
**THE PERFECT HARMONIC PROPORTIONALITY &
INCOMMENSURABILITY OF THE WATER MOLECULE.
BASIS OF ALL LIFE & CONSCIOUSNESS**

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Diagram 1

The I have worked for nearly 20 years with this specific 108-36-36 triangle, which is the only absolutely perfect harmonic geometry according to the Pythagoreans (and likewise in tripartite makes the Pythagorean pentagram), and by no coincidence when water is overlaid upon this geometry, which water itself is itself also; many levels of perfect harmonic proportionality can now be seen. Water is a polar molecule, whose PLANE OF INERTIA contains the angle which means LIFE itself (85). Without water, there is no life, there is no consciousness. There are three golden-angles, 85, 108, 137.5077, and within this, water has 100% perfect harmonic perfect incommensurability, both its components, its whole, its plane of inertia, and its ratios.

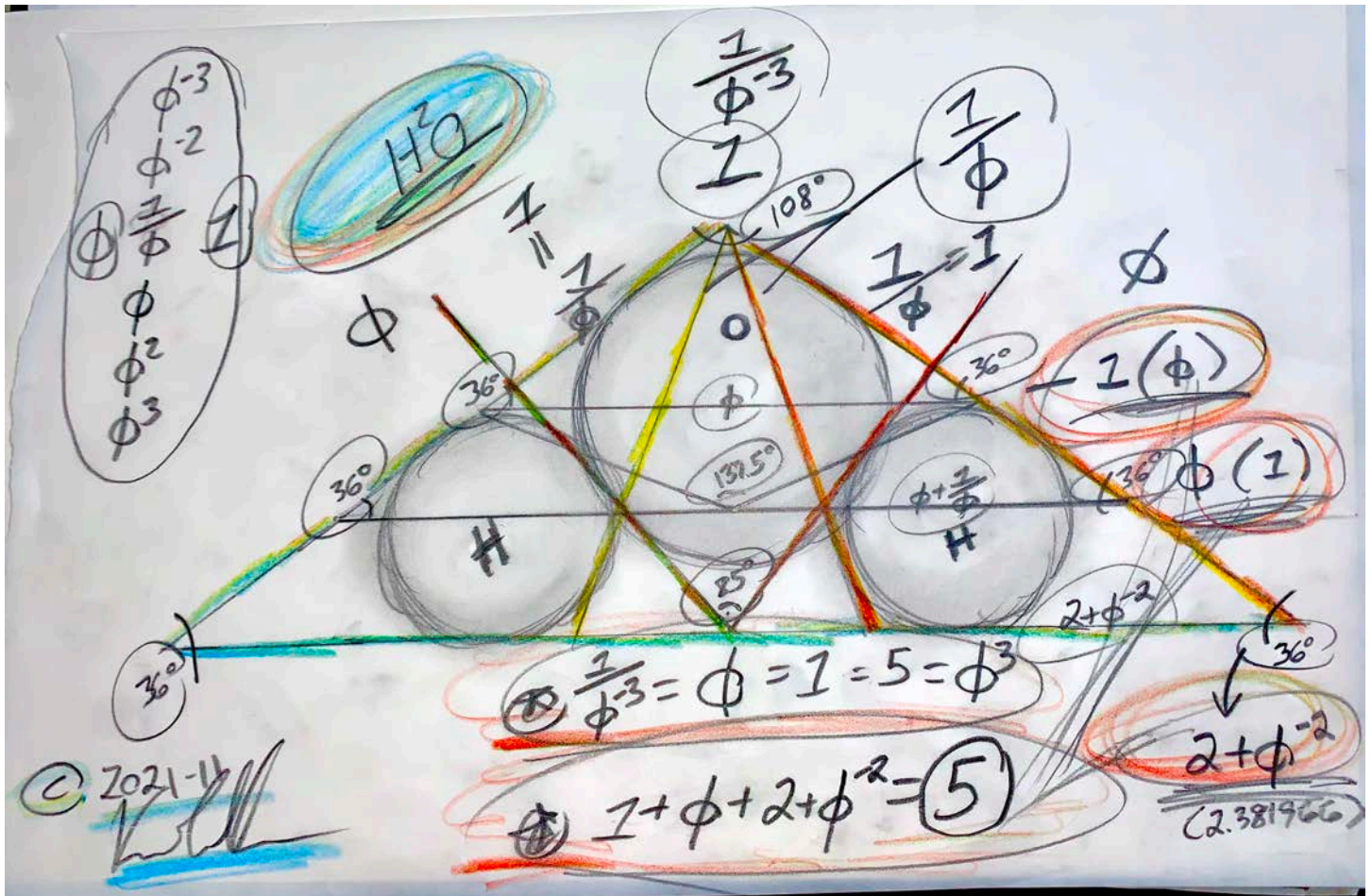
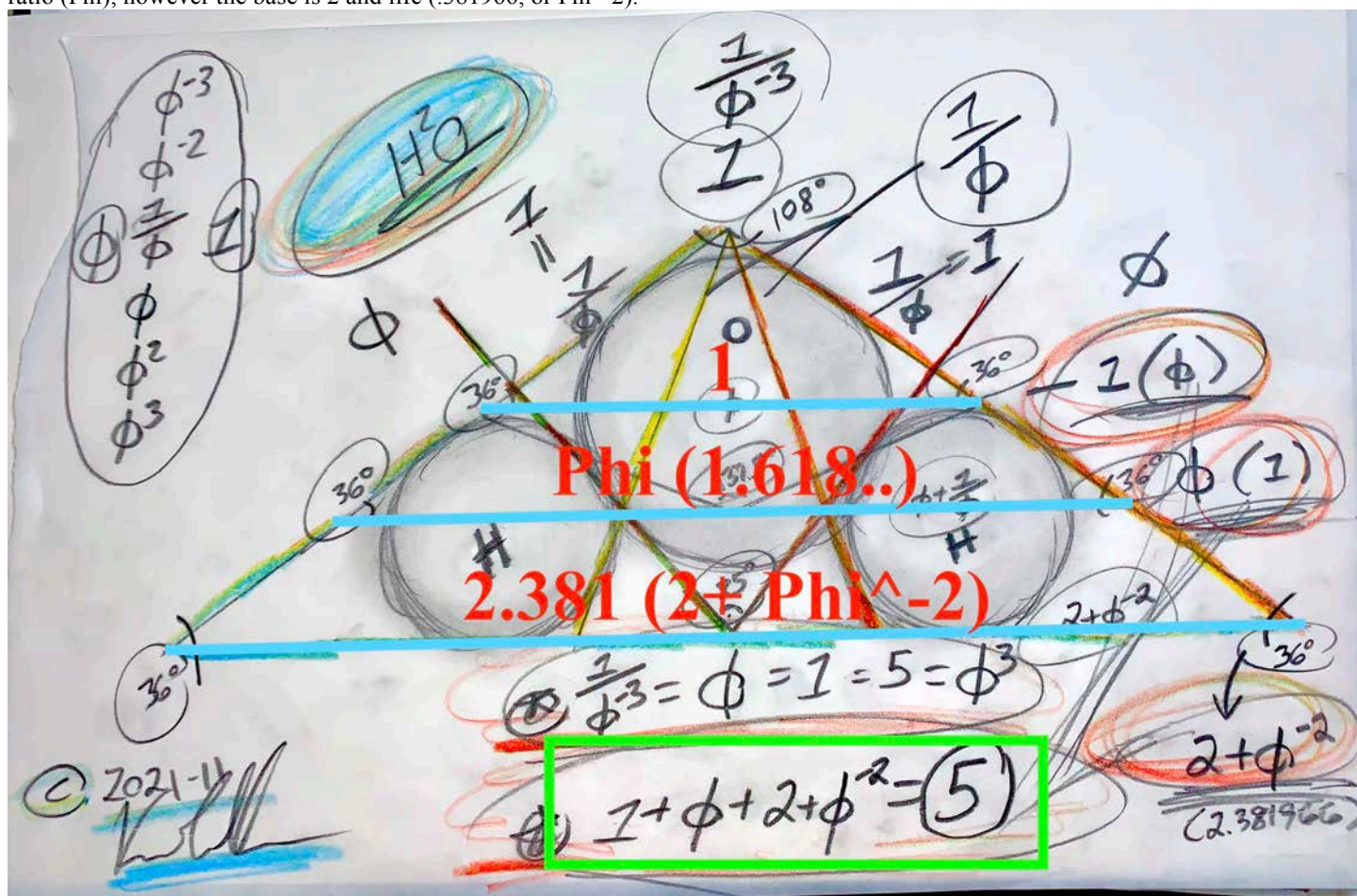


Diagram 2

The aqua lines below, in another layer of perfect harmonic incommensurability, of the water molecule exists at the axis of oxygen, and with base of 1, secondly at the axis of the hydrogen, and with base of Phi (1.618...), and lastly at base of the molecule with its base of 2 plus Phi² (life, or .381966), or in total 2.381966. Fascinating (not at all since this geometry is the only perfect geometry as declared by the ancient Pythagoreans and contains the water molecule itself), the total of these harmonic sections of 1, Phi, and 2+Phi² = 5. “Everything is complete in the pentad”- Pythagoras. Likewise several ancient cultures have declared life and ALL (pan) complete within or at 5.

All base angles are 36 degrees.

Amazingly also, either 'end' of the entire geometry is 2 (1 at top, or the Agathon, then base of 1), whose mid-section is the golden ratio (Phi), however the base is 2 and life (.381966, or Φ^{-2}).

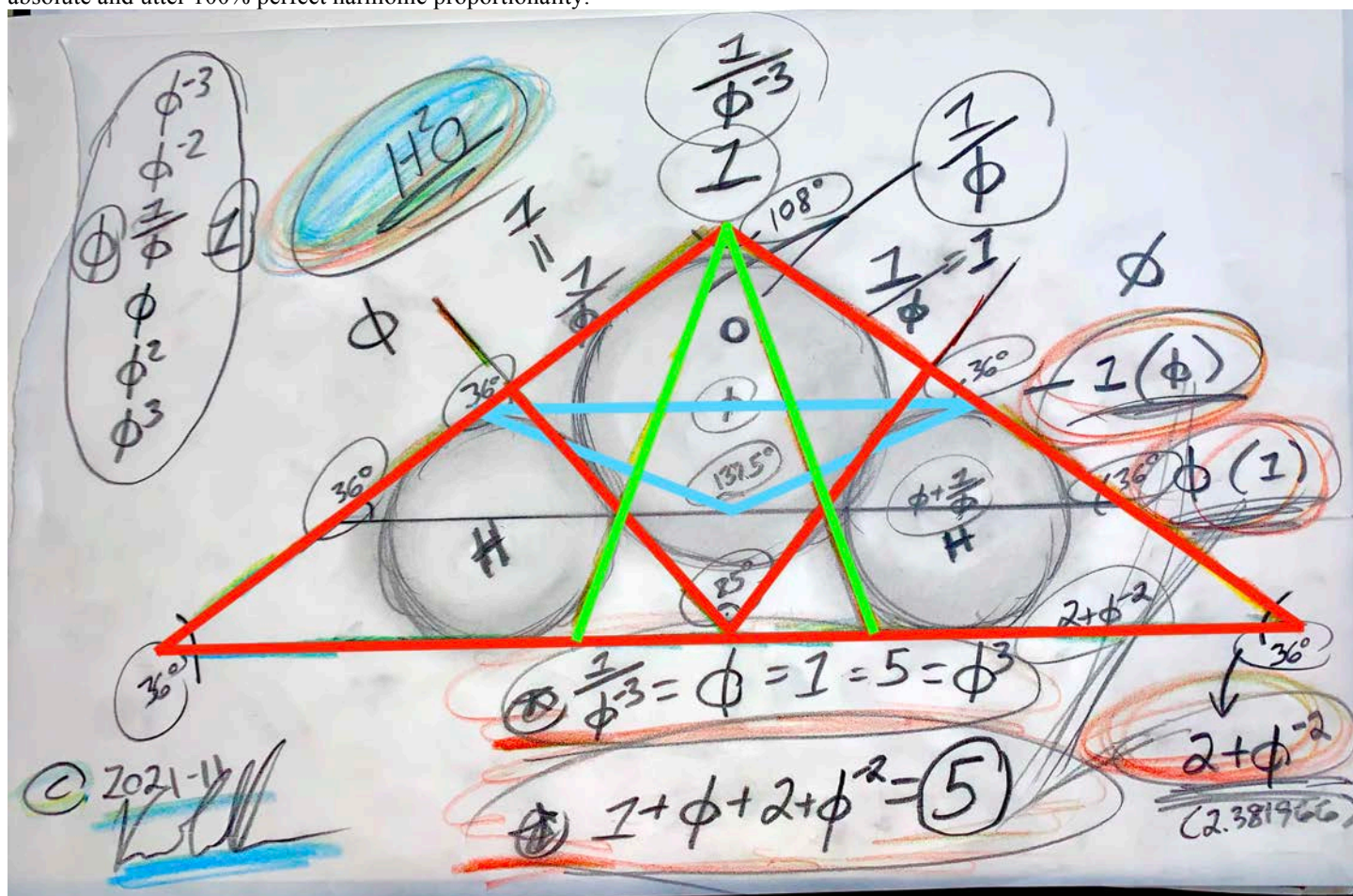


The golden angle (**of which there are three in nature, 85, 108, 137.5077**) 135.5077 represents growth, 85 representing life (also = Φ^{-2}), and 108 representing (Φ^{-3}), the aoristos dyad and manifestation resultant of the first 1 and 1 undivided-Pair of the Absolute and its attribute (both together also being = 1, but extrapolation being 1 and 1).

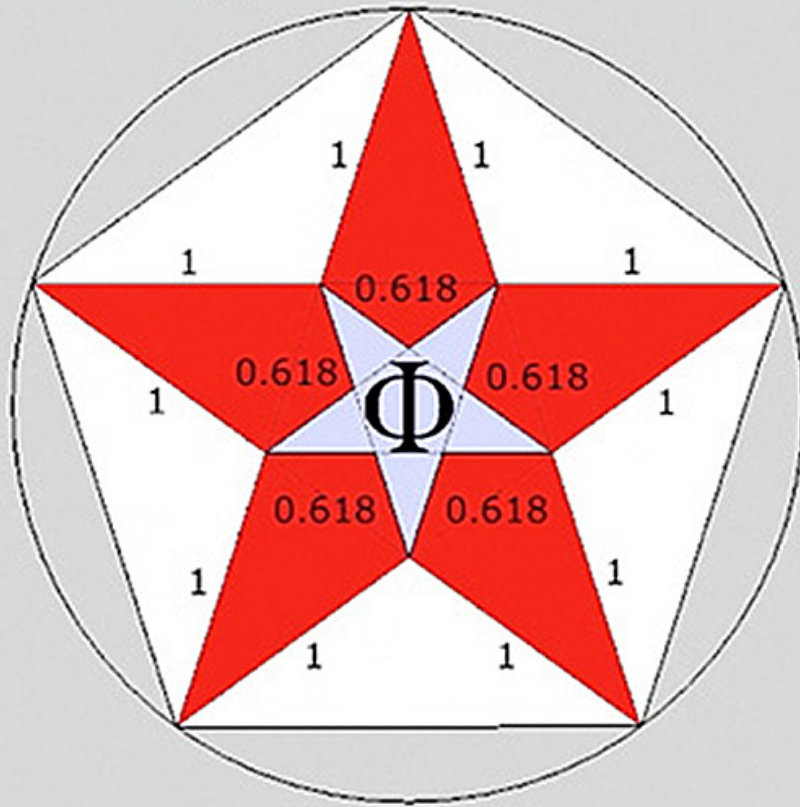
The inverted red angle below of 85 degrees represents life, perfect proportionality and likewise representing the PLANE OF INERTIA of the polar water molecule.

The green angle represents the perfect incommensurable cut of the entire 108-36-36 triangle which surrounds the entire water molecule.

Including the water molecule's (red below) **inverted-V PLANE OF INERTIA**, its three nucleus centers, and in its entirely contains absolute and utter 100% perfect harmonic proportionality.

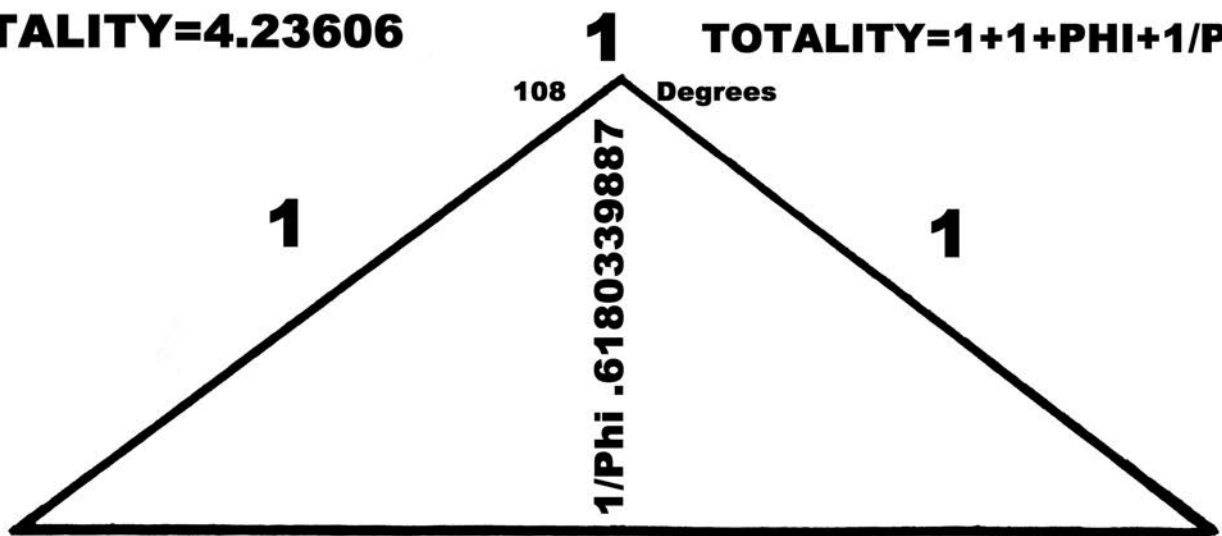


$$\Phi = 1.618...$$



$$\text{TOTALITY} = 4.23606$$

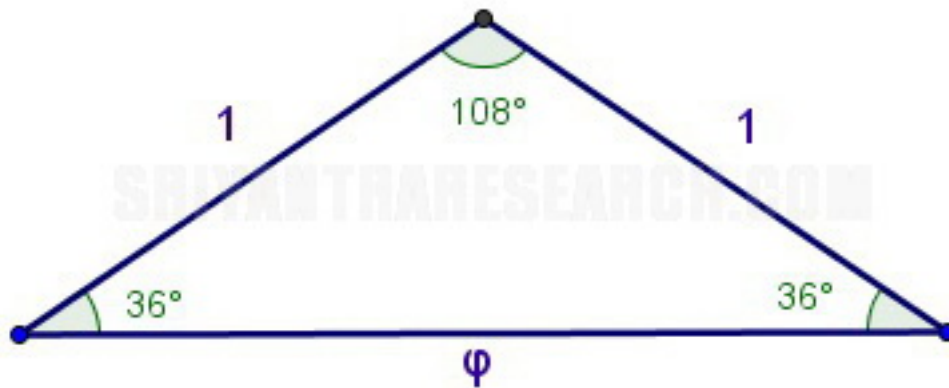
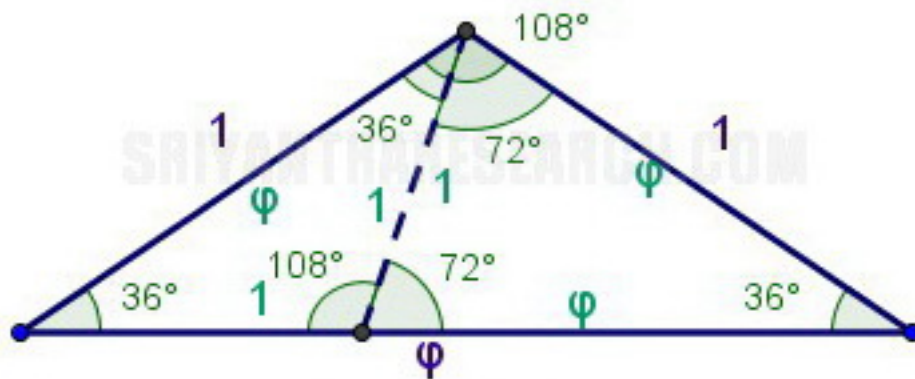
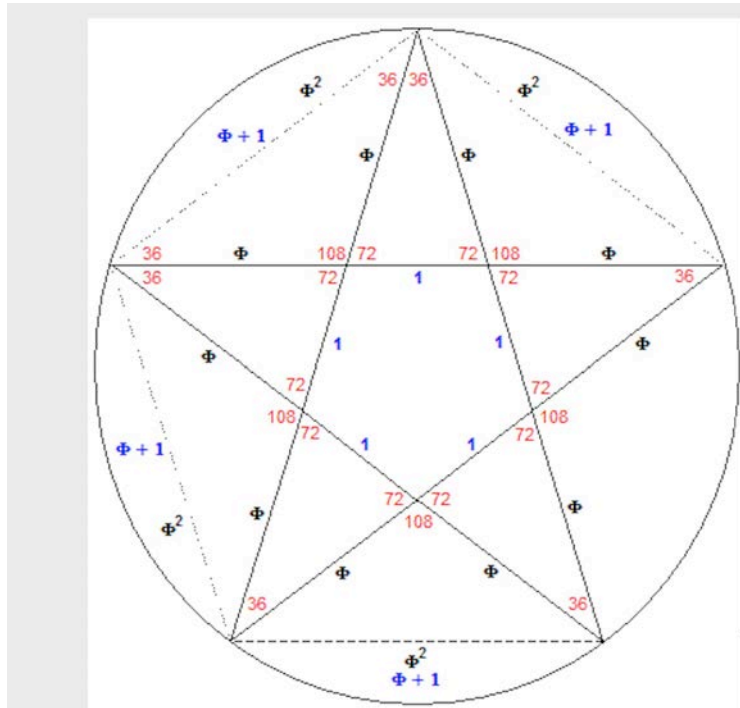
$$\text{TOTALITY} = 1 + 1 + \Phi + 1/\Phi$$



36 Degrees

36 Degrees

$$\Phi = 1.6180339887$$



Phi from the power of -3 to Phi cubed

“There are [in our existence] two things, one the authentic Self (psyche), and the other ever pursuing something other than itself...one that is ever for the sake of things that really are, the other that which having become for the sake of the former (psyche tou pantos)” [**Philebus 53d**]

The Phi framework proceeds from: 0.236067978 by increasing powers of Phi to produce the additive series: 0.381966011, 0.618033989, 1.000000000, 1.618033989, 2.618033989, 4.236067978 and so on. The totality of Emanation is encapsulated from the 7 figures proceeding from either side of the Monad, being Phi to the power of -3 to Phi cubed. Phi to -3 is the primordial agnosis which its choate to the Monad and forms the empirical basis and separation of the Nous, thereby creating "Unity" and all things in between (eidos-matter-mimesis). Perfectly in proportion to each other relative to the 1st Hypostasis, the Monad, the 2nd and 3rd Hypostasis are inverse squares of Phi, the Psyche being Phi to -2 and the Nous (Unity and vertical) being Phi squared. The Antinomy to Agnosis is totality (4.23606), of which the 1 divided by agnosis = 4.23606 ($1/.23606 = \text{Phi cubed}$). The remaining proportions belong to matter and Being, both of which share equal portions of shape and matter, with Being, the exceptional empirical hybrid of the empirical intelligible. Certainly this is another Pythagorean trinity of which Plato and his formers were well aware of. Also, certainly no coincidence, the 2nd and 3rd Hypostasis are both a distance of Phi from the Monad if the Monad is removed from both hypostasis. Interestingly, there are 5 section of Phi to -3, Phi to -2, and Phi to -1, but only one section of Phi, Phi squared, and Phi cubed inside the 1-1-Phi Pythagorean triangle.

1 (Phi to 0) THE MONAD

.23606 (Phi to -3) PRIMORDIAL AGNOSIS	4.23606 (Phi cubed) TOTALITY-EXCESS-PAN-PENTAGRAM
.381966 (Phi to -2) PSYCHE-PSYCHE-TOU-PANTOS	2.618033 (Phi squared) NOUS-UNITY-INDEFINITE DYAD
.618033 (Phi to -1) EIDOS-MATTER-MIMESIS	1.618033 (Phi) BEING

.23606	---	.381966	---	.618033	----	1	----	1.618033	---	2.618033	---	4.23606
AGNOSIS		PSYCHE		MATTER				BEING		NOUS		ALL

2ND AND 3RD HYPOSTASIS ARE DYADS OF THE MONAD

The 1-1-Phi Pythagorean triangle and its attributes

"The world is single; it began to form from the center outwards. Starting from this center, the top is entirely identical to the base; still you might say that what is above the center is opposed to what is below it; for, for the base, lowest point would be the center, as for the top, the highest point would still be the center; and likewise for the other parts; in fact, in respect to the center, each one of the opposite points is identical, unless the whole be moved." [FRAGMENTS OF PHILOLAUS From Boeckh 10. (Stob. Eclogl.1:5:7:p.360)]

Now that which comes to be must be bodily, and so visible and tangible; and nothing can be visible without fire, or tangible without something solid, and nothing solid is without earth. Hence the Divine, when he began to put together the body of the universe, set about making it of fire and earth. But two things alone cannot be satisfactorily united without a third; for there must be some bond between them drawing them together. And of all bonds the best is that which makes itself and the terms it connects a unity in the fullest sense; and it is of the nature of a continued geometrical proportion to effect this most perfectly. For whenever of three numbers, the middle one between any two that are either solids (cubes) or squares is such that, as the first is to it, so is it to the last, and conversely as the last is to the middle, so is the middle to the first, then since the middle becomes first and last, and again the last and first becoming middle, in that way all will necessarily come to play the same part towards one another, and by doing so they will make a unity. Now it had been required that the body of the universe should be a plane surface with no depth, a single measure would have been enough to connect its companions and itself; but in fact the world was to be solid in form, and solids are always conjoined, not be one mean, but by two. Accordingly the Divine set water and air between fire and earth, and made them, so far as was possible, proportional to one another, so that as fire is to air, so is air to water and as air is to water, so is water to earth, and thus he bounded together the frame of a world visible and tangible. For these reasons and from such constituents, four in number, the body of the universe was brought into being, coming into concord by means of proportion, and from these it acquired Amity, so that coming into unity with itself it became indissoluble by any other save him who bound it together. [Timaeus, 31b-32c, Plato's Cosmology: The Timaeus of Plato, Translated by Francis MacDonald Cornford, Bobbs-Merrill, Indianapolis, 1975:43-44]

Agnosis-Emanation “cause before cause”, the basis of emanation .236067976, or Φ^{-3}

“In short, the philosophers began only to speak of contrary principles; but above these elements they knew another superior one, as is testified to by Philolaus, who says that God has produced, and realized the finite and infinite, and shown that at the limit is attached the whole series which has a greater affinity with the One, and to Infinity, the one that is below. Thus, above these two principles they have posited a unifying cause, superior to everything which, according to Archenetus, is the cause before the cause, and, according to Philolaus, the universal principle.” [Archytas of Tarentum (400 B.C.) METAPHYSICAL FRAGMENTS].

.23606 is the privative principle by which the Monad, in image as Nous, is ‘dissected’ (The One itself always remains One, but is divided amongst all things temporal and which partake of its image “in radiation”-Plotinus). As we know: $1/.23606 = 4.23606$ Totality, this privative principle, which has no ontological actuality whatsoever is best seen as the ratio of radiation by which the Monad has its “image” or Logos in all phenomena. In reality, .23606, both mathematically in our Pythagorean triangle, and logically so, is the “seed” whereby $1/\Phi$ and Φ are made manifest. Agnosis has the Subject (Monad, noetic) as its Object (visible), which is meant radiation, or Emanation. .23606 is the principle of all excess, therefore kakon, evil, is the ‘seed’ of noetic forms, empirical shapes, and of matter itself. Nous is separated from the one by .23606, as well as matter and forms from the nous, lastly as the basis for Φ , or Being itself.

In the strictest sense, .23606 is the Dyad itself, and not $1/\Phi$. The reconciliation that, obviously, the One is the “cause” for all things would negate the very stature of the Monad and its Principle, for the One cannot be moved, or it would be subordinate to what it moves to. This “dark principle” which itself uncaused, is the “cause of all things but which itself is without any cause”, is not the Monad by the very principle of duplicity which is not of the One, but what the Monad is not, being Self-assimilated to itself on the magnitude of Subjective-Gnosis. There can be no Creationistic 1st Perfect that we, lesser ‘Gods’ in the sphere of becoming can look above and declare a sentient Creator both aware of his minions but also of his own Nature. In a partless Perfect, self-gnosis is logically untenable. This absence, this “dark principle” leads to the establishment of a “Second God”-Numenius, being the Nous, which Plotinus calls the Dyad. But this “real Dyad”, also driven by Subjective-agnosis is the source for all things create. But before the Noetic Dyad which is “real” in the sense of being the basis for the Nous’ emanation to other, there exists agnosis to and of the One. .23606 of the Monad is not a diminishment of the Ones potency, but an objective attribution of the subjective Monad that, of and within same there does not exist either self-awareness or sentience, which would imply a Creationist Theism, which Plotinus outright rejects: “there is no knowledge in the One”-Plotinus. We might as soon attribute reality to a privation, or absence in the example of darkness (that its being is not substantial but only a lack, a privation of light), as we would ascribe any existence, ontological or empirical to the privation of gnosis which exists from the very first through to the very last, except in the case of those “rare few who have assimilated to the Good”-Plato-Plotinus. If we were to apply the ignorant contention of the Creationists that “God made man in his own image”, then God is a completely ignorant fool who confuses phenomenal attributes with his noetic, uncreate, and eternal nature. The Gnosis which must “be made become” by the Being is something which is immanent but not imparted either by the Monad, the Nous, or lastly by the Psyche. The subjugation of becoming advocated is meant that .23606, or agnosis, be foremost recognized and lastly inverted through assimilation with the Good.

To say that the One is cause of anything would bring deficiency to the One that it be in need of anything, rather that which does not exist, agnosis, a pure absence, is opposite to that which is Self-inherent and Self-assimilated thereby nullifying Emanation. The ancient Advaitins and Vedanists were grand masters at debating the dialectic of the nature and meaning of “that which did not exist, but was the uncaused cause of all things which were made become”. Seemingly untenable, how is it that something which does not exist is the cause of anything? Just as if someone, analogously, were to land upon planet X which had no water, how might this person perish from what “doesn’t exist”? The answer is simple if viewed in this way. The “darkness of the Godhead” is that within it there is no Self-Gnosis, its nature is a pure unbridled actus of Emanation wherein Subject-gnosis must be “made become” by the person who, in anamnesis, “wades back to the source” by various means of assimilation, such as apophasis (‘talking away’), the via negativa wherein all empirical objectivity is denied in order to give root to Subjective and noetic knowledge of the Godhead, the very principle which one is by Nature. This “turning round” (tat tvam asi) of the will (Nous) within man is the basis for the mystical epistrophe which Plato and Plotinus spoke of as Monistic mystics, advocating a “Oneing with the Principle of all things”. We can only talk of .23606 as being ‘real’ in the position of the second hypostasis, the Nous, as before this, it is merely an absence, a privation of which “nobody can make measure”-Plato, or “we cannot speak of something totally non-existent”- Proclus.

If we give light to the nature of .23606 and its nature, it is that of a multi-faceted mirror in which the unmoving, unchanging Monad is reflected as a plethora of noetic and phenomenal things, where all things are in proportion (Logos) to the One and to each other in perfect ratio either to the One or to each other in blending. $1/.23606 = 4.23606$. The area of the 2 far triangles A and B in figure 13, is .23606, meaning that quadrants of empirical excess are parcels of the Indefinite Dyad. C is also the same area as either A or B, and all three have the Psyche (.381966) as its base, but only C is the Psyche as the base of Being, or Φ . The Psyche (.381966) divided by .23606 = Φ .

Also in the Tetraktys, there are 5 examples of $1/\Phi$, 5 examples of $1-1/\Phi$, but there are only 4 examples of .23606, because one of them is ‘hidden’, which is meant the privation choate to the Monad, see figure 12. The Tetraktys itself is composed of 1-4 which total 10, or totality, but the last remaining section is .23606 or privation, being the impetus for Emanation, giving a total of 4.23606.

The Psyche, the Soul $1-1/\Phi$.381966, or Φ^{-2}

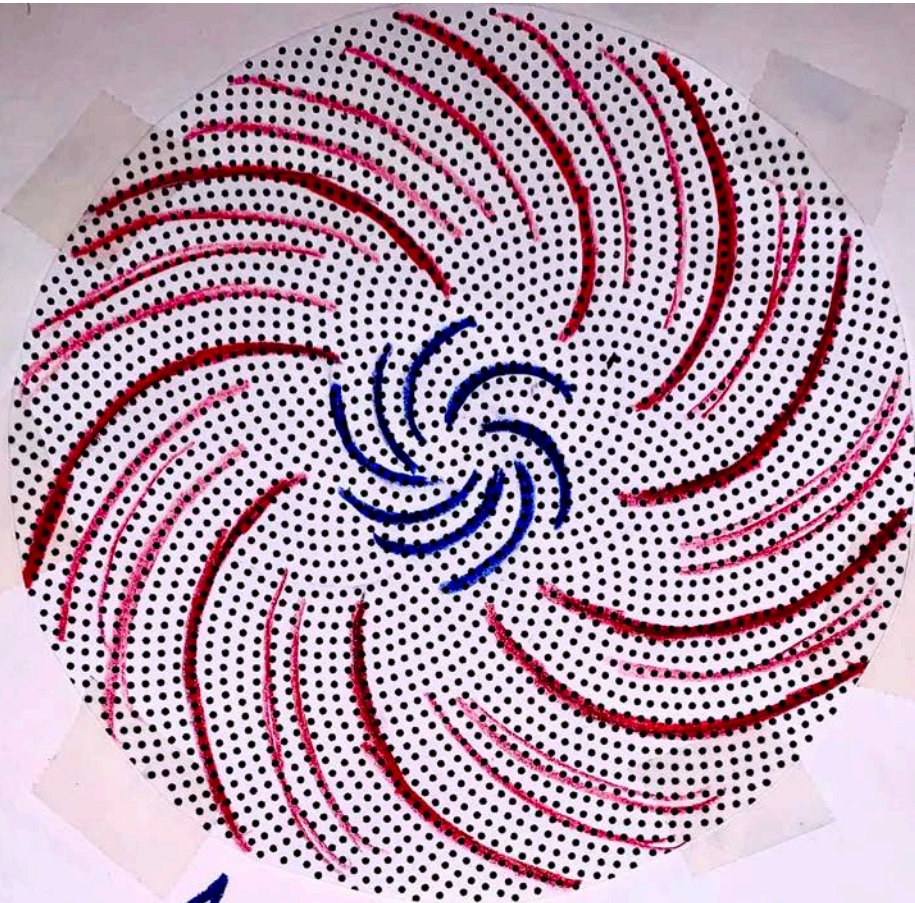
“How can that which is never self-same ‘be’ anything? For if it is ever self-same, it is evidently not at that time transient, and if it is always self-same and ‘itself’, how can it ever change or move without relinquishing its own form?” [Cratylus 439E]

Because bodies, according to their own nature, are changeable, inconstant, and infinitely divisible, and nothing unchangeable remains in them, there is evidently need of a principle that would lead them, gather them, and bind them fast together; and this we name Soul. If then the soul were a body of any kind of constitution, even if it were as small as (an atom,) what would then hold that

together ? For we said that every body needed some principle that would hold the body together, and so on into infinity, until we should reach the incorporeal.Should it be said, however, that because bodies have three dimensions, then must also the soul, as it penetrates the whole body, be of triple extension, and therefore in any case be a body, then would we have to answer that although every body has three dimensions, yet not everything that has three dimensions is a body. For quantity and quality, which in themselves are incorporeal, may under certain circumstances be reckoned quantatively. Likewise the soul, which in itself is non-extensive, might be considered as tridimensional in case that by chance it had happened into something tridimensionalBefore those, who earlier than we have attempted to explain the nature of the soul mathematically as some medium between the natural and the supernatural, it is asserted by those who call the soul a number, that it consists of unity, as something indivisible, and of the indefinite doubleness (manifold) as something divisible. Others, however, who conceive of the soul as of a geometrical figure, insist that it consists of a point and the divergence (either a locus and the divergence of two lines, or a centre and the radius of a circle); of which the first is indivisible, and the second divisible. Of the first opinion are the partisans of Aristander, Numenius, and the majority of the expounders; of the second opinion is Severus. [The Neoplatonic Writings of Numenius, Collected and translated by Kenneth.Sylvan.Guthrie, Vol. VI, Great Works of Philosophy (ed. Ed. Robert Navon) Selene Books, Lawrence, Kansas 1987: 44-46]

Of the Phi-Series framework, the element "Aether" may be understood to be the ubiquitous value $\Phi^{-2} = 0.3181966$ which we already know to be the "Body," "Soul" and "Spirit"

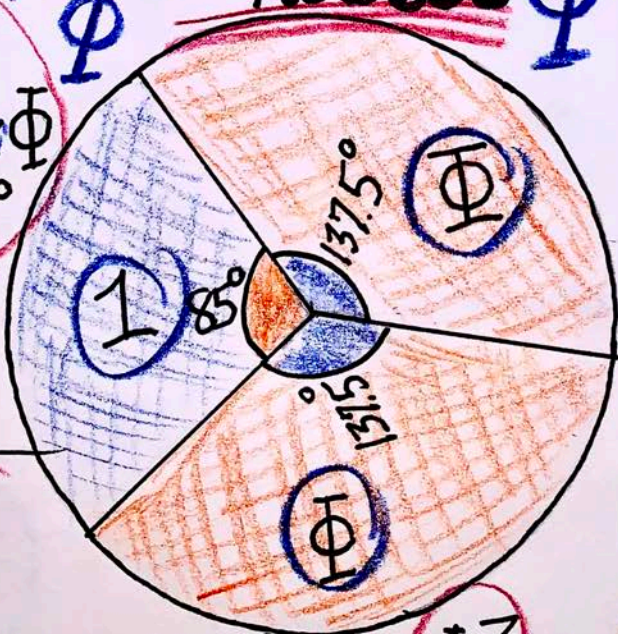




$$\frac{1}{\Phi^{-3}} \quad 4.23606 \quad \Phi^{-3}$$

$$\left(\frac{1}{11} \right) 85^\circ \times \Phi = 137.5^\circ$$

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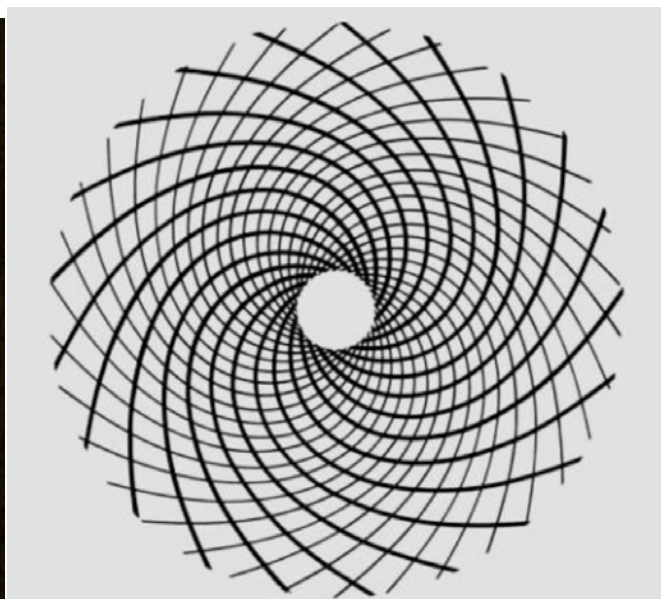
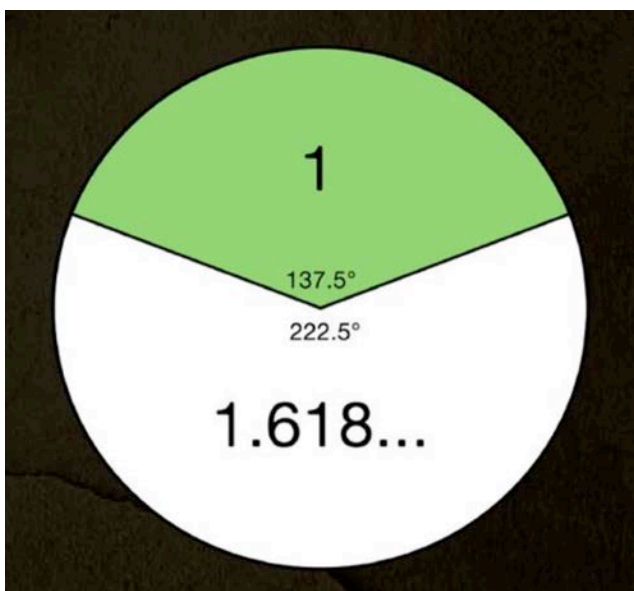
$$\Phi + \Phi + 1 =$$

$$\Phi^3$$

OR

$$\frac{1}{\Phi^{-3}}$$

$$\Phi^2 + \Phi = \Phi^3$$



The assumed measure of the water molecule at 104.5 degrees is presumed from measure thru the axis of the atom, rather than the outer perimeter of the molecules geometry of influence, which is 108 degrees. Likewise water is a POLAR MOLECULE at the inverted-V plane of inertia split along 85 degrees.

