

**IN THE END, YOU WILL NOT HAVE DONE, WHAT YOU
DID NOT DO!**

*„For always in thine eyes, O Liberty!
Shines that high light whereby the world is saved;
And though thou slay us, we will trust in thee. “*

John Hay

*„In abolishing rent and interest, the last vestiges of old-time
slavery, the Revolution abolishes at one stroke the sword of the
executioner, the seal of the magistrate, the club of the
policeman, the gauge of the exciseman, the erasing-knife of the
department clerk, all those insignia of Politics, which young
Liberty grinds beneath her heel. “¹*

Proudhon

¹ Retrieved on 27th January 2022 from <http://fair-use.org> and <https://archive.org> This is a complete electronic transcription of the second edition (1897) of *Instead Of A Book, By A Man Too Busy To Write One* by Benjamin Tucker, a self-published collection of Tucker's writings from the individualist anarchist periodical *Liberty*.

URL: <https://theanarchistlibrary.org/library/benjamin-tucker-instead-of-a-book>

**EMPIRICAL PROOF OF THE EXISTENCE
OF GOD
AN ALL-ENCOMPASSING
GRAMMATICAL-PHILOSOPHICAL RE-
SEARCH**

Illinois Rockford: EMPIRICAL PROOF OF THE EXISTENCE
OF GOD - AN ALL-ENCOMPASSING GRAMMATI-
CAL-PHILOSOPHICAL RESEARCH – THEORIA RELATIVI-
TATIS PHILOSOPHIAE

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*Please keep in mind, that my english grammar and ortography
is based on ingua latina and this book is **translated** by myself from
the german original and wherever it was possible, the footnotes
are referring to the english Wikipedia and library. Otherwise the
german expert literature is translated. Profund knowledge of
Lingua Latina is highly recommended.*

*And the correct use of commas follows from the rule, that a sentence
cannot contain two indicatives or conjunctives, since it's called
CON- NOT! subjunctive! Otherwise you have to STICK TO YOUR
GUNS!*

This translation refers to the original German research, which
can be ordered here:



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² Illinois Rockford, born in 1972 in East Germany, studied philosophy, latin philology, ancient history, medicine and mathematics in West Germany. As a critic of the mainstream, he takes a very subtle approach in his publications and consistently explores the limits of what can be said.

"Ingredere iter periculosum philosophi absoluti! Obice visiones tui periculo controversitatis! Infer opinionem tui et nota gerro-nis non time, enim macula conformitatis pessima est! Defende audaciter atque in rogationibus principiorum persuasiones tui, etiamsi ingens impensus sit!"³

Thomas J. Watson Sr.

² Model: https://pixabay.com/de/users/vika_glitter-6314823/

³ Follow the path of the unsafe, independent thinker. Expose your ideas to the danger of controversy. Speak your mind and fear less the label of 'crack-pot' than the stigma of conformity. And on issues that seem important to you, stand up and be counted at any cost.

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INTRODUCTION

The declared aim of this definition theory is to enable non-academics and those, who haven't experience in this field to acquire knowledge independently without academic education and to critically assess such academic knowledge. The basis of any knowledge is the definition. The dilemma and problem of today's science is the *consensus gentium* (agreement among scientists) also known as the Gettier-problem. Knowledge does not become true through consensus, but through consistency, which is ultimately a question of (formal) logic, which in turn is (almost) a own science, to which historians, lawyers, linguists... also have only rudimentary knowledge of. Jeremies Vasil accepts no scientific consensus, but only facts, that are proven by methods of formal logic, argumentation and philosophical perception theory, as well as mathematical methods on the basis of infallible, one hundred percent proven premises.

Right at the beginning, the author asks the question, how to stand out or mark up a reference system or language, in which terms are ultimately defined and theories are tested. Einstein declared in his theory of relativity that this was impossible in his opinion, but Jeremies Vasil proves him wrong. Language and grammar are inextricably linked to knowledge and objectivity. In this publication, the only basis of knowledge are infallible definitions, which makes infallible syllogisms and conclusions possible, because if the basis ($1+1=2$) of the conclusion $1+2=3$ cannot be proven in the last resort, a certain degree of uncertainty always remains. Jeremies Vasil characterizes Latin as a scientific language and justifies this as follows: The German term Triangle (Dreieck) could be defined as: „*Figure of the surface with one hundred and eighty degrees sum of angles.*“ The Latin equivalent, however, would be a circular definition, because: Tri-angulus (triangle)! Thus, in Latin, the terms three and angle in any form (declined, inflected, as composites...) are forbidden in the definitio. However, this theory of terms and definitions cannot

replace, extend or introduce in philosophy, mathematics or logic. A certain basic knowledge of these fields must simply be assumed or should be acquired during the study of this theory of definition. The author doesn't have any respect of emotions, irrationalities or contradictions, neither in the scientific enterprise nor in daily madness, but shows them relentlessly and radically, even with an occasionally very clear and offensive linguistic art of expression.

Verifiability: The definition theory is a formal-logical theory. This means that verification is only possible by means of logic and argumentation theory. In logic, there are no two perspectives, because a sentence and its negation cannot be true at the same time. .

– Theorem of contradiction -

From page 341 onwards you will find the deterministic, topological proof of God, the verification of which is formally and empirically is only possible, however, if one has the appropriate specialist knowledge. For the individual who is not familiar with the subject, whether an academic or not, it is only possible to check that there is no contradiction, because whether there is another way of calculating the right angle cannot be checked by the individual.

Since the author develops a philosophy of grammar on algebra and links this to the philosophy of mathematics, the author's cognitions cannot be understood without a firm grasp of grammar and mathematics and are difficult to access.

In addition, advanced medical knowledge is expected when calculating the immune system in the middle section of this publication. It should be noted that this general scientific publication, which is aimed at the general public, may not expected to be too formal and detailed.

In addition, both specialist journals and Wikipedia articles and websites are cited and quoted in this work as the procurement and interpretation of specialist literature represents a insuperable barrier for the general public.

The division and organization of the statements into the individual sub-areas could also be done differently, as this work is extremely complex, and everything is related to everything else through junctors.

If determinism can be justified by genetics, the recipient (literary scholar) is unaware of genetics, then the justification is scientific, but worthless, as the recipient does not know it.

The diagram shows a hierarchical breakdown of a definition. At the top, 'Definiendum' is equated to 'Definiens + Definiens'. A vertical line descends from the first 'Definiens' to 'Figure of definition'. A bracket connects the two 'Definiens' terms, with a vertical line descending from the center to 'Definition'. Below these, the equation '(a) = (x) + (y)' is shown, where '(a)' corresponds to 'Figure of definition', '(x)' to 'Definition', and '(y)' to 'Definition'.

„Faber est suae quisque fortunae.“⁴

4 Every man is the architect of his own fortune - Appius Claudius Caecus
(340 v. Chr. – 273 v. Chr.)

"Your arguments are wrong, because of all the models."

If any argument could win the prize for exuberant stupidity it would be this one! I've been cultivating my rock star image for decades and will continue to do so, regardless of the opinion of so called "experts". Soon, arguments and evidence from mass murderers, pensioners and unemployed will no longer be valid, because they are mass murderers, unemployed or pensioners. But you are Germany! Incidentally, this is an argumentum ad hominem.

Don't judge an argument by its cover, but logic!



I
PREDUCTION TO THE DEFINITION THEORY
CALCULUS 1st PART

I.I

1. *A meta-language is a "language about language".⁵*

2. *The language about which a meta-language speaks is the associated object language.*

3 *Meta-language generally refers to a language about a language.*

4 *Normally, and thus in its main meaning, metalanguage refers to a language about an object language in the sense of a language about non-linguistic objects.*

The examples below are standard examples of these main meanings.

5 *In another sense, meta-language can also be a meta-language about a meta-language and is then (in the case of a two-level meta-language) called a meta-meta-language.*

There is then a meta-meta language, a meta-language and an object language.

A pure meta-language is an ideal; in practice, meta-languages are not pure.

6 *Meta-language is then, in a weaker sense, a language "in which sentences of the object language are also spoken."*

To summarize, a meta-language is a language about a language, which can either be an object language or a meta-language

5 *Cambridge Advanced Learner's Dictionary*. Cambridge: Cambridge University Press. Dictionary online, van Wijngaarden, A., et al. "Language and metalanguage." Revised Report on the Algorithmic Language Algol 68. Springer, Berlin, Heidelberg, 1976. 17-35, Hofstadter, Douglas. 1980. *Gödel, Escher, Bach: An Eternal Golden Braid*. New York: Vintage Books, Harris, Zellig S. (1991). *A theory of language and information: A mathematical approach*. Oxford: Clarendon Press. pp. 272–318, *Ibid*. p. 277, Borel, Félix Édouard Justin Émile (1928). *Leçons sur la theorie des fonctions* (in French) (3 ed.). Paris: Gauthier-Villars & Cie. p. 160, Hunter, Geoffrey. 1971. *Metalogic: An Introduction to the Metatheory of Standard First-Order Logic*. Berkeley: University of California Press, Ritzer, George. 1991. *Metatheorizing in Sociology*. New York: Simon Schuster, Reddy, Michael J. 1979. The conduit metaphor: A case of frame conflict in our language about language. In Andrew Ortony (ed.), *Metaphor and Thought*. Cambridge: Cambridge University Press.

itself, whereby this can be in pure form or mixed with object language elements.⁶

I think, it's a bad deal, that you logicians believe, that you only need enough definitions, which are all circular and therefore irrelevant also, to justify something. With all these nonsensical definitions, you give any logician an enjoyable and cozy right to exist.

Buddies: I will not discuss this circular pseudo-scientific nonsense with you, unless you can prove, that you have studied Latin and Ancient Greek, as no discussion is possible on any other basis.

A meta-language	is	a language	about a language.
↓	↓	↓	↓
Definiendum nominative	Linking- verb	Predicate noun 1 st part of the definition	Accusative 2 nd part of the de- finition

Table 1

I really didn't think that ACADEMICS would be able to put three circles into one definition-equation. That should be a case for the Guinness Book of Records.

The same applies to Edmund L. Gettier:

*Is justified true belief knowledge?*⁷

Knowledge	is	justified true belief?
Definiendum	linking-verb	Definition

Table 2

Therefore, there is a circular definition, since knowledge is to be defined with the opposite. The nonsensical nature of this research question can be seen from the analysis of the vulgar Latin

6 <https://en.wikipedia.org/wiki/Metalanguage>
 7 Marc Andree Weber und Nadja-Mira Yolcu (Hrsg.), Edmund L. Gettier - Is Justified True Belief Knowledge? Ist gerechtfertigte, wahre Überzeugung Wissen? Reclams Universal-Bibliothek Nr. 19577, 2019 Philipp Reclam jun. Verlag GmbH.

inadequate terms alone.

belief = religious

Whoever affirm himself impotent to the vulgar Latin...

I.II THE TRUTH DEPENDS ON THE DEFINITION

Rationale:

Firstly, a definition per se cannot be "observed" and is therefore not subject to interpretation. It is therefore not the case that person A claims that love = x + d and at the same time person B claims that love is b + z. Here at least one of the two definitions is wrong, possibly both. *Tertium datur!*⁸ However, it will be proven later, that there is no knowledge and therefore also no definitions a priori. Immanuel Kant's findings are completely refuted in this book, if they had ever been valid.

Secondly, the correctness of the content of a definition is proven by means of *reductio ad absurdum*, which will be demonstrated in one of the next with further examples.

Thirdly, the question: What is it? inevitably raises the question of the definition. Karl Popper thus negates the clarification of the scientific questions: What is force? What is energy?

What is power? What is work? What is resistance?

$P = W : t$.

■ „**Power** is the amount of energy transferred or converted per unit time.“⁹

What inspirations or non-inspirations must one have to utter such nonsense. Popper's entire theory of falsification is just as absurd as Nietzsche, Feuerbach or Hegel.

However, this immediately raises a first problem: What is a defi-

⁸ A third one is given.

⁹ [https://en.wikipedia.org/wiki/Power_\(physics\)](https://en.wikipedia.org/wiki/Power_(physics))

inition? Criteria must therefore be established, as to what a definition should look like. Second problem: What happens if definition is wrong or how can I determine whether a definition is correct? Because it would of course be fatal, if everything is set up on any unproven and therefore fallible definition. What does a definition have to do? Well, it must determine what x is. That does not mean love is happiness. That is wrong, because in mathematical terms: $\text{Love}(x) = \text{happiness}(y)$.

Ergo wrong! Because x can never be equal to y ! Semantically, this also means that love is a state of happiness, because a predicate noun denotes a state of the subject, an adjective a property. In addition, this would imply that a definition of happiness is no longer necessary, because love = happiness and vice versa. Thus, both terms cancel each other out. So we need other criteria. It remains to be said, that a definition must determine x .

Let's take the vase: With the vase, we can't say: vase = pot, container... That's far too imprecise. So $x =$. Here we need some kind of sum. So: $x = y + z$. We insert the terms again: $\text{Vase}(x) = \text{container}(y) + z$. This is our definition, formulated as an equation. We can't do anything with this in philosophy, because language is more complex than mathematics. So we have to take a look at the grammar of Latin and Ancient Greek. We note, that a vase (x) is (=) a container (y) + x Grammatically: Subject (x) = predicate noun (y) + z . Now we are directly at the Latin declension. We now need an attribute to the predicate noun, because we have to define the predicate noun somehow. Otherwise our subject and our predicate noun cancel each other out. The equation (definition) is not balanced and therefore not an equation (definition). Since the declension in Latin and Ancient Greek is determined by ancient Greek/Latin terms (dative = dare, genitive = genus, accusative = accusare, nominative = nominare, ablative = ablatus...). We cannot doubt this, unless we refute the Latin terms in question. And the only remaining "attribute" is the genitive. This now results in the definition: subject = predicate noun + genitive. But be careful: this is the minimum requirement. In

the speech of a Philosopher : Vase is a container for the temporary preservation of flowers. Pot is the opposite and is used for the long-term preservation of plants. Colloquial: Vase is a container for the preservation of plants/flowers. The dative is perfectly correct, as many of the functions of the Latin genitive have been taken over by the German dative. Latin must serve as the reference language, because, firstly, there is no other name for the grammatical cases and, secondly, these are defined exactly according to their meaning and are used consistently. This is no longer the case in ancient Greek.

Just as a sum can be expanded: $y + z + g + h + b$, so definitions can also be expanded for the sake of better understanding noun + genitive + genitive + dative + accusative and so on.

It follows that:

V¹⁰(1): „*Definitio determinatio generis vel originis obiecti que subiecti est.*“¹¹

In Latin, there is also the possibility of using the ablative, as some functions of the ablative are taken over by the ancient Greek genitive or dative. A more detailed explanation requires a much more detailed knowledge of word origins and grammar.

I.III

Example of the derivation of functions:

ablatus (PPP¹² von auferre) → take away, carry away

ablatus separationis

ablatus originis

ablatus limitationis

ablatus instrumenti

Image 3

10 universal quantifier https://en.wikipedia.org/wiki/Universal_quantification

11 A definition is the determination of the origin or ancestry of an object.

12 Participle perfect passive.

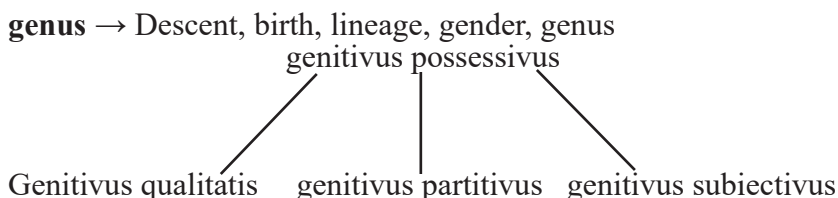


Image 3.1

genitivus qualitatis genitivus partitivus genitivus explicativus

The pairs of opposites are therefore: nominative → vocative, genitive → ablative and dative → accusative. In English, we know indirect object (dative) and direct object (accusative). Therefore, when you look at English, you should realize, that something is wrong here. Because nominative can never be the opposite of genitive. And in this way, all the functions of the grammatical cases are unique to Latin. Because a genitivus qualitatis is in German a dative and in English an "of-dative". Even in Ancient Greek and et alia, this is not defined in any way with this unique consistency. Incidentally, around the year 1000 B.C. an astonishing cognitive masterpiece.

I assume, that Latin was already spoken around 1000 BC. Although there is no archaeological evidence of this, due to the frequent military conflicts in antiquity, I estimate, that all written records were destroyed. It is, however that only around 0.1 % of the entire ancient literature is still preserved today.¹³

I.IV

MARK UP THE REFERENCE SYSTEM LATIN PRIOR TO ALL OTHER LANGUAGES FOR THE SOLE PURPOSE OF VERIFYING THE CORRECTNESS OF A DEFINITION

As mentioned above, there is no German, English, Spanish, French, Hebrew, Japanese or Chinese equivalent of the terms: nominative, genitive, dative, accusative, ablative, vocative, separative, locative etc. Furthermore, there are deviations in the

¹³ <https://www.openculture.com/2023/03/how-99-of-ancient-literature-was-lost.html>

logically justified definition of dative, genitive in the German and English languages. What corresponds to a German dative, is also referred to in English as the "of - genitive". As a result, in a strictly scientific sense, a German definition does not fulfill the previously criteria, whereas these would be fully met in English. The definition would therefore not be fulfilled for a German, but would be fulfilled for an English or American.

Thus, in every national language, there would be quite a few observation sentences (Karl Popper)¹⁴ and no definition would be valid across scientific disciplines. Incidentally not even any theory based on colloquial language. Furthermore, "definitions" such as 'human dignity' etc. are scientific nonsense, as this would again be a circular definition, because one defined a genitive construction with a genitive construction. There again, only Latin remains: *Ars amatoria* by Ovid, is translated as the art of loving. But this is wrong, because there is no genitive construction here, as the two words are congruent. It is a special adjective that exists only in Latin, whose suffixes (*ius*, *ia*, *ium*) can be used to indicate affiliation. A kind of intermediate between a genitive and a possessive pronoun (genitive light). Derivation of adjectives from nouns by means of the following suffixes: *-ius*, *-icus*, *-ivus*, *-alis*, *-aris*, *-anus*, *-inus* and *-nus*, attached to the nominal-stock, denotes belonging to a person or thing. So the art belonging to love. An adequate translation into German/English is impossible here.

Thus the term human dignity in Latin is: *Dignitas hominia* and not *dignitas hominis*.

Consequently, from a strictly metaphysical point of view, only the Latin term can be defined. This is unique in the world of languages. Incidentally, even Isaac Newton, who should have known this, did not understand it.

*Dignitas hominia is determined adjectivally
and dignitas hominis by means of the geniti-*

14 Karl Popper - The Logic of Scientific Discovery, Routledge, 2004.

ve. But humanus is the actual adjective, which means human. Thus hominia cannot mean human. With dignitas hominis, human dignity would always be circular, since the definition set and the concept set both contain a genitive construction

The origin of the term genitive comes from the Ancient Greek genikos (relating to descent) or genos (birth, descent), latin: genus.

The German "outsourcing" of the genitive to the dative is therefore logically incorrect, as they contradict the origin of the term. Should a layman against expectation get into this book:

A definition is not a generalization, see page 15.

V (2): „Generalisatio est stabilitudo dogmatis scientificae (et nullae definitionis).“¹⁵

I.V

VERIFIABILITY PER SE, DIGITAL AND ANALOG OP- POSITES, PAIRS OF CONCEPTS - AND CHAINS, RATIONALISM OR EMPIRICISM

First of all, it must be said that mathematics cannot deliver here, since mathematical methods provide no way of distinguishing between the content of concepts: For a mathematician a vase can also be a container for storing money. Mathematically, the criteria of a definition would be fulfilled. Mathematics cannot measure the of a term. And therefore cannot differentiate between them. Mathematics are not in a position to judge whether the re-

15 A generalization is the immutability of a scientific theorem (and not a definition). A generalization is the bindingness or rigidity (unrestrictability!, because the object/subject: *All people over 40 years* is already restricted by the attribute. Thus, this is no generalization in a strictly logical sense (Absolutus - Relativus; generalization - differentiation) of a scientific theorem. Moreover, it is completely absurd to "Germanize" a Latin term (absolute is the supine stock of absolutus).

sults are good or bad. Therefore, the verification of a definition is only possible empirically, i.e. from experience.

And now it gets difficult and tricky:

I.VI Verifiability

What does verifiability mean?

*"In order to ensure the verifiability of a written paper, hypotheses must always be justified and scientific, provable reasons for one's own approach and the conclusions drawn. The procedure for the preparation of the paper (this also applies to experiments and conatus) must be described in a comprehensible and understandable way. In empirical work, it must be ensured that all data used are data used are also specified and explained. Sources used must be properly be documented. In addition, they must always be be citable. Important: Every result must be verifiable otherwise it is not scientific."*¹⁶

That is wrong, because firstly, dear University of Cologne, your terms are far too vague (because what does comprehensible mean, if the recipient is too stupid for it?) and secondly, $1+1=2$ is neither verifiable nor justifiable, because it cannot be traced back to something more fundamental, due to different theories of quantity (set of rational numbers, set of irrational numbers, etc.). It is, as I have shown on page 15/16 not per se impossible to stand out one reference system prior to the other, but it is not always possible. However, this is definitely impossible in set theory, because no justification for the labeling can be found, because there are number systems (Ancient Greek, Roman) that

16 University Cologne, [chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://www.hf.uni-koeln.de/data/es024/File/Reader zum wissenschaftlichen Arbeiten.pdf](https://www.hf.uni-koeln.de/data/es024/File/Reader%20zum%20wissenschaftlichen%20Arbeiten.pdf)

do not recognize zero as a term and a digit and therefore a proof (substantiation) is not possible in these figure systems. Consequently $1 + 1$ cannot be proved in Greek/Roman numerals and there is no proof, that is universally valid. I consistently reject generally recognized theories, since a majority recognition is no guarantee of truth, wisdom and knowledge! By what means is it possible for a mathematician to check the grammar rules of a language such as Latin for correctness? He certainly cannot. Constant reasoning leads to dependent thinking, because no one is challenged to deduce something autonomous.

This results in Popper's verification problem.¹⁷

Since you can never prove in (N) whether $1 + 1 = 2$, you must either characterize a quantity (which makes the theory of relativity impossible here) or offer another solution, because otherwise every mathematical result is scientifically irrelevant! However, since $1 + 1 = 2$ cannot be seriously doubted, this is an axiom. Axioms elude proof and can therefore only be proven by refuting themselves (Karl Popper).

V (3): „*Axioma sunt principia doctrinarum methodicarum formalium, quae cum instrumento logicae per exclusionem deductionis emendatae sunt.*“¹⁸

This means that $1 + 1 = 2$ has absolute validity as a true statement due to the impossibility of refutation. This makes $1 + 2 = 3$ infallible. According to Karl Popper, you therefore need at least one observation theorem to disprove my theory and this does not exist, because the antithesis is impossible for $1 + 1 = 2$. Hegel's dialectic is refuted! The refutation therefore takes precedence over the proof. Note: Anyone who tries to falsify logic (to cast doubt on it) has truly lost a bad philosopher. *Reactio semper consequit actionum!*

¹⁷ Karl Popper ' - The Logic of scientific discovery.

¹⁸ Axioms are unquestionable basic principles of the formal-empirical sciences, which are infallible due to the impossibility of deduction by logical methods.