or even physically, especially by an old mafia that considers itself ‘chosen’ and its modern politicians. The best-known of all examples is the “Unique Absolute Just City two thousand years ago”, which was completely newly and exemplary founded here and was completely materially destroyed after a short time of its existence (see also ΠΟΛΙΤΕΙΑ 261e - 263a; 517a). Of course word got around. No one wants to voluntarily emigrate to such an area.



This corresponds to the diairesis from SOPHISTES 221c ff. - 231c (definition of the True Sophist-(Abi-  
lity), see C.M. p. 394):



As the 3rd diairesis step shows, symbolism also goes into detail in other respects: Just as (harmony in) music and dance (tone and rhythm) of the citizens are symbols of the (harmonious) coexistence of the individual (single) psychological faculties (ΔΥΝΑΜΕΙΣ-ΟΥΣΙΑ), this also applies to their physical ones Training (ΓΥΜΝΑΣΙΑ) – as follows: The **psyche** (ΨΥΧΗ) of the individual (single) citizen relates to his **body** (ΣΩΜΑ) in the same way (analogical) that the **concept** (idea, ΕΙΔΟΣ) relates to its **linguistic expression** (word, ΡΗΜΑ, ΦΟΝΗ; ΣΧΗΜΑ). Here, gymnastics is (also) nothing other than a (harmonious) process (e.g. „thinking“, „feeling“) in the soul (ΨΥΧΗ) of the citizens (compare PARMENIDES 135c, 136c). Incidentally, the Athenian Stranger **himself** gives a quasi-direct **description** of this (not unimportant) analogy in NOMOI 672e8 - 673a5 – not with regard to gymnastics, but even to music and dance:

ΤΑ ΜΕΝ ΤΟΙΝΥΝ ΤΗΣ ΦΩΝΗΣ ΜΕΧΡΙ ΤΗΣ ΨΥΧΗΣ, ΩΣ ΑΡΕΤΗΣ ΠΑΙΔΕΙΑΝ, ΟΥΚ ΟΙΔ' ΟΝΤΙΝΑ ΤΡΟΠΟΝ ΩΝΟΜΑΣΑΜΕΝ ΜΟΥΣΙΚΗΝ. (ΝΟΜΟΙ 673a3-5) Denn die Musik – bezüglich der Stimme (des Tons) hin zur (ΜΕΧΡΙ) Seele (ΨΥΧΗ) – haben wir irgendwie richtig als Erziehung zur Tugend bezeichnet. For the music – concerning the voice (sound, tone) towards (ΜΕΧΡΙ) the soul (ΨΥΧΗ) – we have thus in any way correctly described as education to virtue. ΑΡ' ΟΥΝ, ΗΝ Δ' ΕΓΩ, Ω ΓΛΑΥΚΩΝ, ΤΟΥΤΩΝ ΕΝΕΚΑ ΚΥΡΙΩΤΑΤΗ ΕΝ ΜΟΥΣΙΚΗ ΤΡΟΦΗ, ΟΤΙ ΜΑΛΙΣΤΑ ΚΑΤΑΔΥΕΤΑΙ ΕΙΣ ΤΟ ΕΝΤΟΣ ΤΗΣ ΨΥΧΗΣ Ο ΤΕ ΡΥΘΜΟΣ ΚΑΙ ΑΡΜΟΝΙΑ, ΚΑΙ ΕΡΡΩΜΕΝΕΣΤΑΤΑ ΑΠΤΕΤΑΙ ΑΥΤΗΣ ΦΕΡΟΝΤΑ ΤΗΝ ΕΥΣΧΗΜΟΣΥΝΗΝ, ΚΑΙ ΠΟΙΕΙ ΕΥΣΧΗΜΟΝΑ, ΕΑΝ, ΤΙΣ ΟΡΘΩΣ ΤΡΑΦΗ, ΕΙ ΔΕ ΜΗ, ΤΟΥΝΑΝΤΙΟΝ. (ΡΟΛΙΤΕΙΑ 401d) And is it not for this reason, Glaucon, said I, that education in music is most sovereign, because more than anything else rhythm and harmony find their way to the inmost soul (ΨΥΧΗ)<sup>3</sup> and take strongest hold upon it, bringing with them and imparting grace, if one is rightly trained, and otherwise the contrary?

In this way Plato's symbolism of „wine“ is also simultaneously (indirectly) deciphered (decoded): Music (=„wine“) – if it is good (especially of course those like Bach's) and penetrates the soul (ΨΥΧΗ - the ΔΥΝΑΜΙΣ-ΟΥΣΙΑ) – has an effect in two regards: On the one hand as a Practice of **Sophrosyne** (ΝΟΜΟΙ 638b – 650b); 673e), on the other hand as a means of directing the soul (ΨΥΧΗ - the ΔΥΝΑΜΙΣ-ΟΥΣΙΑ) for the law makers (ΝΟΜΟΙ 672a) – which ultimately means the same thing. For in both cases it is this virtue (principle) that governs. As I have explained in my penultimate footnote, the triple symbolic equation:

$$\text{wine} \text{ (ΟΙΝΟΣ) = „Dionysos“ = „world soul“} \\ \text{(ΨΥΧΗ ΤΟΥ ΠΑΝΤΟΣ)}$$

is valid. And since the „world soul“ (the ΨΥΧΗ ΤΟΥ ΠΑΝΤΟΣ) consists of a measured mixture of the **3(4)** basic ideas:

$$\text{(Ο Α (1) Ε) = LOGOS,}$$

the „wine“ = „music“, mixed in the „Crater of Dionysos“ (ΤΙΜΑΙΟΣ 41d), which the respective citizen (the respective ΔΥΝΑΜΙΣ-ΟΥΣΙΑ) of the state (=„man“) „drinks“ = „hears“, also consists of measures of these **3(4)** basic ideas **(Ο Α (1) Ε)**.<sup>4</sup>

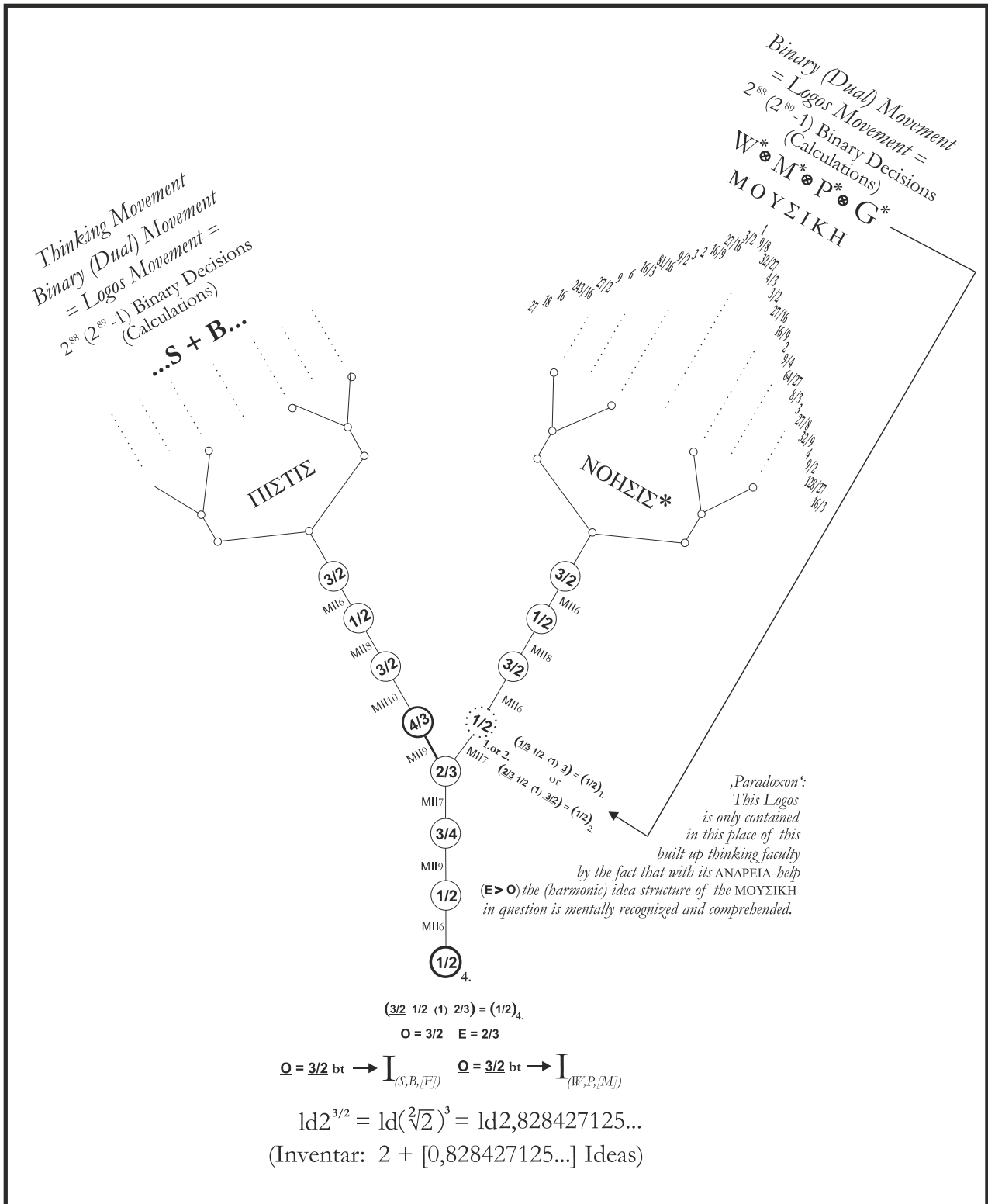
<sup>3</sup> Plato describes (defines) this process in ΤΙΜΑΙΟΣ 67b: ΟΛΩΣ ΜΕΝ ΟΥΝ ΦΩΝΗΝ ΘΩΜΕΝ ΤΗΝ ΔΙ' ΩΤΩΝ ΥΠ' ΑΕΡΟΣ ΕΓΚΕΦΑΛΟΥ ΤΕ ΚΑΙ ΑΙΜΑΤΟΣ ΜΕΧΡΙ ΨΥΧΗΣ ΠΛΗΓΗΝ ΔΙΑΔΙΔΙΔΟΜΕΝΗΝ. Sound (tone) is defined as an impression made by the air through the ears on the brain and blood, which is conveyed to (ΜΕΧΡΙ) the soul (ΨΥΧΗ). That this process of music perception, however, does **not** imply that the sound (tone) in consciousness is produced directly from the outside, but that it takes place exclusively in the soul (ΨΥΧΗ), Plato says in ΤΗΕΑΙΤΕΤΟΣ 184c: The soul (ΨΥΧΗ) does not perceive **with** the sense organs, but only **by means** of (**as a result** of) them (see also C.M., p. 396). Of course, today's brain researchers (s.a.) are far from understanding this.

<sup>4</sup> Ancient Indian philosophy – before it degenerated into a „misological“ (ΡΗΑΙΔΟΝ 89d) doctrine like that of Buddhism – had remarkably developed the corresponding fundamental terms (in Sanskrit) for all these (Platonic) concepts:

$$\begin{aligned} \text{ΕΙΔΟΣ} &\cong \text{rupa (manorupa)} \\ \text{ΛΟΓΟΣ (Ο Α (1) Ε)} &\cong \text{vac (tripod)} \\ \text{Ο} &\cong \text{sat} \\ \text{Ε} &\cong \text{asat (nothing)} \end{aligned}$$

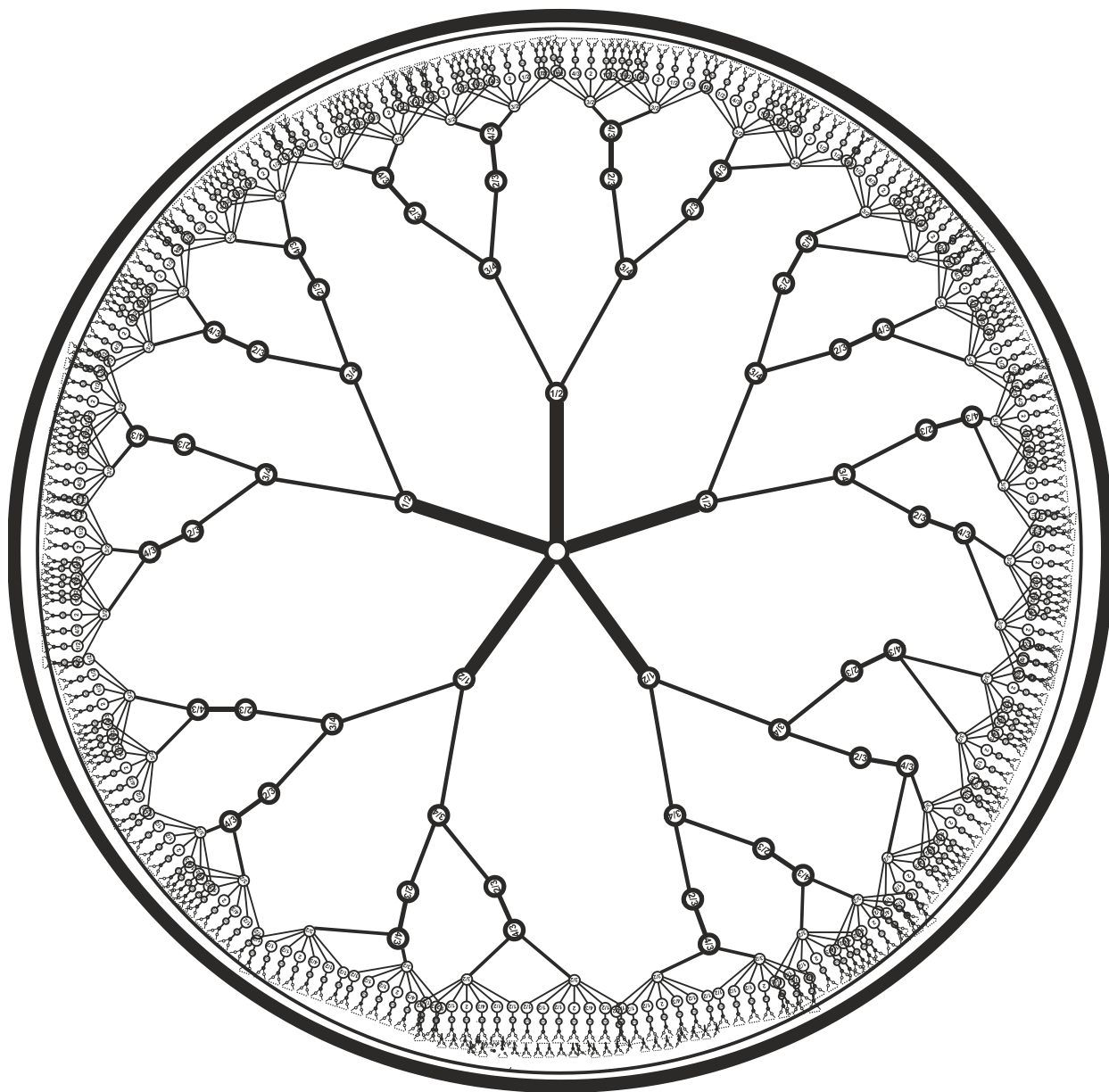
See Rigveda 10, 129, THE ORIGIN OF EVERYTHING, 1a: *nasad asin no sad asit tadanim nasid rajo no vyoma paro yat* Neither non-being (asat, Ε) nor being (sat, Ο) existed then; there was neither the airspace nor the sky above it. 3c: *tuchyenabhv apihitam yad asit tapasas tan mahinajayataikam* The vital being (abhu, sat, Ο), enclosed by the shell (emptiness, asat, Ε), was born as ONE (ekam, 1) through the power (ΔΥΝΑΜΙΣ) of its urge (tapas, ΔΥΝΑΜΙΣ-ΟΥΣΙΑ): **(Ο [Α] Ε) ⇒ (1)** 4c: *sato bandhum asati nir avindan hrđi pratisya kavayo manisa* Searching in the heart, the philosophers found through reflecting the inherence (bandhu) of being (sat, Ο) in nothingness (asat, Ε). – Consequently: The ancient Indian philosophers – over a thousand years before Plato – already (or still?) had an understanding of „non-being“ („non-existence“, „nothing“, Ε) as something merely „different“ from „being“ (Ο) – an understanding of which none of the later European 'philosophers' had any idea about (see also C.M. p. 108 ff.).

When the citizen (the ΔΥΝΑΜΙΣ-ΟΥΣΙΑ) is mentally inspired by this ΜΟΥΣΙΚΗ (by this true Logos) – when he becomes, so to speak, ΚΡΑΤΥΛΟΣ 406b, an „ΟΙΟΝΟΥΣ“ –, he willingly allows himself to be guided by the Sophrosyne (B) and practices it:



Dionysos (ΔΙΟΝΥΣΟΣ) is composed of Greek „nysa“ = „ΑΕΝΔΡΟΝ“ („tree“, as documented by Pherekydes from Athen (historian), fist half oft he 5th century BC) and Greek „diemai“ = „set in motion“. Dionysos (ΔΙΟΝΥΣΟΣ) therefore etymologically means: „That sets the (World) Tree in motion“. So Dionysos

(ΔΙΟΝΥΣΟΣ) is not only the World Tree (the „world soul“, the ΨΥΧΗ ΤΟΥ ΠΑΝΤΟΣ), but also the one who turns the World Tree (the „world soul“, the ΨΥΧΗ ΤΟΥ ΠΑΝΤΟΣ) into a rotating **World Wheel**<sup>5</sup>:



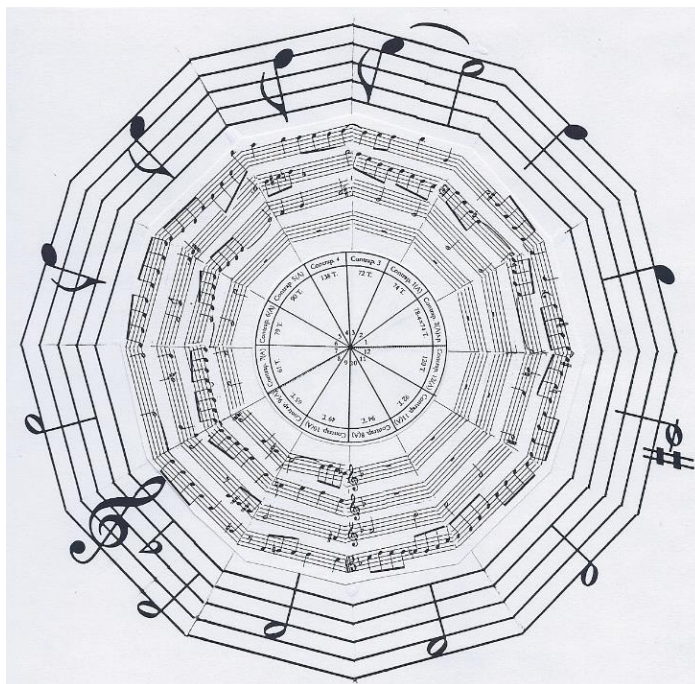
$2^{88} (2^{89} - 1)$  Binary Decisions  
(Calculations)

[Since the 289 wheel consists of at least 177 moveable,  
i.e. 177 ‚branches‘, this 10th Perfect Number comes about.]

Since the first branching of the 5040 „world soul“ (ΨΥΧΗ ΤΟΥ ΠΑΝΤΟΣ) is fivefold ( $(\frac{1}{2})_{5,4,3,2,1}$ ) – see above), there are 5 large spokes of the wheel – Rigveda 1, 64 (Riddle Song), 13a: *pancare cakre parivartamane tasminn a tasthur bhuvanani visva* *All beings stand on the five-spoked wheel that turns in a circle.* (I had already pointed out the  $7 \times 720 = 5040$  in verse 11.)

<sup>5</sup> It determines through and as Dionysos (ΔΙΟΝΥΣΟΣ) the passage and measure of Universal Time (Ε, ΧΡΟΝΟΣ ⇒ ΚΡΟΝΟΣ) – another one does not exist – and the ΨΥΧΗ-Movement of Life (ΒΙΟΣ):

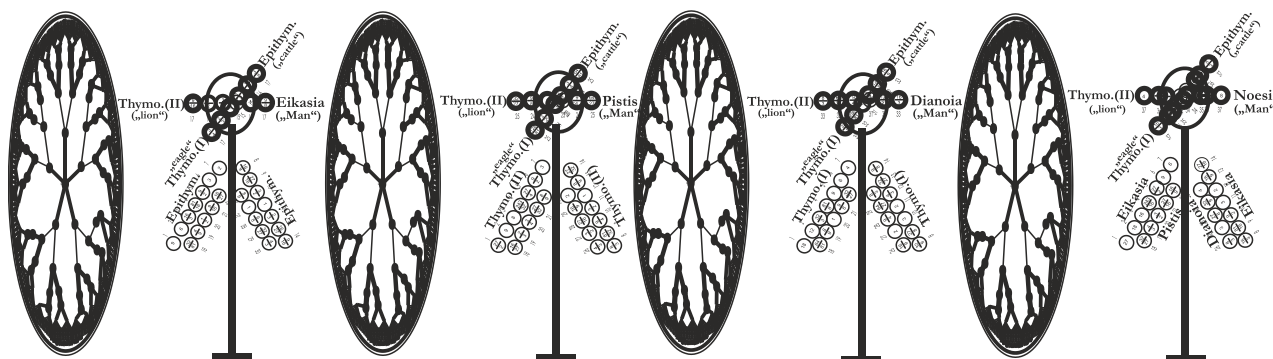
Bach translated this rotating World Wheel into music (see G. E. Streibig alias Chyron, *Contrapunctus in Versus 12, Bach's Perfect Art of Fugue*, Berlin 1997/1999; for the Closing of the Cycle, see C.M., p. 3):



*Hesekiel 1* should be added here – that there are **4** such wheels (on the chariot) – corresponding to the **4** Logistics Abilitities (faculties, ΔΥΝΑΜΕΙΣ-ΟΥΣΙΑ) of the „world soul“ (ΨΥΧΗ ΤΟΥ ΠΑΝΤΟΣ):

Eikasia (ΕΙΚΑΣΙΑ), Pistis (ΠΙΣΤΙΣ), Dianoia (ΔΙΑΝΟΙΑ), Noesis (ΝΟΗΣΙΣ),  
each with 560 subspecies:

The chariot is pulled by **10** sun steeds<sup>6</sup> („faws“), Rigveda 9, 63, 9a: *uta tya harito dasa suro ayukta yatave* *And be harnessed the 10 female duns of the sun to ride*. They are the **10 Mediates** (means, forces, vires) that hold the world together and move it forward – corresponding to the **10 Twin Kings** of Atlantis (see also C.M., p. 29 ff.; 273). In POLITEIA 620e, Plato uses the word ΔΙΝΗ for the revolution of the Spindle of Necessity (ΑΝΑΓΚΗΣ ΑΤΡΑΚΤΟΣ), which the pre-Socratics already used to describe the cosmic vortex, and thus once again refers to the linguistically closely related name of Dionysos (ΔΙΟΝΥΣΟΣ).



<sup>6</sup> In Parmenides' 'ecstatic-philosophical' journey, in which non-being is not yet understood as a separate idea (ΕΙΔΟΣ) **E**, as in Plato, SOPHISTES 241b ff., and which throws the world out of balance, there are (as we know) also female horses – mares. It is therefore certainly understandable that this Parmenidean failure to understand this ΕΙΔΟΣ of nothingness (**E** ⇒ Time; **E(4)** ⇒ Space), passed on to his student Leucippus and his (dessen) student Democritus, led to Atomism and thus ultimately to today's totally materialistic (physical, 'genetic' and 'neuronally' racist) 'Science' ("ΤΡΟΙΑ" or "ΙΑΙΟΝ").