



Spinoza: 7 ½ Metaxiomatics

[1] Spinoza's ethics consists of two transformations (alternately, passages or functors) in the three genres of cognition: [A] from the first to the second genre (inadequate to adequate ideas), and [B] from the second to the third genre (adequate commonality to singular *Deum Amor*).

[2] The transformations [A] [B] do not represent changes of state undergone by an otherwise continuous substance or subject. Rather, they elicit fractal-effects (immanent-abstractive, or transcendent) in/of the material.

[2.5] *Bereshit Torah*: God creates the heavens and the earth. Normally, two interpretations differ: [a] *The demiourgos* takes a rebellious, disordered decision (heresy) to make a mirror-print of what is above in what is below; or [b] an absolute *creatio ex nihilo* orders the self-distinguishing difference (of) God-world, indistinguishable perhaps from an absolute self-cleavage or self-Othering. The test of a *gnosis (de) sans-*, or non-Gnosticism beyond the revelatory critiques of ancient Gnosticism (Plotinus, Irenaeus) and modern/post-modern Gnostic political thought (Shestov, Florensky, Voegelin, Milbank) would be a thought of the identity X...ababababa...X in-the-last-instance.

[3] The world (Dehors/Dedans): customarily seismic rupture/reconciliation/reversal of and in transformation [A] – from inadequate imaginings to common indifference, from economies of adequation to delirious overturning. The reciprocally determinative endpoints of this dual transformation may be conceived (as) identical in-the-last-instance. The unilateral double [tropic latitude [A]-[B]] thus forms an ellipse with its own appropriately virtual lacuna-world, blocked by a now-focal sun (special case: circle).

[4] Mapped parabolically (gravity's tragic rainbow), transformation [A] has a definite maximum/minimum, slope=0.

[5] At the zero-point of [A]'s parabola (indifference of indifference), linear transformation [B] takes place tangentially immanent to itself – not as a passage/escape from the orbital of [3],



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but as *ipse Dei Amor, quo Deus se ipsum amat* (Ethics V: proposition 36).

[6] A composition-map [C] of transformation [B] following [A] remains implicit (as) a purely dynamic intensity of the imaginary-(One)-itself.

[7] *Esse sequitur agere.*

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